

Henry Fishwick

~~M. 1. 24.~~
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THE HAVEN OF HEALTH,

Chiefly made for the comfort of Students,
and consequently for all those that have a care of
their health, amplified vpon five words of

HIPPOCRATES, written Epid. 6.
Labour, Meate, Drinke,
Sleepe, Venus:

By THOMAS COGAN, Master of Arts, and
Bachelor of Physicke: and now of late
corrected and augmented.

Hereunto is added a Preservation from the Pestilence:
with a short censure of the late sicknesse
at Oxford.

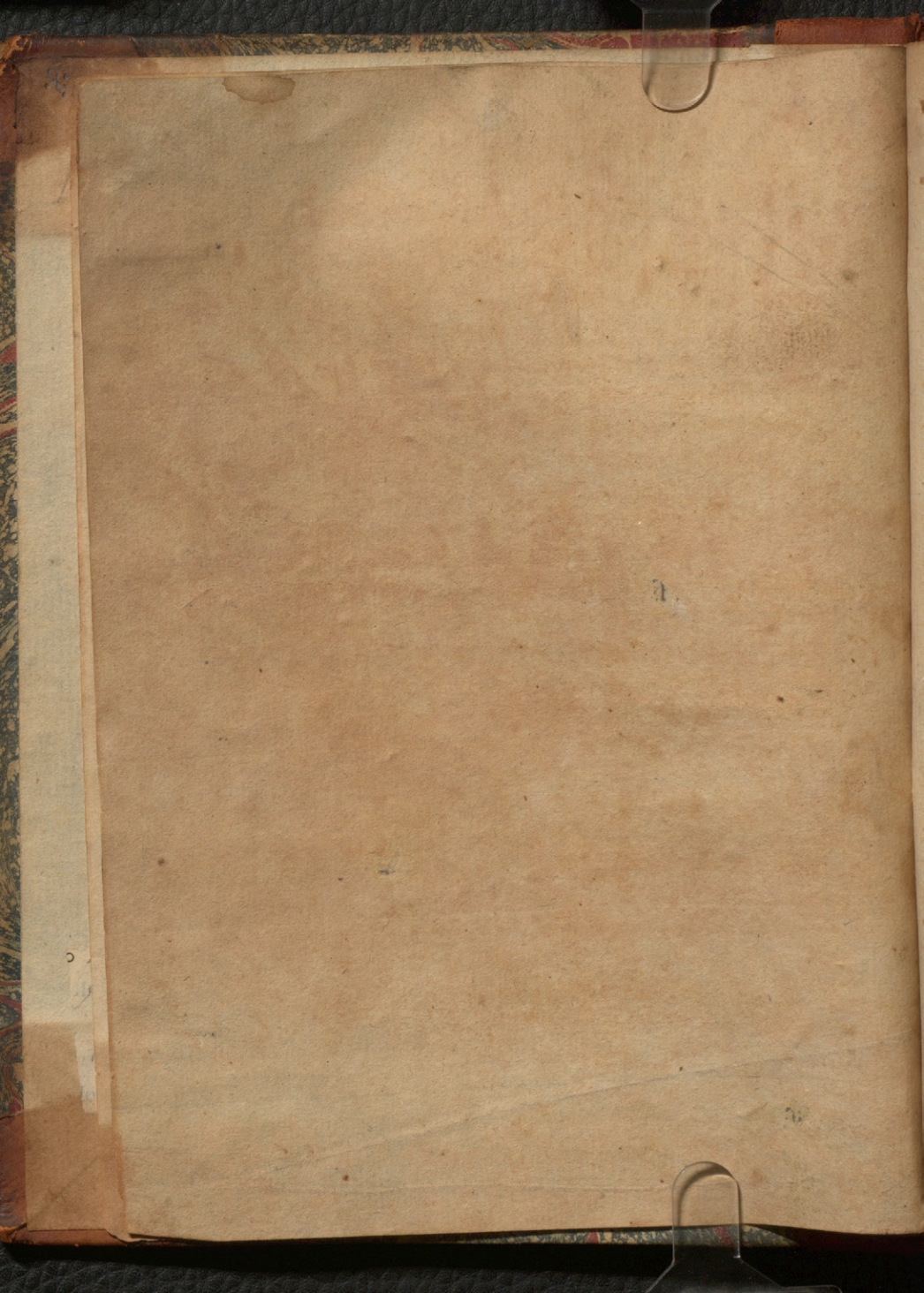
Ecclesiasticus, cap. 37. 30.

By surfeit haue many perished: but he that dieteth
himselfe prolongeth his life.



LONDON,
Printed by MELCH. BRADWOOD
for IOHN NORTON.

1612.



TO THE RIGHT
HONORABLE, AND
MY VERY GOOD LORD,

Sir EDWARD SEYMOUR Knight,
Baron Beauchamp, and Earle of Hereford,
*Thomas Cogan wisheth perfect health,
with increase of honour.*



The art of Physicke (right honorable) by the iudgement of the learned, hath two principall parts: the one declaring the order how health may be preserved: the other setting forth the meanes how sicknesse may be remedied. Of these two parts (in mine opinion) that is more excellent, which preferueth health and preuenteth sicknesse. Forasmuch as health is the most perfect state of mans body in this life, and the onely end or marke wherunto the Physitian directeth all his doings, which state to continue, which end to enioy, which mark to hit, is much better then after we are fallen & erred, and missed, estsoones to recouer the same. Euen as it is better to stand fast stil, than to fall and rise again, better to keepe stil a Castle or City, thã after we haue suffred the enemy to enter, to rescue it again. For as the Poet saith; *Aegrus eijcitur quam non admittitur hospes.* And for this cause (as I think) *Asclepiades* that famous Physitian, leauing in a maner the vse of medicin, bent all his study to the order of diet: as thogh diet were of such force, that by it diseases might be cured better than by medicines. Or as *Cornel. Celsus* saith: *Because al medicines in*

The Epistle.

a manner doe hurt the stomacke and be of euill iuyce. And no doubt but that meane and temperate diet, in the feare of God, is more commendable than all the delicate fare in the world, & ought of the godly to be esteemed as a thing that best contenteth nature & preserueth health: which is not only confirmed by *Salomon* in his prouerbs, & by the example of the prophet *Daniel*, but most manifestly by *Ecclesiasticus* in these words. How little is sufficient for a man well taught, & therby he belcheth not in his chamber, nor feeleth any paine. A wholesome sleepe commeth of a temperate belly. He riseth vp in the morning, and is well at ease in himselfe. But paine in watching, and cholericke diseases, & pangs of the belly are with an vn-satiablen man. And againe he saith: Be not greedy in all delights, & be not too too haasty vpon all meates: for excesse of meates bringeth sicknes, & gluttony commeth into cholericke diseases. By surfet haue many perished, but he that dieteth himselfe prolongeth his life. But some will say: may diet prolong a mans life? Why *Iesus Syrach* saith so. And it is a common case defended by the Physitians, that *Physicke may prolong life*, because Physick is the ordinary means which God hath appointed for the preseruing & recouering of health, & consequently for the prolonging of life so long as his good pleasure is. And though Physicke cannot make a man immortal, nor surely defend him from all outward harmes, nor assure him to liue out all his daies, yet it maketh vs sure of 2. things (as *Auicenna* saith) in that it keepeth the body from corruption, and defendeth that natural moisture be not lightly dissolued & consumed. But it is a comon saying: He

that

Cap 15. ver. 16.

& cap. 27. 27.

Daniel. 1. 12.

Eccle. cap. 31.

19.

Eccle. cap 37.

ver. 28. 29. 30.

Whether diet
may prolong
life.

Eccle. cap 38.
to the 13. vers.

The force of
Physicke.

Dedicatorie.

that liueth by Physicke, *liu. th miserably*. And a great punishment it is for a man to refraine his appetite. As, for youth to forbear fruite: for one that hath the gowt to forbeare wine and women. Whereunto I answer, that to liue after the rules of Physick is to liue in health. And to liue in health is great happines: for health & strength is aboue gold (as saith *Iesus Syrach*:) and a whole body aboue infinit trelure: so that for the inestimable commodities of health, some haue supposed that *health is the happiſt ſtate*: as *Aristotle* declareth in his *Ethicks*. Now what a reproch is it, for a man whom God hath created after his owne likeneſſe, and endued with reason, whereby he differs from beaſts, to be yet beaſtlike, to be moued by ſenſe to ſerue his belly, to follow his appetite contrary to reason? for as much as by the very order of nature, reason ought to rule, and al appetites are to be bridled and ſubdued, as the Philoſopher notably teacheth in theſe words: *As the child ought to liue after the order of his Tutor: So affectiō ought to be ru'ed by reason. Wherefore, in a moderate and temperate man, that part of the minde which is the ſeate of affectiōs, muſt yeeld to reason: for comelineſſe is propoſed to them both*. Nay, if a man be naturally inclined (as the moſt part of men bee) to one thing or other contrary to reason, yet hee ſhould ſtriuē againſt that inclination, & do as they do which would make crooked things ſtraight, that is, to bend them as much as may be to the cōtrary, for as the poet *Ouid* ſaith

Eſt virtus plucidis abſtinuiſſe bonis and
Fortior eſt qui ſe quā̄m qui fortiffima vincit.

Wherefore we haue a worthy example in the Philoſopher *Socrates*, who of ſet purpoſe oftentimes exerciſed & enured himſelfe to endure hunger and thirſt: which be more hard to ſuffer than to feed moderately, and to

To keepe a good diet is great happineſſe.
Cap. 30. 15. 16.

Lib. 1. cap. 4.

Reason ought to rule appetite.

Ethi. lib. 2. cap. 13.

Ethi. lib. 3. cap. 7. 11.

The Epistle.

Socrates a
singular ex-
ample of ab-
stinence and
contenance.

forbeare that which reason forbiddeth, although our appetite desire it. And when he was demaunded why he did so; that I may not accustome my selfe (quoth he) to follow my sensuall appeties, lusts, and desires. Also the same Philosopher affirmeth, that such as had well broken themselues to vertuous living & temperat diet, did perceiue and take of the same both much more pleasure and lesse paines, than such as with all high care & diligence did on euery side make prouision to haue all things of pleasure. And I my selfe haue known some that haue taken as much delight in drinking of small drink, as others haue by drinking of the strongest. And no maruell: for true delight is best perceiued, when appetite is ruled by reason: and not contrariwise as the Epicures imagin, who make pleasure the chiefe felicity. As that *Philoxenus Erixius* in *Aristotle* who wished that nature had made his necke longer than the necke of a Crane, to the end that he might haue felt a long while the sweetnes and pleasure of meat and drink going down the throat. But he that hath the gowt wil say as I haue heard many gentlemen say ere now: Drinke wine & haue the gowte: drink none & haue the gowt. As who should say, that it makes no matter what a mā eateth or drinketh, for all is one so his stomacke bee to it. But this opinion is both repugnant to reason and common experience. For who so hath commonly an aking head, if it proceed of a hot cause, shall feele that by drinking strong dring, the paine will be increased. And who so hath a hote stomacke or inflammation of the liuer, shal plainly perceiue, that by hot wines & spices it wil becom worse. And who so hath a wound or sore to be healed, shal find that by eating fresh Beef, Goose & Garlick, Pigeons and Yeles, and such like, the

cure

*Vera voluptas
quid.*

*Ethic. lib. 3.
cap. 12.
Philoxenus
the Epicure.*

Whether or
no keeping
of diet doe
ease our ma-
ladies.

cure wil not come so fast forward as otherwise it would. What meaneth this, but that meats & drinckes do alter our bodies, & either temper them, or distemper them greatly? And no maruell, seeing that such as the food is, such is the bloud: & such as the bloud is, such is the flesh. Wherefore I say to the Gentleman that hath the gowt; (for poore me seldom haue it, because for the most part it groweth through excesse & ease) I say that although the forbearing of wine & women, & other things noisome in that disease, do not vtterly take away the gowt, yet it wil abate, qualifie and abridge the paine, & make it much more toletable. And so I thinke of all other diseases whatsoeuer. And to prooue, that good diet may preferue a man frō sicknes, I need to vse no other example than of Galen himselte, who by the meanes of his temperate diet, (as he witnesseth) after he passed the age of 28. yers vntil the time of his death, he was neuer grieued with any sicknes, except the grudge of a feuer of one day, & that hapned only by too much labor, & liued as *Sipontinus* writeth, 140. yeares, & died only through feeblenes of nature. His diet stood chiefly in 3. points, which I will here declare, that such as would liue long in health may indeuor to follow it. The first point was, *neuer to eat and drinke his fill.* The second, *neuer to eat any raw thing.* The third, *to haue alwaies some sweet sauer about him.* These 3. points, whosoever wil carefully keep, if he be of a sound constitution, may liue long in perfect health. I say, if he be of a sound constitution, for some are so corrupt from their natiuitie, that if *Esculapius* (as Galen speaketh) were euer at their elbow to aduise the in their diet, yet could they not liue out half their daies. and some that be of a sound constitution by nature, do yet through intemperancie so corrupt their comple-

Surfet and
ease great
causes of the
gowt.

*Lib. 5. cap. 1. de
Sanit. tuen.*
The good ef-
fect of diet in
Galen.

Galens diet
stood chiefly
in three
points.

The Epistle

xion, that either they liue not vntill they be old, or else their olde age is most fullsome and loathsome. Wherof hath risen that saying not so common as true: *Youth riotously led, breedeth a lothsome old age*. In this nūber chiefly be courtiers, lords, ladies, gentlemen, & gentlewomen, though not all, yet many mo than of the common people. For these commonly liue not so long as the inferior fort. As for learned men (if they be students indeed) thorough rest of the body, and immoderate musing of the mind, they are not commonly so long liued (the more it is to be lamented) as the vulgar fort. Wherefore that noble Philosopher *Theophrastus*, when he died, is reported to haue accused nature, for that she had giue long life to Rauens and Crowes, whom it nothing auailed, & had giuen but a short time to men, whom it behoued to liue much longer, to the end that mā's life might be perfectly instructed with al maner of arts & disciplines. But I trust your honour being chiefly moued by a speciall gift of Gods grace, and partly following these & such like aduertisements, will so diet your selfe, that you may liue long to the glory of God, to the benefit of the common wealth, and to the comfort of your friends: which God graunt according to the good pleasure of his wil. And so I end, beseeching your honor to take this my dedicatiō in good part. And although the worke be most vnworthie of so worthy a Patrone: yet because it is an exercise of learning, whereof your honor hath bin alwaies a special fauourer, my trust is that you wil vouchsafe to giue it your protection, & the rather, for that it is the fruite of your owne soile, I meane the testimonie of a dutifull mind of the tenant toward his Lord and master. 1588.

Your Honors most humble Orator
Thomas Cogan.

Intemperancie corrupteth the originall complexion.

Cicero. 3. Tusculan.
Theophrastus complaineth of nature.



Thomæ Cogani carmen Saphicum
ad lectorem, depromptum ex
Ecclesiastico, Cap. 30. Ver.
14. 15. 16. 17.

Quisquis optata fruitur salute,
Sit licet pauper, tamen hic potenti
Diuiti præstat, mala quem flagellat
Inualetudo.

Præstat argento superatque fuluum
Sanitas aurum, superatque censum
Quamuis ingentem, validæque vires
omnia præstant.

Vita languescens properante morte
Peior est multo: requiesque dulcis
Anteit longè miserum dolorem
corporis ægri.

Si sapiis quæres igitur salutem.
En tibi portus patefit salutis,
Hunctene, saluus fruere & salute:
Viue valéque.

TO THE GENTLE READER.



The situation
of Britaine.

Because this Treatise chiefly concerneth the diet of our English nation, I have thought good, (most gentle Reader) first to declare the situation and temperature of this our countrey of England, and next to set downe the reason and order of the whole booke. Touching the situation, if we consider the division of the whole earth habitable into foure parts, that is, Europa, Affrica, Asia, and America, then is England a parcell of Europe, and situated on the West side thereof; yea, so far West, as of old time it hath bene thought (Cornelius Tacitus witnessing the same in the life of Iulius Agricola) that beyond England dwelled no nation, Nothing but water and rocks. And as the Poet Horace speaketh, The Britaines the fardest of the world. Whereas now through the providence of God and travell of men, there is found farther in the West, as it were a new world, a goodly countrey named America, or new India, for largenesse, plenty, wholesome and temperate aire, comparable with Affricke, Europe, or Asia. Again, if we respect the division of all the earth into five parts called in Latin Zonæ, correspondent to the division of the heavens by five circles, that is to say, the Equinoctiall circle, the two Tropickes, the one of Cancer, the other of Capricornus, the circle Articke, and the contrary Antarticke, which are briefly and plainly set forth by the Poet Ouid in the first booke of his Metamorphosis, in this manner:

And as two Zones do cut the heaven vpon the right side
 And other twaine vpon the left likewise the same divide
 The middle in outrageous heate, exceeding all the rest.
 Even so likewise through great foresight to God it seemed best,
 The earth included in the same should so divided bee.
 As with the number of the heaven, her Zones might full agree.
 Of which the middle Zone in heat, the vtmost twaine in cold,
 Exceed so farre, that there to dwell, no creature dare be bold
 Betweene these two lo great extreames, two other Zones are fixt
 Where temperature of heate and cold indifferently is mixt.

Then I say of five parts of the earth, those two which lie about the Poles, within the circle Articus and Antarticus, through

TO THE READER

through extremity of cold, are inhabitable (as of old time hath bin thought) howbeit now certen Ilands are discovered within the circle Artick, and found to be inhabited. The 3. and greatest part which lyeth in the midst betweene the two Tropicks, by reason of the continuall course of the sun ouer it, & the direct casting of the Sun beames vpon it, named *Torrida Zona*, as burned or parched with ouermuch heate, hath likewise bene thought inhabitable, yet now found otherwise: considering the greatest part of Africk well inhabited, & no small portion of Asia, with sundry Ilands adioyning, do lie within this cōpasse: yet by the iudgement of Orōsius, a man very expert in Cosmographie, right vnder the Equinoctial is most temperate and pleasant habitation: for so he saith. Although the Zone burning do seem to be drye through the continuall shining of the Sun vpon it vnder the Equator, a most happy tēperature of the aire, passeth all others. The other two parts onely, of which the one lieth Northward, betweene the circle Artick and the Tropick of Cancer, the other Southward betweene the circle Antartick and the Tropick of Capricorne, are counted temperate and habitable regions, because they are tempered with heate on the South side, and cold on the North side. Howbeit these parts also about the middest of them are most temperate. For towards their vtmost bounds they are distempered with heat or cold according to the Zones next adioined. Now in the temperat Zone Northward lieth our country of Britaine. After Appianus, England within the eight Clime called *Dia Ripheon*, & Scotland in the ninth called *Dia Darias*, or after Orontius, whose iudgement rather I allow, England in the ninth Clime, & Scotland in the eleuent: for the old diuision of the earth, according to the latitude into seuen Climats, Orontius vterly reiecteth, and thinketh the famous vniuersitie and citie of Paris in France, to be plac'd about the end of the eight Clime, because the latitude of the earth, or eleuation of the Pole Articke (for both are one in effect) is there 48. degrees & 40. minntes. The same reason I make for England because the Pole Artick is exalted at London 51. degrees &

Lib. 2.
Sphæ. cap. 28.

Danias.

TO THE READER.

46. minutes, and at Oxford 51. degrees and 50. minutes, that therefore England, should be in the ninth Climate, because the distance of parallels from the Equator is after Orontius in the ninth Climate, all one in our elevation. England then lyeth in the temperate Zone Northward, and the ninth Climate, having on the Southeast side France, on the Northeast Norway, on the Southwest Spaine, on the West Ireland, on the North Scotland. Now concerning the temperature of the aire in England, whether it be in a meane, or do exceed the meane in heate, cold, drought or moisture, shall best be perceived by comparison of other countries. Hippocrates in the end of his third booke of Prænotions, setteth downe three countries for example of temperate or vntemperate ayre in heat or cold, that is, Libya, Delos and Scythia. Libya or Affrick as ouer hot: Scythia or Tartaria as ouer cold, & the Iland Delos of Greece as meane and temperate betwixt both. The like comparison is made by Aristotle in the 7. booke and 7. chapter of his Politiques. Those nations (saith he) which inhabit colde countries are couragious, but they haue little wit and cunning. Wherefore they liue in more libertie, and hardly receiue good gouernance of the weale publike, neither can they well rule their borders. And such as dwell in Asia, excell in wit and arte, but they want audacity, for which cause they liue in subiection to others. But the Grecians as they haue a country in a meane betweene both, so haue they both qualities: For they are both valiant and witty. Whereby it commeth to passe that they liue at liberty, and haue good government, and such a state as rule all other. Hereunto I wil add the iudgment of Galen that famous Physitian, written in the second booke de San. tu. & chap. 7 which may be as an interpretation of Hipppo. and Aristotle. The best temperature of body (saith he) is as a rule of Polydorus such as in our situation being very temperate, you may see many. But in France, Scythia, Egypt or Arabia, a man may not so much as dreame of any like. And of our country, which hath no small latitude, that part which lyeth in the middest is most temperate, as the cuntry of Hippocrates:

for

TO THE READER.

for that there Winter & Summer hath a meane temperature, and at the spring and fall of the leafe much better. So that Greece by the iudgement of these men is most temperate, and France distempered with cold by the opinion of Galen. And if France exceed the meane in cold, then is not England in a perfect temperature, but more declining to colde, because it is three degrees, and ten minutes further North, comparing Oxford and Paris together in the elevation of the Pole Artick. Howbeit Iulius Cæsar in the fifth booke of his Commentaries, thinketh the aire to be more temperate in Britaine, (in those places where he was) than in France, and the cold lesse. And Polydorus Virgilius in his Chronicle of England seemeth to bee of the same minde. The Countrey (saith hee) is at all times of the yeare most temperate, and no extremitie of weather, so that diseases be rare, and therefore lesse use of Physicke than else where. And many men all abroad doe liue a hundred and tenne yeres, and some an hundred & twenty. Yet he thinketh the aire for the most part to be cloudy and rainy, which also is confirmed by Cornelius Tacitus in the life of Iulius Agricola saying: The ayre of Britaine is foule with often stormes and cloudes, without extremitie of colde. But to reconcile these sayings of nuncient Authors, I thinke that England may be called temperate in heate in respect of Spaine, and temperate in cold in respect of Norway; yet to be reckoned cold notwithstanding and moist, because it declineth from the middest of the temperate Zone Northward. And this is the cause why English men doe eat more and digest faster than the inhabitants of hotter countries (videlicet) the coldness of the ayre enclosing our bodies about. And therefore we provide that our tables may be more plentifully furnished oftentimes than theirs of other nations. Which provision, though it proceed chiefly of that plentie which our countrey yeeldeth, is yet notwithstanding noted by forraine nations, as of Hadrianus Barlandus in a Dialogue betweene the Inholder and the traeller, saying in this manner: I will provide that they may be entertained after the English fashion, that is, most richly and daintily. Thus much touching the situation and temperature of England.

TO THE READER.

New concerning the order of the Booke: Hipp. in the sixth booke of his Epidemics setteth downe this sentence: Labour, Meate, Drinke, Sleepe, Venus, all in a measure, as a short sum or forme of a mans whole life touching diet, by the which words (if we marke them well as they be placed in order) not onely the time most conuenient for euery thing to be vsed, but also the measure in vsing is plainly signified in the word (Mediocria) according to that saying of Terence; The chiefest thing in mans life is, to keepe a measure. Euerie man therefore that hath a care of his health as much as he may, must not onely vse a measure in those fine things, that is to say, in labour, meate, drinke, sleepe, and Venus, but also must vse them in such order as Hipp. hath promised them; that is, to begin the preservation of health with labour: after labour to take meate: after meate, drinke: after both, sleepe: and Venus last of all: And not contrariwise, to begin with Venus, and end in labour, like as I haue heard say of a gentleman who had bene a traveller in forrayne countries, and at his returne, that he might seeme singular, as it were despising the old order of England, would not beginne his meale with pottage, but in stead of cheese would eate pottage last. But wise Englishmen I trust will vse the old English fashion still: & follow the rule of Hipp. approued by Galen, and by common experience in mens bodies found most wholesome. Such as haue written of the preservation of health before me, for the most part haue followed the diuision of Galen of things not naturall, which be six in number: Aire, Meate, and Drinke, Sleepe and watch, Labour and rest, Emptinesse and repletion, and affections of the minde: Which bee called, things not naturall, because they be no portion of a naturall bodie, as they be which be called naturall things, but yet by the temperance of them the bodie being in health, so continueth: by the distemperance of them, sicknesse is induced, and the bodie dissolved. This diuision Sir Thomas Eliot Knight, no lesse learned than worshipfull, in his Castle of health hath precisely followed, and hath set forth euery part right according to Galen, as plaine as may be in the English tongue.

Yet

TO THE READER.

Yet (in my iudgement) this Aphorisme of Hippocrates, which I purpose (God willing) to declare, is more euident for the common capacity of men, and more conuenient for the diet of our English nation. For who is so dull vnderstanding that cannot remember these five wordes : Labour, Meate, Drinke, Sleepe, Venus, and in vsing them applic all in a measure? Tce I know that the diuision aforesaid being well scanned may bee found in a manner wholly comprehended in this short sentence. For exercise is to be vsed in wholesome aire, and affections of the minde do commonly follow the temperature of the body, which is chiefly preserued by the moderate vse of those 5. things Then, whether we follow in diet Galens diuision into six things not naturall, or this rule of Hip. comprehended in five words, there is no great difference, sauing that in writing for the instruction of others, that Method is to be vsed which is most brieft and manifest. And this is the cause, gentle Reader, why I haue taken another order than such as haue written of this matter before me, euen that order (as I thinke) which of all other is the best. Heereinto giue a watchword as it were, or occasion to others that be better learned and more at leisure to handle these points more perfectly. And in the meane time I trust euery well disposed person will thankfully accept this my good intent, considering that none other cause hath moued me hereto but onely the good will I beare, First to the learned sort, who haue most needs of wholesome counsailes, and consequently to all those, that loue to liue in health. And if they finde whole sentences take out of Master Elliot his Castle of health, Scho. Salcr. or any other Author whatsoeuer, that they will not condemne me of vaine glory, by the olde Proverbe (Caluus Comatus) as if I meant to set foorth for mine owne works that which other men haue deuised; for I confesse that I haue taken Verbatim out of others where it serued for my purpose, and especially out of Scho. Salerni: but I haue so interlaced it with mine owne, that (as I thinke) it may bee the better perceined. And therefore seeing all my travell tendeth to common commodity, I trust euery man will interpret all to the best. Gentle Reader farewell.

FINIS.

A Table containing the effect of
the whole booke.

Health is preferred by a measure v- sed in five things, that is, in	1. Labour or exercise of two sorts.	}	1. of the body 2. of the mind.																		
	2. Meat, wherein are 6. things considered.	}	<table border="0"> <tr> <td style="vertical-align: top; padding-right: 5px;">1. Substance contained in three sorts,</td> <td style="vertical-align: middle; padding-right: 5px;">}</td> <td style="vertical-align: top;">1. Corne or grain: 2. Herbs and fruits: 3. Living creatures and their parts.</td> </tr> <tr> <td style="vertical-align: top; padding-right: 5px;">2. Quantitie.</td> <td></td> <td></td> </tr> <tr> <td style="vertical-align: top; padding-right: 5px;">3. Qualitie.</td> <td></td> <td></td> </tr> <tr> <td style="vertical-align: top; padding-right: 5px;">4. Custome.</td> <td></td> <td></td> </tr> <tr> <td style="vertical-align: top; padding-right: 5px;">5. Time, which standeth in three points</td> <td style="vertical-align: middle; padding-right: 5px;">}</td> <td style="vertical-align: top;">Time of y^r yere. Time of the day Age of the party</td> </tr> <tr> <td style="vertical-align: top; padding-right: 5px;">6. Order.</td> <td></td> <td></td> </tr> </table>	1. Substance contained in three sorts,	}	1. Corne or grain: 2. Herbs and fruits: 3. Living creatures and their parts.	2. Quantitie.			3. Qualitie.			4. Custome.			5. Time, which standeth in three points	}	Time of y ^r yere. Time of the day Age of the party	6. Order.		
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6. Order.																					
3. Drinke, whereof be 7. sorts commonly v- sed,	}	<table border="0"> <tr><td style="padding-right: 5px;">1. Water.</td></tr> <tr><td style="padding-right: 5px;">2. Wine.</td></tr> <tr><td style="padding-right: 5px;">3. Ale.</td></tr> <tr><td style="padding-right: 5px;">4. Beere.</td></tr> <tr><td style="padding-right: 5px;">5. Cyder.</td></tr> <tr><td style="padding-right: 5px;">6. Metheglin.</td></tr> <tr><td style="padding-right: 5px;">7. Whey.</td></tr> </table>	1. Water.	2. Wine.	3. Ale.	4. Beere.	5. Cyder.	6. Metheglin.	7. Whey.												
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4. Sleepe, wherein 4. things must be obserued.	}	<table border="0"> <tr><td style="padding-right: 5px;">1. The time.</td></tr> <tr><td style="padding-right: 5px;">2. The place.</td></tr> <tr><td style="padding-right: 5px;">3. The lying of the body.</td></tr> <tr><td style="padding-right: 5px;">4. The quantity of sleepe.</td></tr> </table>	1. The time.	2. The place.	3. The lying of the body.	4. The quantity of sleepe.															
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Preseruatiō from the plague standeth chiefly in 3. points.

}	First, how to auoide the aire infected.
}	Secondly, to correct and purifie the aire infected.
}	Thirdly, to fortifie the principal parts against the infection.



WHAT LABOUR IS:

The commodity thereof, the difference of labours, the preparation to labour, the time: the measure of labour.

CHAP. I.



THE first word in order of that golden sentence proposed by Hippocrates, is labour, which in this place signifieth exercise. For so is the word Labour commonly taken of Hippo. as Galen witnesseth, saying: Hippo. is wont to take this word Labour for exercise. Labour then, or exercise, is a vehement moving, the end whereof is alteration of the breath or winde of man. Of exercise doe procede many commodities, but especially these. The first is hardnesse and strength of the members, whereby labour shall the lesse greve, and the bodie be moze strong to labour. And that exercise or labour doth strengthen the body, beside the witness of Galen, where hee saith, By exercise also there cometh a certaine strength to the limmes, when as both naturall heate is kindled, and a certaine hardnesse and patience is caused by rubbing the parts one with another: It is proved by experience in labourers, who for the moze part be stronger than learned men, and can endure greater toyle. Whereof we haue a notable example in Milo

Epid. 6.

Epid. 6. com. 5.

What labour is.
The benefit of exercise.

Li. 1. de Sanit. tuen.

Mil. Croto.
mar.s.

Crotoniates, who by the vse of carrying a Calse euery day certaine furlongs, was able to cary the same being a Bull. The second commodity of labour is increase of heate. Whereby happeneth the moze alteration of things to be digested, also moze quicke alteration and better nourishing. The third is moze violence of the breath or winde, whereby the pores are cleansed, and the filth of the body naturally expelled. These things are so necessary to the preservation of health, that without them, no man may be long without sicknesse. For as the flowing water doeth not lightly corrupt, but that which standeth still: Euen so bodies exercised are for the moze part moze healthfull, and such as be idle moze subiect to sicknesse. According to the saying of the Poet Ouid.

Lib. le ponto.

*Cernis ut ignauium corrumpant otia corpus,
Ut capiant vitium ni moueantur aque.*

Cor. cel. Lib. 1.

Which also is affirmed by Cornelius Celsus, saying: Slothfulness dulleth the body, Labour doth strengthen it: The one maketh vs soone olde, the other maketh vs long yong. Pea Galen himselfe is of the same minde, for thus he saith: As sluggish rest of the body is a great discommodity for the preserving of health, so there is very great profite in moderate exercise. But there is great difference of exercises. For some are swift, as running, playing with weapons, throwing of the ball. Some are strong or violent, as wrestling, casting the bar. Some are vehement, as dauncing, leaping, foot-ball play. Again, some are exercises onely, as those now rehearsed, and other mentioned of Galen not vsed among vs. Some are not onely exercises but works also, as to dig or delve, to eare or plow land, or to doe any other worke appertaining to husbandrie, or whatsoever Crafts men of any occupation are wont to doe for the vse and commodity of mans life. For these as they are labors, so are they exercises, and do make a good state or liking of the body, as Galen

Lib. le Suc.
bon. & vitio.
cap. 3.

Difference of
exercise.

1. Aporis.
com. 1.

Galen declareth, and is found true by common experience in England. For husbandmen and craftsmen, for the moze part doe liue longer and in better health, than Gentlemen and learned men, and such as liue in bodily rest. Wherefoze Galen himselte sometime vsed rusticall labours, especially in Winter: as to cleaue wood, to pui Barley, and such like. Againe some exercises are appropried to the partes of the body, as running, and going are the proper exercises of the legs. Bowing of the armes vp and downe, or stretching them out, as in shooting and playing with weapons, serueth most for the armes and shoulders. Stouping and rising oftentimes, as playing at the bowles, as lifting great waightes, taking vp of plummetts or other like poples on the end of staues, these doe exercise the backe and loines. Of the bulke & lungs, the proper exercise is mouing of the breath in singing, reading, or crying. The musckles, and together with them the sinewes, veines, arteries, bones are exercised consequently, by the mouing of the parts aforesaid. The stomacke and entrallies, and thighes, and reinses of the backe, are chiefly exercised by riding. As for sitting in a boate or barge which is rowed, riding in a Horse-Litter, Coach, or Waggon, is a kinde of exercise which is called gestation: and is mixt with mouing and rest, and is conuenient for them that be weake and impotent, or in long and continuall sicknesse. But about all other kindes of exercises, Galen most commendeth the play with the litle ball, which we call Tennis; in so much that he hath written a peculiar booke of this exercise, and preferreth it before hunting, and all other pastimes. Because it may be easily vsed of all estates, as being of litle cost. But chiefly for that it doth exercise all partes of the body alike, as the legs, armes, necke, head, eyes, backe and loines, and delighteth greatly the minde, making it lusty and chearefull. All which commodities may be found in none other kinde of exercise. For they keine moze one part of the

Labourer
more health-
full than lear-
ned men.
*Lib. 2. de Sa.
Tuon, cap. 8.*

The proper
exercises of
all the parts
of the body.

Tenise play
is the best
exercise of all.
*Galen de par-
te pile exer-
citatiōne.*

body than another, as shooting the armes, running the legs, &c. wherefoze those founders of Colleges are highly to be praised, that haue erected Vniversities, for the exercise of their Scholers: and I counsaile all students as much as they may to vse that pastime. Notwithstanding I restraine no man from his naturall inclination, for I know that to be true which Virgill wryteth.

Agglo. 2.

*Lib. 2. Ser.
Sa. 1.*

*Trahit sua quemq; voluptas. And as Horace saith,
Castor gaudet equis, uno prognatus eodem,
Pugnis, quot viuunt capnum, totidem studiorum
Millia.*

The games of
Olimpus.

The prepara-
tion to exer-
cise.

Frications.

For in the Mount Olympus in Grece, where the most principall plaies and exercises of all the world were solemnely kept and vsed euerie fifth yere, first ordained by Hercules the Champion (as it is thought) all men did not practise one onely kinde of activitie, but euery man as he was minded, so he applied himselfe. There was wrestling, running with horses and on foote, turning, leaping, coursing with Chariots, contentions of Poets, Rhetoricians, Musicians, disputations of Philosophers, and others. So I restraine no man from his naturall inclination, but I shew what exercise is best by the iudgement of Galen. But least that by the violence of heate kindled by exercise, any of the excrements should hastily be receiued into the habite of the body, also least some thing which is whole, should by heauinesse of excrements or violent motion be broken or pulled out of place, or that the excrements by violence of the breath should stop the pores or Conduites of the body, the old Grekes and Romaines were wont to vse frications or rubbings befoze exercise in this manner. First to rub the body with a course linnen cloath softly and easly, and after to encrease more and more to a hard and swift rubbing, vntill the flesh doe swell and be somewhat ruddie: then

then to annoint it with swæte oile, stroking it euery way gently with bare hands. And of fricacies they haue made generally threë sorts, first hard rubbing to binde or consolidate, then soft rubbing to lose or mollifie, and lastly, meane rubbing to augment and increase fleshy. But this kinde of preparation whereof Galen hath written abundantly in his second booke *De San. Tuen.* is not vsed in England, and therefore I will end with a merry tale of Augustus the Emperour and an old Souldier. On a time as the noble Emperour Augustus came to a bath, he beheld an old man that had done good seruice in the warres, rubbing himselfe against a Marble piller, for lacke of one to helpe him. The Emperour moued with pity gaue an annuity, to finde him a seruant to wait vpon him. When this was knowen, a great sort of olde Souldiers drew them together and stood whereas the Emperour should passe by, euery one of them rubbing his backe against the stoness, the Emperour demanded why they did so, because (noble Emperour say they) w^e be not able to keepe seruants to doe it. Why (quoth the Emperour) one of you might claw and rubbe an others backe well enough. So wisely did he delude the practise of Parasites, according to the olde p^{ro}uerb, It is merry when knaues meete. Notwithstanding Maister Eliot reporteth of himselfe, that he found great commodity in one kind of fricacy, which is thus. In the morning after we haue bene at the stowle, with our shirt slaues or bare hands (if our fleshy be tender) first softly and afterward faster to rub the brests and sides downeward and ouerthwart, not touching the stomacke and belly, and after to cause our seruant semblably to rub ouerthwart the shouldders and backe, beginning at the necke bone, not touching the raines of the backe, except we use feels there much cold and winde, and afterward the legs from the knee to the ankle, last the armes from the elbow to the hand wrist. And for those that cannot exercise their

Three sorts
of rubbings.

A merry tale
of rubbing.

A kinde of
rubbing good
for all men.

bodies at convenient times, either because they are letted with necessary businesse, or else by reason of vtter weakenesse, this kinde of rubbing may well be vsed in stead of exercise. For rubbing is in stead of exercise, as Georgius Picorius wryteth. But leauing all kinde of fricacies to such as haue leisure, I prescribe none other preparation to be vsed before exercise, but onely euacuation of excrements from all such partes as natura hath appointed thereunto. That is, when you are risen from sleepe, to walke a litle vp and downe, that so the superfluitie of the stomacke, guttes and liuer, may the moze speedily descend, and the moze easily be expelled. That done, to wash your face and handes, with cleane cold water, and especially to bathe and plunge the eyes therein. For that not onely cleanseth away the filth, but also comforteth and greatly preseruethe the sight, (as Auicen wryteth) wherof students should haue a speciall care. Moreover to extend and stretch out your handes, and teete and other limmes, that the vitall spirites may come to the vtter partes of the body. Also to combe your head, that the pores may be opened to auoide such vapours as yet by sleepe are not consumed. Then to rubbe and cleanse the teeth. For the filthinesse of the teeth is noysome to the braine, to the breath, and to the stomacke. They may be cleansed (as Cornelius Celsus teacheth) by washing the mouth with colde water, putting thereto a litle vineger. And with the same (if you list) you may gargarize or guddle in your thyoate, and after rubbe them hard with a dry cloth. Some vse to rubbe their teeth and gummies when they wash with a Sage leafe or two, which is good to preserue them from corruption, and abateth the rancke saueur of the mouth. All these things (which are five in number) are briedly comprehended in *Schola Salerni*, as followeth.

*Exercitatio al-
ni & visca
vacuationem
prærequirit.*

Washing of
the face and
bathing of
the eyes.

To combe the
head upward
towards the
croune as
Barbers vse
to do is best.
Rubbing of
the teeth.
Lib. 1. cap. 2.

*Lumina manè, manus surgens gelida lauet ruda.
Hac illac modicum pergat, modicum sua membra
Extendat: crines pectat, dentes fricet: ista
Confortant cerebrum, confortant cetera membra.*

Cap. 2.

After this preparation, as occasion shall serue, you may fall to exercise, yet first you must diligently consider where and when (that is to say) the place, and time. The place where exercise is to be vsed both chiefly concerne the aire, which among all things, not naturall, as in habitation, so in exercise is greatly to be regarded, for as much as it doth both enclose vs about, and also enter into our bodies, especially the most noble member which is in the heart, and we cannot be separate one hour from it for the necessity of breathing. Wherefore exercise must be vsed in a good and wholesome aire, which consisteth in foure points. First, that it be faire and cleare without vapours and milks. Secondly, that it be light, some and open, not darke, troublous and close. Thirdly, that it be not infected with carraine lying long about ground. Fourthly, that it be not stinking or corrupted with ill vapours, as being nere to Draughts, Dincks, Dunghils, Gutters, Channels, Kitchings, Churchyards, or standing waters. For the aire so corrupted, being drawn into our bodies, must of necessity corrupt our bodies also. These foure properties are briefly contained in two verses in *Schola Salerni*.

The place and time of exercise.

Aier.

Foure properties of wholesome aire.

1
2
3
4

*Lucidus & mundus sit riuè habitabilis aer,
Infectus neque sit, nec olens fetore cloaca.*

Now for the time when you should exercise, that diuine Physician Hippocrates teacheth vs plainly, saying, Let labour go before meate. Whose authoritie Galen following, saith, We must begin the preservation of health with labour, after that take meate, drink, and

The fittest time of exercise.

Epid. 6. Sect. 4.
Lib. 2. de San.
Tuen. cap. 2.

The colour
of the Vrine
sheweth whē
we should
exercise.

fo forth. The time then most conuenient for exercise, is when both the first and second digestion is complete, as well in the stomacke as in the veines, and that the time appoacheth to eate againe. For if you doe exercise sooner, or later, you shall either fill the body with raw humours, or else augment yellow choler. The knowledge of this time is perceiued by the colour of the Urine, for that which resembleth vnto cleare water, betokeneth that the iuice which commeth from the stomacke is crude in the vrines. That which is well coloured, not too high or base, betokeneth that the second digestion is now perfect. Where the colour is very high or red, it signifieth that the concoction is moze then sufficient: Wherefoze when the Urine appeareth in a temperate colour, not red, nor pale, but as it were guilt, then should exercise haue his beginning. By this meanes doth Galen trie out the time most fitte for exercise. But because euery man hath not skill to iudge of Urine, or hath not leysure or oportunitie to view his water in a glasse as often as he would or should exercise, for the time most conuenient, it shall be sufficient to remember that Galden sentence of Hippocrates, Let exercise be vsed before meate.

Inff. l. 2. cap. 4.

An abuse of
exercise tou-
ching the
time.

Which rule (as that famous Whistion Fuchsius noteth) is vnaduisedly neglected in the Scholes of Germany. For there the Schollers neuer exercise but forthwith after meate, either leaping, or running, or playing at the Ball, or coyting, or such like. And the same abuse is rise among vs here in England, both in Uniuersities, and in the Grammer Scholes. Wherefoze it is no maruaille if Schollers oftentimes be troubled with Scabs and other infirmities growing of corrupt humours: because by that meanes great store of raw humours are engendred and brought forth to the Skin: (according to the saying of Hippocrates) If a man exercise vnpurged, Biles will breake forth. Wherefoze I counsaile

counsaille all students not to exercise immediately after meate, for by that meanes the meate is conueied into all the members befoze it be concocted or boyled sufficiently. Yet to rise by after meate, and to stand by right for a while, or to walke softly a little is very holsome: that so the meate may descend to the bottome of the stomacke, where (as Auicenna writeth) resteth the vertue of concoction, and is one of the first lessons in *Schola Salerni*. To rise after meate. But hastie mouing drieth the naturall heate from the inward parts, and causeth ill digestion. As for craftsmen, and labourers, if any demand the question how they can haue their health, and fall to worke straight after they haue eaten, I answer with Virgil: Great labour ouercommeth all things. And as Galen writeth, Wee write these things, neither to the Germanes, nor to other rude and barbarous nations, no more then to Beares and Bores, and Lyons, and such like: but to the Gretians, and to them which though they be Barbarians by kind, yet they follow the fashions of Greece. So I write not these precepts for labouring men, but for students, and such as though they be no students, doe yet follow the order and diet of students. Antonius the Romane Emperour, who liued in Galens time, and had a special care of his health, was wont to come to the wrestling place about sunne setting when daies were at the shortest, and about nine or ten of the clocks when they were at the longest. Whose example if any list to follow (as Georgius Pictorius doeth interpret) he should exercise in Summer six houres befoze none, and in the Winter in the after none at Sunne going downe, and in the Spring time nere by none. But I restraine no man to the houre, so it be done according to the rules aforesaid, that is briefly to conclude, after the excrements be auoided, in an wholesome ayre, and before meate: Yet is it not sufficient in exercise to obserue the time, the things proceeding, except we keepe

Epid. 6. Sect. 5.
Apho. 33.

Rise vp after
meate.

Geor. 1. De San.
Tu. lib. 2.

The correctie
of the En.
rour Anton.
Palostr.

Three things
to be obser-
ued touching
the time of
exercise.

s. offi.

Lib. 1. de san.
tuen. cap. 12.
The measure
of exercise.

1
2
3
4

a measure therein: which also is taught by Hippocrates in the word (*mediocria.*) And although euery man doth know (as Cicero saith) that a measure is best in all things, or that measure is a merrie meane, yet few can hit that meane, as well in other things as in this, vnlesse they be directed by a certaine rule. Wherefoze Galen, who leaueth nothing vnperfect, setteth downe foure notes, by the which we may know how long we should exercise, and when we should giue ouer. The first is to exercise vntill the flesh doe swell: The second, is vntill the flesh be somewhat ruddie: The third, vntill the body be nimble, adiu, and ready to all motions: The fourth is, vntill sweate & hoat vapors burst forth. For when any of these doe alter, we must giue ouer exercise. First, if the swelling of the flesh shall seme to abate, we must giue ouer forthwith. For if we should proceede, some of the good iuice also would be brought forth, & by that meanes the body should become moze slender and drie, and lesse able to encrease. Secondly, if the lively colour stirred by exercise shall banish away, we must leaue off, for by continuance the bodie would waxe colder. Thirdly, when a gilltie of the lims shall begin to faile, we must giue ouer, least wearinesse and feblenesse do ensue. Fourthly, when the qualittie or quantittie of the sweate is changed, we must cease, least by continuance, the sweat be greater or hotter, and so the body become colder and drier. But of these foure notes, sweat and swelling of the flesh, are the chiefest to be marked in exercise, as Hippocrates sheweth. In exercises sweate is a signe of extenuation comming forth by drops, & as it were flowing out of little brookes: or else abating of the tumour. As who should say, sweate and abating of the flesh are two of the chiefest signes, to know when we should giue ouer exercise. This measure Pythagoras, that was first named a Philosopher (though no Physician) hath yet defined in his Golden verses. Thus latined by Vicus Amerbachius.

Epi. 6. Sect. 3.

Apho. 4.

Corporis

*Corporis & debet non intermittere curam,
Inque cibo potuq; modus sit, gymnasticq;
Hoc fiet lassum, si te non illa gravabunt.*

The same in effect is uttered by that excellent Orator Plato; Iocrates in his Oration *ad Demonicum*. Use those exercises of the bodie, which may rather preserve thy health than thy strength: which thou mayest obtaine by this meanes, If thou leaue off from labour, while thou art yet able to labour.

Now as I haue shewed what time we should giue ouer exercise, so here I will end my treatise of exercise, if first I shall declare, what remedie is to be used against wearinesse, which commeth by immoderate laboz, either voluntarie or necessarie, for we cannot alwaies keepe the meane, but we must doe as cause requireth. Wearinesse, as all other infirmities of the body, is cured by the contrary: that is to say, by rest. According to the saying of Hippocrates: In euery motion of the bodie, when it be-
 Lib. 2. Apho. 42.
 ginneth to be wearie, then to rest by and by, is a remedie of wearinesse. For when the body is tyed through ouer-
 much labour, and strength fayleth, and naturall moisture decayeth, then rest for a time recovereth strength, reui-
 ueth the spirits, and maketh the limmes able to endure labour, whereas otherwise they would some languish and pine away. Which thing Ouid well perceiued as appeareth, where he saith.

*Quod caret alterna requie durabile non est:
Hec renouat vires, fessaq; membra lenat.*

Lib. 1. Epist. 4.

Where the Poet hath worthily added the word (*Alterna*) that is to say, done by course, for as it is not con-
 uenient alwaies to labour, so is it not good alwaies to rest. For that were idleness or slothfulness, which cor-
 rupteth both the body and soule. For in the body through immoderate rest is ingendred cruditie, and great store of
 noysome

noysome humours. Wherefoze Galen reckoneth Idleneſſe and immoderate reſt, among the cauſes of cold diſeaſes. And what inconuenience doth grow vnto the ſoule thereby, is taught by the example of King Dauid, who through his idleneſſe committed adulterie. 1. Sam. 11. 1. But moderate reſt doth comfozt both the bodie and mind as Ouid ſayeth.

Lib. de morb.
cau. ca. 3.

Lib. 1. de pont.

*Ocia corpus alunt, animus quoque paſcitur illis:
Immodicus contra, carpit vtrumque labor.*

De Sue. ho. &
vi. cap. 3.

Wherefoze I will conclude with that notable ſentence of Galen: As ſluggiſh reſt of the bodie is a very great diſcommodity to the preferring of health, ſo no doubt in moderate motion there is very great commoditie.

Of ſtudie or exerciſe of the minde in what
order we may ſtudie without hinderance
of our health.

CHAP. 2.

AS man doth conſiſt of two parts, that is, of bodie and ſoule, ſo exerciſe is of two ſorts, that is to ſay, of the bodie, and of the minde. Hitherto I haue ſpoken of exerciſe of the bodie, now I will intreate of exerciſe of the minde, which is Studie: that is (as Tully deſigneth it,) A continuall and earneſt cogitation applyed to ſomething with great deſire.

What ſtudie
is.

Lib. 2. de in.

Atad. 4.

This kinde of exerciſe (as Tully ſayeth) is the naturall nouriſhment of the mind and wit, ſo ſo he ſaith. The conſideration and contemplation of nature, is as it were a certaine naturall food of our mindes and wittes, and to a learned and ſkilfull man, to ſtudie, is to liue. And likewise, there is ſo great loue of learning and knowledge ingrafted in vs by nature, that no man can doubt, but that mans nature of it ſelfe without any commoditie is drawen thereunto. Which thing may well be perceiued euen in
little

little children : for as soone as they haue gotten strength to goe of themselues, they are as busie as Bees, and they deuise a thousand toyes to be occupied in. Which motions no doubt proceed from the mind. For (as Tully saith) The musing of the minde neuer ceaseth. Idleness therefoze is not onely against nature, but also bulleth the minde, as Ouid, woꝛthily wꝛiteth :

Adde quod ingenium longa rubigine lesum,

Torpet, & est multò quàm fuit ante minus.

Fertilis assiduo si non renouetur aratro,

Nil nisi cum spinis gramen habebit ager.

Wherefoze notable is that counsaile of Ilocrates *ad Demonicum*. Endeouour to be laborious in bodie, and studious in minde : for as our bodies are encreased by moderate labours, so are our minds by honest doctrine. Which lesson, Publius Scipio, who first was named Aphricanus, well followed as Tullie alleageth by the witnesse of Cato : who's saying (because it is woꝛthy and most fit for students) I will recite *verbatim* : Scipio was wont to say ; That he was neuer more leasurelesse than when he was leasurefull : and neuer lesse alone, than when he was all alone. Of this saying Tully speaketh as followeth : A noble saying surely, and meet for a worthy and wise man : which declareth, that he both in his leasure, was wont to muse of matters to be done ; and also in his solitarinesse, to debate them with himselfe, so as he was nothing idle at any time, and sometime he needed not the communication of other. So those two things, leasure and solitarinesse, which bring a dulnesse vpon other : made him the quicker. Leasure then and solitarinesse are two of the chiefeſt things appertaining to studdy. Which two who so hath obtained, and is a louer of learning (as Ilocrates speaketh) let him obserue these rules following :

Mane citò lectum fuge, mollum discute somnum :

Templapetas supplex & venerare Deum.

Offici. 1.

Idleness is
against na-
ture.

Lib. 5. de Trist.

Offici. 3.

Scipio his say-
ing to be fol-
lowed of
Students.

Those

How to be-
gin our studie.

The morning
most fit for
prayer.

The best time
for studie is
the morning.

A good coun-
sell for stu-
dents.

Tusc. 4.

An example
of a slothfull
Scholer.

Those things presupposed which I haue spoken of in the preparation of exercise of the body, this golden lesson of Lillie is next to be obserued. And if you goe not to the Church, yet forget not to serue God. And for this purpose no time is moze convenient than the morning. Which the Prophet Dauid euery where witnesseth in his Psalmes, namely Psalmes fiue, saying, My voice shalt thou heare betimes o Lord: early in the morning will I direct my prayer vnto thee, and will looke vp. And for studie how much better the morning is than other times of the day, the reasons following may declare. First of all there be thre Planets (as the Astronomers teach) most fauourable to learning. That is, *Sol*, *Venus*, and *Mercurie*, these thre in a maner meeting together when night approacheth, depart from vs, but when day draweth nere, they returne and visit vs againe. Wherefore the best time for studie is early in the morning, when the Planets be fauourable to our purpose. Againe when the Sunne ariseth, the aire is moued, and made moze cleare and subtil, and the bloud and spirits of our bodies doe naturally follow the motion and inclination of the aire. Wherefore the morning or sunne rising, is most fit for studie. Aristotle therefore in his *Deconomikes*, not without great cause biddeth vs to rise befoze day, and sayeth, that it preuaileth greatly both to the health of the body, and to the studie of Philosophie. Whose counsell that famous Orator of Greece Demosthenes, diligently followed (as Tully reporteth of him) Demosthenes said that he was grieved, if artificers at any time did exceede him in diligence: whose good example I with all Students to follow, hauing alwaies in minde this short sentence, The morning is best for studie. And not to imitate the practise of Bonacius a young man, of whom Poggius the Florentine maketh mention. This Bonacius was wont to lie long in bed, and when he was rebuked of his fellows for so doing, he answered smiling, that he gaue eare to cer-
taine

faine persons who contended and disputed befoze him. For as soone as I wake (said he) there appeareth in the shape of women Carefulnesse & Slouthfulnesse. Carefulnesse biddeth me to rise, & fall to some worke, and not to spend the day in my bed. Contrariwise Slouthfulnesse biddeth me lie still, and take mine ease, and keepe me from cold in my warme couch. Thus while they vary and wangle, I, like an indifferent Judge inclining to neither part, lie hearkening and looking when they will agree. And by this meanes the day is enerpasseed or I beware. This young mans practise I leaue to loytering Lurdens, and returne againe to diligent Students, who hauing vsed the preparation afozesaid, must apply themselves earnestly to reading & meditation for the space of an houre; then to remit a little their cogitation, and in the meane time with an Iuozie combe to kembe their head from the forehead backward about soztie times, and to rubbe their teeth with a course linnen cloth. Then to returne againe to meditation for two houres, or one at the least, so continuing, but alwaies with some intermission, until toward none. And sometimes two houres after none, though seldome, except we be forced to eate in the meane season, for the Sunne is of great power at the rising, and likewise being in the middelt of the heauens. And in that part also which is next to the middelt, which the Astronomers call the ninth part and the house of wisdome, the Sunne is of great vertue. Now because the Poets doe account the Sunne as captaine of the Muses and Sciences, if any thing be deeply to be considered, wee must meditate thereon especially the houres afozesaid. As for the residue of the day it is conuenient rather to reuolue things read befoze, than to reade or muse of new. Alwaies remembred that euery houre once at the least we remit a little while the earnest consideration of the minde: neither should we meditate any longer than we haue pleasure therein. For all wearinesse is hurtfull to health,

How long we should study without intermission.

Afternoone studie not very good.

*Lacubratio
nocturna stu-
dijis inimica.*

Why studie is
better by day
than night.

Plinie his dili-
gence to bee
followed of
Students.

health, wearinesse of the body is euill, but wearinesse of the minde is worse: and wearinesse of both worst of all. For contrarie motions draw as it were a man in sunder and destroyeth life. But nothing is more hurtfull than studying in the night. For while the sunne shineth ouer vs, thzough the power thereof the pores of the bodie are opened, and the humours and spirits are drawn from the inner parts outward. And contrariwise, after the sunne setteth, the bodie is closed vp, and naturall heat fortified within. Wherefoze to watch and to be occupied in minde and body in the day time, is agreeable to the motions of the humours and spirits: but to watch and to studie in the night, is to strue against nature, and by contrarie motions to impaire both the bodie and minde. Again, by continuall operation of the aire opening the pores, there followeth exhalation and consumption of the vitall spirits, whereby the stomacke is greatly weakned, and requireth a renewing and repairing of the spirits: which may best be done in the night season when naturall heat returneth from without to the inward parts. Wherefoze whofoener at that time shall begin long and difficult contemplation, shall of force draw the spirits from the stomacke to the head, and so leaue the stomacke destitute: whereby the head shall be filled with vapours, and the meate in the stomacke for want of heate, shall be vndigested or corrupted. Well therefore saith Erasmus, Night watchings are thought very perillous. Notwithstanding I know that such as bee good students indede, hauing alwaies in mind that notable saying of Plinius: That all time is lost which is not spent in studie, doe spare no time, neither night nor day from their booke. Whereof Plinie himselfe hath giuen a goodly example, in that by his own testimonie, he wrote that most excellent worke, called the historie of nature, in the night, and at odde times: Yea, Galen in his olde age (as he writeth) was faine to eate Lettuse boyled, of purpose to make him sleepe,

ſleepe, becauſe in my youth (ſaith he) of mine owne ac-
 cord I uſed to watch. And againe he ſaith, I ſurmounted
 all my ſchoole-fellowes in ſtudie, not only in the day time,
 but alſo in the night. As for poore ſtudents, they muſt fol-
 low the example of Cleanthes, who in the night time by
 drawing of water, got where withall to finde himſelfe in
 the day to ſtudie Philoſophie vnder Chryſippus. And as
 that excellent Poet Plautus, who was ſaine for his li-
 uing to ſerue a Baker in turning a Querne or handmill,
 that he might yet ſometime apply his ſtudie. And the ex-
 ample of that noble King Alured or Alfred the firſt found-
 der of the Uniuerſitie of Oxford, who deuided the day
 and the night into thre partes, and ſpent eight houres
 in eating, drinking, and ſleeping, and eight houres in
 hearing and deciding of cauſes, and eight houres in ſtu-
 die: euen ſo may poore Schollers beſtow eight houres in
 ſeruiſe, eight houres in ſtudie, and eight houres in ſleepe
 and dyet. Wherefoze let not poore ſtudents diſdaine to
 doe ſeruiſe in the day, that they may yet employ ſome
 time in the night. And if they ware pale with ouer-
 much ſtudie, it is no reproch, but a very commendable
 ſigne of a good ſtudent. Yet would I haue none to
 ſtudie ſo much, that thereby they ſhould fall into ſicke-
 neſſe, or become melancholike, as Homer writeth of
 Ajax and Bellerophon. Thus much touching the time
 moſt conuenient for ſtudie: Now touching the place
 moſt fit for that purpoſe, I am of Quintilians minde,
 that to ſtudie abroad, where wee may haue libertie to
 looke farre about vs, either by riuer ſides, or in pleaſant
 Woods, or Hilles, where the ſinging of Birds, or the aire
 may delight vs, is not ſo good as to ſtudie in a quiet
 cloſe place, be it Chamber, Gallerie, or Cloſet. For thoſe
 things which delight, doe rather remit our cogitation,
 and withdrawe our intention then procure it. Where-
 fore, Demotheues uſed to ſtudie in ſuch a place where
 no voyce could bee heard, and where hee had no pro-
 ſpect,

Lib. 2. de all.
 ſa. cap. 40.

De Succo. bon.
 & vi. cap. 1.

Plautus pain-
 fulneſſe.

Better to be
 pale with ſtu-
 die than loue.

What place
 is moſt fit for
 ſtudie.

spect, least that his eyes should alienate his minde from his present purpose. Whose examples may teach all Students, that a close place without noyse, not full of light is best to studie in: nay, one light (by Quintilians iudgement) is sufficient. And that light which is, should not come directly against our faces, for that is hurtfull to the sight, but it should come alwaies on that side which is contrarie to the penne hand. Also, to stand at our studie, or to leane vpon some Pillow or Quishion, as long as wee may well endure it, is much better then to sit continually, because by that meanes the blood and humours may haue more easie passage to all the parts of the bodie, and the excrements may the better descend: for by much sitting and cold, many Students in their old age (if happily they liue so long) fall to the gout, to the drop-sic, and such like. But I would haue Students whether they stand or sit, alwayes to remember, That a measure is best in all things. And if it happen that we be cloyed with studie, then must wee fall to recreation, and vse some honest play or pastime: yet so as Tully prescribeth, Wee may lawfully vse play and pastimes, but euen as sleepe and other restings, at such time as wee haue sufficiently ended graue and earnest causes, and the verie manner of our play must not be dissolute nor vnsober, but honest and pleasant. Whereof we haue a notable example in Valerius Maximus, of Scouola that learned Lawyer, who being wearied with late matters, was wont to recreate his minde with Tennis play, and therein is said to haue excelled. Yet sometimes he played at Dice, and Tables, when he had bene long busied in well ordering the lawes of the Citizens, and ceremonies of the Gods. For so he sayeth, As in earnest matters he shewed himselfe to be Scouola, so in pastimes he shewed himselfe to be a man whom nature hath not made able to abide continuall labour. Likewise we reade of Socrates the Philosopher, who notwithstanding he was adiudged by

Lib. 10. cap. 3.
Off. 1.
 How play is
 to be vsed.

Lib. 8. cap. 8.

*Scouola optime
 pila iussit tra-
 ditur.*

Cic. 1. de Orat.

the Oracle of Apollo, to be the wisest man in the world yet for recreation hee blushed not to ride vpon a rade among his little children: And when he was laughed to scoone of Alcibiades for so doing, he answered him very prettily, Well no body (saith he) that thou saluest me, vntill thou haue children of thine owne. As who should say, such is the affection of Parents towards their children, that they are not ashamed oftentimes to play the children with them. But of recreation of the body I haue spoken sufficiently befoze, and now I will speake somewhat of recreation of the minde. For there be some pastimes that exercise the minde onely, as Dice, Tables, Cards, and such like, which because they are accounted vnlawfull games, and forbidden euen by heathen writers, as by the sage Cato in his morall precepts, I will omit them: and if any Student will vse them he shall not doe it (by mine aduise) yet I will rehearse one example of Dice-playing, because it is famous. Caligula the Emperour (as Erasmus reporteth) when he played at Dice, got more by lying and forswearing, than by true play. And vpon a time, yalding his turne of casting vnto his next fellow, going forth to the doze, he espied two rich Gentlemen of Rome passing by, whom straightway he commanded to be taken, and their goods to be seised to his vse. And so returning againe into the house very ioyfull, he boasted, that he neuer had a more luckie cast at the dice. As Caligula gat those Gentlemens goods, so thinke I all is gotten that is wonne by dicing. Wherefoze I let it passe, and returne to my purpose. There is an ancient game called the Chesse, which was inuented after Polidorus Virgilius, in the yeare of the world, 3635. by a certaine wise man called Xerxes, to mitigate the minds of hearts of tyrants. For it declareth to a tyrant that maiestie or authoritie, without strength, helpe and assistance of his men and subiects, is casuall, feeble, and subiect to many calamities. This game is an earnest

A witty answer of Socrates made to Alcibiades.

Vnlawfull games.

Trocho lude, aleas sage.

Lib 6. Ap. 18.

The dice play of the Emperour Caligula

Play at the Chesse.

exercise of the minde, and very commendable and convenient for students, and may easily be prouided to be alwaies readie in their chambers. But for a mind wearied with studie, and for one that is melancholike, (as the most part of learned men are) especially those that be excellent, as Aristotle witnesseth, there is nothing more comfortable, or that more reuiueth the spirits than Musicke, according to that saying of Hecelus,

*Nam nihil humanas tanta dulcedine mentes,
Afficit, ac melica nobile vocis opus.*

And because it is one of the liberall Sciences, it ought the more to be esteemed of Students. And that for good cause. For by the iudgement of Aristotle, Musicke is one of those foure things that ought to be learned of youth in well governed common wealthes: and in the fourth Chapter of the same booke, he declareth that Musicke is to be learned, not onely for solace and recreation, but also because it moueth men to vertue and good manners, and prouaileth greatly to wisdom, quietnesse of minde and contemplation. But what kind of Musicke euery Student should vse, I referre that to their owne inclination. Howbeit the examples following may declare, that the Harpe of all instruments is most auncient, and hath bene in greatest price and estimation. Orpheus that auncient Poet and Harper most excellent, (as the Poets surmised) did with his Musicke delight wilde Beastes, as Lyons and Tigers, and made them to follow him, and with his swete harmonie, drew stones and woods after him, that is to say, moued and qualified the grosse hearts and rude mindes of men. The Prophet David delighted in the Harpe, and with the swete melodie thereof deliuered King Saul from the vexation of the euill Spirite. Marsilius Ficinus speaking of himselfe sayeth, I also, (if I may make ynequall comparison)

*Proble. Sect.
30. quest. 1.
Omnes homines
qui ingenio cla-
uerunt, melan-
cholici fuerunt.*

Politi. 8. cap. 3.

The commo-
dities of Mu-
sicke.

The Harpe
the most an-
cient instru-
ment.

*Sam. I. cap. 16.
Lib. 1. de Stu-
Sa. Tuon.*

parison) doe prooue oftentimes at home, how much the sweete tune of the Harpe, and singing, doe preuaile against the dumps of melancholic. And if euery student could play vpon instruments, it were the moze commendable. For Themistocles (as Tully writeth) because he refused the Harpe at a feast, was compted vnlearned. And Socrates when he was old, so much esteemed of Musicke, that he was not ashamed being olde, to learne among boyes to play vpon instruments. And how comfortable Musicke is to all sorts of men, we may plainly perceiue by labourers, for the galiemen, the poughman, the carter, the carrier, ease the tediousnesse of their labour and iourney with singing and whistling: yea the brute beastes be delighted with songs and noyses, as mules with belles, hozles with trumpets and shalmes, are of a fiercer stomacke to their appointed ministration. Wherefoze I counsell all students oftentimes to refresh their wearied minds with some sort of melodie. For so shall they diuie away the dumps of Melancholie, and make their spirits moze liuely to learne. And so I ende this treatise of labour.

Tusc. i.

Eras. 3. Apoph.

Of Meate. CHAP. 3.

After labour there followeth in the sentence of Hip. *Cibus*, whereby he giueth vs to vnderstand, that meate must be taken after we haue exercised. The necessitie whereof needeth no prowe, considering that nature hath taught all liuing creatures to sake by sustenance to maintaine their liues. The infant new borne seeketh to sucke. The lambe, the calfe, the colt, yea the whelpes yet blinde gapeth for the dugges of the damme. For such is the state of man and beast touching the body, that the spirits, humors, yea the sound substance of all partes doe continually waste and weare away: So that vnlesse by nourishment of her like be restored, of necessitie the whole

The necessitie of meates.

meat shortly be consumed. For life may well be compared to the match of a lampe, which if it be not continually fed with sufficient oyle is soon extinguished. Against this necessary and naturall imbecillitie and mortallitie of mankinde, God of his infinite prouidence and goodnesse hath prouided foods, whereby to repaire, to restore and counteruaile so long as his good pleasure is, the continuall impairing and decaying of our flesh. Wherefore it behoueth vs to haue a speciall care and regard that we vse such meates as may best nourish our bodies, and in no wise hinder our health. Which to performe it is necessarie, that in meates we consider sixe things. First the substance, secondly the quantitie, thirdly the qualitie, fourthly custome, fifthly time, sixthly order. These sixe are byrily set downe in *Schola Salerni*, though not in like order as followeth:

Sixe things to
be considered
in meates.

*Quale, Quid & Quando, Quantum, Quoties, ubi dando:
Ista nota re cibo debet medicus bene doctus.*

These sixe I shall byrily handle as they are proposed.

The substance of meates.

Concerning the substance of meates, some are good which make good blood, and some are ill which engender ill blood. Which difference may easily be perceined by the view of the Treatise following diuided into thre parts according to Galen. First I shall speake touching Corne or Graine, next touching Verbs and Fruites, lastly touching liuing and sensible creatures, and their parts pertaining to diet.

*Lib. 1. de Ali.
fa.*

Of Wheate. CHAP. 4.

Of all corne or graine used in diet Wheate is the chiefest. Theophrastus describeth diuers sorts of Wheate, but the greatest difference in my iudgement is in the colour, for some is browner or blacker, and other is whiter & fairer. The best kind of Wheate was called in old time *Seligo*, whereof was made the finest bread called

Triticum.

Panis

Panis Siliginens, which we call *Hanchet*, and was plentiful among the *Romaines*, and other Nations also subject to the *Romaine Empire*. And although *Plinie* preferre the wheate of *Italy* befoze all other, confirming the same by the saying of the ancient Poet *Sophocles*: And doe describe *Italy* so fruitfull of white Wheate: yet as I thinke we haue as good Wheate in *England*, both red and white as may be found in any Countrey in all *Europe*, and as good bread is made thereof, especially that of *Yorke*, which they call *Maine bread*. Wheate in nature is manifestly hote, and being laide to outwardly in a medicine, is hote in the first degree without any manifest moisture. And touching the choice of wheate which is best to make Bread withall, *Matthiolus* perfectly describeth: Wheate whereof the best Bread is made, should be hard, thicke, heauie, yelow, bright, full ripe, cleane, growen in a fat Soyle. And if we cannot conveniently prouide Wheate that hath all the foresaid properties, yet let it be such as *Galen* requireth. Let it be hard Wheate, that will not easily be broken betwene the teeth, let it be thicke or close together, not loose or open: let it be heauy or weighty, let it be of yellow colour. Of such Wheate as this, may be made that Bread which is best and most wholesome for youth and age, which ought to haue five properties. First it must be well leauened, for Bread without Leauen is good for no man. Howbeit in *England* our finest *Hanchet* is made without Leauen. Next it ought to be light, for thereby it is knowen, that the clamminesse thereof is gone. Thirdly it ought to be well baked, for bread that is ill baked is of ill digestion, and soze grieueth the *Stomacke*. Fourthly it must be temperately salted, for bread ouerswete is a stopper, and bread ouersalt is a vsier. The fifth thing is that bread should be made of the best wheate, such as I haue spoken of befoze. These five properties are briefly comprised in two verses in *Schola Salerni*.

*Ga. lib. 1. de
Ali. fa. cap. 2.
Lib. 18. cap. 7.*

Maine bread
of *Yorke*.
*Galen. lib. 1. de
Ali. fa. ca. 9.*

*Lib. 2. Dios.
cap. 78.*
What wheate
is best.

*Lib. 1. de Ali.
fa. cap. 2.*

Wheat bread
ought to haue
five properties.

*Ga. lib. 1. de
Ali. fa. cap. 2.*

*Panis non calidus, nec sit nimis inueteratus,
Sed fermentatus, oculatus, sit bene coctus,
Et salus modice, & frugibus validis electus.*

But the first verse containeth two other notes touching bread. The one is, that it ought not to be eaten hotte, because it stoppeth much and swimmeth in the stomacke by reason of his vaporozous moylture, yet is the sauour of new bread very wholesome, and reuilieth one out of a fowen, as Arnoldus saith. The other is, that we ought not to eat bread that is very stale or mouldie, for it dyeth the body and ingendzeth melancholy humozs. Whereupon it followeth that bread to be best, which is made of pure flowze of good wheate, sufficiently leauened, somewhat salted, well moulded, well baked, neither too new nor too old: that is to say, after Doctoz Boord, that it be at least a day and a night old, and not past foure or fiue daies olde, except the loaues be very great, which definition Galen himselfe vttereth in these wordes: That bread is most easily digested, which is well leauened, and well kneaded or wrought, and well baked. Whereby it appeareth that all kinde of bread made without leauen is vnwholesome, and after Galen descendeth slowly from the stomacke, engendzeth grosse humozs, causeth oppilations of the liuer, increaseth the weakenesse of the spleene, and bredeth the Stone in the reynes. Wherefoze cakes of all formes, Sunnels, Cracknels, Bunnes, Wafers, and other things made of wheate flowze, as Fritters, Pancakes and such like, are by this rule reiected. Seeing that wheate meale is not easilie digested, vnlesse it be laboured with salt, with leauen, with mixture, with threshing, and with the Ouen. Wolbeif nowe adapes common experience proueth in mens stomackes, that bread much leauened is beaute of digestion, and no bread is lighter than manchet, which is made of fine flowze of wheate hauing no leauen.

And

The smell of
new bread
very whole-
some.

What bread
is best.

*Lib. 1. de Ali.
fa. 2.*

*Lib. 1. de Ali.
fa. cap. 4.*
Vnleauened
bread is very
vnwholesome.

*Ca. 11. de Ali.
fa. cap. 7.*

Proesse of
time doth al-
ter mens Ro-
mackes.

And by the foresaid definition all loaves that are not baked in an Oven, but upon irons or hot stones, or upon the earth, or under hot ashes, are unwholesome, because they are not equally baked, but burned without and raw within. And of such loaves as are baked in an Oven, the greatest Loaves do nourish most, after *Haller Eliot*, because the fire hath not consumed the moisture of them. But whether Bread be made in forme of *Hanchet*, as is used of the *Centilitie*, or in great Loaves, as it is used among the *Peomanry*, or betwix both, as with the *franklings*, it maketh no matter, so it be well baked. Burned Bread, and hard crusts, and *Pasty* crusts, doe engender adust choler, and melancholy humours, as saith *Schola Salerni*.

The greatest loaves doe nourish most.

Burned crusts ill.

Non comedas crustam, choleram quia gignit adustam.

Wherefore the upper crust above and beneath should be clipped away. Notwithstanding after *Arnold*, the crusts are wholesome for them that be whole, and have their stomacks moist, and desire to be leane, but they must eat them after meate, for they must enforce the meate to descend, and to comfort the mouth of the stomacke. *Browne* bread made of the coarsest of *Wheate* flour, having in it much *ryanne*, and that bread which *Galen* calleth *Antopyros*, that is, when meale wholly unsifted, *ryanne* and all is made into bread, filleth the belly with the excrements, and shortly descendeth from the stomacke. And beside that it is good for labourers. I have known this experience of it, that such as have bene used to fine bread, when they have bene collicke, by eating *browne* bread and butter have bene made sensible. But wheat is not only used in bread, but being sodden, is used for meate, as I have seene in sundry places, and of some is used to be buttered.

Crusts good for some.

Brown bread.

Brown bread looseth the belly.

Buttered wheate.

But *Galen* himselfe (as hee writeth) travelling into the Countrey, for want of other feede was faine to eat sodden

Lib. 1. de Al. fa. cap. 7.

sodden

sodden Wheate in an Husbandmans house: but the next day after, hee and his mates that had eaten with him, were much grieued thereby both in stomacke and head. Whereby he concludeth, that it is heauie and hard of digestion, but being well digested, nourisheth strongly, and strengthneth a man much: wherefoze it is good for labourers. Of Wheate also, is made *Alica* and *Amylum* mentioned of Galen, things not vsuall among vs. Yet *Amylum* is taken to be Starch, the vse whereof is best knowen to Lauanders. Also *Alica Saccharata* is taken for frumenty, a meate very wholesome and nourishing if it be well made, yet in digestion much like to sodden wheate.

Frumentie.

As for the Turky wheate, French wheate, and such like strange graine, I will ouerpasse them, because they be not vsuall in our Countrey of England. Yet of French wheate I can say thus much by experience, that in some partes of Lankashire and Cheshire they vse to make Bzead thereof for their household, being mingled together with Barley, but for the Winter time onely. For when the heate of the yeare increaseth, it wareth rancke of saueur. Also, therewith they fat their Swine, for which purpose it is greatly commended, and in my iudgement, it is moze fit to fede Swine then men:

French wheate.

Hoze of Bzead shall be spoken hereafter when I intreate of other graine.

Of Ric. CHAP. 5.

Ric bread.

Scale commonly called Ric, a Graine much vsed in Bzead, almost throughout this Realme, though more plentifull in some places than in other: yet the Bzead that is made thereof, is not so wholesome as wheate-bzead, for it is heauie and hard to digest, and therefore most meate for labourers, and such as worke or trauaile much, and for such as haue good stomacks. There is
made

made also of Rie mixed with Wheate, a kind of Bread named *Bisseling* or *Basseling* bread, much vsed in diuers Shires, especially among the family. Which being well made after the order prescribed in the Treatise of Wheate, is yet better than that which is made of cleane Rie, but that which is halfe Rie and halfe Barley is worse. Rie laid outwardly to the body, is hote and dry in the second degree after Dodonæus, whose authority I alledge, because Galen hath written little or nothing thereof, except *Typha* be Rie, as Master Eliot iudgeth it: then is it a meane betwēne Wheate and Barley.

The temper-
ature of Rie.

Of Barlie. CHAP. 6.

Barley, whereof also Bread is vsed to be made, but it both not nourish so much as Wheate, and after *Mar-*
thiolus, troubleth the stomacke, maketh colde and
tough iuice in the body, nourisheth little, and engen-
dreteth winde, yet some affirme that it is good for such
as haue the govtē. Barley is colde and drie in the first
degree, (and as Galen saith) howsoeuer it be vsed in
bread, or ptisan, or otherwise, it is of cooling nature, and
maketh thin iuice and somewhat cleansing. And in the
tenth Chapter of the same booke, he saith that Barley
bread passeth very sone from the belly. As of Wheate,
so likewise of Barley there is great choise to be had, for
some is better and some is worse. Yet all Barley ge-
nerally, considering the nature thereof, is moze meete
for Drinke than Bread, and thereof is made the best
Mault to make Ale or Bere. And though Barley be colde,
yet it maketh such hote drinke, that it setteth men of
tentimes in a fury. With Barley is made Barly water
passing good in hote diseases to be vsed for a common
drinke. It is best made with great Raisons, the stones
being

In lib. 5. *Dief.*
cap. 79.

Barly bread
good for
gowty folks.
Gal. lib. 7. de
simp.

Lib. 1. de Ali.
fa cap. 9.

bread vsed
and vsed

Mault.

out this
and best
is made

being taken out, with licozice shauen and clouen, with annise seide bzuised and barly hulled, adding thereto (if you list) some cooling herbes, as Endine, Succory, Violet leaues, Straw berry leaues, Bozage, Sozrell, Spinage, and such like, sodden to the halfe, then strained. And with the same water is made barley creame, straining it with Almonds blanched and punned. A dosen Almonds will make a pinte, wherein if you put two oz three spoonefulls of rose water, and a little sugar it will be pleasant.

Of Oates. CHAP. 7.

Lib. 6. Simp.

*Lib. 1. de Ali.
sa. cap. 14.*

Oate bread.
Ianock bread.

Oates are
bread, drinke,
and meate.

Oates, after Galen, haue like nature as barley, for they are dry, and digest in a meane, and are of temperature somewhat cold, also something binding, so that they helpe a laske, which I my selfe haue proued in catodels made of oatemeale. Yet Galen affirmeth, that Oates are meate for beastes and not for men. Whose opinion in that point must be referred to the country where he liued. For if he had liued in England, especially in Lancashire, Cheshire, Cumberland, Westmerland, or Coznewale, he would haue said, that Oates had bene meate for men. For in these parts they are not onely prouander for horses, but they make malt of them, and thereof good ale, though not so strong as of barley malte. Also of Oates they make bread. Some in cakes thicker or thinner as the vse is. Some in broad loanes, which they call Ianockes, of which kinde of bread I haue this experience, that it is light of digestion, but something windy, while it is newe it is mostly pleasant, but after a few daies it wareth dry and vnfauory, it is not very agreeable for such as haue not bene brought vp therewith: for education both in diet and all things else, is of great force to cause liking or misliking. In Lancashire as I haue seene, they do not onely make bread and drinke of Oates, but also diuerse sortes of meates. For of the greatest or grotes

grotes as they call them, that is to say, of Dates first dried and after lightly shaled, being boyled in water with salt, they make a kinde of meate which they call water-potage, and of the same boyled in whey they make whey-potage, and in ale, ale-potage: meates very wholesome and temperate, and light of digestion: and if any man be desirous to haue a taste of them, let them vse the aduise of some Lankashire woman.

Sundry sorts
of meates
made of
Oates.

Of Beanes. CHAP. 8.

Beane, in cooling and drying is very nere in a meane temperature. Greene Beanes befoze they be ripe are cold and moist: but when they be dry they haue power to binde and restrain. The substance of Beanes is something cleansing, and the huske is somewhat binding. Pythagoras the Philosopher gaue scorth this saying as some interpyet, Abstaine from Beanes. Because they make the sight dull, and raise by ill dreames (as Plinie saith.) But how so euer Pythagoras meant it, true is that saying of Galen, be they neuer so long boyled, or any way vsed they are windie. And againe he saith, Beanes are a windie meate, and hard to digest. Wherefoze they are meate for Powwers, as the Proverb is, and for Ploughmen, but not for Students. Being sodden they are vsed to be eaten as wel greene as dry: the greene Beanes they vse to butter, the other they eate with salt unbuttered. Of greene Beanes Galen giueth this iudgement. If they be eaten greene before they be ripe, the same happeneth to them which happeneth to other fruits which be eaten before they be full ripe: that is, they giue very moist nourishment to the body, and therefore full of excrements, and that not onely in the bowels, but also in the whole habite of the bodie. Also of Beanes, in Lecestershire they make bread. I meane not Horse-bread (which is commonly done thzoughout England) but for their family.

Gal. lib. 7. Simp.

The nature
of Beanes.

Lib. 1. de Ali.

fa. cap. 19.

Lib. 7. Simp.

Beanes are
windy and
hard of digestion.

Greene

Beanes.

Lib. 1. de Ali.

fa. cap. 19.

mily. But it can in no wise be wholesome, because it filleth the body full of winde: notwithstanding I know that such as haue bene brought vp therewith doe like it well. So great a matter is it, to vse any thing from our childhood.

Of Pease. CHAP. 9.

*Lib. 1. de Ali.
facap. 21.*
Pease are better than
Beanes.

Three sorts
of Pease.

1
2
3

How Pease
or Beanes
should be
eaten.
The season-
ing of win-
die meates.

Pisum, Pease, after Galen are like in substance to Beanes, and eaten after the same manner, yet they differ in two things. First, in that they are not so windy as Beanes. And next, because they be not so absteriue or cleansing: and therefore they passe more slowly from the belly. There be three sorts of Pease common among vs in England. The first, garden Pease or hasty Pease: The second sort is called gray Pease: The third Greene Pease, both growing in the fields. The two first sorts are vsed to be eaten Greene befoze they be full ripe. First they are sodden, then buttered, salted, and peppered. But if any Student list to eat Greene Pease, let him spare no Pepper vpon them, soz that is a generall rule in Galen, soz meates that be windy, whatsoeuer windinesse there is in meates, it is corrected by things that heate and extenuate. Pease are commended in *Schola Salerni* on this wise.

Pisam laudandam delegimus ac reprobendam:

Pellibus ablati sunt bona pisa satis:

Sunt inflatua cum pellibus atque nocua.

That is, they be wholesome to eat when the husks be taken away, soz if they be eaten in the husks, they be hurtfull and doe inflate. But how they should be eaten without the huske I doe not know, except it be in Pottage: soz they are not wont to be blanched as Almonds, but there is made of them a kinde of broth, or pottage called Pease pottage. Some make it with Pease boyled

Pease pottage.

boyled whole, but that is not good. Other streine the Pease after they be boyled, and that is best. And this kinde of pottage is commended of Arnolde, vpon the said verses, for it maketh (saith he) the belly laxatiue, and procureth vaine, and brisoppeth the vaines. Wherefoze it is wholesome at such times as folkes vse grosse and oppilatiue meates, as on fasting daies. And in England it is bled accordingly, for commonly Pease pottage is most eaten in Lent. If Pease be vnwholesome, then the bread which is made of it is vnwholesome, yet is it much bled in Lecester shire. But I leaue it to Rusticks, who haue stomackes like Striges, that can digest hard iron. And for Students I allow no bread but that which is made of wheat as befoze is mentioned.

Pease pottage good.

At what time Pease pottage is most wholesome.

Of Rice. CHAP. IO.

Orice Rice, after Galen is something binding, and therefore stoppeth or bindeth the belly. And againe he saith: All men vse this graine to stop the belly: and they boile it as *Alica*, yet is it moze hardly digested and nourisheth lesse, and is not so pleasaunt in eating. But we vse to make a kinde of Potage with Rice, called Rice pottage, which being well made with good milke, and spiced with Sugar and Cinnamon, is veris pleasaunt, and easie of digestion, and restozatiue. For thus writeth Matthiolus, There bee some that say, that Rice increaseth nature, being boyled in milke, with Sugar and Cinnamon. And in the same place he saith, that it is veris good to be eaten in any kinde of laske or flure especially being first dried and after boyled in milke, wherein hot stones haue bene quenched. But if any list to make Rice Potage properly for a flure, they may be made in this manner. Take a good handfull of oken barke, and boile it in a gallen of running water to the halfe or moze.

Lib. 8. Sim.

Lib. 1. de Alim. fa. cap. 17.

Rice potage and their property.

Lib. 2. Dios. cap. 88.

Rice potage good for a fluxe how they should be made.

Then

The Preface
to the herba.

Then Creine it and let it cole, then take halfe a pound of Rozen Almonds, and beate them in a mazer with the hulles and all on, after Creine them with the foresaid water, and so with Rice, make Rice potage. Rice may be beaten with Almond milke, and so it both restoze and comfort nature. Hitherto I haue intreated of such graine as is vsuall among vs in bread and meates, as for other sorts named of Galen *Legumina*, in English Pulse, as Fetches, Laces, Fengerake, and such like I ouerpassa them, because they are not vsed as sustenance for man, but for medicine, or else as fodder for beastes. And now shall I speake of Verbes and Frites, I meane of those that appertaine to diet, as they be vsed for meate, and not for medicine. For that belongeth to an other part of Physicke, though I know that there may be as Hippocrates sayeth, medicinable meate. Which thing, as occasion shall serue, I will bytely touch for the behalfe of Students. And of herbes I shall declare first such as be hote, and after those that be colde.

Of Sage. CHAP. II.

Hote herbs.

Of all Garden herbes, none is of greater vertue than Sage: in so much that in *Schola Salerni*, it is demanded.

Cur moriatur homo cui salvia crescit in horto?

The nature
of Sage.

As who should say, such is the vertue of Sage, that if it were possible, it would make a man immortall. It is hote and dry in the third degree, and hath three speciall properties, contained in these verses following:

*Salvia confortat nervos manuumq; tremorem
Tollit, & eius ope febris acuta fugit.*

Sage

Sage comfortheth the Sinewes: it taketh away shaking of the hands: it resisteth sharpe Agues.

Now, because it is good against Palsies, and comfortheth the sinewes and bryaine, it must needs be good for Students, who are commonly cumbered with diseases of the head. It may be used in way of meate, as in the Spring time with bread and butter, especially in May: as I my selfe haue knowen a man of foure scoze yeares and upward, who for his breakfast in Summer, used to eate sixe or seauen Sage leaues minced small with a little salt, and in Winter as many blades of vnset lokes, drinking alwaies a draught of good Ale after it, by which meanes he preserved himselfe long in healthfull state. Sage is used commonly in Sawces, as to Stuffe Meale, Pozke, roasting Pigges, and that for good cause: for it drieth vp superfluous moisture, and fireth vp appetite. Also of Sage is made a kinde of wine, which they call Sage wine, in this manner. Put a little bag full of Sage brused in a quart of wine, and let it stand so a night, then wzing it out and vse it. This wine is good to consume steame, and to comfozt the bryaine and sinewes. Much after the same maner is made Sage Ale. Yet some vse onely Sage leaues whole as they grow, being first cleane washed, they put them in the bottome of a vessell, and tunne Ale vpon them, so letting it stand for thre or foure daies, vntill they draw it. For euery gallon of Ale two handfull of Sage will suffice: in operation it is like to Sage wine. I my selfe haue proued it very good for a rheume. Moreover, Sage is used otherwise to be put in drinke ouer night close covered, or two or thre houres befoze we drinke it, for so it is good against infection, especially if Rew be added thereto, as witnesseth

Schola Salerni.

Sage is good for Students.

An old mans diet.

Why Sage is used in sauces.

Sage wine.

Sage ale.

Sage and Rew put in drinke, are good against infection.

Salvia cum Ruta faciunt tibi pocula tuta.

OF ROSEMARIE. CHAP. 12.

Next in vertue to Sage is Rosemary, and of much like qualitie. For it is both hotte and drie. Fernelius saith, that it comforteth the braine, the sinewes, the heart, and all the senses and memorie, and is good for trembling of the limmes, and for the Palsey. And therefore excellent good for Students any way vsed. Beside that (as saith Matthiolus) it sharpneth the sight, if we eate daily the flowers and leaues fasting, together with bread and salt: It is good also for coldnesse of stomacke, for the Cholicke, and vomiting vp of meate, if it be eaten with bread, or made in powder and drunke in Wine. The vse of Rosemary in Kitchins is well knowne to all men. I would the herbe were as plentifull among vs in England, as it is in that part of Fraunce which is named *Prouance*, where it groweth of it selfe without setting, and it is vsed for a common suell. Such as haue not the herbe, may yet haue the flowers preserued of the Apothecaries called *Conserua Anthos*, like in operation to the herbe: which I wish to be often vsed of Students. Such as haue the herbe, may vse it now and then as Alexis prescribeth, to cleanse and comfort the stomacke, and to make a swete breath in this manner: Take Rosemary with the flowers, or without, a handfull or more, seeth it in white Wine a good space, and put thereto, if you may, a little Cinnamon, then drinke it, and wash your mouth therewith. The same wine without Cinnamon is good to wash the face and hands, for it maketh a very cleare skinne. I was wont to put a handfull of Rosemary in a quart of white wine, and to suffer it to boyle in the quart untill it were ready to be burned, and then to vse it, or halfe a handfull in a pint of Wine, and sometimes a few cloues withall. Which drinke by experience I found greatly to comfort, both my stomacke and braine. Dz,
if

Lib. 5. cap. 18.
Meth. me.

Rosemary
good for
Students.
Lib. 3. Dios.
cap. 7 3.

Plentie of
Rosemary in
one part of
France.
Conserua of
Rosemary
flowers.
Lib. 1. pa. 80.

A good deco-
ction of Rose-
mary for the
stomacke.

Another.

if you like not to be at the cost of Wine, seeth it in Ale, or poune it, and straine it with Ale and Wine. For being so drunke, it is very good to open the obstructions of the Liuer and Splene, which is a speciall way to preserve health: Good therefore to be used at the Spring, or fall of the lease for a weeke together. And so was I wont to use Agrimony, to prevent a Droopie. If any man list to make a perfect Electuary of Sage and Rosemary, to comfort the Stomacke and braine, and to make a sweet breath, he may compound it after Alexis in this manner: Take of Sage two ounces, of Rosemary flowers halfe an ounce, of Cloues five drammes, of Cinnamon one dramme and an halfe, of Nutmegs one scruple, Bray every thing, and with Hony or Sugar make an Electuary, & giue thereof in the morning halfe a Spoonfull: then drinke a little red wine wherein is boyled a little Sage, and this doe every day vntill you haue your purpose.

This maketh
sweete breath
and killeth
wormes.

An excellent
Electuary of
Sage and
Rosemary.

Of Borage. CHAP. 13.

Borage, which of Galen is named Buglosse, is hotte and moist in the first degree. But in gardens there is found another herbe, commonly called Buglosse, differing from Borage both in leafe and flower. And after Dodonaus, Buglosse and Langedebœsse are cold and dry, not farre from the meane temperature. No garden herbe is moze conuenient for Students, then Borage or Buglosse, because of those five things which be enemies to Studie, as Marsilius Ficinus writeth, that is to say, Fleume, Melancholie, Venus, Sarcitie, and Morning sleepe. Two of them, that is to say, Fleume and Melancholie, are well holpen by the use of these herbs. For thus writeth Galen of Buglosse, which is to be vnderstood likewise of Borage. Buglosse is of hotte and moist temperature, therefore being put in Wine, it is thought to cause ioye and mirth. And being sodden in Meli-

The tempera-
ture of Bo-
rage.

Borage is
good for
Students.

Lib. cap 7. de
Stud. sanit. cu.
Five great
enemies of
Students.

Lib. 6. Simp.

Why Borage
leaves are
vsed in wine.

Conserua of
Borage, and
how it is
made.

Borage water

How to drink
a distilled wa-
ter.

crate, it is good for them which haue the Cough. Where-
by it appeareth, that to put Borage leaues in wine, is
no late inuention, and is done for good cause, and to be
frequented of Students. Such as haue not the herbe
ready, may yet haue Conserua of Borage flowers, or
Buglosse flowers, which may be made as followeth.
Take Borage flowers or Buglosse when they are full
ripe, and may easily be pulled from the stalke, poune
them small, then take for one ounce of the flowers, thre
ouunces of Sugar: put in your Sugar by little and little,
and incorporate them well together, put it by in a Gal-
ly potte, and sunne it for twentie or thirtie daies, and
keepe it for one yeare. But he that will not be at such
cost, may yet distill the herbe with the flowers, when it
floweth, and vse to drinke the water with wine, or of it
selfe with a little Sugar, if neede be, which also is a good
way to take any distilled water. The water of Borage
or Buglosse being drunke with wine doth comfort the
braine, and the heart, and increaseth memozie and wit,
and ingendzeth good blood, and putteth away melanco-
ly and madnesse.

Of Baulme. CHAP. I4.

The tempe-
rature of
Baulme.

Baulme water
& the propie-
ties thereof.

Baulme, after Auicen, is hotte and drie in the second
degree: an herbe greatly to be esteemed of Students.
For that by a speciall property, it driueth away heauy-
nesse of minde, sharpneth the vnderstanding and the wit,
and increaseth memozy: other vertues it hath also which
be declared at large by Gesnerus in his booke of distillati-
ons, where he teacheth to draw water from this herbe as
followeth. Take baulme with the whole substance, chzed
it small, and bray it, and lay it to keepe a whole night in
good white wine, or sacke with grosse Cinadimon in an
earthen vessel well conered & stopped, on the morrow di-
still it. This water hath the properties aforesaid, & may be
drunke

Drunke of it selfe with Sugar, or mingled with good Castaine wine. And if any list to make a perfect water, and expert against Melancholy, let them take Buglosse, Borrage, and Balme, and distill them together: for this water is highly commended of Marsilius Ficinus, in the remedies of melancholy.

An excellent water for Students.
Lib. 1. cap. 10.
de Stu. sa. m.

Of Hyssop. CHAP. 15.

HYSSOP is hote and dry in the third degree, whose vertues are byiedly comprehended of *Sebala Salerni* in these verses:

Gal. lib. 8. Simp.

*Hyssopus q̄ herba est, purgans è pectore phlegma.
Ad pulmonis opus cum melle coquenda iugata,
Fulibus eximium fertur præstare colorem.*

Of Hyssop is made a wine named Hyssop wine, which helpeth by drinking thereof diseales of the breast, the sides, the lungs, the shortnesse of wind, and an old cough, all which effects may be wrought by the vse of Syrup. When I was much troubled with cough and cold I was wont to make Hyssop ale after the manner prescribed of Sage ale, sauing that I put in an ounce or two of Liguozice thin cut in slices, whereby in that case I haue been much eased. Also for the same purpose you may distill the herbe, and vse the water distilled after the manner aforesaid.

Syrup of
Hyssop.
Hyssop ale.

Of Mint. CHAP. 16.

MINT is hote and dry in the third degree. Whereof be diuers kinds both of the garden and field, but one most fragrant in saour, which is called Spere Mint, and is vsed to be put in Puddings, and is found by experiance to comfort the stomacke, and helps digesti-

Gal. li. 6. simp.

Lib. 3. Diosc.
cap. 35.

A good leti-
on for the
teeth and
mouth.

Powder of
Mint good to
kill wormes.

on, beside that it giueth a pleasant verdure in eating, and one passing proprietie it hath, and that very profitable for Students, because it stirreth vp the mind by smelling to it, as Matthiolus writeth. Therefore of it may be made a good Posse for Students, to smell to oftentimes: and if any be troubled with ill saour of the mouth, and rottenness of the gummies, they may boyle of these Spints in white wine with a little vineger, and when it is cold, wash their mouthes with a little vineger, and when it is cold, wash their mouthes with a little vineger, and when it is cold, rub them with powder of dry Spints. The same powder also is very swete, and an approued medicine for the wormes in children or old folks. If it be taken fasting in warme Milke. Which thing also is confirmed by *Schola Salerni*.

*Mentitur Menta, si sit depellere lenta
Ventrici lumbricos, stomachi vermesque nocuos.*

Of Time. CHAP. 17.

Ca. li. 6. Simp.

Powder of
Time good
for Students.

Time is hote and drie in the third degree, the vse whereof in the Chollicke and Stone is well knowen to the Physitians, and the vse of it in Kitchin is well knowen to all men. Beside that, (as *Aecius* reporteth) it may be dyed and made in powder, and vsed for sundry good purposes, but one way specially it serueth our turne: That is, three drammes of this powder, mixed with a draught of Drimell, doth purge melancholy humors, and dulnesse of the senses proceeding of melancholy, and the same potion also giueth cleareness of sight, and helpeth the paine of the eyes, if it be taken fasting, or before supper. The same powder is good also for the golwe, for swelling of the belly and stomacke, for paine of the bowels and laines: and for want of Drimell, it may be taken in a draught of white wine.

Of

Of Sauerie. CHAP. 18.

Sauerie after Paister Eliot, purgeth fleume, helpeth digestion, maketh quicke sight, prouoketh vrine, and stirreth by carnall appetite. It is hote and dry in the third degre, and one good proprietie it hath, whereby it is good for Students, in that it doth quicken the braine by smelling thereto, and raiseth vp one out of a Lethargy, as saith Fernelius. Beside that, it doth strengthen the stomacke that is prone to vomit. It may be taken as I haue said of ^{How Sauerie} Time, being dried and made in powder, and supped off ^{may be taken} in a rare Egge, or else boyled in Wine.

Of Penyrovall. CHAP. 19.

Penirovall is hote and dry in the third degre, and doth extenuate heate, and decoct, it refozmeth the stomacke oppressed with fleume, it doth recouer the faint spirit, and expelleth melancholy by siege: it may be taken as I haue said of Time and Sauerie.

Of Towne Cressis. CHAP. 20.

Towne Cressis, or Garden Cressis is hote and dry in the third degre. It may not be eaten alone, but with coling hearbes, as Lettuse, Soyrell, or Purslaine. For so is the heate qualified, and that is the best way to make Salets, to mingle hote herbes and colde together, except a man doe it of purpose to cole or heate. The often eating of this herbe in Salets, doth giue a sharpnesse and readinesse of wit. And one medicine I will write which I haue read in an olde written booke of this herbe, that if ^{For a laske.} any haue an extreamie laske, if he drinke but a dramme of the seedes thereof in powder in a draught of red wine, or cold water, six or seven mornings together, not receiving any thing in two houres after, he shall be holpen, if it be cureable.

Of Rue. CHAP. 21.

Ga. li. 8. Simp.
cap. 61.

Rue or Verbe grace is hote and drie in the third de-
greet, the vertues whereof are pithily set forth in
Schola Salerni.

*Ruta facit castum, dat lumen & ingerit astum,
Coctas facit Ruta de pulicibus loca tuta.*

Four proper-
ties of Rue.

1

Which verses containe foure properties of Rue. The
first is, that it sharpneth the sight, which effect is wrought
either by eating of it Greene, as it is there mentioned.

Ruta comesta recens oculos caligine purgat.

Where the iuice of Rue together with the iuice of Fe-
nell and Honey being clarified, and made vp into an
ointment, and vsed to be put into the eyes. The second
property is, that Rue abateth carnall lust, which is also
confirmed by Galen where he writeth of Rue. It is of
subtill substance, and breaketh winde: wherefore it is
good against inflations, and abateth lust: and digesteth
and drieth very strongly. Yet *Schola Salerni* in this point
maketh a difference betwene men and women: for they
say:

Ruta viris coitum minuit, mulieribus auget.

Because the nature of women is waterish and cold,
and Rue heateth and dyleth, therefore (say they) it kireth
them moze to carnall lust, but it diminisheth the nature
of men, which is of temperature like vnto the aire, that
is, hote and moist. The third property is, that Rue ma-
keth a man quicke, subtill, and inuentiue: by reason that
by heating and drying, it maketh a mans spirits subtiler,
and so cleareth the wit. The fourth is, that the water that
Rue is sodden in, being cast and sprinkled about the
house,

house, riddeth away fleas and killeth them. Beside these
foresaid properties, which be all very profitable for *Stu-*
dents, Rue hath a speciall vertue against poison, insomuch
much that the very smell of Rue keepeth a man from in-
fection, as it is often proued in time of pestilence: for a
possegay of Rue is a good preseruatius, but being recei-
ued into the body, it is of much greater force. For as *Di-*
oscorides writeth, It is a remedie against deadly poison,
if the seede be drunke in a draught of Wine. The leaues
eaten by themselves, or with Wall-nuts and drie Figs,
are very good against poyson: and may be vsed in like
maner against the biting of venemous wormes. Arnoldus
affirmeth that the eating of Rue in the morning with
Figs and swete Almonds, preserueth one from poyson.
And true is that medicine and approued of King Michri-
dates, that if any doe eate fasting two drie Wall-nuts, as
many Figges, and twentie leaues of Rue with a graine
of Salt, nothing which is venemous may that day hurt
him, and it preserueth against the Pestilence.

Rue is good
against poi-
son and the
pestilence.

Lib. 3. cap. 45.

King Michri-
dates medi-
cine.

Of Dill. CHAP. 22.

Dill is hote and drie in the second degree. The seedes
be chiefly occupied in medicine, and of the graine
herbe, Galen writeth that it procureth sleepe. Where-
foze in olde time they vsed to weare Garlands of Dill
at their seastes. Also one olde saying I haue heard of
this herbe,

Gal. li. 6. Simp.

What whosoener weareth Ceruine and Dill,

May be bold to sleepe on euery hill.

As who should say, such is the vertue of these two herbes
that they preserue a man from all outward harme.

Of Sprage. CHAP. 23.

Sprage is temperately hote and moyst, the seedes,
herbe and rotes are vsed in medicine chiefly for the
Stone

Lib. 1. de Ali.
fa.

Fin. vlt. lib. 4.

Medicine for
the stone.

Stone and Strangurie. For the seedes, or the rootes, or the herbe it selfe, boyled in white Wine and drunke, greatly helpeth such as haue the stone. Sperage is vsed also to be eaten, as appeareth by Galen, where he sayeth: All kindes of Sperage are good for the Stomacke, they prouoke vrine, and giue little nourishment. And as Auicēn writeth, the eating of them doth amend the sight, soften gently the belly, purgeth the vjess, the bowels, and the reynes, and maketh a good sauour in all the body, but the vjine then stinketh. By mine aduise such Students as be troubled with grauell or stone, shall vse Sperage, Alisander, Gromell, and such like herbes in Salets, at their first budding forth, or els make po- tage with them.

Of Lonage. CHAP. 24.

vs. 274. St. Longl.

Lonage is hote and dry in the third degré, the seedes and rootes be most vsed in medicine, and be of like operation to Persely and Fenell. The seedes may be taken being soaked all night in white wine, or boyled together with the like quancitie of Anniseedes and Fenell, for otherwise, they trouble the body greatly, for they purge both vp and downe strongly.

Of Grummell. CHAP. 25.

Lib. 3. cap. 141.
An easie me-
dicine for the
stone.

Grummell is hote and drie in the second degré, not vsed in meates but in medicine, especially the seedes haue this operation, after Dioscorides. Grummell which is so called for the hardnesse of the seede, is of this force, that the seede being drunken in white wine, breaketh the stone, and prouoketh vrine. An easie and a necessary remedie for many Students.

Of Coriander. CHAP. 26.

Coriander commonly called Coliander, the seede is most in vse, and is moderately hote and dry, which is proued by that it breaketh winde, and resoluech impostumes, though Dioscorides thinke it to be of coling nature. It is thought to be very hurtfull, and to cause madness, and therefore reckoned of Dioscorides among poison. Which is to be vnderstode (as Mathioli vpon the same place noteth) of the immoderate vse thereof, and especially when it is not prepared. For it should neuer be vsed neither in meate noz medicine, except it hath bene first steeped in Vineger by the space of three daies. It is vsed to be made in Cumfits, which in my iudgement are most wholesome for students of all other sorts. For being eaten after meate, they doe not onely strengthen the stomacke, but also repress the vapours ascending to the head, and therefore good to stay the reume, which is a common and continuall aduersary to Students. And Simeon Sethi affirmeth, that Coriander seede is good for the stomacke, and doth strengthen it, and keepeth the meate vntill it be digested. Which last property is very good to helpe a reume, because that commonly it proceedeth of Indigestion. Wherefore I aduise all such as be much troubled with reumes, to vse after their meales some Coriander Cumfits. For by eating Coriander Cumfits last after meate, and by chewing Pellitorie of Spaine first in a morning fasting, I my selfe haue bene much eased of reume: and I dare auouch that whosoever will vse it often, if he be not cured of the reume, yet he shall be greatly eased.

Lib. 3. cap. 62.

Lib. 6.

Coriander
Cumfits good
for students.Coriander
Cumfits good
for a reume.

Of Seniu. CHAP. 27.

Seniu bringeth forth that seede whereof Mustard is made. After Galen Mustard seedes be hote and drye

44 The Hauen of Health.

Lib. 8. Simp.

be in the fourth degree, and are much bled in medicine, especially to purge the head. The vertues of them are briefly set forth by *Schola Salerni*.

*Est modicum gramen siccum calidumq; Sinapi:
Dat lachrymas, purgatq; caput, tollitq; venenum.*

Mustard seede maketh the eyes to water: it purgech the braine, it withstandeth poyson.

The force of the seede is well perceived by eating of Mustard, for if it be good, in licking to deape, we are straightway taken by the nose, and prouoked to sneeze, which plainly declareth that it soon pearceth to the braine. Wherefore as it is a good sauce, and procureth appetite, so is it profitable for the paulis, and for such students as be heauie headed, and drowse, as if they would fall asleepe with meate in their mouthes. And if any be giuen to Musicke and would faine haue a cleare voyce to sing, let them make Mustard seedes in powder, and worke the same with Honnie into little balles, of the which they must swallow one or two dolone euery morning fasting, and in short time they shall haue verie cleare voyces. And for a Letter or a King-worme, a little Mustard laid vpon it within few daies will cure it.

Mustard for whom it is good.

A medicine to cleare the voice good for singers.

For a tetter or ringworme.

Of Mercurie. CHAP. 28.

Mercurie is not that herbe which is called in Latine *Mercurialis*, but (as I thinke) it is that which of Matthiolus is named *Bonus Henricus*, of hote and dry temperature, and is found by experience to loose the belly and to purge choled and steame. Insomuch that diuers who haue bene grieued with the Ague, by often bling of potage, made chiefly of Mercurie, Dates, and Dates, haue bene deliuered by that meanes in short time

Potage of Mercurie good to loose the belly.

time. And it is a common pꝛouerbe among the people,
 We thou sicke oꝝ whole, put *Mercurie* in thy hoale.

Of Mallowes. CHAP. 29.

Mallowes are hotte and moyſt in the firſt degꝛe,
 being vſed in pottage they loſe the belly, and are
 good foꝝ ſuch as be coſtiue, foꝝ ſo ſaith *Schola Solerni*:

Dixerunt Maluam veteres, quod molliat alium.

The rootes of wilde Mallowes, oꝝ garden Mallowes,
 being made cleane from the earth and waſhed, and at the
 one end firſt a little ſcotched with a knife, and then rub-
 bed hard vpon the teeth, taketh away the ſlimineſſe of
 them, and maketh them very white. But of all things
 that I haue pꝛoued to make the teeth white, and to pꝛe-
 ſerue the gummes from putrifaction, *Malliſicke* is beſt:
 Which muſt be beaten to powder, and laid vpon a linnen
 cloth, ſuppoſe a cozner of the Towell that you dry your
 face withall, and rubbed hard foꝝ a ſpace vpon the teeth,
 and the mouth after waſhed with cleane water. This
 practiſe vſed once in a moneth, kepeth the teeth faire, and
 maruellouſly pꝛeſerueth the gummes from corruption.
 And if you chew a graine or two of *Masticke* in your
 mouth, it will draw water abundantly.

To make
 teeth white.

Of Perſely. CHAP. 30.

Perſely is hotte in the ſecond degꝛe, and drie in the
 third. It is of piercing & clenſing nature, and there-
 by diſſolueth winds, pꝛouoketh vꝛine, and breaketh the
 ſtone. The chiefe vertue of *Perſely* is in the roote, the next
 in the ſed, the leaues are of leaſt foꝛce, yet of moſt vſe
 in the kitchen. And many vſe to eate them not onely with
 fleſh oꝝ fiſh, but alſo with butter in a moꝛning, & that foꝝ
 good

The vertues
 of Perſeley.

Lib. 5. Meth.
me. cap 7.
Peiseley, why
it is euill.

God cause, soz by the iudgement of late wyters, Persely is very conuenient for the stomacke, and stirreth by appetite, and maketh the bzeath swete. Yet I read in Ferneilius, that Persely should be ill for the falling sicknesse, for young children, and for women that giue sucke: for so he saith. It procureth their fittes which haue the falling sicknesse, and is ill both for the Nurse which giueth sucke, and for the child which sucketh.

Of Fennell. CHAP. 31.

Fourre pro-
perties of
Fennell.

Fennell is hotte in the third degré, and drie as it were in the first. Whether it be gréene or red of colour, I thinke there is no difference in operation, though the common people iudge otherwise, as they do also of Sage. For the red Fennell, or red Sage (as they thinke) is of greater vertue. *Schola Salerni* setteth forth foure properties of Fennell in two verses,

*Bis duo dat Marathrum, Febres fugat atq; venenum,
Et purgat stomachum, lumen quoque reddit acutum.*

The vertues
of Fennell
seedes.

Fennell is holtsome for the Ague; it auoideth poison, it clenseth the stomacke, it sharpneth the sight.

The seedes of Fennell are of greatestt vertue, & most in vse: being eaten they bzeake winde, prouoke vyne, and open the stopping of the Liuer & Splene. And in women they bzing downe their termes, & increase milke in their breasts: and therefore good to be vsed of Nurses. Students may vse them being made vp in cunfitts, wherein I my selfe haue found great commodities, as being often grieued with windinesse of the stomacke.

Fennell cum-
firs.

Of Anise. CHAP. 32.

Anise is hotte and drie in the third degré. The herbe is little vsed, but the seedes altogether. They may

may be either eaten or drunke, whole or made in powder. *Schola Salerni* compziserth two speciall vertues there of in one verse,

Erœndat visum, stomachum comfert at Anisum.

It helpeth the sight, and comforteth the stomacke.

Beside that it maketh swete bzeath, procureth vyzine, clenseth the reins, causeth abundance of milk in women, and increaseth sperme, it is vsed to be made in Cumfises, and so is it best for Students. And if any be grieved with the Collicke or Stone, it shall be good to put Anise seedes or Fennell seedes in their bzead, whole, or being made in powder, it may be easily wrought vp with the dough.

Anise seedes
cumfiss.

Bread for such
as haue the
Collicke.

Of Cummine. CHAP. 33.

Cummine is hotte and drie in the third degree, the seede is chiefly vsed, and not the herbe, nor roote. It is little vsed in meates, but often in medicines, to prouoke vyzine, and bzeake winde. For one that hath a stinking bzeath, if it procede of corrupt fumes, rising from the stomacke, it may be vsed thus: Take two handfuls of Cummine, and boyle it in a pottle of good white wine, till halfe be wasted, then straine it, and drinke it first in the morning, and last at night fiftene daies together halfe a pint at a time, hotte or colde. The same wine also is good for the Collicke, & for the Cough. And Cummin seedes sodden in water, if the face be washed with the same, doe cause the face to be clearer and fairer, so that it be vsed now and then, for the often and much vsing of it doth make the face pale: good therefore for such as be high coloured. In *Matthiolus* I reade a practise to be wrought with Cummine seedes, and (as I thinke) hath bene vsed in time past of Monkes and Friers. They that counterfait holinesse and leannesse of bodie, doe often vse Cummine seedes in their meates, and be perfumed therewith.

For an vsa-
uorie breath.

To beautifie
the face.

Lib. 3. *Dios.*
cap. 60.

Of

Of Carewayes. CHAP. 34.

Galen. lib. 7.
simp.

Lib. 3. cap. 57.

Good bread
for such as be
troubled with
winde.

Careway
cumfits.

Carewaye the sãde which is most vsed in medicines
is hotte and drye almost in the third degrã. The
vertues whereof are well set forth by Dioscorides: It
prouoketh vrine, it is good for the stomacke, it maketh
the mouth sweete, and helpeth concoction. Wherefoze
they are much to be vsed of Students, who commonly
doe neede the foresaid helpes. The herbe and roote be also
in vse, for so saith Matthiolus, The herbe is vsed to be
eaten, and the roote likewise, being boyled as Parseneps.
Pozsuer, he saith that in Germanie they vse to put
Careway seedes whole in their Bread, and to spice their
meates therewith, as they doe in Italy with Annise and
Fenell. Wherefoze I advise all Students that be trou-
bled with winde in the stomacke or belly, to cause Fenell
seedes, or Careway to be wrought vp in their bread.
And if they list, they may boyle any sort of them in white
wine, as I haue said of Cummin, and vse the decoction in
like maner: and in mine opinion these are the better. For
the same purpose Careway seedes are vsed to be made in
Cumfits, and to be eaten with Apples, and surely verie
good for that purpose, for all such things as breake winde,
would be eaten with other things that breake winde.
Which may suffice to haue warned once for all. And if
they be eaten alone, they be verie wholesome.

Of Colewortes. CHAP. 35.

Colewortes are hotte and drye in the first degrã,
they are vsed to be eaten, especially the Cabage
Colewortes. Which being boyled are verie good
with Beefe, together with vineget and pepper. The
vertues of Colewortes are well described by Schola
Salerni.

*Ius caulis soluit, cuius substantia stringit:
Viraque quando datur, venter laxare paratur.*

The broth of Colewortes looseth the belly: The substance of them bindeth: but both taken together are laxatiue.

Arnoldus affirmeth the Colewortes engender melancholy humors, and ill dreames, and that they hurt the stomacke, nourish little, dull the sight; all which qualities be very noysome to Students. Wherefoze I counsell them not much to vse Colewortes. Dioscorides writeth, that if they be eaten last after meat, they preserue the stomacke from surfetting, and the head from drunkennesse. *Pea* some write, that if one would drinke much wine for a wager, and not be drunke, but to haue also a good stomacke to meate, that he should eate befoze the banquet raw Cabage leaues with vineger so much as he list, and after the banquet to eate againe soure or fine raw leaues, which practise is much vsed in Germanie, as Marthi. vpon the pzeafce of Dioscorides noteth, where he saith that the Vine and the Colewortes be so contrarie by nature, that if you plant Colewortes nere to the rootes of the Vine, of it selfe flath from them. Therefore it is no maruaile (saith he) if Colewortes be of such force against drunkennesse; and that the Germanes vse it daily at their Tables to auoid drunkennesse. But I trust no Student will proue this experiment, whether he may be drunke or not, if he eate Colewort leaues befoze and after a feast.

Lib. 2. cap. 113.

A practise
to preserue
a man from
drunkenesse.

The contrarie
betweene
the Vine and
the Colewort.

Of Basill. CHAP. 36.

Basill is hotte in the second degre, and somewhat
Bimoyt. for the which cause it is good to receiue it in-
wardly: but outwardly applied it both digest & concoct.
Pet Galen saith, that many doe eate it with oyle and vi-
neger. With vs in England it is not vsed to be eaten,

Ga. li. 8. Simp.

Lib. 2. de ali. fo.

D

but

but yet greatly esteemed for the swete saour thereof, which of some is thought to comfort the braine, and to open and purge the head: yet to a weake braine it is hurtfull by reason of the strong saour, and causeth headach, as I my selfe haue proued. And one thing I read in Hollernus, of Basill, which is wonderfull. A certaine Italian, by often smelling to Basill, had a Scorpion bred in his braine, and after vehement and long paines he died thereof.

L. b. 1. cap. 1.
A strange tale
of Basill.

Of Maiorame. CHAP. 37.

Ga. li. 8. Simp.

To prouoke
sneezing and
purge the
head.

Maiorame is hote and drie in the third degree, an herbe much esteemed of all persons, for the pleasant smell thereof. I meane that which is called Maiorame gentle. The herbe being made in powder and giuen with meate, or drunke in wine, doth heat the coldnesse of the stomacke, and comforteth digestion. And the powder of Maioram with a little ginger drawn by into the nose, or the graine herbe a little brused and put into the nostrils, doth prouoke sneezing, and gently purgeth the head.

Of Spike and Lauender. CHAP. 38.

Math. lib. 1.
Dios. cap. 6.

A lotion for
the Palfie.

Spike and Lauender be both of one nature, both hote and drie in the second degree complet. That which we call Lauender is thought to be female of this herbe, and Spike the male. The chiefe use is of the flowers, which being of fragrant saour, be dried and laid among linnen, or else they are distilled, and a very swete water is drawn from them. Which water being sunned for a time is not only sweet of smell, and therefore comfortable to the braine, but also is good for the Palfie, and all other infirmities of the braine proceeding of cold, if the temples, the hollownesse vnder the eares, the nape of the necke, be washed therewith. Pea, two or thre spoonesfull of the water

water being drunke, recouereth the speech being lost, and reuiveth one from a swone. Wherefoze not without cause the herbe is reckoned of *Schola Sal.* among those things that cure the Palsie.

To recouer
the Speech
being lost.

*Salvia, Castoreum, Lauendula, Primula veris,
Nasturt. Thanac. haec sanant paralytica membra.*

That is to say, Sage, Castorie, (that is the Stones of the beast Castoreum) Lauender, Primerose, Water Cresse, and Tansie, cure and heale members infected with the Palsie.

Of Lillie. CHAP. 39.

Lillie is hote and drie of qualitie, both the flowers, leaues, and rootes are vsed in medicine, but not in the kitchin. The flowers are commended in the Gospell for beautie, and preferred befoze the royaltie of King Salomon. Wherefoze they are a great ornament to a garden, or in a house, yet the smell of them is discommended and accounted ill for the plague. They be of two sorts, white and red. As for wood Lillies, called in Latin *Lilium conualium*, so much vsed and esteemed in Germanie, as Match. writeth, or water Lillies, called in Latin *Nympha aquatica*, I say nothing of them, because they are not vsuall in gardens.

Lib. 3. Dios.
cap. 120.

Of Floure Deluce. CHAP. 40.

Floure Deluce is hote and drie in the third degree. The roote is only vsed in medicine, the flowers in adozing the house. One medicine I haue read to be made with this herbe, which I will set downe for the behoefe of Students. Take a new laid egge, powzing out the white, put into the yolke so much of the iuice of the roote of floure deluce, as was of the white, after set the same egge a while in hote embers, which being sufficiently

A medicine
for the Drop-
sic.

warmed, sup off fasting in the morning, and the patient shall after send forth a marvellous abundance of water, and so be eased of the Dropsie. Or else you may take a dram or two of the drie roote made in powder, and drinke in whey clarified, so so it is good also to purge the dropsie water. And if you put a little cinnamon to the iuice of floure deluce in the egge yolke, it is a very good medicine for the shedding of nature, as hath bene often proued.

Ad Gonorrhæam.

Of Pionie. CHAP. 41.

Pionie is of two sorts, male and female, the male is of more effect in medicine, and is hot and dry in the second degré. The lease, roote, and flowers are in vse. The roote being made in powder, and drunke in wine, doth ease the paines of the reins and bladder. And the powder of the seedes of Pionie, being ministréd in meat and drinke to children, doth send forth the Stone beginning in them, good therefore to be vsed in youth of such as haue the Stone by inheritance, from their Parents, by a tenure called corrupt nature. Or else haue gotten it by purchase, through intemperance. By which two waies the most part of diseases doe grow.

Fer. lib. Meth. cap. 18.

For the stone in old folkes or children.

Two general waies that diseases doe grow by.

Of Giliflowers. CHAP. 42.

Giliflowers good for sundry diseases.

Gliflowre is of sundry sorts and colours, the purple flowres are of greatest vertue, and are of hot & drie temperature. As they are in beautie and swætnesse, so they are in force and wholsomnesse, they may be preserved in Sugar as Roses, and so they are very good against the plague, or any kinde of venome. Also for the falling sicknesse, paulsie, giddinesse, crampe, but for the pestilence Matthiulus saith. The iuice of the whole herbe taken the weight of foure ounces, helpeth such as be infected with the plague. Moreover, the leaues of the flowres put

Lib. 2. Disf. cap. 153.
An easie medicine and excellent for the plague.

put into a glasse of Vineger, and set in the Sunne for certaine daies, doe make a pleasant Vineger, and very good to reuiue one out of a swone, the nostrils and temples being washed therewith: And is good also to preserve from the pestilence, being daily vsed in like manner. As for winter Gilliflowres of all sorts, they are of much like temperature, and vsed in medicine, but not in meates. Yet for their swætnesse they are worthily cherished in gardens.

Vineger of Gilliflowers, excellent for diuerse purposes.

Of Germander. CHAP. 28.

Germander is hotte and drie in the third degree. It is much vsed in medicine, but not in meates. Yet if the greene leaues cleane washed be eaten fasting, it is a good preseruatiue against the Plague, as March. repositeth. Because it is something bitter, it may best be eaten with great Raisons cleane washed, and the stones first taken out. It is called of some *Febrifuga* (saith he) because the decoction thereof being drunke certaine daies, criueth away Tertian agues. And no maruaile if it helpeth Tertian agues, for it openeth the Liuer & Splene, and auoideth Choller. For which purpose this decoction may greatly helpe. Take a quart of white Wine, and boyle therein a handfull of Germander, halfe an ounce of Sene, a quarter of an ounce of Fennell seedes, and if you put as much Parsely seede thereto, it doth not onely open the stopping of the Liuer and Spilt, but also helpeth the Strangury and Stone: Boyle it to the halfe, streine it and drinke it fasting in two mornings, and abstaine two houres after. Also one medicine I haue read of this herbe, which is very profitable for Students. The herbe being made in powder, and put in a linnen bag, and applied heat to the head, is a speciall remedy against the Reume.

Gal. li. 8. Simp.
A preseruatiue for the Plague.
Lib. 3. Diosc.
cap. 96.

A good medicine for a tertian Feuer.

An excellent medicine for any kind of Feuer.

A passing good medicine for a Reume.

Of Blessed Thistle. CHAP. 44.

Cardus Benedictus, or blessed Thistle, so worthily named for the singular vertues that it hath. It is hoat and drie of temperature, and may be vsed sundrie waies, either in the graine lease eaten with bread and butter, as we vse Sage and Parsely in a morning, or it may be boyled in potage among other herbes, or it may be vsed in the iuice streined with Wine or Ale, or the herbe may be boyled in Wine or Ale, and streined, and a little Sugar put in, to make it swete, or it may be drunke with Ale or Wine being made in powder, or it may be vsed in the distilled water drunke by it selfe alone, or with white Wine befoze meate, or with Sacke after meate, or you may vse it in a decoction on this wise: Take a quart of running water, seeth it and scum it, then put in a good handfull of the herbe, and let it boyle vntill the better part of the liquoz be consumed, then drinke it with Wine, and if you list with Sugar to make it the more pleasant. Howsoeuer it be vsed it strengtyneth all the pzinipall parts of the bodie, it sharpneth both the Wit and memoze, quickneth all the senses, comfozteth the stomacke, procureth appetite, and hath a speciall vertus against popson, and preserveth from the Pestilence, and is excellent good against any kinde of Feuer being vsed in this manner: Take a dramme of the powder, put it into a good draught of Ale or Wine, warme it, and drinke it a quarter of an houre befoze the fit doth come, then goe to bed, couer you well with clothes, and procure sweate, which by the foze of the herbe will easily come swyth, and so continue vntill the fit be past. Or else you may take the distilled water after the same maner. By this meanes you may recouer in short time, yea, if it were a pestilentiall Feuer. So that this remedy be vsed befoze twelue houres be past after the disease felt.

The perfect
vse of Cardus
Benedictus.

The vertues
of Cardus
Benedictus.

An excellent
medicine for
any kind of
Feuer.

For which notable effects this herbe may woorthily be called *Benedictus*, or *Omnimorbis*, that is, a salve for euery soze, not knowen to Physicians of old time, but lately reuealed by the speciall prouidence of Almighty God.

Of Wormewood. CHAP. 45.

Wormewood is hoat in the first degree and drie in the third. Two sorts of Wormewood, are well known of many, that is our common Wormewood, and that which is called *Ponticum*; now sown in many gardens, and commonly called French-wormewood. And while it is yong, it is eaten in Salats with other herbes, to the great commoditie of the Stomacke and Liuer. For it strengthneth a weake Stomacke, & openeth the Liuer and Splene. Which vertues are chiefe for the preservation of health, as Galen witnesseth. It is best both in sicknesse and in health to haue the Liuer open. For which purpose there is to be had in the Stilliard at London a kind of wine named Worme-wood wine, which I would wish to be much vsed of all such Students as be weake of Stomacke. They may easily haue a rundlet of thre or foure gallons, or lesse, which they may draw within their owne chambers as need requireth. I was wont when appetite failed to keepe a branch or two of common Wormewood in halfe a pint of good white wine, close covered in some pot all night, & in the morning to straine it through a cleane linnen cloth, and put in a little Sugar & warme it, and so drinke it. Or sometime to burne a little quantitie of wine with Sugar, & a branch or two of Wormewood put into it. Wherein I haue found many times marvellous commoditie, and who so shall vse it now and then, shall be sure of a good Stomacke to meat, and be free from wormes. I read yet an other way to make wormewood wine prescribed by Euonimus, as followeth: Take *Aqua uice*, and Palmesse of each like much, put it in a glasse or bottle,

Galen. lib. 6.
Simp.

Lib. 2. de Ali.
fa. cap. 8.

The chiefe
meanes for
the preser-
uation of
health.
Worme-
wood wine.

Worme-
wine easie
to be made.

56 The Hauen of Health.

and put to it a few leaues of wormewood, especially when it is dyed: let it stand certaine daies, and when you list, straine out a little sponnefull and mixe it with a draught of Ale or Wine: it may be long preserued.

Of Sothernewood. CHAP. 46.

Ca. li. 6. Simp.

Lib. 8. Disf.
cap. 25.
Lauender-
Cotten.

A proued
medicine for
the Wormes.

Sothere
wood good
to be set vp
in the house.

Sothernewood is hoat and drie in the third degree, it is snotted in meates, the smell of it is so strong, that it will make some mens heads to ake, yet the herbe somewhat dyed and put in a linnen bag, and laid as a stomacher next the skinne comforteth a cold stomacke well. That which is commonly called Sothernewood after March, is the male kinde of this herbe, and that which we doe call Lauender-cotten is the female, named in Latine *Cyprissus*, or *Santolina*, & are both of like temperature. Yet Lauender-cotten besides the beautie that it beareth in the Garden, is commonly giuen of women to young children for the wormes, being first poured and strained with milke, & taken fasting warmed, which effect it surely worketh (as I haue proued by often experience) which it doth through the bitternes. For this is a generall rule, that all bitter things kill wormes, as Centorie, Wormewood, and such like. But the setting of Sothernewood, or Lauender-cotten within the house in floure pots, must needes be very wholesome: for Diosc. writeth, that Sothernewood, driueth away venemous wormes, both by strawing, and by the saour of it, and being drunke in wine it is a remedie against poyson.

Of Artichokes. CHAP. 47.

Lib. 3. Disf.
cap. 14.
Lib. 2. de Ali.
cap. 51.

Artichokes reckoned of Marth. among the number of Thistles is hoat and drie in the second degree. It is called of Galen *Cinara*, & thought to make euill iulce, especially when the flowers begin to shed: they haue been vied

used to be eaten raw. But our vse is to boyle them, and so they are best, by the witnesse of Galen in the same place. They are now proued to be restorative, and being well sodden and eaten with vinegar and pepper, they doe not onely strengthen the stomacke, but also they procure a moze earnest desire both of man or woman to the venereal act. They that eat them onely for that purpose, I would they might eat the innermost part onely, and not those leaues which be pulled off round about, nor yet the bottome which groweth next the stalk.

The vertues
of Artichoks.

Of Leekes. CHAP. 48.

Leekes are hot and drie in the third degree, and as Arnoldus affirmeth in *Schola Salerni*, their nourishment is naught, they hurt the eyes, and engender blacke melancholy bloud, and cause terrible dreames, they hurt the sinewes, through their sharpnesse, they hurt the teeth and gummes, and cholericke and melancholicke folks should not vse to eat them, and especially raw; yet if they be boyled and eaten with hony, they cause one to spit out easily the steame which is within the breast, and open & ease the Lungs. In some shires of England they vse in Lent to eat raw Leekes and hony, with Beanes or Pease sodden, but what Ruffickes do or may do without hinderance of their health, it is nothing to Students: For grosse meat is meete for grosse men. If any Student be desirous to eat Leekes, let them be first boyled, or else made in potage, for Leake potage be very wholesome, not onely for such as be cumbered with steame, but also for those that haue the Collicke or Stone. Unset Leekes are best. And one notable experiment I will set downe for the comfort of those that be troubled with the aforesaid diseases: How by this herbe, which is so common in vse, they may be greatly eased. For the Collicke, take unset Leekes, blades and all, chop them small, boyle them in

Chap. 13.
Raw Leekes
very wholesome.

Leekes boyled
and eaten
with hony,
good for
steame.

Lecke potage
very whole-
some.

A good plai-
ner for the
Collicke.

good

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A medicine
for the Stone.

god white wine, with May butter, or fresh butter, vntill the wine be in a manner wasted away, then lay them abroad betwixene a cleane linnen cloth plaisterwise, on the belly so hoat as the patient may well abide it, and at the cooling of that, apply another hoat plaister, and thus do the third or fourth time together, if need shall so require. And for the Stone take vnset Lækes in the moneth of June, thzed them small, and distill them, sunne the water for a moneth or two, and drinke morning and euening a god draught: for this helpeth the collicke belly, helpeth the paine of the hips, purgeth the Kidneies & bladder, causeth vyne, and sendeth forth the Stone. For which purpose also I haue knowen some to cut Lækes in small pæces, and to dry them in an Duen, or against the fire, & to make them in powder, which powder they would vse in their drink oftentimes. Besides the qualities aforesaid, Lækes haue two effects mentioned in *Schola Salerni*.

Chap. 74.

*Reddit fecundas mansum persape puellas,
Manantemq̄ potest naris retinere cruorem.*

Chap. 80.

A good medicine for the
Toothach.

And againe, they say, that Læke sæde and Venbane sædes burned together, and the smoake receiued thzough a funnell into the mouth on that side which aketh, helpeth the Tooth-ache.

Of Onions. CHAP. 49.

Sche. Sa. ca. 13.

Raw Onions
vnuholosome.

Onions are hoat and dry almost in the fourth degree. Being eaten raw (as Arnoldus saith) they engender ill humours and corruptible putrefactions in the stomacke, and cause fearefull dreames and headach, and if they be much vsed, they marre the memozie, and trouble the vnderstanding. Yet we see that husbandmen and labourers are nothing hurt by eating of Onions, but rather holpen both in appetite and digestion. The reason whereof

whereof (as I thinke) is that which the Poet Virgil writeth, Great labour ouercommeth all things. Yet experience teacheth, that Onions sliced and serued to the table, with sufficient water, with a little salt, is a good sauce to stir vp appetite to meate, and to put away lothsomnesse of the stomacke, and cause good digestion, and their hurtfulness is thereby something diminished. And the water of both of them may be well vsed of Students with Button roasted, or Capons, or Woodcocke: and the Onions themselues may be eaten also of such as be flagmaticke. But Onions if they be sodden, especially in the broth of good flesh, and so eaten, they comfort a cold stomacke, & cause good digestion, & are not hurtfull. Wherefore being vsed in pottage, or otherwise boyled for salutes (as Cookes best know) or baked in a Pie, as I haue seene in some places, they be not hurtfull but wholesome, especially for flagmaticke persons, or at such time as flagmaticke meates be vsed, as in Lent, or vpon fishdaies. And if any be troubled with the Cough, and be overlaid with abundance of steame in the breast, so that they cannot easily draw their wind, let them roast Onions vnder heat imbers, and eate them with Honey and Pepper and Butter morning and euening, and within few daies they shall seele their breaths loosd, and the steame easily to be auoided, as I my selfe haue often proued. And for any burning or scalding, Fernelius writeth, The iuice of Leekes annointed, are a present remedie: And Onions pounded with salt, and laid vpon the burning, doe heale wonderfully. And for one infected with the Pestilence, take a great Onion, and cut him ouerthwart, then make a little hole in ech p[ar]ce, the which you shall fill with fine Triacle, and set the p[ar]ces together againe, as they were befoze: after this wrap them in a wet linnen cloth, or wet paper, putting it so to roast covered in the hoat imbers, and when it is roasted enough, presse out all the iuice of it, and put to it a little vineger & sugar, and giue the patient.

Hereby

Onions sodden be very wholesome.

A medicine for the cough.

Me. li. 6. ca. 20.
For burning or scalding.

For the Plague.

Hereby it appeareth that Leekes and Onions are not onely good in meates, but also in medicines. As for Scallions they are much of the nature of Onions.

Of Garlicke. CHAP. 50.

Gal. li. 8. Simp.

For whom
Garlicke is
good, and for
whom not.

Garlicke is hoat and dry in the fourth degree. If it be eaten raw it hurteth the sight, & breedeth headach, yet is it good for them that haue flegmaticke, grosse and clammy humors, being moderately taken and in the cold time of the yeare: but collicricke folkes should abstaine from it, especially in hoat seasons, for it doth inflame and dry much, and engendreth red choler and adust humors: but in the body wherein there is grosse matter, or much cold inclosed, it heateth all the body, and openeth the places which are stopped, it cutteth grosse humors and slimy, and dissolueth grosse winds. Wherefore it is good for the Cough, and maketh one to spit well: it may be sliced thin as Onions are, and put in water with a little salt, or as commonly they vse, to poune it, and put to it a little water, or the broth of fleshy. But if it be sodden, it hath somewhat lesse force, and yet loseth not his property. The like is said of Onions and Leekes of Galen, where he giueth a generall iudgement of the eating of Garlicke, Leekes, Onions, and such like sharpe things, for whom they be wholesome, and for whom not, as followeth. We must abstaine from dayly vse of all sharpe things: especially, if we be cholericke, for such meates are onely fit for them, which be flegmaticke and full of raw and grosse and slimy humors. Noeouer, Garlicke hath a speciall property against poyson, as appeareth in *Schola Salerni, Allia, Ruta, &c.* And is thought of some a good preservative against the Pestilence. But especially it is good for them that traualle ouer diuers Countries, and vse diuers drinks, or if they happen to drinke naughty corrupt water, as it is alleaged in the same place out of Macer.

Lib. 2. de ali.

fa. cap. vii.

Who may
best eate Gar-
licke, Oni-
ons, Leekes,
and who not.

Cap. 13.

Sundry ver-
tues of Gar-
licke.

Allia,

*Allia qui mane ieiuno sumpsit ore,
Hunc ignot arum non ledet potus aquarum,
Nec dimerorum mutatio facta locorum.*

Also Garlicke is named of Galen, The countrey mans Triacle, where he saith: Gatlike is of that kind of meate, which breaketh winde, and causeth thirst: And if any restraine the Thracians or French men from eating of Garlicke, he shall not a little hurt them. And if French men may eat Garlicke because of the coldnesse of the Countrey, then may English men much more eat it, because they dwell in a colder Region, as I haue shewed in my description of Britaine. Also in the same place, Galen saith, that to eat Garlicke & drinke Triacle (as I gesse) in Ale or Wine, is good for the Collicke, if it come without an Ague. Because of all meats it most breaketh winde. And one thing I read in Paster Eliot, very profitable for such as be troubled with a reume falling downe to the stomacke, whereby their stomackes be ouer moist, as mine was many yeares together. The medicine is thus, to boyle certaine cloves of Garlicke in milke, and to straine it and drinke it fasting, for that dryeth vp the moisture of the stomacke. The same medicine is also vsed good to kill woymes, as I haue often proued.

*Lib 12. Me.
cap 8.*
Garlicke is the countrey mans Triacle.

English men may eat Garlicke by Galens rule.

Garlicke is good for the Collicke. A medicine to drie vp a reume, falling to the stomacke. A good medicine for wormes.

Of Radish. CHAP. 51.

Radish is hot in the third degree, and dry in the second. The rootes are much vsed to be eaten with Button roasted at supper, and those are best that be whitest, as they cry in London, white Radish white. And the sweetest Radish say they doe grow in the sowrest places, that is in dunghils. Paster Eliot by his owne experience would disproue Galen, touching the vse of these rootes, for Galen findeth fault with those Physitions that ate Radish.

*Galen. lib. 8.
Simp.*

Radish

*Lib. 2. de Ali.
se. cap. 70.*

Galen defended
against
M. Eliot, touch-
ing the vse
of Radish.
Lib. 2. cap. 10.

Radish nei-
ther good
before meat,
nor after
meat.

How Radish
may best be
eaten.

Radish cor-
rupt the
breath.
*Lib. 1. Proble.
40.*

The verie
cause of a
sweet breath,
or of the con-
trary.

dish rootes raw after other meates to comfört digestion, where as all others following their example haue bene by that meanes griued. So saith Galen, though Passer Eliot write the contrarie: whose opinion, though it be auncient, and grounded vpon Dioscorides, where he saith: Radish should be taken last, to helpe to conueigh the meate: for if it be eaten before meate, it hindereth concoction: yet this p[ro]se I haue had in my selfe, and I dare say not one among an hundred is otherwise, but if they eate Radish rootes last, they shall belch much, by reason that they b[re]ake winde, or rather b[re]ad it, and they shall feele their stomackes often times turned vp. And as befoze meales, if they be eaten first, they let the meate that it may not descend, so eaten after other meates they will not suffer the meate to rest in the stomacke, but as the countrey man said, that had eaten fish fried with Lampe oile, they will make the meate estones to revolt. But our common manner in England is not to eate them befoze meate, or after meate, but together with meate as a sauce. And for that purpose they are not onely serued whole, but all sliced thin, and with salt skrewed vpon them, beaten betwene two dishes vntill they be somewhat soft, and the salt hath pierced through them, which indeed is the best way to vse them. But they are vnwholsome any way, especially for such as haue weake stomackes, and fable digestion: for they engender raw humours, and cause loathsomnesse, and b[re]ad such corruption in the stomacke, that by much vsing them, they make a stinking b[re]ath, which qualitie is well declared by Alexander Aphrodisias, where he saith, that they are deceiued, that thinke Radish by a naturall p[ro]p[er]tie doe make the b[re]ath vn[s]auoury (for then saith he) all men which did eate of it should haue an ill b[re]ach. But this is the reason why it worketh it in some, and not in others: whose stomackes are cleane from corrupte excrements, especially flegmaticke, their belching is sweeter:

sweeter: But whose stomacke is full of flegmaticke superfluities, their breath is vnpure. For Radish hath the vertue to heate, cut, and extenuate, and raiseth winde from the humours, and auoideth them by belching. The like reason is to be giuen of Turneps, and roasted Cheese, why they should corrupt the bzeath.

Of Turneps. CHAP. 52.

Turneps are of hot and moyt temperature: if they be first well boyled in water, and after in the fat boeth of flesh, and eaten with Pozke or Waxe, they nourish much, augment the seede of man, and prouoke carnall lust. They be windy, wherefoze they should be eaten with Pepper. They bzeake steame in the bzeast, and cause one to spit easilie, but being much and often eaten, they make raw iuice in the stomacke, and corrupt the bzeath: The seede of it is put in Triacle as good against popson. And although many men loue to eate Turneps, yet Swine by nature doe abhorre them.

The vertue
of Turneps.

Of Parseneps, and Carets. CHAP. 53.

Parseneps, and Carets, are hote and dry, but Carets are hote and dry almost in the third degre: they both haue vertue to bzeake wind & expell vaine, which properties be very profitable for such as be subiect to the Collicke and Stone. The rootes are vsed to be eaten of both, first sodden, then buttered, but especially Parseneps: for they are common meat among the common people, all the time of Autemme, and chiefly vpon fishdaies. But they that abstaine from flesh, and eate Parseneps, or Carets, meaning thereby partly to subdue their lust, are deceiued by the iudgement of Matthiolus, where he saith: They which fast should abstaine from them, for they prouoke

Parseneps
and Carets
good for the
Collicke and
Stone.

Lib 3. Dios.
cap. 52.

Parfeneps and
Carets pro-
uoke carnall
lust.

S. Simp.

Parfeneps and
Carets be re-
storatiue.

*Lib. 2. de ali.
fa. cap. 67.*

Carets are
better than
Parfeneps.

prouoke lust manifestly. Wherein he agreeth with Diosc. in the same Chapter: for so Diosc. writeth of Parfeneps, that they expell vrine, and stirre vp lust. And of Carets Galen writeth, that they are windy & venerious. Wherefore they are both good for such as be weake and in a consumption. And if Students do eate them (I meane those that be Students indeed) which doe follow the lesson of Plinie, That all time is lost which is not spent in studie, except they vse other prouocation, they neede not greatly to feare Cupids force: for Pythias said to Chremes in Terence, without good cheare and wine lust is cold. But of Parfeneps and Carets, Galen writeth, they prouoke vrine: and if a man vse them much, they will breed ill iuice: yet the Carets make better iuice then the Parfeneps.

Of Capers and Sampere. CHAP. 54.

*Lib. 2. de ali.
fa. cap. 34.*

Capers be ve-
rie wholsome
for the pre-
seruation of
health.

Sampere.

Capers be hot and drie in the second degree. They are brought to vs from beyond the Sea, and as Galen writeth, they nourish nothing after that they be salted, but yet they make the belly loose, and purge sleame which is therein contained. Also stirreth appetite to meate, and openeth the obstructions or stopping of the Liuer and Splene, which is a speciall vertue in the preservation of health. They should be eaten with Drimell before other meate, but our custome is to eate them with meat. Sampere is of much like nature, & used as a sauce with meats after the same manner. It is a wide growing neare the sea side, and is very plentifull about the Ile of Man, from whence it is brought to diuers parts of England, preferred in Wine, and is no lesse wholsome than Capers.

Of Tansie. CHAP. 55.

Tansie is hotte in the second degree, and drie in the third. It is one of those fire things which are reckoned

konned in *Schola Salerni*, to be good for the Palsie. The reason is (as I thinke) for that it auoideth fleame, and by the heate thereof dzieth the sinewes. Also it killeth wormes, and purgeth the matter whereof they be engendred. Wherefore it is much vsed among vs in England, about Easter, with fried Eggs, not without good cause, to purge away the fleame engendred of fish in Lent season, whereof wormes are sone bred in them that be thereto disposed, though the common people vnderstand not the cause, why Tansies are more vsed after Lent, than at any other time of the yeare. The herbe is good also for the Stone and Stopping of vryne, as Matth. repozeth.

cap. 60.

Why Tansies
are to be vsed
about Easter.

Lib. 3. Dios.
cap. 138.

Of Feuerfewe. CHAP. 56.

Feuersfewe is hote in the third degree, and dry in the second. It is not vsed in meates, but in medicine. It is called of Matth. *Matricaria*, and is onely to be vsed in womans diseases. Yet this experience I haue of it, that being poured small and tempered with a little Salt, and laid to the pulses of both wrests, it cureth Agues in chilozen, and sometime in the elder sort to, so that it be renewed once in foure and twentie houres, and vsed continually for the space of nine daies.

An experi-
ment for a
Feuer.

Of Fumitorie. CHAP. 57.

Fumitorie is hote and dry almost in the second degree. Though it grow wild, yet because it is found in some gardens, and is very profitable for students I haue here mentioned it. Galen sheweth how a countrey man was wont to vse it, both to strengthen his stomacke, & to loose his belly. First he made the herbe into powder, and when he would vse it to loose the belly, he dranke it in melicrat, and when he vsed it to strengthen the stomacke, he dranke it in wine. But Students may distill the herbe and vse to

Lib. 7. Simp.

How a man
of the coun-
trei vsed
Fumitorie.

Great vertue
of Fumitory.

To make a
faire colour
in the face.

Drinke the water by it selfe with a little Sugar, or with white wine fasting, for it doth strengthen the stomacke, open the liuer, purifie the blood by purging humours adust, and by that meanes helpeth itching and scabbinesse, and morphew, and giueth a liuely and fresh colour to the face: good therefore for such as would be faire, and hurtful to none. Some vse to boyle Fumitorie in clarified whey, and so it is very good also to be drunke for the purposes aforesaid. Sirupe of Fumitory is of the same effect, and may be drunke being mixed with wine, the spoonefuls of the Sirupe to a quarter of a Pint of the Wine.

Of Filipendula. CHAP. 58.

Flipendula, is hote and dry not fully in the third degree. It is highly commended of Physicians, for the Stone, and Strangury, and stopping of vrine. Wherefore such as be grieved with the like infirmities, may vse the herbe in pottage or brothes, or otherwise by the wise counsaile of the learned Physician.

Of S. Johns woort. CHAP. 59.

Saint Johns woort is hote and dry in the third degree. Beside that, it is a very good pot-herbe, it is vsed both in Physicke and Surgery. In medicines, as Matthe. writeth. The seede being drunke in wine expelleth the stone, and is good against poyson. The water of the herbe distilled while it beareth flowers is greatly praised of some men for the falling sicknesse. And in Surgerye there is made thereof a Balme which is excellent good for wounds, after Alexis in this maner. Take of S. Johns woort the flowers, of the flowers of Rosemary, of each one handfull, put them together into a glasse, and fill it with perfect oile, and close wel the mouth of the glasse, that no aire goe out: then let it stand in the sunne the space of thirty daies,
and

Lib. 3. Disf.
cap. 4, 6.

Lib. 2. par. 4.

An excellent
Baulme to
heale any
wound.

and in cleare nights also, & when the oyle shall haue gotten the colour of the flowers, Straine it and put to it of Ginger one dramme, and a little Saffron dissolved in good wine, then set it in the sun againe, the space of eightēne daies, and annoint the wounds with the same oyle, luke warme, twice a day, and you shall haue your effect.

Of Cinckfoyle. CHAP. 60.

Cinckfoyle is drie in the third degree, and hath very little heats. It is much vsed in Surgerie, when neede requireth to binde and consolidate, and is a very good pot-herbe. Dioscorides writeth that if it be drunke certaine daies, it quickly cureth the yellow Iaudise, which I haue prooued true in the herbe called Tormentill, a kinde of Cinckfoyle.

Of Auens. CHAP. 61.

Auens is hote and drie in the second degree, an herbe sometime vsed in medicine, but most commonly for the pot. Yet good Cookes say, that it maketh pottage blacke, yet the roote thereof sauoureth like vnto cloues.

Of Hearts ease. CHAP. 62.

Hearts ease or Panes, are drie & temperate in cold and heate. The flowers are beautifull for varietie of colours, but not vsed in meates, yet the herbe is commended for a rupture. And the distilled water, the herbe and flowers, is thought good for the falling euill in children, if they drinke it often times.

For the falling
sicknesse in
children.

Of Marigolds. CHAP. 63.

Marigolds are hote and drie, an herbe well knowen and as vsual in the kitchin, as in the hal: the nature
 © ij whereof

*Lib. 3. Dios.
cap. 186.
For rednesse
of the eyes.*

*For the tooth-
ache.*

Whereof is to open at the Sunne rising, and to close by at the Sunne setting. It hath one good proprietie and very profitable for Students, that is, as Matth. writeth, by the vse thereof the sight is sharpened. And againe he saith: that the water distilled of Marigolds when it flowreth, doth helpe the rednesse and inflammation of the eyes, if it be dropped into them, or if a linnen cloth wet in the water be laid vpon them. Also the powder of Marigolds dried, being put into the hollownesse of the teeth, easeth toothach. And the iuice of the herbe mingled with a little salt, and rubbed often times vpon Warts, at length weareth them away.

Of Larks claw. CHAP. 64.

Larks claw or Larks heele is temperately warme, and is of small vse in meate or medicine.

Of Columbine. CHAP. 65.

*An easie me-
dicine for
the yellow
Iaundise.*

Columbine is temperate in heate and moyssure, the flowers onely are vsed to adorne the house. A dram of the seede (as some write) drunke in Malmesie with a little Saffron, healeth the yellow Iaundise, if sweat be vsed vpon it.

Of Camomill. CHAP. 66.

Lib. 3. Simp.

*A good me-
dicine for a
Feuer.*

Camomill is hote and dry in the first degree. An herbe in great estimation among the Egyptians, and was thought a remedy for all Agues, as Galen reporteth. And this medicine I learned of a countrey man for an Ague, which I haue proued true in many though it sayled in some. Take a handfull of Cammomill, wash it cleane and bzuise it a little, and seth it in a pint of Ale, till halfe be waisted, scumme it well and straine it, and dzinke it an
houre

houre befoze the fit, and if you thinke it better put in Sugar, couer you warme and procure heate, so doing thzee daies together fasting: the smell of the herbe is comfortable to the bzaine, & therefore to be frequented of Students.

Of Saffron. CHAP. 67.

Saffron is hote in the second degree and dry in the first, though it be reckoned among spices, yet because it groweth in many Gardens, and is so vsuall in meates, I thought good to mention it in this place. Fernelius writeth *Lib. 5. Meth. Cap. 21.* that Saffron chiefly strengtheneth the stomacke, & next, other parts of the body, and helpeth their corruptions, but beeing taken aboue measure it is thought deadly. Which thing is proued true by experience: for if a man vse much Saffron it will make him very faint: but being moderately vsed, it is good for the stomacke and helpeth concoction.

Of Oke of Hierusalem. CHAP. 68.

Oke of Hierusalem, is hote and dry in the second degree. The chiefe vse of it is in Physick for thortnesse of winde, and auoyding of bloud and steame by spitting, as in Plurisies and impostumes. It may be boyled with Licorice thin cut, or else by it selfe in pure water, and after sweetned with a litle Hony or Sugar, and so drunke. But Students may cut the herbe when it is full growen, and drie it a time in the Sunne, and after lay it among their clothes, for so it will keape them from mothes, and giue them a good sauour, which Wormewood will not do, though Wormewood being vsed in the like manner preserve garments from Mothes. *To preserve clothes from Mothes.*

Of Alecoast. CHAP. 69.

Alecoast is hote and dry in the second degree. If you will to make a pleasant drinke, and comfortable to the

70 The Hauen of Health.

the stomacke, put certaine handfulls of this herbe in the bottome of a vessell, and tunne by new Ale vpon it, after the manner of Sage Ale before prescribed. The herbe Maudlin is of the same nature, and much like of smell.

Maudlin.

Of Clarie. CHAP. 70.

Clarie is hote and drie almost in the third degree. It is found by experience very good for the backe, and re-
solutiue in a walke. For which purpose they vse not only to boyle the leaues whole in brothes, tied together in one bunch or handfull; but also they fry the leaues with the yolks of eggs, and so serue them by to the table. And this much I can say by prooue, that who so shall vse this herbe often, shall find great ease for the griefes aforesaid.

A good medicine for the backe grieved, or for a waite in man or woman.

Of Betayne. CHAP. 71.

Betayne, though it grow wilde, yet it is set in many Gardens, and is hote and drie in the second degree. The vertues of it are innumerable, (as Antonius Musa, who hath written a peculiar booke of this herbe, doth testifie) but especially it is good for the braine; so that (as Fernelius writeth) The only fauour of it comforteth the braine; wherefore it is good for the falling euill, madnesse, palsie, &c. For which vertues it is greatly to be esteemed of Students. And one thing I haue often prooued, when I was Student my selfe, that if you put a leafe of it by into the nostrils, it will prouoke nosing, and purge the head of steame.

Lib. 6. Meib.
Cap. 18.
For diseases
of the braine.

To purge
the head.

Of Angelica. CHAP. 72.

Angelica is hote and drie almost in the third degree. It is a rare herbe and of singular vertue, but chiefly commended against the Pestilence, as well to preserue a man

man from it, as to helpe him when he is infected. After
 Matth. being drunke or often eaten it preserueth from
 the Plague. And so was I wont to vse it at Drford in
 time of Plague, to grate of the drye roote into drinke, and
 to cary a litle peece of the roote in my mouth when I went
 abroade. And soz such as be infected, halfe a dramme of
 the roote, giuen with a dramme of Triacle in the water of
 this herbe, to such as be infected, if they sweate lustily vp-
 on it, and take it againe when seuen houres be past, hel-
 peth so much, that many haue been cured thereby. Bes-
 side the vertues aforesaid, the decoction of the roote in
 water or wine, is excellent good soz those that be short-
 breinded, through abundance of celd steame stopping the
 Lungs. And the same decoction is wonderfull good to dis-
 solue & auoid any inward impostume, or congealed blood,
 and greatly strengthneth the stomacke, yea, the powder
 of the roote being taken in drinke, comforteth the heart,
 and strengthneth such as be subiect to fowning, and soz
 the biting of a mad Dog, or stinging of any venemous
 woyme, poune the leanes of this herbe and Rue together,
 and apply them to the place, & giue the patient to drinke
 inwardly the decoction of the leaues or rootes. Moreouer,
 the roote chewed, or a litle peece thereof put into the hol-
 lownesse of the tooth, helpeth the tooth-ache, and amendeth
 the ill saour of the breath: in so much that it will in a
 manner take away the smell of the Garlicke. Wherefore
 euery Student that hath a Garden, should prouide to
 haue this herbe.

Lib 4. Dios.
cap. 111.

A good me-
dicine to pre-
serue fro the
Pestilence.
For one infe-
cted with the
Pestilence.

For shortnesse
of wind & an
impostume.

For biting of
a mad dog, or
stinging of a
venemous
woyme.

For the
tooth-ache.

Of Pelitorie of Spaine. CHAP. 73.

Pellitorie of Spaine is hote in the third degre fully,
 and drye in the second. The chiefe vse thereof is
 in Medicines to purge the head. Which effect it wor-
 keth, if a man cut but a litle peece of the roote dri-
 ed, and chewe it betwene his teeth soz a time. For

To purge
the head.

For a reume.

so it dyaweth abundance of flegmaticke and waterish humours, which must be auoyded by spitting, holding do downs the head. It may best be done fasting, or at night a litle befoze we go to bed. And this practise I haue proued good not onely to ease the toothach, (which is a paine most intolerable) but also for a reume and grieue of the head proceeding of a reume, which is a common calamitie of Students. Also Matth. saith, that this roose maketh the breath sweet, and strengthneth all the senses: and being made in powder and drunke in wine, cureth cold diseases: wherefore it is good for the Palsie, for the falling sicknesse, and for the Crampe: but that which is commonly set in Gardens, is not the right Pellitory of Spaine.

Lib. 3. Diss.
cap. 65.

Of Dragons. CHAP. 74.

For the
Plague.

DRAGONS is hote and dry in the third degree. The chiefe vse wherof is against the Plague. For which purpose we vse to distill the herbe, and preserue the water, which may be vsed as needs requirerh. A litle fine Triacle being mixed withall, it not onely preserueth, but cureth such as be infected.

Of Elecampane. CHAP. 75.

chap. 68.

ELECAMPAINE is hote in the third degree, and dry in the second. The chiefe vertue thereof is to open the best, and to helpe shortnesse of winde, caused by tough steame stopping the Lungs. Also it openeth opilations of the Liuer and Splene, and comfozteth the stomacke, as saith Schola Salerni.

Enula campana, hac reddit praeordia sana.

And for this purpose who so listeth may make Conserua of Elecampane rotes in this manner. First wash the rotes cleane, slice them in peeces as big as your thumbe,

seth

soeth them in faire water vntill they be tender, take them vp and poune them and draw them thzough a haire sieue or strainer, then set them againe ouer the fire, and put to them the double or treble weight of Sugar. And when it is perfectly incorporated, take it off & keepe it in a glasse gallipot. Also of the rootes of Elecampane is made a kind of Wine called Wine of Elecampane, much vsed in Germanie, as Matth. wryteth. Which Wine being drunke, marueilously sharpneth the sight. Beside that, it hath like vertue as the Conserue. The best time to gather the rootes is when the leaues fall. Which time also is best to take all other rootes that are to be vsed in Physicke, except it be for present necessitie.

Conserua of
Elecampane.

Lib. 1. Dios.

cap. 27.

The best sea-
son to gather
rootes in.

Of Serwall. CHAP. 76.

Setwall or Capons taile is hote and drie in the se-
cond degre. Thereof be two sortes, commonly
knowen and set in Gardens. The one small which is
called Valerian, and is a good pot-herbe, and beside that
is very good to heale a cut, as euery kitchin maid know-
eth. The other is named of some, great Valerian, whose
vertues are very great and very many after Matth.
where he saith: That Serwall being drunke in Wine, is
good against the byting of venemous wormes, and the
Pestilence: The decoction thereof is good for the Stran-
gurie. Also it is profitable for such as be short-winded
and haue the Cough: especially if it be boyled with Li-
quorice, Raisons and Anniseeds. The roote beeing ea-
ten breaketh winde. And being boyled in white Wine,
is good for the sight. And one thing I will note of this
herbe for the pleasure of Students, that the rootes there-
of being dried and laid among clothes, they giue a swate
smell to them.

Lib. 1. Dios.
cap. 10.

OF

Of Galingale. CHAP. 77.

Galingale, or rather Cypresse roots, though it be rare, yet it is found in some Gardens, and is hote & dry in the third degree. Beside that, the rootes are good in medicines: if they be laid among clothes, they make them to savour well. Marth. setteth downe an easie medicine to be made of this roote for the Dropisie, in this maner: The powder of Liquorice rootes, with a like quantitie of Bay berries, mixed with the vrine of a boy vnder fourteene yeares elde, beeing bashed vpon dropisie lims helpeth greatly.

Lib. 1. Disf.
cap. 4.

For the
Dropisie,

Of Skyrwort. CHAP. 78.

Skyrwort is hote and drie in the second degree. The Scrotes thereof are vsed of skillfull Cookes for Salets, as Burrerootes, when they are young.

Of Prickmadem. CHAP. 79.

Cold herbes.

Prickmadem is one kinde of (Sedum.) An other is Youllake, and the third is Stonecrop. All three doe grow commonly vpon the slates of houses, but Prickmadem is planted in Gardens, and is vsed for a Pot-herbe, and is cold in the third degree.

Of Lettuse. CHAP. 80.

Lettuse is cold and temperatly moist in the second degree. The herbe is much vsed in salets in the sommer time with Vineger, Oyle, and Sugar or Salt, and is found both to procure appetite to meate, and to temper the heate of the Stomacke and Liuer. But in one point we differ from the vse of olde time. For we eate Lettuse in the beginning of our meales, whereas they were wont to be eaten last, as the Poet Marciall wryteth.

The olde custome of eating Lettuse.

Clau.

*Claudere qua cœnas lactuca solebat anorum,
Dic mihi cur nostras inchoet illa dapes.*

Galen giueth Lettuse this commendation, that of all Lib. 2. de ali. fa. cap. 40. herbes it byedeth least euill iuice: it may be eaten rawe (as I haue said) in Salets, yet because of it selfe it is wa- Cap. 32. eius. lib. terish and cold, as Galen writeth. If some sharpe herbe be ioyned to it, it is not only more pleasant, but more whol- some: wherefore some mingle the leaues of Rocket, or Leekes, or Basill together with Lettuse. It may also be eaten being first boyled as we vse in byothes, or as Ga- Lib. 2. de ali. fa. cap. 40. len vsed in cleane water, soz so he saith: In my youth, when my stomacke was daily troubled with coler, I vsed Lettuse to coole it: but when I drew toward old age, this hearbe was a remedie to me against watchfulnesse, for then contrariwise than I did in youth, I procured sleepe of set purpose: for it was grieuous vnto mee to wake a- gainst my will: which hapned partly because I had vsed to watch in my youth, and partly because age is watch- full. Therefore Lettuse eaten in the euening was my only remedie. ~~Whose~~ ~~example~~ I wish all Students to follow, because they are commonly in youth and age euen as Ga- len was. Yet one thing I warne all men of, out of Matth. The vse of Lettuse is to be auoided of all that be short- For whom winded, and spit bloud, or be flegmatike, and especially of Lettuse are them which would get children. And if any Student list ill. to liue honestly vnmarried, let him vse oftentimes this medicine set forth by Diosc. Lettuse seeds being drunke, For one that repressse venericious imagination in sleepe, and resist lust. would liue And (as Galen saith) stayeth the flowing of nature. It vnmarried. may be taken best for that purpose in red Wine: or for Lib. 6. Simp. want of Wine, in Ale, morning and euening.

Of Endiue and Succorie. CHAP. 81.

Endiue and Succorie are colde and drie in the second degree: because they are much like in operation, I
ioyne

The vertues
of Endiue
and Succorie.

The Liuer is
the worke-
house of
bloud.

The heate of
the Liuer.

Endiue ale.

Dandelion &
Sowthistle.

Lib. 2. Dios.
cap. 124.

ioyne them both together. The leaues especially of white Endiue are not only vsed in medicines, but also in meats either raw in Salets, or boyled in broths. Both Endiue and Succorie any way vsed do cole the heate of the liuer, and by a speciall property do strengthen it, and open the obstructions thereof. For which vertues they are worthy to be greatly esteemed. For it is a great preservation of health to haue the Liuer temperate and vnstopped, considering that it is the place where all the humours of the body are first wrought, and therefore called *Officina sanguinis*. Students that haue hote Stomacks or hote Liuers, may cause their Cookes to boyle them in a broth with a Chicken: Or they may distill them in the Sommer season and keepe the water, and when they are distilled, drinke a good draught fasting with a little Sugar, or else by the aduise of some learned Physitian, they may vse the scrop of Endiue or Succorie. I was wont to lay certaine handfals of the greene herbs cleane washed in the bottom of a vessel, and to tunne by new Ale to them, not ouer strong: and so to make Endiue ale, after the manner of Sage ale shewed befoze, wherein I found great commoditie being troubled with inflammation of the Liuer. Dandelion and Sowthistle are of much like effect to Endiue and Succorie. For they are both coling and very good to be vsed in pottage, or boyled whole in brothes, or eaten in Salets. They haue one good property very profitable for students (who for the moze part haue ill stomackes) for of Sowthistle Matth. saith: That being sodden in Wine, it helpeth a waterish stomacke. And of Dandelion he saith: That if it be boyled, it bindeth a loose stomacke.

Of Bleete. CHAP. 82.

Bleete is colde and moyst in the second degree. It is vsed for a pot-herbe among others, & is sometime eaten being

being first boyled in water, and then fried with oyle and butter, and after that seasoned with Salt and Vineger or Meriuce. Yet the often eating of it is disallowed by Maith. Because it prouoketh vomite, and troubleth the stomacke and bowels, and causeth cholericke laske.

Of Spinage. CHAP. 83.

Spinage not mentioned in Galen is cold and moist in the first degree, being vsed in brothes or potage it maketh the belly soluble, and easeth paines of the backe, and openeth the brest, and strengthneth the stomacke.

Of Orage. CHAP. 84.

Orage is moist in the second degree, and cold in the first, being vsed in pottage it doth both loose the belly and ease the paine of the bladder. The seede of Orage is a vehement purger, as Maith. writeth: I knew (saith he) a certaine Apothecarie, who vsed onely the seedes of Orage to purge country folkes: which not without great griefe, purged them abundantly both by vomite and contrariwise.

*Lib. 2. Disf.
cap. 112.*

Orage seede
purgeth ex-
tremely both
waies.

Of Beetes. CHAP. 85.

Beetes are cold in the first degree, and moist in the second, they be abstersiue and loose the belly. But much eaten they annoy the stomacke, yet are they right good against obstructions or stopping of the Liuer, and doe greatly helpe the spleene.

Of Violets. CHAP. 86.

Violets, the flowers are colde in the first degree and moist in the second. Of them is made Conserua in this maner. Take the flowers of Violets, and picke them
cleane

Conserua of
Violets how
to be made.

The vertues
of Conserua
of Violets.

What herbes
are good for
a cooling
broth.

cleane from the stalke, and cut off all that which is graine. Poune them small, and put to them double the weight of Sugar to the weight of Violet flowers. But to all other flowers, put thre parts of Sugar to the weight of the flowers, incorporate well together the Violets & Sugar, and keepe it in a glasse or gallipot, it will last one yere, it is very good to be used of such as haue hote stomackes, or hote Liuers. Also it cooleth the head and procureth slepe, it tempereth the heart and all other parts of the body. The leaues may be boyled in a broth with other cooling herbes, as Cardine, Succorie, Dage, Bætes, Sorrell, Strawberry, Lettuse. For so they make the belly soluble and auoide choler, and doe bying the partes inflamed to good temper.

Of Sorrel. CHAP. 87.

For the Pe-
stilence.

Conserua of
Sorrell.

Sorrell is cold in the third degree and dry in the second. The leaues being sodden do loose the belly. In a time of Pestilence, if one being fasting do chew some of the leaues, and sucke downe some of the iuice, it marvellously preserueth from infection, as a new practiser called Guaynerius doth write: and I my selfe haue proued in my household, saith Master Eliot in his Castle of Health. Which practise proueth that graine Sauce is not onely good to procure appetite, but also wholesome otherwise against contagion. The seedes thereof brayed and drunke with Wine and Water, are very wholesome against the Collicke and fretting of the guttes. It stoppeth the larks, and helpeth the stomacke annoyed with repletion. If any be grieued with heate of the stomacke or inflammation of the Liuer, they may easily make a good Conserua for that purpose in this maner. Take the leaues of Sorrell, wash them cleane, and shake off the water, or else tary vntill the water be dried cleane. Then beate them small in a Marble mortar, if you haue it, if not

not in some other, and to euery ounce of Sorell, put
thre ounces of Sugar and incozporate them well toge-
ther putting in the Sugar by little and little, then put it
in a glasse oz gallipot and stop it close, and so keepe it fo-
one yere. After the same manner you may make Con-
serua of any other herbe.

How to make
Conserua of
any herbe.

Of Rose. CHAP. 88.

Rose is cold in the first degree and dry in the second,
somewhat binding, especially the white Rose. But
the red is lesse cold and moze dry and binding, as fo-
the Damaske and Huske Rose it is hote and moyt withall.
Beside the beautie and fragrant sausur of Roses, which
is very comfoztable to all the senses, of Rose leaues is
made a Conserua, passing good to be vsed of Students,
not onely to coole, but also to comfozt the pzincipall parts
of the bodie: namely the Head, Heart, Stomacke, Liuer,
Splane, Reines: It may be made thus. Take the buds
of red Rose, somewhat befoze they be ready to spread: cut
the red part of the leaues from the white, then take the
red leaues, and beate them very small in a Stone Morter
with a pestell of wood, oz otherwise as you may conue-
niently, and to euery ounce of Roses put thre ounces of
Sugar in the beating after the leaues be small, and beate
all together vntill they be perfectly incozporated, then
put it in a glasse oz gallipot, stop it close, and set it in the
Sunne fo- a season: fo- so teacheth Iacobus Wickerus
in all Conserues. It may be kept fo- a yere oz two.
Of Rose leaues also may be made a water of like ope-
ration to the Conserua, and may be dzunke as other di-
stilled waters either of it selfe, with Sugar, oz mixed
with Wine. The red Rose water pure without any o-
ther thing mingled, is most commended fo- wholesom-
nesse, but the Damaske Rose water is swaetst of smell.
And the best way to distill Roses oz any other flower oz
herbe,

Fer. lib. 5. me.
cap. 3.

The vertues
of Conserua
Roses.

How to make
Conserua
Roses:

Conserues
should be
sunned.

Red Rose-
water, or
Damaske.

Lib. i. Dios.
cap. 113.

A very sweete
washing wa-
ter.

Damaske
powder to
make sweete
water, or to
strow among
clothes.

A sweete
water good
cheape.

herbe after Matth. is in a Stillatozie of glasse, set ouer a pot of boyling water, which they call *Balneum Maria*, for those waters which be distilled in leade or brasse, receiue some smatch of the mettall, and be not so wholsome for mens bodie. But our common maner of distilling in England is in Lead or Tinne, and so we draw very good waters, which keepe their strength for a yere or two. And if any list to draw a very sweete washing water, he may draw it as followeth. Take the budde of red Roses, Spike flowers, & Carnation Giliflowers, or others, but most of the Roses, let them drie a day and a night, put to them an ounce of Cloues grosse beaten & so distill them: after that, sunne the water certaine daies close stopped. And if you will yet make it moze sweete, take of Muske and Cinet, of each a graine or moze, tye it in a fine linnen cloth by a thred, so that it may soke in the water, and so let it stand in the sunne for a time. Or else you may make a very sweete water thus: Take of Cypresse cotes, of *Calamus aromaticus*, of Arris, of Cloues, of Storax Calamite of Benjamin, of each a quarter of an ounce: make them in powder, & when you will distill your Roses, fill your Still with Rose leanes, and a few Spike flowers, and vpon the top strow some of your powders, and so distill them. These Rose cakes will be very sweete to lay among clothes. And if you list you may hang Muske and Cinet in it, and sunne it, as I haue said before, for twenty or thirtie daies. And if you will not be at cost vpon Spices, you may make a very sweete water thus: Take Damaske Roses or red Roses, Spike flowers, Rosemarie, Giliflowers, Mint, Patozani, Balme, Bay leanes, of each a like, and distill them. Also Spike flowers distilled alone doe make a very sweete water. These waters, I counsaile all Students that be able to haue, at the least some one of them, and to sprinckle themselves therewith somatimes, and to wash their temples, nosbrels, and beardes, for the sauour of sweete waters and perfumes

do greatly comfort the braine, and reuine the senses. But red Rose water is not onely good to be drunk, but it is good also to wash the eyes. And if any Student be dimme of sight, he may make an excellent water for the eyes in this manner. Take three ounces of red Rose water, one ounce of white Wine, of Tutia a dramme, of Aloes epaticke, of white Sugar candie, of each the waight of two pence, make all in powder, and commix them together, let them settle in a glasse for two or three dayes, whereof drop as need requireth into the eyes: for it doth cleanse, drie, and strengthen the sight, and helpeth all exulceration and rednesse proceeding of heat. And for such as haue a care to preserve their sight, as all good Students haue, (for it standeth them upon) they may make a water after the prescription of *Schola Salerni*, as followeth:

Feniculus, Verbena, Rosa, & Chelidonia, Ruta,
Ex istis fit aqua quae lumina reddit acuta.

Take of Fenell, of Veruen, of Roses, of Celandine, of Kew, of each of these five alike, gather them when they are drie, cut those herbes short that be long, distill them and sunne the water, as before is said, and vse now and then to wash your eyes therewith.

A good water for dimnesse of sight, or for any other impediment of the eyes.

Another good water for eyes.

Of Purslane. CHAP. 89.

Purslane is cold in the third degree, and moist in the second. The leaues are vsed to be eaten in Salats with Vineger, by themselves, or with Lettuse in the Summer season. And surely very good for such as haue hot Stomackes: for it doth mitigate the great heat of all the inward parts of the bodie, likewise of the head, and eyes. Also it represseth the rage of Venus: wherefore it is much to be vsed of Students that will liue honestly unmarried. Being eaten, it helpeth the teeth that be set on edge with sore things. Some vse to preserve it in Salt, or Wine, but so it heateth and purgeth the stomacke.

Against Venus.

Of Strawberie. CHAP. 90.

The venues
of Strawberie
ries.

Strawberie
water, where-
fore it is good

Strawberie is cold in the first degré, and drie in the second. The leaues and rootes are vsed in medicines, but the fruit is vsed to be eaten. And beside that, it is berie pleasant in taste, it qualifieth the heat of the Stomacke and Luer. In some places where they are plentifull, they vse to distill them, and drinke a very cooling water, which is good to drinke for such as haue cholericke Stomackes, or inflamed Luers, and being dropped into the eyes, helpeth the Itch, rednesse, and inflammation of them, as I my selfe haue proued. They may be made in a Conserua, in like maner as I shall shew afterward of Warberies.

Of Popie. CHAP. 91.

Lib. 4. Dist.
cap. 60.

For a stich
or Pleurisie.

To procure
sleepe.

Popie whereof be thre kinds, white, red, and blacke, the red is wilde, and groweth among Cozne, the white and blacke are commonly in gardens, it is cold and drie in the first degré. The seedes of white Popie and blacke are vsed to be eaten, as appeareth by Diosc. and Matth. yea, the Countrey folkes about Trident (as saith Matth. take the leaues of wilde Popie, at their first budding forth, and boyle them as they doe other herbes, and eat them with butter and cheese. And one goodly experiment I learne out of Matth. in the same place, that the red leaues of Popie which grow among Cozne, being dried and made in powder and giuen in drinke, should miracuellously helpe a Pleurisie. And the women of Salerno giue their children the powder of white Popie seeds with Milke, to cause them to sleepe, it may also be giuen otherwise for the same purpose, as in Posset drinke, or in Aleberie, or best of all in a Calwde made of Almondes and hemesede.

Of Orpine. CHAP. 92.

Orpine coleteth in the third degree. It is proued good to heale a cut being poured and layd to. It is wonderfull to see how long this herbe will continue greene being hanged vp in the house, as I thinke thzough the abundant and firme moisture that is in it.

Of Burnet. CHAP. 93.

Burnet is drie in the third degree, and cold in the second. It is very astringent, and partly cooling, and therefore good to put in wine, to confirme the stomache. And being vsed in Pottage it bindeth the belly. And as Matth. reporteth, It staieth a laske, and other fluxes of the bellie, and represseth cholericke vomits. And as he saith in the same place by the authoritie of Mattheus Curtius, it is also very good for the Plague. For which purpose I haue knowen some to distill the herbe, and to keepe the water all the yeare. Which thing may easily be done, for the herbe is very plentifull, and is commonly greene Winter and Summer.

*Lib. 4. Dioste.
cap. 45.
Burnet good
for any Flux
of man or
woman.
Burnet good
for the Plague.*

Of Deyfies. CHAP. 93.

Deyfies are of nature cold and moist, whether they be red or white, double or single, they be of like vertue. They are vsed to be giuen in potions, in fractures of the head, and deepe wounds of the bzeast. And this experience I haue of them, that the iuice of the leaues and rootes of Deyfies being put into the nosethyls, purgeth the brain: they are good to be vsed in Pottage, for Matth. writeth: The greene herbe eaten in Salers looseth a costiuē belly: and so doth it being boyled with fat flesh.



Of Gourds, Melons, and Cucumbers,
which though they be fruits, yet because they
 are commonly set in Gardens be
 here specified. CHAP. 95.



Gourdes are cold and moyſt in the ſecond
 degre. Being eaten raw they be unplea-
 ſant in taſt, and ill for the ſtomacke, and
 almoſt neuer digeſted. Wherefore he that
 will needes eate them, muſt boyle them,
 roſt them, or ſrie them. Euery way they
 be without ſauour or taſt, and of their proper nature they
 giue to the bodie cold and moyſt nourishment, and that
 very little; but by reaſon of the ſlippenneſſe of their ſub-
 ſtance, and becauſe all meates which be moyſt of nature
 be not binding, they lightly paſſe ſorth by the kelly, and
 being well ordered, they will be maſtely concoct, if cor-
 ruption in the ſtomacke do not pꝛeuent them.

Of Melons and Pepons. CHAP. 96.

Melons and Pepons, commonly called Pompions,
 be cold & moyſt in the ſecond degre, they be almoſt
 of one kind, ſauing that the Melon is round likean apple,
 and the innermoſt part thereof where the ſeeds are con-
 tained, is vſed to be eaten. The Pepon is much greater
 and ſome what long, and the inner part thereof is not to
 be eaten. The vulgar people call both by the name of Pe-
 tons, and they vſe to boyle them, and to eate them with fat

Boyle.

Wāse, oꝛ frie them wīth butter, and to eate them wīth vineger and pepper. They both are very cold and moīst, and do make ill iuyce in the bodie, if they be not well digested, but the Pepon much woꝛse than the Melon. They do leaſt hurt if they be eaten befoꝛe meales. Albeit, if they do find ſleame in the ſtomacke, they be turned into ſleame; if they find cholere, they be turned into cholere. Notwithſtanding, there is in them the vertue to clenſe and pꝛouoke vꝛine: and if any be troubled wīth heat of the ſtomacke, oꝛ Liuer, oꝛ Keines, wīth the ſtranguerie, they may take ripe Melons, and ſhꝛed them into ſmal pꝛeces, & diſtill them, and ſunne the water foꝛ a moneth, then vꝛinke thereof euery moꝛning tempered wīth a little Sugar, the quantitie of thꝛee oꝛ foure ounces, foꝛ the ſpace of a moneth: foꝛ beſides that, this water cooleth all the inward parts, it doth greatly helpe the Stone, pꝛouoketh vꝛine, and clenſeth the Kidnies.

Melons and Pepons be like the Chameleon.

An excellent water to coole the reines, and to helpe the Stone.

Of Cucumbers. CHAP. 97.

Cucumbers be likewiſe cold and moīst in the ſecond degree, they are pared, ſliced thin, and ſerued to the Table wīth vineger and pepper in the Summer ſeaſon, and eaten wīth Butten, and pꝛoued to be cooling and comfoꝛtable to ſuch as do labour wīth their bodie, oꝛ haue heat and ſtrong ſtomacks. But foꝛ ſlegmaticke and delicate perſons which do no laboꝛ, they be vnwholſome, and engender a colde and thicke humour in the veines, which ſeldome oꝛ neuer is turned into good bloud, and ſometime vꝛingeth in feauers. They are good to abate carnall luſt. And the ſeeds alſo well of Cucumbers as of Melons and Gourds, being dꝛied and made cleane from the huſkes, are very medicinable againſt ſickneſſes pꝛoceding of heat, and the difficultie oꝛ let in piſſing, as Phyſitions pꝛoue daily in their pꝛactiſe.

Of Nettle. CHAP. 98.

After all garden herbes commonly used in kitchen. I will speake somewhat of the Nettle, that Gardeners may vnderstand, what wrong they do in plucking it by for a weede, seeing it is so profitable to many purposes. Whether it be cold or hoat, may well be perceiued by touching: for who so handleth it without some defence for his hand, shall feele that it is hoat in the third degree, and vyle in the second, according as Auicenn affirmeth. Cunning Cookes at the spring of the yeare when Nettles first bud forth, can make good Dottage with them, especially with red Nettles, very wholesome to cleanse the breast of steame, to breake wind, to mouoke vrine, and to loose the belly. All which properties, with other mo, are briefly comprehended in *Schola Salerni*.

Nettle page.

Cap. 65.

- 1 *Egris dat somnum: 2 Vomitum quoque tollit & resum;*
- 3 *Compescit Tussim veterem* 4. *Colicisq, medetur:*
- 5 *Pellit Pulmonem frigus: 6 Ventrifq, tumorem.*
- 7 *Omnibus & morbis sic subuenit articularum.*

Seuen properties of Nettles.

1 Nettles procure sleepe: 2 they take away Vomite, 3 they helpe the Cough, 4 they are good for the Collicke, 5 they heat the Lites, 6 they asswage swelling of the belly, 7 they are good for the Gowte, and ache of the ioynts.

Of Fruites. CHAP. 99.

Now that I haue spoken sufficiently of garden herbes; it followeth that I entreate of fruites; which is the second parte of my deuision proposed befoze touching meates. For such is the prouidence of God toward mankind, that he hath not onely provided corne and herbes for our sustenance, but also fruits, flesh and fish. Howbeit herbes and fruites were the first food that euer was appointed to man, as apparith by the commaundement of God giuen to Adam. And from the time of Adam br-

Herbes and fruits were the first meates of mankind.

till after Noahs floud the vse of flesh and wine was altogether vnknowne: for befoze the floud, they did neither eate flesh nor drinke wine. But now by the chaunge of Gen. 1. 19. dyet of our progenitoz, there is caused in our bodies Gen. 9. 3. such alteration from the nature which was in man at the beginning, that now all herbs and fruits generally are noyfull to man, and doe engender ill humours, and be oft times the cause of putrified Feuers, if they be much & continuall^y eaten. Notwithstanding, vnto them which haue abundance of choler: they be sometime conuenient to repressse the flame, which procédes of choler. And some fruits, which be stypticke or binding in taste, eaten befoze meales they doe binde the bellie, but eaten after meales be rather laxatiue. Wherefoze it shall be expedient to wryte particularly of such frutes as be in common vse, declaring their noisfull qualities in decaying of nature, and how they may be vled with least hurt.

Of Apples. CHAP. 100.

Of all frutes, Apples are most vled among vs in England, and are cold & moyst in the first degré, as The difference of Apples. M. Eliot alleageth. Howbeit there is great difference in apples, as in soyme, so intaste: for some be swete, some be sowze, some bitter, some are harrish or rough taked apples, some be of a myxt temperature both swete and sowze, &c. The swete and bitter apples are enclining to heate, the sowze and harrish are coling, and therefore god, where the stomacke is weake by distemperance of heate. But all apples generally are vnwholesome in the regiment of health, especially if they be eaten raw, or befoze they be ful ripe, or soone after they be gathered. For Raw Apples and Quadlings. (as Auicen sayeth) they hurt the sinewes, they bræde winde in the second digestion, they make ill and corrupt bloud. Wherefoze rawe Apples and Quadlings are by this rule reieated, though vnruely people thzough

How Apples
may be eaten
with least
hurt.

A cold roasted
Apple what it
worketh in.

*Lib. 2. de Ali.
fa. cap. 21.*

The English
vse of eating
Apples, pro-
uced by Galen.

The best way
to eat Ap-
ples.

Apple Tarts.

wanton appetite will not refraine them, and chiefly in youth, when (as it were) by a naturall affection they greedily couet them, as I haue knowen in my dayes many a shyewd boy for the desire of Apples, to haue broken into other folkes Orchardes. But Apples may be eaten with least detriment, if they be gathered full ripe, and well kept vntill the next winter, or the yeare following, and be eaten roasted, or baked, or stewed. For so they are right wholesome, and do confirme the stomacke, and make good digestion most properly in a cholericke stomacke, yea, raw Apples, if they be old, being eaten at night going to bed, without drinke to them, are found very commodious in such as haue hoat stomackes, or be distempred in heat, and die by drinking much wine, and are thought to quench the flame of Venus, according to that old English saying, He that will not a wife wed, must eate a cold Apple when he goeth to bed, though some turne it to a contrarie purpose. And this experience I haue knowen, that a roasted Apple suffered vntill it were cold, and then eaten last at night to bedward, hath losed the belly, and is therofore good for such as be commonly colliue. But what time is best to eate Apples Galen declareth, saying: They must be taken after meate, and sometime with bread to strengthen the stomacke of them which haue small appetite, and digest slowly, and be troubled with vomite, laske, or fluxe. Which saying is diligently to be noted, for this is a confirmation of our vse in England, for the seruing of Apples and other fruites last after meales. Notwith, we are wont to eate Carawaies or Biskets, or some other kind of Comfits, or seedes together with Apples, thereby to bzeake wind ingendred by them: and surely it is a very good way for Students. The best Apples that we haue in England are Pepins, Costards, Deufants, Darlings, and such other. They that will not eate Apples, may yet eat apple Tarts, which be very wholesome for cholericke stomacks, if they be well made.

made. Who so will preserve Apples long, must lay them in hony, so that one touch not another.

How to preserve Apples a long time.

Of Peares. CHAP. IOI.

Peares are much of the nature of Apples, and of the same temperature, that is to say, cold and moist in the first degree. The difference of Peares must be discerned by the taste, even as of Apples. For some are sweet, some soure, some both, some dryer, some more moist, &c. But they are heavier of digestion than Apples. And all manner of fruit generally fill the blood with water, which boyleth up in the body as new Wine doth in the vessel, & so prepareth and causeth the blood to putrifie, and consequently bringeth in sickness. So Peares eaten raw make waterish and corrupt blood, and beside that, they ingender winde, and so cause the Collicke. And therefore if any be so greedy of them, that needes they will eat raw Peares, it shall be good to drinke after them a draught of old wine of good savour, as Sacke, or Canary wine. And this is the reason (as I thinke) of that saying which is commonly used, that Peares without wine are poyson, that is to say, hurtfull to mans nature, as it is said in *Schola Salerni*.

How raw Peares may be eaten with least hurt.

Adde Pyro potum, sine vino sunt pyra virus.

But if they be roasted, baked, or stewed, they are not unwholsome. And eaten after meate being ripe and well gathered, they doe restrain and knit up the stomacke, and fortifie digestion, which also is approved by *Schola Sal.*

Cap. 39.

Cum coquis antidotum Pyra sunt, sed cruda venenum:

Cruda grauant stomachum, releuant Pyra cocta grauatam.

Peares baked, roasted, or stewed.

But to auoide all inconuenience that may grow by eating of Peares, Apples, and other fruits, Cordus giueth a very good caueat in this manner.

Vt Pyra non noceant, extra mendentur & intra,

Mox immerge sali, proice foras.

That

How Peares
and other
fruite may be
eaten with-
out hurt.
Georg. lib. 2.

That Peares may not hurt thee, take out the coares,
pare them, and salt them, and cast them out of dores.

The great Peares which Virgil nameth *Gramia volen-*
ma, in English peare wardens, may be longest preserved
and haue chiefly the aforesaid vertues. As for other sorts
of peares, though they be more pleasant in taste, yet they
are but *oecia* as Galen speaketh, that is to say, sommer
fruites.

Of Peaches. CHAP. IO2.

Lib. 1. cap. 131.

Lib. de Ali. fa.
cap. 19.

Peaches
should be ea-
ten before
meate.
Wine to be
drunke with
Peaches.

Peaches be cold in the first degree, and moist in the se-
cond. Dioscor. saith, that ripe peaches be wholesome,
both for the stomacke and belly. But they should be eaten
before meales as Galen sheweth, and not after meate (as
our manner is in England) for being eaten after meate,
they swimme aboue, and both corrupt themselves, and
also the other meates. But eaten before, they mollifie the
belly, and prouoke appetite, and qualifie the disempe-
rance of choler in the stomackes. And after Peaches we
should drinke wine to helpe the coldnesse of them, as it is
in *Schola Salerni*.

Persica cum musto, vobis datur ordine iusto.

But for such as can rule themselves, and restraints their
appetite according to reason, it is best of all to forgo both
apples, peares and peaches, together with other thinges
which engender melancholy, and are vnwholesome for
sicke folks, and are briefly contained in these verses fol-
lowing, taken out of *Schola Salerni*.

Ten maner
of things
which engen-
der melan-
choly.

*Persica, poma, pyra, & lac, caseus & caro salsa,
Et caro cernina, & leporina, bouina, caprina,
Atra hac bile nocent, sunt q. infirmis inimica.*

That is to say, Peaches, Apples, Peares, Milke, Cheefe,
Salt meates, Venison, Hares flesh, Beefe, Goates flesh. All
these breed melancholy, and are vnwholesome for such as
be diseased.

Of Plummes. CAAP. 103.

Plummes are cold and moyſt in the ſecond degree. Though there be diuerſe ſozts of Plummes both of the garden and field, and of ſundry colour: yet the Damafins are counted moſt whoſome: and being eaten befoze meates, they cole a hot ſtomack, and ſoften the belly, as it is in *Schola Salerni*.

Cap. 41.

Frigida ſunt, laxant, multum proſunt tibi pruna.

The Damafin Plummes are wont to be dried and preſerued as figs, and are called in Engliſh prunes. Whobeit the Latine word *Prunum* ſignifieth any kinde of Plum: yea Sloes, and Bullaſe, which grow wilde. Our Damafins in England be ſo ſmall, and ſo ſowze, that they will make no good prunes. But our prunes are brought from beyond the ſea. The beſt are called Damafke Prunes, becauſe they grow in a city of Syria called Damafcus, as Galen noſeth, and are brought out of Syria to Venice, and from thence to other parts of Europe. The next in vertue to Damafke Prunes, be Spaniſh Prunes. They are bleſd diuerſe waies in Phyſicke, as in Sirupes, Eleuaries, Conſerues, to looſe the belly, and to auoide choler. But ſoz meates, though they nourish little, they be chiefly vſed in Lartes, or ſewed in water or in wine, and ſo, if they be eaten befoze meales, they diſpoſe a man to the ſtole. I ſay befoze meales, becauſe we are wont to eate them after meales. And ſome (as I haue knowen being coſtiue and vſing them after meales, purpoſely to make them ſoluble, haue miſſed of their purpoſe. Which error may be holpen by eating them befoze meate. For ſo ſayeth Mattheolus ſpeaking of Prunes ſewed: Being eaten firſt, beſide that they are pleaſant they looſe the belly. Whoſe iudgement I my ſelf following hauing a cholericke ſtomack, and a coſtiue belly, was wont ſometime to bzeake my faſt with a diſh of

Damafins.

What prunes are beſt.

Lib. 2. de ali. ſa. cap. 13.

Stewed prunes ſould be eaten befoze meate to looſe the belly.

Prunes

Sloes and
Bullase.

Plumes steeved, contrarie to the vse of other men, who commonly eate them last. I haue wrytten the moze of Plumes, because it is so common a dish at Oxford. As for Sloes and Bullase, they are moze meate for swine then men.

Of Cherries. CHAP. IO4.

Cherries
should be
eaten before
meales.
Cap. 40.

Cherries be cold and moyst in the first degré. They be diuers in tast, and commonly of two colours, either blacke or red. The red Cherries if they be soure or sharpe, be moze wholsome. And if they be eaten fresh and newly gathered, and fasting, or at the beginning of dinner, their nature is to scoure the stomacke, and to prouoke appetite, (as saith Arnoldus) vpon *Schola Salerni*, whose authority I alledge, because peradventure it may seeme strange to some, that I prescribe them to be eaten before dinner, whereas our common vse is to eate them after dinner. The vertues of Cherries are chiefly set down in the same Chapter as followeth.

*Si Cerasum comedas, tibi confert grandia dona,
Expurgat stomachum, nucleus lapidem tibi tollit,
Hinc melior toto corpore sanguis inest.*

The vertues
of Cherries.

That is to say, Cherries purge the stomacke, and the kernels of Chery Stones, eaten drie, or made milke, bea-ke the stone in the reins, or bladder, and that which no fruit in a manner else doth, the substance or meate of Cherries ingendreth very good blood, and comforteth and fatteth the body. But yet let no Student be too bold hereupon, to take any surfet of Cherries, as I haue knowen some doe, but alwaies to remember that golden lesson of Pythagoras. A measure is best in all things. And if you would eate Cherries, or Plums, without all danger, then may you preserve them after this maner. Take a pint of faire

faire running water, halfe a pint of Rose water, halfe a pound of Sugar, seeth altogether vpon a soft fire of coals, till the one halfe be consumed, then take it from the fire, and when it leaueth boyling, put therein your Cherries, or Plummies; if they be Cherries, cut off halfe the stalkes, and let your fruit be the like waight as of the Sugar: Set it againe on the fire, and keepe it in the like heate, till they be soft, the space of an houre, if need be. Then put into it some Cloues bzulled, and when it is cold, keepe it in a glasse, or gallipot: the stronger the sirupe is with Sugar, the better it will continue. Some put to the sirupe, Cinnamon, Sanders, Nutmegs, Cloues, and a little Ginger. Seeth them not hastily for feare of much bzeking.

How to pre-
ferue Cherries.

Of Quinces. CHAP. IO5.

Quinces be cold in the first degree, and drie in the beginning of the second. They are not vsed to be eaten raw, for so they are both vnpleasant and vnwholsome. And in my iudgement no better for a Students stomacke, then raw Beefe; but being roasted, stewed, or baked, and eaten after meales, they close and draw the stomacke together and helpe digestion, and mollifie the belly, if they be abundantly taken. For this is Galen his rule. They which haue a weake stomacke, when they take any thing last after meate, which is binding, haue their bellies soluble. Wherefore Students hauing commonly weake stomackes, may (if they be costiuē) ease themselves, by eating after meate something which both bind and restraine the stomacke, as Galen telleth of one Protas a Rhetorician, on whom the like practise was proued. But Quinces may be otherwise vsed very wholesomely, as being made in conserue, or preserved in sirupe condite, or made in Parmalade. And because the making of Parmalade is a pretie conceit, and may perhaps

Lib. 2. de Ali.
fa. 64p. 22.

How to make
Marmalade of
Quinces. -

haps delight some painfull Student that will be his owne Apothecarie, partly to spare cost, and partly to be sure that it be rightly made, I will here set downe as plainly as I can. Pour Quinces being full ripe, and very yellow, first pare them, and take out the coyes, then seeth them untill they be tender and soft: That done, beat them small in a wooden mortar, then with some of the liquoz wherein they were sodden, draw them through a Streiner as you would doe a Tart, then set it ouer the fire to seeth softly, and in seething, Crew in by little and little white Sugar made in powder the weight of the Quinces, oz moze, as your tast shall tell you, stir it continually, and put thereto some pure Rose water, oz Damaske water, let it seeth on height, untill it be well sodden: Which thing ye may know by taking some of it vpon a knife, and letting it cole. For if it be thicke, then take it off and bore it, while it is warme, and set it in a warme and drie airc. And if you will not haue your Marmalade so binding, you may put some ripe Apples of good verdure among your Quinces, when you boyle them with Sugar. The Apples must first be sodden oz roasted, and then drawn through a course boulder, as a Tart. After the same manner you may make Marmalade of Wardons, Peares, Apples, Medlars, Cherries, Strawberies, yea of Pines oz Damascins, oz other Plummes. First to boyle them vpon a soft fire with a little faire water, till they be soft, then to draw them as ye doe a Tart, after to boyle them againe with sufficient Sugar, to dash them with sweet water and bore them.

To make any
kind of Marmalades.

Of Grapes. CHAP. 106.

Grapes be diuers in tast, and so are they in qualittie, for some grapes are cold & moist, and sweet grapes are hot and moist. The like is to be said of other sorts. All Grapes if they be eaten newly gathered, doe trouble the

the belly, and fill the stomacke with winde. But if they be kept two or thre daies after they be gathered, till the huske be somewhat astwaged, they nourish the better and are lesse laxatiue: neither do they inflate so much as saith Arnoldus. Ripe Grapes and swat do nourish much, and make one fat, as Galen proueth by experience of those which keepe Vineyards, who seeding two or thre Moneths vpon Grapes and Figs onely, become very grosse. But the flesh so gotten sone weareth away againe, because it is not firme and fast, but loose & ouer-moist. And Schola Salerni reckoneth Grapes that be swat, for one of the twelue things that nourish and make fat. And well I wote, that who so eateth many of them, they will make him fat with an R. You know what I meane. Grapes are bled to be eaten after meat as other frutes, but Arnoldus saith vpon the same Chepter, that if they be eaten vpon a full stomacke, they both be corrupted in the stomacke, and they corrupt other meate.

Lib. 2. de Ali.
sa. cap. 9.

Cap. 9.

Grapes make
one fat with
an R.

Of Raysons. CHAP. 107.

Of Grapes dried through the heat of the Sunne are made Raysons, which be therefore named in Latine *uic passæ*, and they be hoat in the first degre, and moist in the second. Among vs in England they be of two sortes, that is to say, great Raysons, and small Raysons, other wise called Cozans. The greatest sort are called Raysons of the sunne, the other are commonly to be had, and be much bled in meates; and for that god cause, for beside their pleasantnesse in fast, they doe make the stomacke firme and strong, and doe prouoke appetite, and doe comfort weake bodies being eaten befoze meales. But some question is made of Raysons, whether they be binding or loosing, which Galen himselfe doth answer, where he saith, that Raysons without kernels do open the bzeast and Liuer, but eaten with the stones they binde.

Whether
Raysons be
binding or
loosing.

Lib. 7. & 8. de
Com. medi.

Lib. 5. Dios.
cap. 4.

Raisons by
nature are
good for the
Luer.

Lib. 7. de Comp.
medi.

Chap. 42.

binde. Whose opinion Match confirmeth in these words
Raisons without kernels being so by nature, or made so
by Art, if they be sweete, they loose the belly; wherefore
they are good for stuffing of the Breast, for the Cough,
Hoarsenesse, and for griefes of the Reines and Bladder.
Beside this, Raisons are especially good for the Liuer, and
as it were by nature appropriated to that part. And they
concoct raw humors, and withstand putrifaction, as Gal-
len writeth, and for this purpose they may well be eaten
fasting, the Stones being first taken out. And for cruditie
or rawnesse of the Stomacke, Master Eliot by his owne
report neuer found any thing better, than fine Rubarbe
chewed with Raisons of Cozans: yet Raisons of Cozans
by the iudgement of Arnoldus, doe cause oppilations of
the Spléne, though they be good for the breast & Reines,
and so saith *Schola Salerni*.

Passula non Spleni, tussi valet, & bona Reni.

But Rubarbe may be better eaten as I thinke with
great Raisons. After the stones be taken out, putting
thereto a little Ginger, after which manner I was wont to
use Aloes.

Of Figges. CAP. 108.

Figges, if they be new, are hoat and moyst, if they
be old, they be hoat in the first degré, and drie in the
second, if they be ripe, they doe least harme of any fruits,
or almost none. Yet being much eaten, they make ill
blond, whereof lice are engendred. By reason of their
sweetnesse, they annoy the Liuer and Spléne inflamed,
and they fill the belly with winde, but by their quicke
passage the wind is soone dissolued. In *Schola Salerni*, are
set forth two operations of Figges, as followeth:

Chap. 43.

Vermiculos

Vermiculos venereng, facit, sed cuiuslibet obstat.

That is to say, figges breede lice, and stirre vp carnall lust, if they be much eaten.

After Auicen, figges are best eaten fasting with nuts or almonds, for so they breed better iuice in the body, and open and prepare the way for meate. And he more commendeth the eating of them with Nuttes than with almonds. But our vse is to eat figges and almonds together, which (in my iudgement) is better. For so they may better cleanse the breast and lungs, which is a speciall vertue that figs haue. And though we eat them commonly after other meates, or vpon fasting daies for want of other meates, yet as it appeareth by Galen, Physicians were wont to giue them before meate, with ginger or pepper, or powder of time, or Beniroyall, to such as had oppilations of the liuer or spleen, or had any hard congealed matter in the inner parts of the body, or any distillations or reumes falling into the breast and stomack, for in all these cases figges doe profite much, beside that, they make the belly soluble, and doe cleanse the raines of the backe. And one easie medicine I will set downe for the comfort of such Students, as be short winded, taken out of Matth. Two or three figges, steeped all night in Aqua vitæ, helpe such as be short winded, if they be eaten in a morning fasting. Also in *Schola Salerni* it is shewed, that a plaister made of figges first sodden in water, and a little vineger, and after beaten small in a mortar, are good for the swines euill, for kernelles, for swellings, as appeareth in the verses following:

Scrofa, tumor, glandes sicus cataplasmate cedunt.

Of Almondcs CHAP. IO9.

Almondcs be hotte and moist in the first degre. They doe extenuate and cleanse without binding. Wherefore

Lib. 2. de ali. fa. cap. 8.

Figges to be eaten before meales.

Lib. 3. Dios. cap. 146.

For a cough. Cap. 43.

For swelling in the necke.

Bitter Al-
monds.

Almond
milke how to
be made.
Cawdels of
Almonds.
Almond
Butter.

To blanch
Almonds.

Diuers sorts
of Almond
milke.

foze they purge the brest and lungs, and be good to be ea-
ten with figges, of such as be short winded. As foze bitter
almonds I omit, because they are not to be eaten, though
in medicines they be of great vertue. Of swēt Almondēs
is made by skill of Cookes, Almond milke, a very tem-
perate meate in hot diseases. Also catowles of Almonds,
both comfortable to the principall parts of the body, and
procuring slepe. Also Almond butter very delicate and
good foze a stuffed brest. The making of which things, I
referre to cunning Cookes, or to the learned Physitian,
who is or ought to be a perfect Cooke in many pointes.
Yet because all Students be not of ability to haue a cooke,
or a Physitian at their pleasure, I will set downe an ea-
sie way, which I was wont to vse my selfe in making of
Almond Milke. Take a pottle of faire water, boile it in
two handfulls of Violet leaues, or if you list, one hand-
full of Violets and another of Strawbery leaues, or the
like quantity of Endiue and Succozy, or other cooling
herbes, take also an Duncce of good licorice, cut in thinne
slices: if you would make it foze sleame, let the herbes and
licorice boile in the water leysurely, vntill halfe be wa-
sted, then straine it, and let the liquor coole. Then take
a quarter of a pound of Almondēs, and blanche them,
that is to say, put them into water boyling hoat, and let
them stey therein a while, then get off the huskes as
you shal see; that done, pound them small in a mortar
of marble (if you haue it) vntill they were moist, then
put the Almonds into the liquor and strer and blende
both together with a spone, after that draw the liquor
and all through a streiner, pressing the Almondēs well
with the backe of a spone. And of that which is strained,
when you will occupy more or lesse, you may put in su-
gar and set it ouer the fire vntill it boile, then take it off
and vse it as pleasa you. Some draw their almonds af-
ter they be blanched and strained, with faire water one-
ly, making it neither too thicke nor too thinne, which way
also

also is good: or to drinke them with any distilled water, as Rose water, Endiue or Succorie water. As for almond catwelds are made with ale strained with almonds blanched and brayed as befoze, then lightly boyled and spiced with Nutmeg and Sugar, as befoze is said, or otherwise as pleaseth the party.

Cawdels of Almonds how they be made.

Of Dates. CHAP. IIO.

Dates new gathered are hot and moist in the first degree, but if they be old, they be hot and dry in the first degree. Dates being much eaten and not well digested, annoy the head, and cause gnawing in the stomacke, and make grosse iuice, and sometime cause obstructions or stoppings in the liuer and splene: wherefoze they are not wholesome for Students. Yet they are commonly vsed at delicate feastes, to set forth other meates, and are counted restoratiue. But their chiefe vertue is, that if they be well digested, and temperately vsed, they nourish and make the flesh firme, and binde the belly. And for this last proprietie, they are much vsed in medicines, when it is requisite to binde and restraine, and so saith Dioscor. Decoction of Dates being drunke or gargarized, doth greatly binde. Good therefore in any laske or waste in man or woman. And for that purpose they may be vsed, sodden in Milk or in Muscadine. Pea the very stoncs of Dates being beaten to powder, and vsed together with *Sanguis Draconis*, in Raspis or red wine, is passing good in the said cases, as by experience I haue often proued.

Galen. Lib. 2. de Ali. fac. cap. 26.

Lib. 1. cap. 126.

For any laske or waste.

Of Pomegranates. CHAP. III.

Pomegranates be of good iuice and profitable to the stomack, especially they which are swete. But in hot
 G. ij Feuers,

Feuers, they that are solwe be moze expedient and wholefome, foꝛ then the swete doe incend heate, and paffe by the stomacke. They are found by experieñce to be very comfoꝛtable and restozatiue in long sicknesse, and especially they are good in any consumption oꝛ fluxe. Because as Galen sayeth, all Pomegranats are binding. In so much that the very pill of a Pomegranate, being made into powder and drunke in red Wine oꝛ Raisins, together with a litle Cinnamon, is a singular remedie foꝛ any laske oꝛ fluxe, as I haue often pꝛoued. Pet Matthiolus pꝛescribeth the whole Pomegranate to be vsed as followeth. Pomegranate being put whole into an earthen pot, and close couered, baked in an ouen, after that beaten to powder, and drunke in red Wine, is a present remedie for a laske or fluxe, if halfe a dramme be taken at a time. And as foꝛ the kernelles of solwe Pomegranates, he wꝛiteth in the same place, that the stones of them being made in powder, the quantitie of an ounce with a dramme of Frankencense, helpeth any fluxe of the belly, if two drammes thereof be taken daily in red Rose water.

Lib. 8. Simp.

A good medicine for a laske.

Lib. 1. Dios.
cap. 127.

For a waist in a man or woman.

Of Medlars. CHAP. II.

Medlars are colde and dry in the second degree, they are colde oꝛ binde the stomacke, and therefore they are good after meales, especially foꝛ such as be ouer lapatiue, being much eaten they engender melancholy, and be rather meate than medicine, as Galen saith. Pet of the stones oꝛ kernels of Medlars, may be made a very good medicine foꝛ the stone, as March. wꝛiteth. The stones of Medlars made in powder, driueth out the stone of the reins, if you take a spoonefull thereof in white Wine, wherein the rootes of Persely haue beene boyled,

Lib. 2. de Alb.
fa. cap. 25.

Lib. 1. Dios.
cap. 133.

A good medicine for the stone.

Of Seruices. CHAP. II3.

Seruices are much of the nature of Medlars, saying that they are not so binding. Yet they are moze pleasant in eating. They are likewise to be eaten after meate, to constraîne and close vp the stomacke. They are plentifull about *DeFord*. They be eaten to binde the belly, as *Lib. 1. cap. 1. 6.* saith Dioscorides.

Of Barberies. CHAP. II4

Barberies are cold and moist in the second degré. Because of their softnesse they are not vsed to be eaten alone, but made in Conserua, or else put in other meates. Conserua of Barberies is verie good for a hot stomacke, or a hot liuer, to procure appetite, to restraine vomit, as I haue often proued in hot diseases. It may be made in this manner: Take of Barberies a pinte full, cleane washed and picked from the stalkes, let them soethe leisurely in a quart of water, or moze, vntill they be soft, then powze out the water, & draw them through a strainer, as you doe *Prunes*, then take all that is strained and put to it three times so much sugar, and let them soethe together vntill the Sugar be incozpozate with the Barberies, then take it off and put it in a glasse or galipot. Also this experiment I will disclose in the behalfe of Students, that the inner rinde or barke of *Barbery tree*, being laide in Ale or white wine close couered and drunk the next morning after, is a sufficient medicine to cure the yellow Jaundise, if it be vsed foure or five times fasting in a morning, abstaining two houres after it. And if any list to prouerue Barberies whole, for a banquetting dish, they must be vsed as I haue declared befoze of *Cherries*. And if you would keepe them all the yeare for sawring of other meates, then take them

The vertues
of Conserua
of Barberies,
and how it is
to be made.

For the yellow
Jaundise.

How to keep
Barberies all
the yeare.

and picke the leaues cleane from them, and put them in a pot of earth, and fill the pot full of verinice, or couer them ouer with salt, and take them out as you shall occupie them.

Of Oliues. . CHAP. II 5.

Oliues if they be ripe are temperatly hot, they which be Greene are cold and drie. They are brought into England from Spaine being preserued in salt liquoꝝ, and are vled as a sauce, and so they do not only stir by appetite, but also strengthen the stomacke, and being eaten with vineger they loose the belly. Of Oliues are made our sallet oile, and that which is commonly called oile Oliue, the mother or ground of many other oiles, and is most properly called by the name of oile, as Galen writeth, wherewith, as Matthiolus reporteth, may be made a very good medicine to ease the paine of the backe and stone. Which I will recite for the behalfe of Students. Oyle Oliue, being drank with a little quantitie of Malmesey, or receiued in a clyster, doth ease the paine of the chollicke and stone maruellously. And this commoditie I note in this medicine, that it may be receiued at both ends, or the one or the other, as best shall like my brother. The sallet oile which is indeede the purest oile oliue, is whole some to be eaten with sops of white bread, & is like in operation to butter, yet some-deale stronger in loosing. And this prooue I haue of it, that if you would procure an easie vomit, and without all danger, to cleanse the stomacke and inward parts, take but foure spoonefulls of sacke or white wine, and as many of sallet oile, and mire both together and warme it, and drinke it, and you shall haue the effect.

Of Oringes. CHAP. II 6.

Oringes are not wholly of one temperature, for the rinde is hot in the first degre, and drie in the second, the

Lib. 6. Simp.
Lib. 3. Dios.
cap. 31.

A good medicine for the chollicke and stone. Sallet oile, and the operation thereof.

Sacke & Sallet oile to procure a vomit.

the iuice of them is colde in the second degreē and drie in the first. They are colder and hotter as they are in softnesse or swātnesse. For the softer the iuice is, the colder it is, and the swāter the more hot. With the iuice of Oranges is made a sirrup, and a Conserua very good and comfōrtable for hot feuers, & for one that hath a hot stomacke. Also with the iuice, putting to a little powder of Pints, Sugar, and Cinnamon, may be made a verie good sauce for a weake stomacke to prouoke appetite. The rindes are preserued condite in Sugar, and so are the flowers of the Orange tree. Either of them being taken in a little quantitie, do greatly comfōrt a feeble stomacke. The substance of the orange is vsed to be eaten raw with roasted flesh, as a sauce, yet Matth. doth not commend it, because raw things be not easily digested, and breede ill iuice. *Lib. 1. Dios. cap. 131.* But Lady Gula hath not only commended them to be eaten with meats, but also deuised a banquetting dish to be made with sliced Oranges, and Sugar cast vpon them.

Of Limons. CHAP. II7.

Limons are like in nature to Oranges, sauing that as they are softer, so are they colder. Neither is the pill of them bitter as the pill of an Orange, but may be eaten together with the substance, though it be of harder digestion. Of the iuice is made both sirrup and conserue, and the whole Limon is preserued condite with Sugar. Nea the iuice of a Limon is very good against the stone, for so saith Matthiolus. The iuice of Limons drunke in whise wine, driueth out the stone woonderfully. *Lib. 1. Dios. cap. 131.* Wherefore a cup of Rhenish or White wine, with a Limon sliced and sugar, is a pleasant medicine next a mans heart in a morning. And I would euery good Student might be hurt so thise in a wēke. *An easie medicine for the stone.*

Of Hasill Nuts and Filberds. CHAP. II9.

Hasill Nuts
be very vn-
wholesome.

HAsill Nuts be hot and drie in the first degree, they be hard of digestion, they fill the stomacke and belly with winde, they encline one to vomit, and as experience proueth, they stuffe the bzeast full of steame and cause a cough. Wherefoze I advise all Students not to vse them much, especially after they be dry, for the dry Nuts are worse then the new and moyst, because they are moze drie and oylie, by reason whereof they turne soon to cholera, and engender head-ach. Yet if any be come of a Squirrels kinde, and loueth well to eate old Nuts, let him eate Waysons together with them. For Waysons through their moisture will quallifie the drynesse of the Nuts, as *Schola Salerni* teacheth.

Cap. 42.

Sumere sic est mos nucibus sociando racemos.

Cap. 38.

Yet in another place dry Nuts are commended to be eaten after fish in stead of cheese, saying:

Post pisces, nuces, post carnes caseus adsit.

After fish Nuts, after flesh Cheese.

Because Nuts, by reason of their drynesse, let the engendring of steame that is wont to come of fish. But otherwise Nuts are discommended as in the verse following:

Vnica nux prodest, nocet altera, tertia mors est.

Filberds.

Meaning that the Putmeg is wholesome, the Hasill Nut hurtfull, and the Nut which the Arabians call *Nux Merel* is venemous. Filberts are of much like nature, saying that they are moze pleasant in eating, longer
in

in forme, thinner in shale, and sooner ripe. Matth. setteth
 downe a medicine to be made of nut shales in this man-
 ner: Nut shales being made in powder, and two drammes
 thereof being drunke in red wine, doth stay a laske.

Lib. 1. Dios.
cap. 124.
 A medicine
 of nutshales,
 for a laske.

Of Wallenuts. CHAP. 128.

Wallenuts be hot and drie in the second degree. If
 the pilles bee taken off, they are thought to bee
 good for the stomacke, and somewhat loosing the belly, and
 mixt with Sugar, they doe nourish temperately. They
 are reckoned in *Schola Sal.* for one of those sixe thinges
 which are good against poison.

Cap. 13.

Allia, Ruta, Pyra, & Raphanus cum Theriaca Nux,
Hec sunt antidotum contra mortale venenum.

That is to say, Garlicke, Ruc, Peares, Radish, Treacle,
 Walnuts, are good against poyson.

And true it is, that drie Walnuts, and Kew, & Figs
 and salt, were king Michridares medicine against venom,
 which after he had long vsed, when he thought to dispatch
 himselfe with poyson, he could not. And no maruell, for
 the water of greene Walnuts taken about Midsummer,
 being drunke two or thre ounces, cooleth and refresheth
 the pestilence. And the water of the vtter huskes of wal-
 nuts being not rotten, distilled in September, is giuen
 to drinke against the pestilence with a little vineger as a
 certaine experiment.

King Mithri-
 dates medi-
 cine against
 poyson.

A sure medi-
 cine against
 the pestilence
 taken out of
 Euonymus.

Of Chestnuts. CHAP. 129.

Chestnuts are commended of Galen of all wild fruits,
 to yeelde the best nourishment. Yet elswhere hee
 saith, that whether they be roasted, fried, or boyled, they be
 hurtfull: but much moze if they be eaten raw. But if
 any man desire to eate them, let him first picke them
 through the huske with a knife, and then rost them vnder
 the

Lib. 2. de Ali.
sa. cap. 38.

the embers of hot ashes. And if they be eaten with hodie fasting, they will helpe a man of the cough. But their chiefe force is in binding the belly. For so saith Matthio. Chestnuts doe greatly binde, both the fluxe of the stomacke, and belly, especially if they be eaten dry: they are good also for spitting of blood. Acoznes of an Oke-tree are like in operation, which being likewise roasted vnder ashes, and eaten, will some scate the laske, as I haue learned of an olde woman, which therewith did great cures in the fluxe.

Lib. 1. Dios.
cap. 122.

For a laske
or fluxe.

Of Spices, which because they are for the most part fruits of certaine trees growing out of this realme, and much vsed in meate and drinke among vs, I haue heere annexed to the treatise of fruits.

Of Pepper. CHAP. 122.

Pepper after Arnoldus vpon *Schola Salerni*, is hot and dry in the fourth degree. There be three sorts of pepper, that is, blacke, white, and long Pepper, all growing vpon a tree, as Galen reporteth. And that is white Pepper which is gathered very greene and moist. And that long Pepper, which is a little dried, but not perfectly ripe. And that blacke Pepper which is gathered full ripe. But the Spaniards and Portugals which haue travelled the East and West Indies, report the blacke pepper to grow vpon long Bushes, and the long Pepper to be the blowings of a certaine tree, much like those blossomes which the Basil trees bring forth at the fall of their leaues. But the operation of all sorts of Pepper differ little, though the white Pepper be the best for the stomacke, as Galen writeth: for all kinds of Pepper generally do heat the bodie, contrary to the vulgar opinion, which is, that Pepper is cold in operation. But who so receiueth it into the body, shall feele it hot in operation, for through the heat and drynesse that it hath, it dissolueth sleame and winds, it helpeth

Cap. 75.
Three sorts
of Pepper.
Lib. 8. Simp.

Lib. 4. de Sa.
Turon.

The vulgar
opinion of
Pepper dis-
proued.

helpeth digestion, expulseth vyne, and auailseth against diseases of the best proceeding of colde. All which properties are briefly and pithily set forth in *Schola Salerni*.

Quod piper est nigrum non est dissoluer e pigrum.
Phlegma purgabit, digestuamq, iuuabit.
Leucopiper stomacho prodest, tussiq, doloriq,
Vile, prauenit motum febricq, rigorem.

In which verses the chiefe commendation is giuen to the white Pepper, and that it hath five vertues. First to comfort the stomack. Secondly to helpe the cough. Thirdly, to helpe the chollicke or any paine comming of wind. Fourthly, to withstand the causes of a cold feuer being giuen befoze the fit. Fifthly to ease the shaking of feuers. All which properties notwithstanding may be ascribed to the other kinds of Pepper. For which causes there is an excellent confection made of all thre Peppers, and is therefore called *Diatrion piperion*, passing good for a colde and windy stomacke, and may be taken at any time of the day. And such as haue not that confection, may take a few coznes of blacke pepper grosse beaten, in a draught of Ale fasting, or take a little of the powder of any of the thre sorts together with meate, for nothing is better for wind and steame.

*Diatrion
piperion.*

Of Cloues. CHAP. 123.

Cloues are hot and drie almost in the third degree. They haue vertue to comfort the sinewes, also to consume and dissolue superfluous humours, they are good for the stomacke, liuer and heart, they helpe digestion, and stae a laske. And being sodden whole in milke, or made in powder, and so taken in milke, they comfort the debilitie of nature, and stirre vp Venus. Besides this, they are sundry waies vlsed, both in meats
 and

and medicines; & do giue a swæt sauoz to distilled waters and powder, no spice is of moze fozece. They are the fruite of a certaine tree growing in the East Indies.

Of Maces. C H A P. 124.

Maces be hot in the second degré, and are drie in the third. They are founde growing close about the Nutmegge, conering it as it were an huske, they are to the stomacke very commodious and restozatiue, being in meates. And soz this purpose they are boyled whole in bzathes oꝝ coleices, oꝝ milke. Beside that, they be verie good to be drunke against spitting of bloud, and bloudie Aures, and excessive Lares and the Collicke.

Of Nutmegs. C H A P. 125.

Nutmegs be hot and drie in the second degré. They are the fruits of a tree in India, like vnto the Peach tree, they strengthen the stomacke and liuer, they abate the spleene, they pꝛouoke vrine, they stay the laske, and bꝛeake winde. And that which is best soz students, they make the mouth to saour well, they comfozt the braine, the sight, the liuer, the spleene, and specially the mouth of the stomacke. Vea as I haue pꝛoued in many that had weake heades, being taken last at night in a Caldwell of Almonds oꝝ Hempseede, they pꝛocure sleape. And in my iudgement it is the best spice soz students of al other. And I would aduise them to grate often of it into their drink, and if they can get Nutmegs condite, which must be had of the Apothecaries, that they would haue alwaies by them halfe a pound oꝝ moze to take at their pleasure.

Of Ginger. C H A P. 126.

Ginger is hot in the second degré, and drie in the first. It is the root of a certaine herbe, as Galen writeth

Nutmegs
is the best
spice for
Students.

Lib. 4. de sa.
ruen.

teeth. It heateth the stomacke, and helpeth digestion, and it is good for the sight. For this experience I haue of ginger, that a peny waight thereof together with thre-pent-waight of white Sugar, both made very small in powder and serced throught lawns or a fine boulder cloth, and put into the eye, hath within short time woꝛne away a fleame growne ouer the eye. Also with two ounces of sugar, a quarter of an ounce of ginger, and halfe a quarter of an ounce of Cinnamon, all beaten small into powder, you may make a very good blanch powder, to scꝛue vpon roasted apples, quinces, or wardens, or to sawce a henne. But the ginger which is called Greene-ginger, or ginger condite, is better for Students: for being well made, if it be eaten in the morning fasting, it comfozteth much the stomacke and head, and quickeneth remembrance, and is very good for the cough.

A certaine experiment to take away a fleame or pearle from the eye.

Blanch powder.
Greene Ginger.

Of Cinnamon. CHAP. 127.

Cinnamon is hot and drie in the third degree. That which we haue is the barke or rind of a certaine tree growing in the Indies, and is the right Cassia, as Matth. thinketh. The vse thereof is great aswell in meates as in medicines, and found to be very comfoztable to the stomacke, and principall parts of the body, insomuch that I haue read in an olde Authoꝛ of Physicke, this mixter following.

Lib. 1. Disf.
cap. 13.

Cur moriatur homo, qui sumit de Cinnamono?

There is made a water with Cinnamon very good for many purposes in this maner. Take a pound of good Cinnamon and beate it grosse, then take a pottle of perfect Rose water and as much of good wine, sacke or canarie wine, or else take a gallond of the wine onely without rose water, scꝛepe altogether close couered in some cleane vessell the space of foure and twentie houres, then still it in a limbeck. You may keepe of that which commeth first

An excellent Cinnamon water.

it

If you list by it selfe about a pinte, for the later will be weaker. Some put a pound of sugar Candy to steepe with the Cinnamon, and so they make it very pleasant. And I haue proued the best way to be, take a gallon of sacke, a pound of Cinnamon grosse beaten, and a pound of Sugar Candy, and to steepe all together and to distill them. This water hath innumerable vertues, but especially to refoze and preserue the debility of nature. And as Matth. saith in the Chapter aforesaid, It helpeth & strengthneth the liuer, the splene, the braine and sinewes. Wherefoze I reckon it a great treasure for a Student to haue by him in his closet to take now and then a sponefull.

Of Graines. CHAP. 128.

Graines are hot and dry in the third degree. They are good for a colde stomacke, and are much like in operation to Pepper. Olde folkes vse them oft in their drinke, either for some speciall propertie, or else because they are better cheape than other spices. Doctor Boord in his Dietarie saith it is a good spice for women.

Of Sugar. CHAP. 129.

Vnto this treatise of spices, Sugar may be added, because it is commonly toynd with spices, both in meates and medicines. It is the iuice of certaine Canes, or Rades, which grow most plentifully in the Ilandes of Hedera, Sicilia, Cypus, Rhodus, and Candy. It is made by Arte in boyling of the Canes, much like as they make their white salt at the Witches in Cheshire. Sugar is not so swete as hony, nor so hot, and therefore causeth not so great thirst. It may be giuen in Agues as Galen affirmeth, because it doth not enflame the body as hony doth. And this I can say of experience, that Sugar agreeth with all ages and all complexions, but hony contract,

Lib. 8. cap. 4.
Meth. meden.
Sugar and
hony com-
pared toge-
ther in whol-
somesse.

contrariwise annoieth many, especially those that be cholericke or full of winde in their bodies: yet I grant that hony is very wholesome to some, especially our English hony if it be pure and vnmixt, for in my iudgement it is comparable with hony of Athens, which was in Galens time most commended. And hony is the moze wholesome, if it be clarified: that is to say, a little water being put to it, gently boyled, and scummed while any froth arise. For by this meanes (as Galen theweth) we shall take away the tartnesse of hony, and make it more fit for concoction. And if you would know briefly for whom hony is wholesome, and for whom not wholesome, Galen in the end of the foresaide Chapter declareth in these words: It is good for old folks, and for such as be of cold complexion, but in lustie youth, and in them which be hotte of nature, it turneth into choler. And this is the reason why hony agreeth with some natures, and not with others. Wherefoze Sugar is generally moze wholesome then hony is. And although it be not so strong in operation against fleame as hony, yet it purgeth fleame well. And for that purpose, some vse to drinke white Sugar and water bzeued together, and thereby haue found great ease. And if a branch or two of Rosemary be put to it in bzeuing, it will be much the better. Yet white Sugar is not so good for fleame, as that which is called Sugar Candy, whether it be white or browne, for both sortz are exceeding good in this case. And the Ginger which is named Ginger Condito, is passing good both for to digest fleame, and to comfort the stomacke and head, and is to be vsed of Students that be much cumbrd with fleame.

How to clarify hony.

Lib. 3. de alt. fa. cap. 39.

For whom hony is wholesome and for whom not wholesome.

Sugar and water, good to cleare the breist, and stomacke of fleame.

Sugar Candy. Ginger Condito.

Of Beise. CHAP. IO3.

Now that I haue spoken sufficiently of cozne, herbes and Fruites, it remaineth that I prosecute the third
and

Biese & the
commoditie
thereof.

and last part of my diuision befoze set downe, which is touching liuing and sensible creatures, and their parts pertaining to diet. And because Biese of all flesh is most vsuall among English men, I will first entreat thereof. I need not to shew how plentifull it is through-out this land befoze all other countries, and how necessary it is both by sea, for the victualling of Shippes: and by land for god house-keeping, insomuch that no man of honour, or worship can bee saide to haue god prouision for hospitalitie, vnlesse there be good store of Biese in readinesse. And how well it both agrees with the nature of Englishmen, the common consent of all our nation doth sufficiently proue. Yea that it bringeth more strong nourishment than other meates, may plainly be perceiued, by difference of strength in those that commonly feede of Biese, and them that are fedde with other fine meates. Notwithstanding, Galen affirmeth that Biese maketh grosse blood, and engendzeth melancholy, especially if it be much eaten, and if such as do eate of it be of melancholy complexion, for in those (saith hee) it breedeth melancholy diseases, as Cankers, Scabbes, Leppie, Feaunders Quartaines, and such like. And Isaak Iudæus is of the same iudgement. For which cause, *Schola Salerni* recko- neth Biese among those ten sorts of meats, that engender melancholy, and be vnwholesome for sicke folkes. The verses are mentioned befoze in the Chapter of Beaches.

Lib 3. de Ali.
s. 1. cap. 1.
Biese is a
melancholy
meate.

Par. 4. de dietis
vniuersalibus
cap. 7.

Great diffe-
rence of
Biese.

But all these Authoers (in mine opinion) haue erred, in that, they make the Biese of all countries alike. For had they eaten of the Biese of England, or if they had dwelt in this our climate, which through coldnesse (*Ex antiperistasi*) doth fortifie digestion, and therefore requireth stronger nourishment, I suppose they would haue iudged otherwise. Yet do I not thinke it wholesome for sicke folkes, but for those that be lustie and strong. Otherwise we may say that these famous Physicians ment of old Biese, or very salt Biese. For there is great difference

of Biese touching age, for young Biese is tender & pleasant in eating, and old Biese is moze tough and vnsauorie. Againe, Dre Biese is better than Bull Biese, except it be for those that would looke big. And Cow-biese if it be young (as Irish men thinke) is better then both. But by matter Eliots iudgement, Dre-biese not exccōding the age of foure yeres is best of all. As for Meale it is very greatly commended in *Schola Salerni*, because it both nourish much, for so they say,

Sunt nutritiæ multum carnes vitulina.

Whose iudgement Galen approueth, where he saith, that the flesh of a sucking calfe, of six or eight weekes olde, being roasted both nourish much, and is easily digested. But our vse is to kill calves at thre weekes or a moneth old, at which time they must nedes be full of superfluous moisture: yet that superfluitie is verie well abated by roasting. Therfoze Meale is better roasted then sodden. And it should be rather a litle ouer roasted than vnder. For this is a generall rule in Philosophie & Physicke, that meate roasted is dryer than boyled, which is confirmed by Galen in these words, Roasted meates or fried meates giue drie nourishment to the bodie: but boyled meates are more moist. As for salt Biese, which is much vsed in some places in England, whether it be kept in byrnie, or hanged by in the smoke, called Hartilmas biese, because it is commonly killed about that time of the yeare, is in the verses befoze alleaged out of *Scho. Sal.* reckoned vnwholesome, and to breed grosse and melancholie bloud. And as I haue often proued in my selfe, is very hard of digestion. Yet Biese light powdered is moze wholesome than fresh Biese. Because by the salt it is purified and made moze sauorie. And thus much I know, that in cholericke stomacks, as it is commonly in youth, Biese, is moze conuenient then chickens, and other like fine meates. Because fine meates in hot stomacks, be as it were ouerboyled, when the grosser are but onely concocted. The good or

Vcafe.
Cap. 28.

Lib. 3. de Ali.
fa. cap. 7.

Roasted meate
is drier than
boyled.
Lib. 3. de Ali.
fa. cap. 2.
Salt-biese.

dering of these and other victuals I referre to good cookes.

Of Mutton.. CHAP. 131.

*Lib. 3. de Ali.
fa. cap. 1.*

Galen dispro-
ued concer-
ning mutton.

The best
mutton.

Lambs flesh.

Mutton is commended of the most part of Physiti-
mons saue Galen, who saith that it maketh ill iuice,
so; so he writeth of lambe and mutton ioyntly. Lambe is
very moist & flegmatike, and mutton is full of excrements
and maketh ill blood. But how much Galen is deceiued
if he speake generally of the mutton of all countries, expe-
rience proueth here in this Realme: so; if it be yongue,
and of a Wether, it is right temperate meate, and ma-
keth a good iuice. And therefore it is vsed moze than any
other meate, both in sicknesse and in health. Yet is it not
like god in all places in England. For the sheepe which
beareth the finest woll, is not the sweetest in eating, nor
the most tender. But as Galen speaketh of all kindes of
flesh, so of Mutton. The flesh of beastes that be gelded
is better than of others, and old flesh is woorkt, both for
concoction, and breeding of good blood, and for nour-
ishing. Wherefore, Kammes mutton I leaue vnto those
that would be raimnish, and old mutton to butchers that
want teth. As so; Lambe, it is moyst & flegmatike, and
not conuenient so; aged men, or so; them which haue in
their stomackes much steame, except it be very drie ro-
sted. But mutton contrary to beale, should be rather vn-
der roasted than ouer. For it is seldeome sene that any man
hath taken harme by eating raw mutton, so; light and
wholesome it is in digestion.

Of Swines flesh. CHAP. 132.

*Lb. 3. de Ali.
fa. cap. 1.*

Swines flesh is most commended of Galen aboue all
kinds of flesh in nourishing the body, so; it be not of an
olde swine, and that it be well digested of him that eateth
it. And that it giueth moze stedfast and strong nourish-
ment

ment than other meates, he proueth by experience of great
 woztlers, who if they eat like quantitie of any other
 meate, and withall vse like exercise, shall feele themselues
 the next day following moze weak than they were, when
 they fed on Pozke. Mozeouer the flesh of swine hath such
 likenesse vnto mans flesh, both in sauour and taste, that
 some haue eaten mans flesh in stead of pozke. Vea swines
 blood & mans blood be so like in euery thing, that hard-
 ly they can be discerned. And the inward parts of a
 Swine (as is proued by Anatomie) be verie like to the
 inward parts of a man. But notwithstanding this si-
 militude and strong nourishment, yet I thinke swines
 flesh no good meate for Students, and such as haue weake
 stomackes, to be commonly vsed. For as that wozthie
 Arabian Rhasis writeth. Grosse meate is good for them
 which vse much exercise; but fine and tender meate is best
 for them which rest and labour not. So that it followeth
 that swines flesh is good and wholesome for their bodies
 that be yongue, whole, strong, occupied in labour, and
 not disposed to oppilations, and also for them that desire
 to be fat. But for Students, that flesh is better which is
 temperate of complexion, easie of digestion, and ingen-
 deth good blood. Neither is all Swines flesh so commen-
 dable, but that which is yongue, and best of a yeare or
 two old. Also the flesh of a wilde Swine is better than of
 a tame, because (as Galen saith,) The flesh of swine
 fed at home, is moze full of superfluous moisture, for
 want of motion: besides, they liue in a moze grosse aire
 than those that liue wilde. But our vse here in England
 is for the moze part to bzoede our Swine at home, except
 it be for the time of Hest falling, for then they fede a-
 bzoade in the wooddes: which kinde of feeding in my
 iudgement is the most wholesome. Wherefoze Brawne,
 which is of a Boare long fed in a stie, can in no wise
 be wholesome meate, although it be yongue. For be-
 side that it is hard of digestion (as common experience
 proueth)

Swines flesh
 in manie
 points like to
 mans flesh.

Lib. 3. cap. 2.
 ad. Aiman.

Lib. 3. de Ali.
 fa. cap. 13.

Wilde swine
 better than
 tame.

Bravne.

prometh) it must needes breed ill iuice in the body, considering the want of motion and grosse feeding thereof, for which cause we vse commonly to drinke strong wine with bzawne to helpe digestion. And we eate it before other meates, that it may lie lowest in the stomacke where digestion is strongest: and we eate it in the cold time of the yere when we are best able to digest strong meates, as Hippo. saith, In the winter & at the spring, our stomacks be hottest, and our sleepe longest. Which vse of England is confirmed in *Schola Salerni* on this wise.

Aphorif.

Cap. 5.

*Est caro porcina sine vino peior ouina,
Si tribus vina, tunc est cibus & medicina.*

That is to say, porke without wine, is not so holosome as mutton: but wine drunke withall, it nourisheth best, and is medicinable.

Which is to be vnderstood, (as Arnoldus affirmeth in his commentarie vpon the same,) especially of roasted pigges and bzawne. For yong pigges commonly called roasting pigges, though they be commonly eaten, and accounted light meate, yet they are not very wholsome, by reason of their ouermuch moysture, and they breed in our bodies much superfluous humours. Wherefore they need good Wine as well as bzawne: the one because it is ouer hard and grosse, the other because it is ouer moist & slimy. But Physicke teacheth the Cooke, that flesh which is enclined to drynesse should be sodden: and the flesh which is enclined to moysture should be well roasted. Wherefore porke, pigge, veale and lambe, is better roasted than boyled. Yet if a man be collicue, and would faine be soluble, let him make potage with fresh porke, and none other herbe but Mercurie, and by eating thereof (as I haue often proued) he shall easily losed. As for bacon, it is in no wise commended as wholsome, especially for Students, or such as haue feeble stomacks. But for labouring men it

Roasting pigs.

What flesh should be boiled, and what roasted. Potage to make one soluble.

Bacon.

it is conuenient according to that Latine prouerbe, grosse meate for grosse men. For the countrey woman, when her sicke husband would eate no fat Bacon, thought hee was past all eating: so when the Physitian advised her to dresse him a chicken, what Master Docto^r (said she) do you thinke he will eate a chicken, when as he will eate no Bacon as yellow as the gold noble? And indeede in such kinde of men, it forgeth not much how wholesome meate be, so it fill the belly and keepe strength. For as the Poet Virgill writeth, Great labour ouercommeth all things. Yet a gammond of Bacon well drested is a good thing, hoine to pull downe a cup of Wine. But all sorts of Swines flesh were, and are abhominable to the Jewes, because it was forbidden by God to be eaten of them, as being vncleane. In so much that seuen brethren and their mother were most cruelly put to death, because they would not eate Swines flesh. But it is lawfull for the faithfull to eate any kinde of meate. And though swine be vncleane beastes, yet their flesh maketh cleane nourishment as Galen sayeth.

A gammond
of Bacon.

Leuit. 11. 7.

Maab. 2. 7.

Act. 10. 15.

Rom. 14. 12.

13. 14.

Of Goates flesh. CHAP. 133.

Goates flesh either male or female, is dispraised of Galen. Because, beside that it breederth ill blood, it is carter. Yet Kidde is commended of him next vnto pork. But Auicenn and the sect of the Arabians doe preferre Kidde flesh befoze all other flesh, because it is moze temperate, and breedeth pure blood: and being in a meane betwene hotte and colde, subtil and grosse. So that it can cause none inflammation nor repletion: and is therefore a good meate for those that haue weake stomachs, and vse meane exercise. But it is not conuenient for laborers, because great labours would sone resolue the iuice engendred thereof. Maack Iudæus maketh soure differences in age, as well of Goates as of other kinds of beastes.

Lib. 3. de Ali.
fa. cap. 1.

Kydde.

Par. 4. de ani-
malibus.

The difference of
beasts concerning
age.

What is to say, Sucking in youth, in middle age, in old age: but he most commendeth sucking kids. For this rule is generall that flesh of a drie complexion, is better nere caluing time than farther from it. Wherefoze kids and calves be better than goates and oren, because their drie-nesse is abated with the moisture of their youngnesse. But flesh of beastes of moyst complexion, is better and moze wholesome in age than in youth, soz a great part of their ouermuch moisture is dried away as they doe encrease in age: wherefoze, wethers of a yeare olde are lesse clammye, and moze wholesome than sucking lambs. And likewise Pozkes of a yeare or two olde, are better than yongue pigges. But generally all Beastes, and Birdes that be of the fourth age, befoze mentioned, that is, *decrepiti*, are tough and vnwholsome. For most true is that English prouerbe: Young flesh and old fish both men best feed: Againe generall, The gelded are best.

Of Hare. CHAP. 134.

Hare-flesh beside that it is hard of digestion, maketh grosse and melancholy blood, and is one of the foure kindes of flesh that breed melancholy, mentioned befoze in the chapter of biefe. Wherefoze it is not so; the goodnes of the flesh, that this silly beast is so often chased with hounds and hunters, but for pastime. Yet thus much will I say to the commendation of the hare, and of the defence of hunters toyle, that no one beast, be it neuer so great, is profitable to so many, and so diuerse vles in Physicke as the Hare and partes thereof, as March. the weth. For the liuer of the Hare dried and made in powder, is good for those that be liuer-sicke, and the whole Hare, skinne and all, put in an earthen pot close stopped, and baked in an ouen so dry that it may be made in powder, being giuen in white wine, is wonderfull good for the stone, as well in the reines as in the bladder. The gaulle of the Hare mingled

The manifold
common-
cities of the
Hare.

Lib. 2. Diop.
cap. 18.

gled with sugar, both take away the fleumes of the eyes, and helpeth dimnesse of sight. The kidneis of the hare eaten raw, especially while they are hot, doe maruelously helpe those that haue the Stone, and being boyled they are of like force. The Stones of a hare, are wholesome to be eaten of those that haue griefes in the bladder. The blood of the hare while it is warme, boyled with barley meale and eaten, helpeth the fluxe presently. The dung of the Hare, is good for the same purpose. The haire of the hare burned and applied do staunch blood, but chiefly the haire that grow vnder the belly, pulled off while the Hare is alieue, and put into the nostrilles, doe stop blaxting at the nose. The ankle bone of the foote of an Hare, is good against the crampe. Thus much touching medicine. Now concerning diet, Rhasis that famous Arabian saith, that Hares flesh being roasted, is wholesome for them that haue any kinde of fluxe. But our vse is to rolle the hinder parts, and boyle the foze partes, or to bake the whole. But howsoeuer it be vsed, Galen saith, That Hare-flesh breedeth grosse blood, yet better blood than Biefe or Mutton. The opinion which some holde, that euery Hare should be of both kindes, that is male and female, is disproued by Matthiolus in the Chapter aforesaid as vntrue.

*Lib. de anim.
60.*

*Lib. 3. de Ab.
fa. cap. 1.*

Of Conie. CHAP. 135.

Conie, which is so plentifull a meate in this lande, and proued so light of digestion, is little spoken of by Galen and other auncient wryters. But it is verte well proued amongst vs, that there is no meate moze wholesome, or that moze cleanly, firmly, and temperately nourisheth than Rabbettes. And what commoity a good warraine of Conies bringeth toward the keeping of a good house, men both of honour and worship that loue hospitalitie do very well know. Which vertue being acceptable into God, and a singular benefite of all the

*A digression
touching
hospit alie.*

Grafton.

Countrie round about them, (the moze it is to be lamented) is euery day moze and moze neglected in England. The chiefe cause thereof (as wise men thinke) is wasteful and sumptuous apparell, now commonly vsed in euerie degre farre otherwise than William Rufus did, who being a Kings Sonne, and the second King of this Land after the Conquest, was thought to excede, when he bestowed a Parke vpon a paire of hose, vsing commonly to bestow but thre shillings: whose example may well be a commendation to Gentlemen in these our dayes, who bestow as much vpon one paire of hose, as the King did vpon twentie.

Of Venison. CHAP. 136.

Lib. 3. Ali.

fa cap. 1.

Why venison
should be
drowned in
wine.

Venison, whether it be of redde Deere or of fallow, maketh ill iuyce, engendreth melancholie, and is hard of digestion, as Galen witnesseth: wherefore it is not wholesome meate for Students, no though it be drowned in wine, as the best manner is to eate it. Which way no doubt was first devised to amend the noysomenesse thereof, because wine is of a contrarie nature to that humoz which venison most of all bredeth. For wine is hote and moist, and melancholie is cold and drie. A wonder it is to see how much this vntwholesome flesh is desired of all folkes. Inso much that many men rashly will venture their credit, yea and sometime their liues too, to steale Venison when they cannot otherwise come by it. But I would aduise them (as Demosthenes saith by the Trumpet Laie) not to buy repentance too deare. And I coulde wish (sparing the pleasure of honourable and worshipfull men) that there were no Parkes nor Forests in England: for a great part of the best pasture in this Realme is consumed with Deere, which might otherwise be better employed for our common wealth. And when with great trauell and perill they haue got
ten

ten a peice of flesh, then the dressing and eating is moze costly than would prouide many other dishes of meate a great deale moze wholesome. And concerning redde Deere, Simeon Sethi writeth, That Stagges in the summer season eate vipers and serpents, whereby their flesh is made venimous & noysome, and therefore is in no wise to be eaten. Yet M. Eliot thinketh the flesh of fallowe Deere is moze vnto wholesome and vnplesant than of red Deere. And I thinke there is moze vertue in the Stags hoznes than in the flesh. For I know, that the hozne burned and made in powder, is giuen with great successe in all kindes of laskes, spitting of blood, and Falundies. Virgill writeth, that the Crowe liueth nine times the age of a man, accounting the age of man to be an hundred yeares. And that the Hart or Stagge liueth foure times the age of a Crowe. Whose opinion how true it is, I referre to Keepers of Parkes, and rangers of forrestes. The verses of Virgill be these.

Red Deere.

De aetatibus animalium.

The age of a Stagge.

*Ter binos, deciesq; nouem superexit in annos,
Iusta senescentem, quos implet vita virorum,
Hos nonies super at viuendo garrula cornix,
Et quater egrreditur, cornicis secula ceruus.*

Of strange beastes vsed for meates.

CHAP. 137.

Alen maketh mentiō of diuers other kinds of beastes which some nations vse to eat, as the flesh of Asses, Lyons, Dogges, Woules, Beares, and such like. To the which he might haue added the Canibals who feede on mans flesh, as sometimes the Scots did, as S. Hierome witnesseth of his owne knowledge. For so he saith: what shall I say of other Nations? Since that when I was a boye, I saue in Fraunce Scottes, a people of Britaine, eate mans flesh. And when they found in the Forrests heards of swine, beastes and cattell, they would cut off the

Lib. 3. de ali. fa. cap. 1.

The Scottes were sometime anthropophagi.

Rookes.

the buttockes of the boyes which kept them, and also the Womens pappes, and toke that to be the most dainty and delicate meat. And snailes are a common dish among the Grecians, as Galen writeth in the second Chapter of the booke aforesaid. Such like as I haue heard tell of a Bishop of this land, that would haue eaten fryed frogs. And some haue I knowen to eate hedgehogs: and as for Rookes, if they be fleaed, perboyled, and well roasted or baked, are good meate for poore folkes, and (as I haue heard) be medicinal for an ague. But the other sortes aforesaid named, are moze meate for hogs than men. Wherefoze I will let them passe, and will speake of the parts and members of such beasts as be vsually eaten in England.

Of the head of Beasts. CHAP. 138.

The flesh of the head of any beast is slow of digestion, and annoieth the stomacke. Yet after it is digested, it nourisheth much and augmenteth saede. Some say that euery part doth best nourish his like. Which if it were true, then should the head of a calfe or a sheepe best nourish the head of a man. But I thinke otherwise, for I know that the flesh of heads is very hurtfull to them that haue the falling sicknesse, which is a disease of the head. Wherefoze I thinke that reason proceeded first out a Calues head or a Shæpes head.

Of the Braine. CHAP. 139.

Cap. 9.

The braine is legmatike, of grosse iuice, slow in digestion, and noysome in the stomacke, causeth lothsomenesse and taketh away appetite. But where it is well digested it nourisheth much, and is reckoned in Scho. Sal. for one of the twelue things which greatly nozish & make fat mans body, as appeareth in the verses following.

Nutrit triticum & impinguat, lac, casus infans,

Testiculi,

*Testiculi, porcina caro, cerebella, medulla,
Dulcia vina, cibus gustu incundior, oua
Sorbilis, & sicut matura, vnaq, recentes.*

Twelue
things that
breed fatnes.

That is to say, bread made of Wheat, milke, greene Cheefe, Cockes stones, Porke, Braines, Marrowe, sweet wines, delicious meates, Rere Egges, ripe Figges, new Grapes or Raysons.

Notwithstanding if any man list to eate Braines, hee should in no wise eat them last after other meates, because so they procure vomit, and beside they should be well sodden, and after well spiced with Pepper, or such like. But the preparing of meates I referre to skilfull Cookes. The Calfe which is not the wisest beast, hath yet the most braines, and most vsed to be eaten. Yet some wise gentlewomen set moze store by the braine of a Conie or a woodcocke. And in some mens opinions, (as Arnoldus reporteth vpon the verses aforesaid) the braines of Chickens and Capons, is good for the memorie, and comforteth the wit. But I thinke the braine of a Calfe will make a man as wise as the braine of a Capon. The Hares braine is good against the trembling and shaking of the limmes, which is commonly called the Palsie.

Of the Tongue. CHAP. 140.

The Tongue is a spongie and sanguine substance, and is of god nourishment, especially about the rates, if it be well digested: if it be not, it breedeth steame. Elope being sent to the market by his Master to buy the best meate, bought a tongue: and being sent the second time to buye the worst meate, bought a tongue likewise. As who should say, a tongue is both the best meate and the worst, according to that saying of Saint Iames the Apostle: The tongue can no man tame. It is an vnruly euill full of deadly poyson, &c. But of mans tongue I haue not to speake, but I wish all men to vse that Whiscke
which

Which the wise man Cato prescribeth.

Virtutem primam esse puta compescere linguam.

It is a speciall vertue to charme the tongue.

Yet it is very hard for Women to obserue it, as he knoweth best that is troubled with a Thzēw. But a Petes tongue well dressed is best to be eaten, and if it be pricked with cloues it is the better, because thereby the moisture is diminished. But the well dressing I referre to good Coakes, whom I mention oftentimes because coquerie is a part of Physicke: and a good Coake (as Doctoꝝ Boord sayth) is halfe a Physitian. The kernels which are in the roses of the tongue, or else where in the body, are of much like nourishment to the tongue. For so Galen writeth. The nourishment which cometh of them being well digested, draweth nere to the nourishment of flesh; but if they bee not well digested, they breed raw iuice and flegmatike.

Kernels of
the tongue.

*Lib. 3. de Ali.
fa. cap. 6.*

Of the Eares. CHAP. 141.

The Eares are nothing else but gristle and skin, and therefore hard to digest and nourish little. The gullet or weasand is of like nature.

Of the Eies. CHAP. 142.

The Eies be of diuerse substances, of skins, humours fat and filth. Beatey are light of digestion, and being of a fat beast they are pleasant, as of a calfe or samon: for these two haue best eyes to eate, though the best Lynx haue best eyes to see.

Of the Heart. CHAP. 143.

The Heart is of hard flesh, and therefore is not soone digested, nor passeth shortly from the stomacke. But where

where it is well digested, the iuice that it maketh is not to be dispraised. *Ray*, as *Haacke Iudæus* saith) it giueth much nourishment, and good to the body.

Of the Lungs. C A A P. 144.

The Lungs or Lightes are easie of digestion, and doe soone passe throughtout the bodie, by reason of their naturall softnesse. Yet their nourishment is little and vn-wholesome; for it is slegmaticke. Albeit the Lungs of a fore are medicinable for them which haue sicknesse of the Lungs, being vsed in this maner. Take the Lungs of a fore and drie it to powder, and put a quarter of a sponesfull in a little Almond milke, or bzoth, and eate it, for it is verie good to preserve the Lungs. Or else you may take it with sirupe of *Hyslope*. Or you may haue an Electuarie at the Apothecaries called, *Loche de pulmone vulpis*, excellent for the same purpose.

The Lungs of a Foxe good for the Lungs of a man.

Of the stomacke. C H A P. 145.

The stomacke or maw is of ill digestion, and hardly passeth the body, and maketh ill blood by reason that it is a sinowye member, & grieftly; yet the extreame parts of the maw, as the bottome and bynn, are better digested, because those parts are moze fleshie and fat. Which is proued in *Schola Salerni*: as also that which I haue writen touching other parts as followeth.

*Egeritur tarde cor, digeritur quoque dure,
Atque itidem stomachus, tamen exterior a probantur,
Reddit lingua bonum nutrimentum medicine,
Concoctus facilis pulmo est, cito labitur ipse:
Est melius cerebrum gallinarum reliquorum.*

Cap. 48.

That is to say, the heart is hard to be digested, and so is the mawe, yet the vtermost partes thereof are good. The tongue giueth good nourishment. The Lightes are
lighte

light of digestion, and passeth through the body speedily.
And the braine of hennes are best.

Of the Liuer. CHAP. 146.

The Liuer of Beastes is ill to digest, passeth slowly,
and maketh grosse blood. But it is strong in nou-
rishment, and is best of those beastes that doe sucke, as of
calues and lambes.

Of the Spleene. CHAP. 147.

The Spleene or Milt maketh ill iuice and melancholy
blood. For it is the very place where melancholy is
made. Isaacke Iudæus saith: that the Milt of a Swine is
better than of other beastes, for the subtrill and rare sub-
stance thereof.

Par. 5.

But with vs in England, the Milt of a Swine is not
used to be eaten.

Of the inward of Beasts. CHAP. 148.

The intraille or inward of beastes, as tripes, and chit-
terlings, be hard to digest, and therefore although
they be well digested, yet make they not iuice naturally
sanguine or cleane, but raw iuice and colde, and requi-
reth a long time to be conuerted into blood: thus saith
M. Elior. Yet common experience proueth, that a fatte
tripe well roasted or fryed, is easily digested. And that
shall any man finde that eateth tripes at supper. Tripes
and other souce, are used to be broyled vpon coales, or
fryed. But neither way is commended in Physicke, for
broyled meate is hard of digestion, and euill for the stone,
and fryed meate is harder of digestion and breedeth cho-
ler and melancholie.

Broyled meat
& fryed meat
vnuholosome.

Of Puddinges. CHAP. 149.

Of the inward of beastes are made puddings, which are the best of an Hogge, as *Schola Salerni* saith:

Ita porcorum bona sunt, mala sunt reliquorum.

Cap. 25.

For the blond of swine is most agreeable in complexion to mans nature. Yet Puddings are vsed to be made also of the inward of sheepe, and of kine: which, though they be not so good, doe yet serue well to fill vp the belly of those that be hungrie, and haue strong digestion: for as the Poet Horace writeth:

Ieiunus stomachus raro vulgaria temit.

Ser. lib. 2. Sa. 1.

A hungrie dogge will eate dirtie Puddings, as the Irish man saith.

Of the Reynes. CHAP. 150.

The Reynes or Kidneies make grosse and ill blond, as *Isaacke Iudæus* writeth, both for the hardnesse of their substance, and also because that nourishment which is in them, passeth away with the vrine. Yet at Oxforde the Skullion is glad of the Kidneis of loines of mutton, and many a poore Scholer is glad to receiue them well roasted at the Skullions hands.

Par. 5.

Of the Stones and Vdders. CHAP. 151.

The stones and vdders of beastes being well digested do nourish much, but the stones are better with their moistnesse, the vdders cold and flegmatike: they both doe encrease seede of generation. But the blond made of the vdder, is better than that which cometh of the stones, except it be of Calues and Lambes, which be verie good baked. And the stones of Cockes are best of all, if they be fat and young, as *Galen* witnesseth. And stones are reckoned of *Schola Salerni* for one of those twelue things

Lib. 3. de ali. fa. cap. 7.

which

which greatly nourish and make fat mans bodie, as appeareth by the verses befoze alleaged, where I haue spoken of the bzaines of beasts. Wherefoze they may be accounted among meates restozatiue.

Of Marrow. CHAP. 152.

How Marrow may best be eaten.

Marrow of all beasts is hot and moist, and where it is well digested it nourisheth much, yet it doth mollifie the stomacke, and taketh away appetite; it is best if it be spiced with pepper and salt. And the Marrow of biese is best to be eaten. If it be of a Dære, it is good to anoint any place where ache is. This also is one of the twelue things that maketh fat, as appeareth in the verses afozesaid. The Marrow that commeth downe is of like nature to the bzaine.

Of the fat. CHAP. 153.

The fat of flesh alone without leane is vnwholsome, and cloyeth the stomacke, and causeth lothsomnesse, and better is leane without fat, than fat without leane. Yet haue I knowne a countrie man that would sæd only on the fat of Bacon, Biese, or Porke without leane: but that is not to be maruelled at, considering that many of them haue stomackes like the birde that is called an *D. stridge* which can digest Iron.

Of the feete. CHAP. 154.

The feete being well boiled and tender in a hot stomacke digest well, and do make good iuice, and passe forth easily. Galen commendeth the feete of Swine. But I haue pꝛoued (saith Master Eliot) that the feete of a young Bullocke tenderly sodden, and laide in souce two daies or thꝛe, and eaten cold in the euening, haue brought

brought a cholericke stomache into a good digestion and
 scope, and therewith hath also expulsed salt floame and
 choler. And this I haue found in my selfe by often expe-
 rience, alway solesene that it be eaten befoze other meat,
 and without drinkeing immediatly after it. All this I
 haue taken out of Master Eliot, because he hath written
 most pitthly of this part. Yet one thing I will note of my
 owne experience, that the fat which is left vpon the wa-
 ter of the seething of Peates seete, called commonly seete
 sayme, is passing good fo: the stiffnesse o: slacknesse of the
 sinewes and Joints, fo: the crampe and such like. And
 if you mixe a little *Aquavita* withall, it is a verie
 good ointment fo: any ach, fo: the Scia-
 tica o: cold gotw, as I haue
 often proued.

For stiffnesse
 of the sinewes
 and for the
 Cramp.

I The



The Preface to Fowle.

CHAP. 155.



Therto I haue spoken of the fleshy of Beasts, and their parts vsually eaten. Now I will intreate of Birdes, and their partes concerning diet. And if comparison be made betwene both generally, whether is lighter of digestion, I say that the fleshy of Birdes is much lighter than the fleshy of Beastes.

And againe, that the fleshy of those soules which trust most to their wings, and do byed in high countries, is lighter than the fleshy of such as seldome or neuer flie, and be byed at home. Pea the tame Birdes (as Isaacke saith) doenourish moze than the wilde, and be moze temperate.

Of Capons, Hennes, and Chickens.

CHAP. 156.

The Capon being fat and young, is praised aboue all other soules, because as it is easily digested, so it maketh little ordure, and much good nourishment. The fleshy will be moze tender, if it be killed a day or two befoze it be eaten, it is commedious to the best and stomacke. Hennes in Winter are almost equall to the Capon, but they doe not make so strong nourishment. The fleshy of them is without superfluitie, as Hala and Messues wryte, and is sone turned into blood. And they haue a maruelous proprietie, to temper mans complexion and humours,

and

and their broth is the best medicine that can be for Lepers. And Auicenn affirmeth that the flesh of young hens augmenteth vnderstanding, and cleareth the voice, and encreaseth the seede of generation. That Henne is best which as yet neuer laied egge. And a fat Henne full of Egges is not the worst. The Poet Horace in the person of the Epicure setteth forth a way to make a Henne tender vpon the sudden in this wise.

If guesstes come to thee at vnrwares,
in water mixt with wine,
Sowce thou thy Henne, she will become,
short, tender, nesh and fine.

Chickens in sommer, especially if they be cockrels, are very conuenient for a weake stomacke, and nourish well, neither is there any flesh lighter of digestion than a chicken, or moze agreeable with all natures, as well in sicknesse as in health: yet would I wish those that be in good health, not to vse themselues much to such fine meats, but rather accustome to feede on yrosser meates till neede require. As for chickens vpon tops, they are no meate for poore scholars, vnlesse they can get them.

Chickens.

A caueat noe
to vse much
fine meates.

Of Cocke. CHAP. 157.

The flesh of a Cocke, especially if it be olde, is hard of digestion: but the broth wherein it is boyled looseth the belly, and if you boyle there with *Polypodium*, or *Cartamus*, it purgeth ill humours. Galen saith, The brooth of Henne bindeth, as the broth of an olde Cocke looseth. If you list to dilkill a Cocke for a weake body that is in a consumption, through long sicknesse or other causes, you may doe it well in this maner. Take a red cocke that is not old, dress him, and cut him in quarters, and bruse all the bones, then take the rootes of Fenell, Berceley and

Lib. 11. Simp.

To make a
Colic of
a Cocke or
Capon.

I ij

Succory,

Succory, Violet leaues and Boyage, put the Cocke into an earthen pot which is good to setwe meates in, and betwene euery quarter lay of the rotes and hearbes, Corans, whole Pace, Anise seedes, liquozice being scraped, and sliced, and so fill vp your pot. Then put in halfe a pint of Rose-water, a quart of white Wine or more, two or thre Dates made cleane and cut in pierces, a fewe Prunes, and Raysons of the Sunne: and if you put in certaine pierces of gold, it will be the better, and they neuer the worse, and so couer it close and stoppe it with dough, and set the pot in seething water, and let it seethe gently for the space of twelue houres, with a good fire kept still vnder the brasse pot that it standeth in, and the pot kept with liquoz so long. When it hath stilled so many houres, then take out the earthen pot, open it, streine out the broth into some cleane vessell, and giue thereof vnto the weake person morning and euening warmed & spiced, as pleaseth the patient. In like maner you may make a coley of a Capon, which some men like better.

Of Fesaunt. CHAP. 158.

Fesaunt excēdeth all foules in sweetenesse and wholesomnesse, and is equall to a Capon in nourishing, but is somewhat drier, and is of some men put in a meane betwene a Henne and a Pertrich. It is meate for Princes and great estates, and for poore Schollers when they can get it.

Of Pertrich. CHAP. 159.

Pertrich of all foules is most sone digested, and hath in him much nourishment. It driueth away the drop-sie, it comforteth the stomacke, it maketh seede of generation, and encreaseth carnall lust, and it is said that customable eating of this flesh, comforteth the memory.

Wherefore

Pertrich most
light of dige-
stion.

Wherefoze it were a conuenient meate for Students, and such as be weake; and I would that euery good Student twise in a weeke in stead of his commons might haue a Pertrich to his supper. Neither do I maruell considering the godnesse of the flesh, that Gentlemen be at such cost to keepe Hawkes, and take such toyle to kill Pertriches and Fesaunts. For beside the pleasant pastime in halwing, the flesh of these birdes is verie precious, and euery mozell woorth gold.

A good with
for students.

Hawking
commended.

Of Woodcookes. CHAP. 160.

Woodcocks are of a good temperature, and meately light in digestion, and the flesh of them is verie wholesome. They come into England at the fall of the leafe, and depart againe at the spring, but whence they come or whether they goe, it would trouble a good Doctor to define. When the woodcocke goeth, the Swallow commeth, but the Swallow is like a feigned friend that forsaketh vs in aduersitie: for when cold beginneth, he returneth againe ouer the sea into hote Countries, and as Plinie iudgeth into Affrica. So may we gesse likewise that woodcookes do come out of cold Countries, as Denmarke, Norway, Swetia, or else from those regions which haue Summer when we haue Winter, and contrariwise.

The Wood-
cocke com-
pared with
the Swallow.

Of Pigeons. CHAP. 161.

Pigeons are verie hote and moist, wherefoze they are not good for those that be cholericke or enclined to any feuers, but to them which be slegmatike and pure melancholie, they are very wholesome, and be easily digested. They should be taken when they be readie to flie, and so killed that they may bleed well. Arnoldus saith, that they be better baked, being stuffed with some grays, than

rosted, because the solwe grapes do qualifie and temper the heate of them. Wherefoze cunning Cookes haue deuised to stufte them with grapes also when they be roasted. The old Dones for their very great heate, drought and hardnesse of digestion, are to be eschued, yet the Turtle-done is commended in *Schola Salerni*, and is said to nourish well, and to engender good blood. Which Auicen also affirmeth, where he saith, that there is no foules flesh better than a Turtles or Hens, nor moze subtile: but I thinke he meaneth of young Turtles.

Cap. 19.
Canon. 2. cap.
146.

Of Quailles. CHAP. 162.

Quailles are commended in *Scho. Salerni*, to be wholesome, yet Haacke Iudæus affirmeth that they are worse than any other foule, and that they engender the Crampe: and experience proueth them to encrease Melancholy: therefore they are no good meat for Students, although they were the meate that God rained from Heauen, to feede the Israelites withall in the desert. But God gaue them a solwe sauce to their meat, for while the flesh was yet betwæne their teeth, befoze it was chewed, euen the wrath of the Lord was kindled against the people, and the Lord smote the people with an exceeding great plague. God defend this Land from such a sauce, for all the swete meates that be so plentifull in it.

Num. 11. 7. 31.

Of Blacke Birdes. CHAP. 163.

Blacke Birdes or Owls, are greatly commended for Brightnesse of digestion, and that they make good nourishment and little ordure, and they be one sort of the fourteene kinds of wilde foules reckoned most wholesome in *Schola Salerni*, where also are named certaine other sortes of Birdes, as the Stare or Shepelfare, which velle it be taken befoze it flie from the neast is better in taste.

Cap. 29.

taſte. Alſo the Hoze-henne, the Wagtaile, the little Robin red breſt: all theſe aforeſaid are brieſly contained in theſe verſes ſollowing.

*Sunt bona, Gallina, & capo, turtur, ſturna, columba,
Quiſcula, Phasiadas, merula, ſimul orygometra,
Pardix, frigillusq, orex, tremulusq, amarellus.*

Of Larkes. CHAP. 164.

Larkes, as they be delicate in eating, light of digeſti-
on and of good nourishment, ſo are they medicinable:
foz, as Dioſcorides writeth, being eaten roſted, they helpe
the collicke. Lib. 2. cap. 48.

Of Sparrowes. CHAP. 165.

Sparrowes be hard to digeſt, and are very hot, and
ſtirre by Venus, eſpecially the cocke ſparrowes. Be-
ing boyled in a bozth, they are reſtozative, and good foz
weake and aged perſons.

Of Goole. CHAP. 166.

Gooſe is hard of digeſtion, but being yong & fat, the
wings be eaſie to digeſt in a hot ſtomacke, & nourish
competently, but the greene Gooſe is better than the ſtub-
ble Gooſe, and I ſpeake of tame gœſe, foz wilde gœſe are
much worſe. The Swan is much like in nature to the
gooſe, ſaying that he uſeth to ſing a little befoze her death,
whereof is growen a Latin pzoerbe *Cyanea cantio*, which
among the common people is termed, a lightning befoze
death. Swanne.

Of Ducke and Mallard. CHAP. 167.

Ducke & Mallard, wilde and tame be hard to digeſt,
and make ill iuce, ſaying that the bzawnes on the
breast

breast bone, and the necke is better than the remnant. They feede oftentimes on Frogs, and Loades, wherefoze their flesh must needes be vnwholesome.

Of Plouer. CHAP. 168.

Lapwing and
Teale.

Plouer is thought to be a daintie dish, and right wholesome, yet it is slow of digestion, nourisheth little, and encreaseth melancholy: likewise is it to be said of the Lapwing. The Teale is somewhat better.

Of Peacocks. CHAP. 169.

Peacocks, if they be old, be hard of digestion, and so are Turky cockes likewise, but the chickens of either of them about halfe a yere old are good and wholsome.

Of Crane. CHAP. 170.

Crane is hard of digestion, and maketh ill iuice, but being hanged vp a day or two befoze he be eaten, he is the moze tender, and lesse vnwholesome.

Of Bustard. CHAP. 171.

Bustard being fat and kept without meate a day or two befoze hee be killed, to expulse his ordure, and then drawne and hanged as the Crane, and after roasted or baked is a good meate, and nourisheth well, if he be well digested.

Of Heron. CHAP. 172.

Heron, Wytour, or Shouelar, being young and fat, be lightlier digested than Crane. And the Wytour soner then the Heron, and the Shouelar soner than any
of

of them, but all these soules must be eaten as Venison with much spice, and haue good olde wine drunke after them, and so shall they be moze easily digested, and the iuice coming of them be the lesse noisome. Other soules also are vsed to be eaten, which I omit, because I find little witten of them: and those which I haue mentioned be most common. Therfoze now it remaineth that I speake of the parts and members of the birds aforesaid.

Of the Wings. CHAP. 173.

The wings, bzaunes and neckes of Geese, Capons, Hennes, Fesaut, Partrich, and small birdes being fat, are better than the legges in digestion, and lighter in nourishing. Of wild-soule and pigeons being fat, the legges are better than the wings: the bzaunes of Ducke, Teale and Wigeon except, which is better to digest than the residue.

Of the Gysard. CHAP. 174.

The Gysard or Tomacke of the Goose or Henne, being made fat with wheate bzanne and milke or water, and wheate bzanne made in powder, or else well sodden, is good for the stomacke, in making it strong to digest, and nourisheth competently.

Of the Liuer. CHAP. 175.

The Liuer of a Capon, Henne, Fesaut or Goose, being made fat with milke, mixt with their meate, is not onely easie to digest, but also maketh good iuice, and nourisheth excellently.



The Preface to Fish. 176.



Thus much of flesh. Now concerning fish, which is no small part of our sustenance in this realme of England. And that flesh might be moze plentifull & better cheape, two daies in the wake, that is Fryday and Saturday, are specially appointed to fish, and now of late yeares by the pzovidence of our pzudent pzincesse Elizabeth, the Wednesday also is in a manner restrained to the same order, not for any religion or holinesse supposed to be in the eating of fish rather than of flesh, but onely for the civill policie as I haue said. That as God hath created both for mans vse, so both being vsed or refrained at certaine seasons, might by that entercourse be moze abundant. And no doubt, if all daies appointed for that purpose were duly obserued, but that flesh and fish both would be much moze plentifull, and beare lesse pzice than they doe. For accounting the Lent season, and all fasting daies in the yeare together with Wednesday, and Friday, and Saturday, you shall see that the one halfe of the yeare is ordeined to eate fish in. But here I must craue a pardon of the Diuines, that they will giue me leaue to vtter mine opinion touching abstinence from meates. I confesse that meate maketh vs not acceptable to God, and that there is nothing vncleane of it selfe, and that euery creature of God is good, and nothing ought to be refused, if it be receiued with thankesgiving: yet thus much I will say, that if a man would refraine from such meates, as doe most nourish and cherish his bodie (which indede is the exercise of fasting)

Cor. I. cap. 8.
Rom. 14.
Tim. I. 4.

King) hee should rather forgoe the eating of flesh, than fish, because as Cornelius Celsus saith, There is more nourishment in flesh, than there is in any other kinde of meate. Which thing peradventure was the occasion why people were prohibited in times past to eate flesh or any thing else hauing affinitie with flesh vpon the fasting daies. Which order (as it is thought) being first established by Gregoric the great Bishop of Rome, was afterward superstitiously abused. But now that superstition is abandoned among vs, and all men do know that whatsoever goeth into the mouth, defileth not the man, but that that cometh forth. He thinketh for orders sake, all people should be obedient to good lawes, and be as well contented to forbear flesh vpon the daies appointed, as to vse it at their pleasure at other seasons. But such is the selfe wil of some, and voluptuousnesse of many in this our licentious time, that without any reasonable cause, or sufficient authoritie, onely to satisfie their fleshly lust, they will eate flesh at all times and seasons: yea some in contempt of all good order, and as if were despising all kinde of fish, as though God had not created fish for our food as well as flesh, wilfully misorder themselues in this behalfe. But this kinde of people had neede to saile to the Island Anticyra, according to the old proverbe, to haue their melancholy wrongly purged, least in procelle of time they become like mad. But the reformation hereof I refer to the godly Magistrates, and returne to my purpose. And this generally I say of fish, that if it be compared to flesh, it is of lesse nourishment than flesh, and the nourishment thereof is full of flegmaticke superfluitie cold and moist. And of fish generally I say, that sea-fish is of better nourishment, than fresh water fish of the same sort, because it is not so superfluously moist, by reason of the salt water which drieth and purifieth. Yet I graunt that fresh water fish is sooner digested than sea-fish, and therefore better for sicke folkes, because of their feeble

Lib. 2.

Matth. 15.

A comparison betweene flesh and fish, between sea-fish and riuer fish.

The felicitie
of Britaine
for fish.

What fresh
water fish is
best.

The English
proverbe ex-
pounded
touching the
choise of fish.

scable digestion. And againe, of sea-fish that is best which swimmeth in a pure sea, and is tossed and hoysed with windes and surges. And therefore the fish that is taken in the North sea, which is moze surging and tempestuous, and swift in ebbing and flowing, is better than the fish that is taken in the dead or South sea. Wherefoze the fish that is taken about this our country of Britain, must needs bee verie wholesome, and true it is as D. Boord witnesseth in his dietary, who was a great traveller, that no nation vnder the Sunne is better serued with all manner of fish, both of the sea, and the fresh water than Britaine. And as I haue said of sea-fish, so I say of fresh water fish, that to be best which is bred in the deepe waters, running swiftly toward the North, stony in the bottome, cleane from weeds, whereunto runneth no filth nor ordure comming from towne or cities. For, that which is taken in muddie waters, in standing poles, in fennes, mores and ditches, maketh much steame and ordure. And here occasion is offered to speake somewhat of the olde English proverbe touching the choise of fish, which is: That young flesh and old fish doth men best feede. Now it is verified in flesh I haue declared before. Now concerning fish, I say, that old fish is not alwaies the best: for if fish be of a firme & hard substance, then it is better young than old, as a yong pike, or a yong perch is better than an old. But if it be of a soft and open substance, then the elder is the better, as an old yaele is wholsomer than a yong, as some say: which my interpretation is approued in *Sch. Sa.*

Si pisces sunt molles, magno corpore tolles,

Sin pisces duri, parui sunt plus valituri.

But now what sorts of fishes be most wholesome for mans bodie, may well appeare by the verses following, where are reckoned ten sorts as principall in the preservation of health.

Lucius & perca, & saxatilis, albica, tincha,

Sonus, plagitia, & cum carpo, gobio, trutta.

Of the Pike. CHAP. 177.

OF which ten sorts, the first is a Pike, which is called the King and Tyrant of other fishes, because hee not onely deuoureth fishes of other kindes, but also of his owne kinde, as it is in the verse following.

Lucius est piscis rex, atq; tyrannus aquarum.

The Pickerell or Pike is of firme and hard substance, yet giueth cleane and pure nourishment. The Dressing as well of this fish, as of all others, I referre to the Art of Cookerie.

The second is a Perch, so called by the contrarie, because it spareth none other, but woundeth other fishes with his sharpe fins. The Perche is likewise of hard and fast substance, and therfore is of more pure nourishment.

The third is a sea fish called a Sole, whose commendation Arnoldus uttereth in these wordes: Among sea-fishes, it is the most wholesome.

The fourth is a Whiting, which for wholesomnesse is well entertained in the Court of England, and is now become an old Courtier.

The fifth is a Tench, which is commonly called the physitian of other fishes, because when they are hurt, they are healed by touching of the Tench: and as he is medicinal to fishes, so is he wholesome to mans body.

The sixt is a sea fish called a Burnard, which is of diuerse colours, some red and some grey, both very toothsome and wholesome.

The seuenth is a Plaice, which if it be well growen and some deale thicke, is a passing good fish, and may seeme to be so called, because it pleaseth the palate. Palate
Flounders or Floukes be of like nature to a Plaice, though not so good.

The

8

The eight is a Carpe, a fresh water fish greatly desired of great estates, and no marvell, for it is in wholesome-nesse of great value, and the tongue of a Carpe is verie pleasant to carping Ladies.

9

The ninth is a Gogion (as I vnderstand) which is found as well in the sea, as in fresh waters, and of sundry sorts, as Dioscorides declareth. And of Gogions, as Galen writeth: The best both for pleasantnesse, and digestion, and goodnesse of the fish, is that which liueth in landie places, and about rockes.

Lib. 2. cap. 29.
Lib. 3. de Ali.
fa. cap. 29.

10

The tenth is a Troute, which is so found in nourishing, that when we would say in English, that a man is thoroughly sound, we vse to say that he is as sound as a Troute. This fish of nature loueth flatterie: for being in the water it will suffer it selfe to be rubbed and clawed, and so to be taken. Whose example I would wish no maides to follow, least they repent afterclaps.

The nature
of a Troute.

Of other fishes verie wholesome.

CHAP. 178.

Beside those tenne sortes aforesaid, there be diuerse other both of the sea and fresh water, which be verie wholesome, as be, Bzeame, Bzet, Turbut, Holibut, Codde, Paddocke, Lunie, Gullet, which is a fish of this nature, that being afrayed doth hide onely his head, and thinketh that then all his bodie is hid. Also Barbil a fish of such estimation among the auncient Romanes, that in the time of Claudius the Empero, Afinius Celer, one that had bene Confull, paid for one of the said fishes eight thousand *Sestertios*, which after Tonstals account is forty poundes Sterling. Also Roche, Loche, Base, Smelt, are verie wholesome fishes, and generally all fish that haue scales and finnes: for many scales and finnes besoken the purenesse of the fishes substance. Likewise Shad and Packerell are both swete in taste and softe in substance,

A strange
nature of
a fish.
Fortie pound
giuen for
one fish.

subſtance, yet not verie wholeſome. Of which the one is out of ſeaſon and full of bones, except it be at the ſpring of the yeare, that is the *Shad*. And the *Hackerel*, as in colour it doth reſemble the *Codder*, ſo it is not lightly taken, but when Thunder and lightening, or ſome tempeſtuous weather arife.

Of other fiſhes much uſed, though not ſo wholeſome. CHAP. 179.

Among al fiſhes that be pleaſant in taſte & not wholeſome, the *Pales* are moſt in uſe, which as they be engendred of the very earth, dirt or mire, without generation, or *Spawne*, ſo they be of a ſlimie ſubſtance, clammy, and greatly ſtopping, whereby they are noyſome to the voice, as it is recorded in *Scho. Sal.* in theſe words.

Vocibus anguilla prava ſunt, ſi comedantur.

Alſo they are ill ſo; ſuch as be giuen to the ſtone: ſo; their ſlimineſſe will cauſe the grauell ſoner to congeale, and gather to a ſtone, and they diſpoſe a man to the gowf, by breeding ſuch like matter as byingeth paine of the ioynts. Wherefore *Arnoldus* ſaith pretily vpon the ſaide verſe: Nature ſeemeth to haue done ill, in giuing ſuch ſweetneſſe to ſuch ill fiſhes.

Cap. 31.

Of Lampraves. CHAP. 180.

Lampraves or Lampurnes, be partly of the nature of *Pales*, yet ſomewhat wholeſomer, & leſſe lepardous, ſo; that they be not ſo clammy and ſo groſſe as *Pales*; yet they are thought in ſome part venemous, becauſe they engender as *Serpents* doe, or as ſome ſay, with *Snakes*. Wherefore the heads & tailles, & the ſking with in, ſhould in no wiſe be eaten. After *Pales* & *Lampraves*, we ſhould drinke good ſtrong wine, as ſaith *Arnold*, and generally with all kinds of ſweet wine is very wholeſome.

¶ 02

The French
prouerbe of
Wine to be
vied with fish.

For as the French man saith Poisson sans vin est poison,
that is to say, Fish without wine is poison.

Of Conger. CHAP. 181.

Lib. 3. Ali.
fa. cap. 31.
A generall
rule touching
choise of fish.

Conger is hard of substance, as Philocimus thinketh,
whose iudgement Galen alloweth, & therefore hard
of digestion: For this rule is generall and alleaged in
the same place, both concoction in the stomacke, and the
nourishment which is done in all partes of the body, is
wrought easily in fishes of soft substance, but more hard-
ly in fishes of hard substance.

Of Salmon. CHAP. 182.

Salmon though it be pleasant fish, and very sweete,
& especially the belly thereof, yet it is not so wholesome
as many other before mentioned, but much greater, more
clammy, harder of digestion, and fuller of superfluitie.
And that it is not simple wholesome is proued hereby,
for that it is not vsed to be eaten hot, or immediatly after
it is boyled. The Trout is of like nature, for it is the
young Salmon. The nature of the Salmon is to spawne
in the fresh water, and after vseth both fresh and salt.

Of Ray and Thornebacke. CHAP. 183.

Ray or Thornebacke is a fish of soft substance, saying
that it is full of bones, like vnto gristles. This fish
also is thought vnto wholesome, if it be eaten hot, and to
dispose a man to the falling euill. Which noysome quali-
tie (as I thinke) doth rise thereby, for that it is so moist
a fish and full of superfluitie. Yet the prickes thereof
which grow without vpon the skinne, pulled vp by the
rootes, are dried and made in powder, and drunke in
white Wine or Rhenish Wine fasting, is an excellent
medicine

A good medi-
cine for the
stone.

medicīne to auoide grauell and to bzeake the stone as it hath bene often pꝛoued.

Of Porpuis and Sturgion. CHAP. 184.

Porpuis and Sturgion are fishes of hard substance, and (in my iudgement) not much better than Bacon and bꝛawne; although foꝛ the rarenelle they be esteemed of great estates. But that fish is best which bꝛeedeth best iuice in the body, and the best iuice is that which is in a meane betwēne thicke and thinne. Which is bredde of good breede, and of birdes, as of Partrich and such like: to whom of sea fishes those come nearest, which liue neare about rocks, as Galen writeth. Where I note that he putteth a Partrich foꝛ example of the best flesh, and such fishes as liue among rocks to be best, and to appꝛoch nearest to the nature of wholesome flesh: which after ward he calleth *Saxatiles*, of the places where they liue, as he himselfe expoundeth. For they liue not, in light or sandy, or earthy places, but among rockes and stones: amongst which he reckoneth the Whiting, the Perch, the Gilt-head oꝛ Goldnie.

Optimus Succus.

*Lib. 3. de All.
f. cap. 26.*

The best flesh
and the best
fish.

Cap. 28.

Of Herring. CHAP. 184.

Herring is a fish most common & best cheape: Yet it is not very wholesome; as it is often pꝛoued by them who through eating of fresh Herring, fall into feuers, yet they may not well be spared of poꝛe folkes, who regard not so much the wholesomnes of meats, as that they fill vp their hungrie bellies. Foꝛ as Horace writeth, Bread and salt, an hungry paunch will satisfie full well. Bilchards be of like nature to herrings, which kind of fishes as they be small in quantity, so they be small in value. As foꝛ red herrings and sprates they be much worse, and they giue as good nourishment to the body, as ruffie Bacon.

Ser. lib. 2. Sa. 2.

Of Shell Fish. CHAP. 186.

*Lib. 3. de ali.
sa. cap. 33.*

Oysters.

Galen giueth this generall proprietie of shell fishes; that they haue in them a salt iuice which looseth the belly. Wherein he preferreth Oysters befoze others of the same sort, because they haue a very soft substance. Oysters with vs are eaten raw. Which Galen also mentioneth in the same place. They be vsed also in brothes boyled, or roasted vpon coales. One good proprietie they haue in that they doe not lightly corrupt in the stomacke. But if they be eaten raw they require good wine to be drunke after them to helpe digestion; I thinke red Wine or Sacke is best for that purpose. They be not good for any that haue an itch or breaking soze, or a hoat liuer.

Of Muskels. CHAP. 187.

Pearles.

*Lib. 2. Dios.
cap. 4.*

Good pearles
gotten about
Britaine.

Muskels are worse to be digested raw than Oysters. Wherefoze they be most vsed being roasted or boyled: they are very noisome to such as be disposed to feuers, golfe or dyspsie. There is a kinde of Muskles in which Pearles are found, and though the Indian pearles be greatest and moze desired, as being far fetched, yet certaine it is (as Marci. writeth) that pearles doe grow and are gotten in the west Ocean about England and Scotland. With which kinde of pearles Iulius Caesar adozned a brest plate, and offered it vp in the temple of Diana, as Plinie reporteth.

Of Cockles. CHAP. 188.

When shell
fish is at the
best.

Cockles be lighter of digestion than muskles or Oysters, yet are not to be eaten raw. But being roasted vpon coales, as sone as they open they may be eaten without danger, neither doe they breede like inconuenience as Muskles doe. Shell fishes be at the best when the
Mone

Spone increaseth as the Poet Horace noteth.

Shell fish in growing of the Moone, is best to eate or sell. Lib. 2. Ser. Sa. 4.

Of Creuis and Shrimpes. CHAP. 189.

Among shell fishes may be numbezed these also which follow. Howbeit Galen calleth them *Crustata*, and *Tessaca*, but the name is not materiall, and the Creuis is chiefe of them. For it is very nourishing, and doth not lightly corrupt in the stomacke. Yet it is hard of digestion, as Arnoldus saith vpon *Schol. Sal.* The Crabbe, the Lopster, and the Shrympe are of the same nature. At Drford (as I remember) vpon festinall daies, they are wont to eate Creuices, last after flesh. And commonly at great feasts in London and elsewhere, they vse to serue by Sturgion last as it were to make by the mouth. And this they name a feast royall. But this kinde of seruice is disprayed by Arnoldus, in the same Chapter, where he saith, that fish and flesh together should not be eaten, nor fish and white meate, nor fish should not be eaten after other meates.

Cap. 30.

A feast royall.
Flesh and fish
should not be
eaten toge-
ther at one
meale.

Of the Puffin. CHAP. 190.

There is also a kinde of fish called a Puffin, which in respect that it liueth altogether in the water, may be accounted a fish: whereas otherwise considering that it is feathered and doth flie, as other soules doe, it may seeme to be flesh, except you would account it as a Syzen, or Pharmaiden, that is halfe fish, and halfe flesh. They be eaten as well fresh as powdered, and as they be in a meane as it were betwene flesh and fish, so be they in wholsomnesse, neither best nor worst. A Carthusian may eate them and neuer breake his order.

Of Salt fish. CHAP. I91.

Whether
fresh fish or
salt fish be
more whole-
some.
Chap. 30.

Fresh fish
good for
cholericks
folkes.

Cap. 52.

Diverse sorts of the fishes beforesaid, are used to be eaten salt as wel as fresh, as Salmon, Conger, Cod, Peales, Herrings, and such like. Beside these, there be some other which are used no way but salt. Now if comparison be made betwæne fresh fish and salt fish, whether is moze wholesome, to speake generally in my iudgement, fresh fish is to be preferred. For as *Arnoldus* saith vpon *Schola Salerni*, fresh fish doth moisten the body, and encreaseth milke and sæde of generation, and is very wholesome for cholericke folkes. But salt fish contrariwise dryeth the body, diminisheth sæde of generation, and is hurtfull to those that be cholericke. Beside this, if it be much eaten, it hurteth the sight, and causeth itch & scabbiness, by reason that it engendyeth a sharpe, biting, and burnt humor. All which discommodities are bryefly comprised of *Schola Salerni* in two verses as followeth,

*Vrunt res falsæ visum, semeng, minorant,
Et generant scabiem, pruritum, siue rigorem.*

Which inconueniences, although they grow as well by much eating of salt flesh as of salt fish, yet I thinke they are rather bred by salt fish. Notwithstanding I graunt that some kinde of fish a little salted, is better than the same fresh: because it taketh away loathing, and maketh a good appetite. But fish of long time salting (as is the most part of our salt fish) is vntwholsome.

Of Stockfish. CHAP. I92.

There is yet a kinde of fish which may be doubtfull, whether it should be reckoned among salt fish or fresh fish, because it is in fact fresh, yet brought to be dried from

from Ireland and other countries Northward. Concerning which fish I will say no more than Erasmus hath written in his Colloquio. There is a kinde of fish which is called in English Stockfish, it nourisheth no more than a stocke. Yet I haue eaten of a pie made onely with Stockefish, which hath bene very good, but the godnesse was not so much in the fish as in the cokerie, which may make that sauorie, which of it selfe is vnsauorie. And as it is said, a good Cooke can make you good meat of a whetstone, euen so it may be that such fish and flesh as is of it owne nature vnwholesome and vnpleasant, by the skill of drezling may be made both wholesome and pleasant. Therefore a good Cooke is a good iewel, and to be much made of.

Of white meates. CHAP. 193.

There remaineth yet a third kinde of meates, which is neither fish nor flesh, commonly called white meates, as egges, milke, butter, chesse, which notwithstanding procede and come of flesh, as egges from the henne, and milke from the Cowe. Yet because they are not plainely flesh, they are permitted to be eaten vpon the fish daies, among which foure sorts, egges is the chiefest and most nourishing. For egges be of that kinde of meate, which in a little quantitie nourish much, as Auicen writeth. Wherefoze they are reckoned in *Scho. Sal.* together with other two very nourishing things, as followeth.

Egges.
Cap. 4. cap. 1.
cap. 8.

*Oua recentia, vina rubentia, pinguis iura,
Cum stimula pura, natura sunt valitura.*

What is to say, new laied egges, chiefly the yolkes, red wine, and potage or broth of good flesh, as of mutton, beale, capon, or chicken, especially being made with fine flower or grated bread, these three are very comfortable and restorative for mans bodie, & these three would

Henne Egges
arcbest.

How to chuse
an Egge.

I wish to be much vsed of Students, for they most néede nourishing meates. But touching the choise of Egges, first I say, that Henne Egges, as they be most vsed, so they be best. Yet Egges of Fesants and Pertriches bæ not vnwholesome: but Egges of Duckes, Gase, Turkies, and other foules should be eschewed. And of Henne Egges the choise standeth in thre points, that they bæ white, long, and new: as it is in *Schola Salerni*.

*Filia presbyteri iubet pro lege teneri,
Quod bona sunt oua hæc, candida, longa, noua.*

That is approued in the Poet Horace.

Egges long and white be nutritiue, much better than the rounde.

*Ser. lib. 2.
Sat. 4.*

The difference of eggs
in dressing.

Sodden eggs.
Potched eggs.

Rosted eggs.

Fried eggs.

Collops and
egges.

Hard eggs.
Soft eggs.
Rere eggs.

Now as concerning the dressing of egges, there is great difference. For either they be sodden, rolled or fried. And they be sodden two waies, either in the shelles, or else the shelles being broken, the eggs are put into seething water: the first is called seething of Egges, the second potching of Egges. Both waies are good, but egges potched are best, and most wholesome. Yet egges sodden in the shelles are better then rolled, because the moistnesse of the water tempereth the heate of the fire which drieth vp the substance of the Egges ouermuch. And fried Egges bæ worst of all, for they engender ill humours, annoy the stomacke, and cause corrupt fumes to rise in the head. Wherefoze collops and Egges, which is an vsual dish, toward thjouetide, can in no wise be wholesome meate, yet it is the lesse vnwholesome if the Egges be not fried hard. For in the regiment of health, egges should in no wise be eaten hard, but being in a meane betwaine rere and hard, which Galen calleth *Oua tremula*: yet rere eggs, named *Oua forbilia*, that is to say, litle moze than through hot, are good to cleere the throte and breast, and they doe ease the griefes of the bladder and reines made with grauell,

nell, so that they be taken befoze any other meate. And if a man would bzeake his fast with a light and nourishing meate, then I say there is nothing better, than a couple of Egges potched, oz the yolkes of two Egges sodden rere and put into one shell, seasoned with a little Pepper, Butter and Salt, and supped off warme, dzinking after it a good dzaught of Claret wine. This I know to bee very comfortable for weake stomackes, and is often vsed to the wisest men in England. And this rule is generally to be obserued, to dzinke a good dzaught of Wine, Ale oz beere, after we haue eaten an egge, as it is taught in *Schola Sakerni*.

A fine breakfast for a weake stomacke.

Cap. 38.

Singula post ova, pocula sume noua.

If hens be slacke in laying of egges, giue them hemp-seede enough, and they will become fruitful. For as Mat. saith, Hemp-seede being eaten hath a contrarie effect in men and hens: for if men vse it much, it extinguisheth nature, but it maketh hens to lay egges the faster. There is great difference in the parts of an Egge, the yolke is temperately hot, the white is cold and clammy, and hardly digesteth, and the blood thereof engendzed is not good. Yet it is of great vles in bzulses, wounds and sores, as skillfull Surgions doe know. The Chicken is engendzed of the white, and nourished with the yolke, though some be of a contrarie opinion. Alexander Aphrodisiaus hath a pretie saying of an Egge. A man may say that the type of the whole world is shewed in an Egge: for it is made of foure Elements, and is round like a Sphere, and hath life in it. The shell he likeneth in qualities to the earth, that is colde and drie: the white, to the Water that is colde and moist: the some oz scoth of the white to the aire, that is hot and moist: the yolke to the fire, that is hot and drie. So he maketh the egge, as it were *μικροκόσμος*, a little worlde.

Lib. 3. Diop.
cap. 148.

Hemp-seede hath contrary effect in men and in hens.

Lib. 2. proble.
An Egge resembleth the whole world.

Of Milke. CHAP. 194.

Par. 5.
What milke,
is.

Lib. 2. cap. 64.

How the
windinesse of
milke may be
holpen.

Three sub-
stances in
milke.

Three sorts
of milke,

Goats milke
is best.

Lib. 3. de Ali.
fa. cap. 15.

Milke is made of blood twice concocted, as Isaac Iudæus defineth it, Milke is nothing else but blood twice concocted: soz untill it come to the pappes or vnder, it is plaine blood: but afterward by the proper nature of the pappes it is turned into milke. Diosco. giueth this commendation to milke generally; All milke is of good iuyce, it nourisheth the body, it looseth the belly; yet it filleth the stomacke and bellie with winde. But this last inconuenience may be holpen, as he teacheth afterward: it is lesse windie if it be boiled. And I was wont to helpe it by putting in a little Pepper, Cloues & Pace. Milke, notwithstanding that it seemeth to be wholly of one substance, yet it is compact or made of three severall substances, that is to say in effect, of Creame, Whey and Curdes. Of Creame is made Butter, and of Curdes Cheese, of which I shall entreat afterward. But of Milke there is great difference, not onely concerning the kinds, but also touching the time of the yeare. Soz Cow milke is thickest, and the milke of a Camell is thinnest, and the milke of a Goate is betwene both. Wherefore in the gouernance of health, Goates milke is best, and Cow milke is next. Yet the goodnesse of the pasture helpeth much to the goodnesse of the milke: soz ill pastures makes ill milk, and good pastures make good milke: soz such as the sodde is, such is the blood, and such as the blood is, such is the milke, as Galen excellently proueth, by example of Goates which feede on Spurge and Scammonie, whose milke was very laxatiue. Also by example of a Horse, who hauing fed much of wild herbes, after she gaue sucke to a childe, infected the same with many sores and byles. And touching the time of the yeare, I say, that in the spring time, milke is thinnest, and at the fall of the lease it is thickest and best, according to that old saying; *When*
Ferne

Fearne wayeth red, then is milke good with bread. And how naturall and nourishing a meate milke is, may be perceiued not onely by children, who liue and like better with that than with any other thing: but also men and women, who being vled from their childhoode for the more part to milke, and to eate none or little other meate, but milke and butter, appeare to be of good complexion and fashion of body. And no maruell: for where Milke is well digested, it engendzeth good bloud, and giueth good nourishment, yea it is a restozatiue for them that be wasted, or in a consumption, or be leane, as appeareth in *Scola Salerni*, in these words:

*Lac hebetis sanum caprinum, post camelinum,
Ac nutritinum plus omnibus est asinum,
Plus nutritinum vaccinum, sic & oninum,
Ad si febris, caput & doleat, fugiendum est.*

Whereby it appeareth that Goats Milke is principall in a consumption, because it is of meane consistence, as Galen saith, because it is not so thinne as Camelles Milke or Asses Milke, nor so fat and thicke as Cowes Milke or Shæpes Milke: yet common experience proueth that womans Milke sucked from the brest, is without comparision best of all in a consumption. Whereof a notable example was shewed of late yeares in the olde earle of Cumberland, who being brought to utter weaknesse by a consuming Feuer, by meanes of a Womans sucke, together with the good counsaile of learned Physicians, so recovered his strength, that before being destitute of heires male of his owne bodie, he begot that most worthy Gentleman that now is inheritour both of his fathers vertues and honour. But in the last verse it is said, that Milke hurteth them that haue the Agewe or the head-ache: the reason is, because in bodie that be discompered, it is lightly corrupted in the stomacke, and is turned

What time
of the yeare
milke is best.

Cap. 43.

The degrees
of milke in
goodnesse.

*Lib. 3. de ali.
sa. cap. 15.*

The Earle of
Cumberland
cured of a
consumption
by womans
Milke.

Why milke is
vnuholosome,
in Agewes or
head-ach.

Milke is ill for
the collicke or
stone & cau-
seth obstructi-
ons.

Milke good
against me-
lancholy.

Whether
milke be loo-
sing or bin-
ding.

A medicine
for a laske.

Whey.

Lib. 3. de ali.
fa. cap. 15.

turned into cholericke fumes, which both inflame the bo-
die and griene the head. Also milke is hurtfull to them
which haue the collicke or stone, or obstructions of the li-
ner or spleene. But it is especially good for them which
be oppressed with melancholy, which is a common cala-
mitie among students. And for this purpose it should be
drunke in the morning fasting abundantly, new milked
warne from the vdder. But who so would vse it, should
cause the Beast to be milked into a vessell wherein are
first put a few leaues of Spere-minte, a little Sugar or
pure Honie. For by this meanes it shall neither rise in
the stomacke afterward, nor yet turne into Curds; and
after it, should abstaine from other meates and exercise
for three or foure houres, for so doing it may purge the
belly, which is one good property that milke hath: for
because it is buttery it washeth & clenseth the entrailes,
and is good against pricking paines of the Lungs, Cuts,
Keynes, and Bladder. But otherwise if the Whey be
consumed by any meanes, Milke rather bindeth the belly
than loseth; and may be vsed as a medicine for a Laske
in this manner. Take milke from the Cow, or else new
milked, and heate a gad of Steele or iron glowing hot in
the fire, and quench it therein, so doing nine or ten times
together, then drinke it fasting, and it will helpe them.
Yet some I haue known almost growne to a fluxe, that by
drinking of milke well boyled without salt, and well spi-
red with Cinnamon, or with Chalke Hauē into it, haue
bene eased in short time. But so long as the Whey is in
it, it is rather laxative: for Whey of it selfe is very laxa-
tiue, and may well be vsed of such as be coltiue, because
it loseth the belly gently. And for this cause (as Galen
writeth) In old time they vsed it much to loose the belly.
And this I can say of experience, that if it be commonly
drunke at the spring of the yeare, and especially in May,
it bringeth the body to good temper & is good against itch,
scabbes, Moxphew and other impediments without the
skinne

skinne, and maketh a good colour in the face (as I suppose) (so) that it purgeth choler and melancholy, and qualifieth the heate of the stomacke and liver; all which properties are byiesely set forth in *Schola Salerni* in one verse. Cap. 36.

Incidit q̄ lauat, penetrat, mundat quoq; Serum.

Some vse to boyle Fumitorie, Harts-tongue, Endiue
oꝛ Succozie, Scabiouse, Violet leaues, Sozell, and such
like cooling herbes in the Whey, and so it is made moze
effectuall for the foresaid purposes, and who so needeth,
may vse this decoction, for it is of great force. A cooling decoction of whey good for many purposes.

Of Creame. CHAP. 195.

Creame is one part oꝛ substance of milke, and is indeede the very head oꝛ heart of milke, and is of two sorts, that is to say, raw Creame which is gathered of the milke without fire after it hath stode a time, and clowted creame which is made by setting the milke ouer an easie fire, vntill it come to a thicke head. Both these kindes are vsed as a delicate dish in the Summer season, either with sugar oꝛ with Strawberies. But how whole some a dish it is *Matthiolus* teacheth vpon *Dioscorides* saying: By reason of the fatnesse thereof, beside that it lofeth the stomacke, and swimmeth about all the other meate, it reiecteth the nourishment, and maketh grosse blood. Wherefoze they that goe from *Drford* to *Wotley*, oꝛ from *London* to *Mington* to eate Creame, make but a vaine errand: yet raw Creame well boyled with a little Sugar, is a good nourishing meate, and good for a weake Student, so it be vsed according to the conditions aforesaid in the treatise of Milke. Lib. 2. cap. 66.

Of Butter. CHAP. 196.

Of both sortes of creame is made Butter, which if it be fresh & new made is very wholesome, especially if it be eaten in the morning, but afterward it is not so good, according to the old English pzoouerbe: Butter is Gold in the morning, and Siluer at none, and Leade at night. The meaning whereof because it is so common, I will here omit. The chiefe properties of Butter are reckoned to be thzee in *Scho. Salerni*, as followeth.

Cap. 35.

An experiment of Butter to make one soluble. The vertues of Butter.

The Flemings little troubled with the collicke.

Lenit & humectat, soluit, sine febre butyrum.

Butter mollifieth and moisteneth and loseth the bellicke, which effects are wrought chiefly by reason that it is oylie and Ripperie. Wherefoze it is good for such as be commonly collicue: and this experience I haue of it, that some which haue bene wonted to a fine diet, and to eat no bread but manchet, by eating of bzoilone bread and butter in a morning fasting, (which is a Countrie mans bzeakefast) haue bene made as soluble as if they had taken some purgation. Also Paracelsus writeth in his Booke named *Paramirum*, that the Flemings are little troubled with the collicke, because they vse to eat much butter. But in one respect they are reprobued by *Arnoldus* upon *Schola Salerni* in the Chapter aforesaid, for that they eat it last after other meates: for butter (saith he) should in no wise, as meat, be eaten in great quantitie, and especially it should not be eaten after other meat. But to vse it with other meates it is very wholesome. Beside this, it pzofiteth them much that be stuffed in the bzeast or lungs with superfluous humours, & be short winded, especially if it be eaten with Sugar or Honey. Yet it is not good for them that haue any seauer or hot liuers, for the fatnesse thereof both augment the heat of the seauer or Liuer. The necessitie of Butter in dressing of meates, in making of salues and oyntments, I ouerpasse; yet would I wish that

that such as haue childzen to bzing vp, would not be without May butter in their houses. It is to be made chiefly in May, or in the heat of the yeare, by setting butter new made without salt, so much as you list, in a platter open to the Sunne in faire weather for certaine daies, untill it be sufficiently clarified, and altered in colour, which will be in twelue or fourtene daies if there bee faire Sunne shining. This is of maruellous vertue in any exulceration, and I haue knowne the wilde fire healed therewith, being incorporate with Sage leaues. And for the ease of Infants to bzing forth their teeth, Galen aduiseeth vs to rub their gummies oftentimes with fresh Butter, and thinketh it of no lesse force then Donie for that purpose. Of the making of Butter is left a kinde of whey, which they commonly call Butter milke, or soure milke, which after it hath stood a time, becommeth soure, and is much vsed to bee eaten either of it selfe, or with swete milke, especially in the Summer season, because it is cooling; and no doubt but it is both moyst and nourishing, and cleanseeth the best, and is shortly digested. Also with it is made together with swete Milke, a kinde of possets, which is called a posset of two Milkes, or a soure milke posset, which is very temperate and cooling drinke, and is vsed in hot diseases with great successe, and doth coole more than any other drinke, as is proued daily in Lankashire, where it is most vsuall. The way to make it, is to take a quantitie of Butter milke after it is soure, and to vse that as you werc want to vse ale or wine to make other possets. This kinde of posset, and the other made with Ale & swete Milke, are so vsuall in the Country aforesaid, that they supply a great part of Physicke. And the one sort that is made with Ale, is commonly vsed in the morning and at breakfast for their seruants, and found by experience to be as good in health as in sicknesse: but enery Countrey hath his fashion, according to the old Adage. There is yet another kinde of Butter made of Almonds with Sugar
and

May butter.

To heale the wilde fire.
To bring fourth teeth in children.
Lib. 10. Simp.

A posset of two milkes.

Possets vsed at breakfast in Lankashire.

Almond Butter.
ccr.

and Rose water, called Almond Butter: which being well made and eaten with Violets, especially in Lent, when Violets be most fragrant, is verie wholesome and commodious for Students: for it reioiceth the heart, it comforteth the braine, and qualifyeth the heat of the Liuer.

Of Cheese. CHAP. 197.

Cap. 37.

Lib. 3. de ali.
fa. cap. 17.

Chæse generally in Physicke is reckoned unwhole-
some, and is thought to annoy the stomacke, to cause
oppilations, to engender ill humours, to breed the col-
licke and Stone. Wherefore it is no good meate for Stu-
dents, though labouring men commonly vse it without
harne. The nature of Chæse standeth chiefly in three
points, as it is in *Schola Salerni*. First in that it is colde,
which is to be vnderstood of new Chæse. Secondly in that
it bindeth the belly, and maketh one costue. Thirdly
in that it breedeth grosse humours, which is the proper-
tie of all sortes of Chæse, as Galen writeth, saying: To
breede grosse blood, is the common fault of all Cheese.
The aforesaid three properties are briefly exprest in
this manner.

Casus est gelidus, stipans, crassus, quoque durus.

Cap. 9.

Where *durus* and *stipans* haue one signification, yet of
all sortes of Chæse, that which is soft, being well made
doth least harne: yea as it is in *Schola Salerni*, it both
nourisheth and maketh fat, for so it is said,

Nutrit criticum, & impinguat lae, casus insans.

What Cheese
is best.

Now what Chæse is well made or otherwise, may
partly be perceined by this old Latine verse.

*Non nix, non Argos, Methusalem, Magdaleneus.
Esans, non Lazarus, casus ille bonus.*

That is to say, Chæse should not be white as Snowe
is,

is, not full of eyes as *Argos* was, nor old as *Meibusalem*, was, nor full of whey or weeping as *Mario Magdalen* was, nor rough as *Esaū* was, nor full of spots as *Lazarus*. *Walter Tuller* in his Booke of husbandrie addeth other properties also of Chēse well made, which who so listeth may read. Of this sozt for the most part is that which is made about Banbury in Orfordshire: for of all chēse (in my iudgement) it is the best, though some preferre Cheshire Chēse made about *Shantwich*: and other also commend moze the Chēse of other Countries. But Banbury Chēse shall goe for my money: for therein, (if it be of the best sozt) you shall neither tast the renēt nor salt, which be two speciall properties of good Chēse. Now who so is desirous to eate Chēse, must eate it after other meat, and in little quantitie. A peny weight according to the old saying is enough, for being thus vsed, it bringeth two commodities. First it strengtheneth a weake stomacke. Secondly it maketh other meates to descend into the chiefe place of digestion, that is the bottome of the stomacke, which is proued in *Schola Salerni* in these words:

*Languenti stomacho, casens addit opem,
Si post sumatur, terminat ille dapes.*

But old and hard Chēse is altogether disallowed, and reckoned in *Schola Salerni* among those tenne manner of meates which engender melancholy, and be vnwholsome for sicke folkes, as appeareth before in the Chapter of *Wiese*: yet an old hard Chēse is good for some thing, for *Galen* sheweth, that an old Chēse cut in peices, and sodden with the broth of a gammon of bacon, & after stamped with a little of the broth, & made in maner of a plaister, and laid to the soynnt where the govt is, will breake the skinne, and dissolue those hard knots which the govt causeth: which experiment he first proued himselfe, and was afterward vsed of others. Whereby it appeareth that old Chēse, though it doe no good within the bodie, yet

Cheese should be eaten after meate.

Cap. 37.

Cap. 7.

Lib. 18. Stamp.

A good plaister for the govt made of an old Chēse.

Cap. 37.

I thinke an old and hard Chæse is better in their cofers than in their bellies : yet I know that labouring men eating it daily feele no inconuenience thereby. But that is not to be maruelled at, for (as I say often) Great labour ouercommeth all things, and that sorte of men haue commonly good Stomackes : and so saith *Schola Salerni*.

*Casus & panis bonus est cibus bene sanis :
Si non sunt sani, tunc hunc non iungito pani.*

Apho. 3. com. 1.

Rosted
Cheese.

Why some
by nature ab-
horre cheesc.
Lib. 1. de temp.
Lib. 1. de consu.

And surely the state of body that many labouring men haue, is very sound and perfect, and is named of Galen *absoluta euectia*. And contrariwise the state of Students, I meane of these which be Students indeed, and not loytering Lurdelines, I say the state of their bodies is rather *reuectia*. For they be commonly *Valetudinarij*, that is sickly, and therefore they haue more néede to forbear such meates as be of hard digestion, and of euil nourishment, as hard Chæse and such like. As for rosted Chæse is more méete to baite a trap, to catch a moule or rat, than to be receiued into the body, for it corrupteth in the stomacke both it selfe and other meates, and sendeth by ill vapours and fumes, which corrupt the breath. Some folkes by nature do abhorre Chæse; which commeth of a naturall proprietie of the Stomacke, by reason of the temperature thereof, for that reason Galen yeldeth : There is a certaine proprietie of temperament in euery body which agreeth to one thing and disagreeeth with another. And againe hee saith, There is a certaine naturall desire in euery part. Whereto of white meates.

Of Sauces. CHAP. 198.

Next after meats I haue thought good to speake somewhat of Sauces, because weaké Stomackes as be commonly of Students, do néede oftentimes to be prouoked

uoked. Yet I will not say much thereof, because the making of Sawces doth belong to the Cooke and not to the Physitian, and diuers meates require diuers sawces, and diuerse men haue diuerse appetites, so that it were an infinite matter to discourse fully therein. But I will briefly set downe some things very profitable in this behalfe: which if Students shall follow, they shall finde thereby great commoditie touching their health. Of all sawces those two are the best, which were commended by Socrates, as Tullie reporteth. That is, hunger is the sawce for meate, and thirst is the sawce for drinke. And thereof Tullie giueth two notable examples in the same Booke, which I will recite in English. First of hunger, that it is the best sawce for meate, he proueth by Ptolomeus King of Egypt in this manner: When Ptolomeus trauailed through Egypt, he parted for a while from his company, and went into a Corage, and finding nothing there but browne bread, hee thought that hee neuer fed better in all his life. And that thirst is the best sawce for drinke, he proueth by the example of Darius the great King of Persia, as followeth. When Darius flying from his enemies, in his thirst, had drunke fowle water, defiled with dead carcasses: he said that he neuer dranke better drinke in all his life: for why, hee dranke alwaies before he was thirstie. To these may be added the worthie Apothegme of Dionysius King of Sicillie mentioned by Tullie in the same Booke: When Dionysius misliked the pottage that were serued before him at the beginning of his Supper, the Cooke which had made them, said, it was no maruaile if they misliked him for they wanted sawce. What sawce (quoth the King?) Marie Sir, saide the Cooke, they wanted labour, sweat, running, hunger, thirst: for with these things are the meates of the Lacedemonians sawced. So that hunger and thirst are the best Sawces for meate and drinke, and the meanes to get hunger and thirst, are exercise and

Two principall sawces.
Lib. 5. Tus.

Two notable examples in two Kings of hunger and thirst.

These Lacedemonian sawces are good for such as feed at full.

How Socrates procured hunger.

abstinence for a time. This did Socrates well perceive the author of this golden sentence, for as Tully writeth in the foresaid Booke. When he walked apace vntill the evening, and one demanded of him why he did so, he answered, that hee procured hunger by walking, to the end he might sup the better. But this kinde of sauce is naturall, and euery man doth bring it with him to the table: but there be other sauces which be artificiall, of which I will set downe those that be most vsuall.

Of Salt. CHAP. 199.

Cap. 52.

The sauce most common of all other is Salt, which is so necessarie that we cannot well liue without it: and therefore it is the first thing that is set on the Table, and should be the last taken away according to those olde verses mentioned by Arnoldus upon Schola Salerni.

*Sal primò poni debet, primòque reponi,
Omnis mensa male ponitur absque sale.*

Two vertues of Salt.

The necessitie of Salt in seasoning of meates, and preseruing of meates is such, that almost it is vsed with euery kinde of meate. The vertues thereof be chiefly two, in the Chapter aforesaid. The first is, that Salt resisteth venime, by reason that it is a dryer. The second is, that Salt maketh a mans meate sauorie, which needeth no praise. These two properties are thus expressed in matter in the said Chapter:

*Sal virus refugat rectè, insipidumq; saporat,
Nam sapit esca male que datur absque sale.*

Two kindes of salt vsed in meates.

There be two kindes of Salt in vse among vs in England, that is, Bay salt, & white salt, which is chiefly made in Cheshire at the towne called the Wittches, where there be certaine pits or welles of salt water, wherof by boiling they make the white salt. And the same water is as good to powder any kind of flesh, as Wine: for (as I haue

haue heard them say that dwell about the *Wiches*) with^r in foure and twentie houres it will powder befe suffici-
ently. A great blessing of God to raise vp such springs for
our vse so farre within the land. There be also other sorts
of Salt vsed in Physicke, but not vsed in meates, where-
foze I let them passe. And although Salt doth make the
meate moze sauorie, yet I aduise all Students not to eate
much Salt, nor salt meates : for much salt eaten (as it
is saide of old) will make one to loke old sone, and Salt
meates be the discommodities aforesaid in the Chap-
ter of salt fish. And this experiment I haue of my selfe,
which peradventure may do others good; that being trou-
bled with an Itche diuers yeares at *Drford*, by so bea-
ring Salt altogether and Salt meates I was cured ther-
of througely within one yeare, and I was so precise in
that point, that I would eate no Salt with an Egge,
which at the first I thought vnsauorie, but afterward by
vse it waxed pleasant enough.

Of Vineger. CHAP. 200.

The second sort of sauce which is in common vse, is
Vineger, whose nature is to cole and binde, as Dio-
scorides writeth. It is good for the stomacke, and pro-
uoketh appetite, and is very wholesome to be vsed in the
time of Pestilence. For (as Auicē saith) to Use Vine-
ger with meate in time of Pestilence, is a good preser-
uatiue. In *Schola Sal.* there be five properties ascribed to
Vineger. First, that it dzieth. Secondly, that it co-
leth. Thirdly, that it maketh leane. Fourthly, that it
engendreth Melancholy. Fiftly, that it diminisheth seede
of generation : al which properties are contained in these
verses following :

*Frigidat & modicum : Sed plus desiccac acetum,
Frigidat emacerat q̄, Melanch. dat, sperma minorat.
Siccus infestat nervos, & pingua siccat.*

The last verse sheweth, that Vineger hurteth the nerves, and maketh one leane, which is to be understood, if it be taken fasting, as I haue knowen some maidens to dinke Vineger next their heart to abate their colour & to make them faire, and sometime to eat toffes dipped in Vineger: but if it be often vsed, it will breed many inconueniences. One sponesfull of Vineger mingled with thre sponesfulls of Rose water, or for want of Rose water with well water, is a good lotion to cleanse the mouth and gummies from filth which corrupt the breath. There be two sorts of Vineger in common vse, that is to say, white and red. For the colour it maketh no matter, so that it be rightly made: for some vse to mingle Ale and Wine together, and so to make Vineger, and some make it of Ale only, giuing it a colour after ward with Turnsale or such like: but that is rather Aliger than Vineger; for right Vineger is made of Wine onely. And if any list to make a perfect kinde of Vineger, that is not onely toothsome but wholesome also, let him take a gajon or two of good Vineger, in some little barrell or glasse, and put into it, for e uery quart of Vineger, one handfull of Rose leaues, gathered befoze they be fully budded forth, and withered halfe a day befoze vpon a faire bozde, put them into the Vineger, and stop by the barrel or glasse very close with cozke and clay, and set it so that the Sunne may haue power vpon it, but yet defended from the raine, and let it stand so a moneth or six weekes, or longer, and at the end of Sommer straine the Vineger from the Roses and keepe it for your vse. Or if you would haue it stronger of the Roses, straine forth the old Roses, and put in fresh oftentimes; or if you suffer the Rose leaues to remaine all the yeare in the Vineger it is not amisse, for they wil not putrifie. After the same maner you may make Vineger of Gile flowers, which I haue spoken of befoze where I entreated of that flower. Likewise of Violets and such like: but the Vineger of Roses and Gile flowers is best,

and

A practise to
make one
leane & low
coloured.

A good wa-
ter to cleanse
the mouth.

Rose Vineger

Vineger of
Gile flowers.

and is indeede of great vertue, as well in meats as in medicines, especially against the Pestilence. And if a man cannot abide to drinke it, yet to drench an handkerchiefe, or such like cloth in it, and to smell to it, is a good preservative, or to heate a flate Stone or other Stone in the fire, & to powze Vineger upon it, and to receiue the smoke or fume thereof with open mouth. Veriuce which is made of Crabs pressed and strained, is like to Vineger in operation, saying that it is not so strong. A posset or Sillibub made of Veriuce, is good to coole a cholericke stomacke, and I haue knowen some to vse them in hot feuers with good successe. With Vineger also is made Oximel, which is very good to open obstructions, of the inner parts of the body, whereby feuers may be prevented which commonly procede of obstructions. It is to be made in this manner: Take a quart of faire water, a pinte of pure Hony, boyle them both together leasurely, alwaies scumming As troth ariseth. And when they are boyled to the third part, that is to a pint, then put in of strong white Vineger (if you can get it) halfe a pinte, boyle them againe a little, and scumme it cleane with a feather, then take it off, and vse it at your pleasure. This is named Oximel Simplex. Some put in Rosemary at the first boiling, and so they make it moze pleasant. But if you put in rotes of Parsely and Fenell and their seedes, it is then Oximel compositum, and is moze effectual in opening obstructions. Fernelius prescribeth as much Hony as water. Weckerus appointeth a pottell of Hony, a quart of water, and another of Vineger to be made as afoze is said; so that you may follow whether authour you will.

Preseruatius
from the Pe-
stilence.

Veriuce.

Oximel.

Lib. 7. de moth.
Anti. lib. 2.

Of Mustard. CHAP. 201.

The third sauce which is in common vse is Mustard, which as it procureth appetite, & is a good sauce with sandy meates both fleshy and fish, so is it medicinable

to purge the bzaine, as I haue shewed in the treatise of Herbes, which effect may easily be perceiued, by that if the Mustard be good, if a man licke too deepe, it straight way pearceth to the bzaine, and prouoketh nausing, which extremitie may be soone holpen by holding bread at your nose, so that the smell thereof may ascende by into the head, for that killeth immediatly the strength of the Mustard. The best Mustard that I do know in all England, is made at Lewke soury in Glocestershire, & at Wakefield in Yorkshire. Of the thre foresaid Sawces, Salt and Mustard are hot: but Mustard much hotter than Salt, and Vinegar is cold; which difference must be applied to seasons of the yeare: for in hot seasons we should vse cold sawces, and in cold seasons contrariwise.

How needling
proceeding
of Mustard
may be hol-
pen.

Of a common Sawce. CHAP. 202.

Cap. 22.

In Schola Salerni is set forth a common Sawce, to be made with fixe things, that is to say, with Sage, Salt, Wine, Pepper, Garlicke, Percely, as appeareth by these verses:

*Salvia, Sal, Vinum, Piper, Allia, Petroselinum:
Ex his fac salsa, ne sit commixtio falsa.*

But I doe not thinke that all these together should be made in once Sawce, for that were but a mingle mangle indeede, and a swete sawce for a sicke Swine: but I doe take it that all these are good to be vsed in common sawces, especially for the Winter season, because they be hot. Yet I doe know one Sawce which is common, and is very good for diuers sorts of meates, and that is Onions sliced very thinne, faire Water and grosse Pepper, for this sawce will serue very well for Capon Henne, Fesant, Partrich, or Woodcocke. The Onions will doe the lesse harme if they be boyled in Water,
vntill

vnill they bee in a manner dry, then may you put some of the dipping to them, and Pepper grosse beaten; for so it will serue also for a Turkie. But I will enter no further into the Arte of Cokerie, lest some cunning Cooke take mee tardie, and saie vnfo me as the Taylor saide to the Shoemaker: meddle no further but with the shooc. Wherefore of the goodnesse or substance of meates thus much. It followeth now that I speake of the quantitie of meates.

Of the quantitie of meates.

CHAP. 203.

The second thing, that is to be considered of meates (as appeareth by my diuision) is the quantitie, which ought of all men greatly to be regarded, for therein lieth no small occasion of health or sicknes, of life or death. For as want of meate consumeth the very substance of our flesh, so doth excesse and surfet extinguishe & suffocate naturall heat wherein life consisteth. So that the word *Medicere*, which Hippocrates applieth to all those siue things spoken of in this Booke, must especially be applied to meates, that is to say, that the quantitie of meate be such, as may be wel digested in the stomacke. That it be according to the nature of him that eateth, & not alwaies according to appetite. For the temperate stomacke only (which is rare to be found) desireth so much as it may conveniently digest. Contrariwise the hot stomacke doth not desire so much as it may digest. The cold stomacke may not digest so much as it desireth. Wherefore the surest way in feeding is to leaue with an appetite, according to the old saying, & to keepe a cozner for a friend. Which also is approved by Hippocrates, where he saith: The preservation of helth is, to rise from the table with an appetite, & to labor lustily. The same also is taught in Ecclesiasticus after this maner: Your life is sufficient for a man well taught,

Cap. 1.

Three differences of stomackes.

Epid. Sect. 4.

Apho. 20.

Two chiefe points of preserving helth.

Cap. 31.

and therby he belcheth not in his chamber, noz fæleth any paine. A wholesome slæpe commeth of a temperate belly, he riseth vp in the morning, & is well at ease in himselfe; but paine in watching and cholericke diseases, and paines of the bellie are with an vnsatiablen man. This rule although it be very hard, (for hardly may a man withhold his hands vntill his belly be full) yet I advise all men as much as they may to follow it, and to beare well in minde these two Latin verses following:

Two verses to be followed of all that would liue in health.

*Pone gula metas, vt sit tibi longior etas,
Esse cupis sanus? sit tibi parca manus.*

That is to say, vse a measure in eating, that thou maist liue long: and if thou wilt be in health, then hold thine hands.

But the greatest occasion why men passe the measure in eating, is varietie of meats at one meale. Which fault is most common among vs in England farre aboue all other nations. For such is our custome by reason of plenty (as I thinke) that they which be of abilitie, are serued with sundrie sortes of meate at one meale. Pea the more we would welcome our friends, the more dishes we prepare. And when we are well satisfied with one dish or two, then come other more delicate, & procureth vs by that meanes, to eate more than nature doth require. Thus varietie bringeth vs to exesse, and sometimes to surfet also. But Physick teacheth vs to feed moderately vpon one kinde of meate onely at one meale, or at leastwise not vpon many of contrarie natures. Which the Poet Horace notably declareth in this manner.

Variety of meates breedeth exesse and surfet,

Ser. lib. 2. Sa. 2.

Drantes vices.

Now listen well, how great the fruites of sparing diet be,
First good for health, for this thou must perswadethy selfe with me:
That many things annoyeth man, and meats do much offend.
Though they be pleafant yea & good, yet when thou dost the blend,
As fish with foule, rost meates with boyled, to choler goes the fatte,
The moyst to fleame, for stomacke fleame a guest is most vnmeete.

And

And thus much I can testifie of mine owne experience, that a man who was befoze verie grosse and fat, by fasting vpon one dish onely at one meale, and drinking thereto but small drinke, within a yeare or two became slender. Also another I knew, that by eating one meale onely in one day, though diuerse sortes of meats, was made thereby much smaller. But heresof we haue no better a pzoofe than is in the Vniuersities of Oxfozd and Cambridge, where the Students haue commonly but one kinde of meate at a meale, and doe liue and like very well therewith, and be foz the moze part as cleane men of personage, as lightly may be seene. Yet I condemne not varietie of meats, especially with vs in England that be daily accustomed thereto, so that there be no great contrarietie betwēne them, as there is betwēne fish and flesh, betwēne Partillmas blese and Chickens, and so that we exceed not the mean in eating: foz excelle bringeth surfet, surfet bringeth sudden death oftentimes, as Galen sheweth. The reason is alleadged in the same place. When the bowels are filled with meate and drinke aboue measure, it is danger, least that they breake, or naturall heat be quenched and suffocate, This disease, (I meane surfet) is very common: foz common is that saying and most true: That more die by surfet than by the sword. And as Georgius Pistorius saith, all surfet is ill, but of bread worst of all. And if nature be so strong in many, that they be not sicke vpon a ful gorge, yet they are drowsie and heavy, and moze desirous to loyter then to labour, according to that old maxime, when the belly is full, the bones would be at rest. Yea the minde & wit is so oppressed and ouerwhelmed with excelle, that it lyeth as if were drowned foz a time, and vnable to vse his force. Which thing the Poet Horace woorthily setteth fozth in the afozesaide Satyze as followeth:

Thou seest how pale all men doe rise from suppers late at night.
 Againe, the corps charged with excelle, doth ouercharge the mind.

An experiment to make one slender.

Lib. 1. Apho. 38

Dialo. 3.

A full belly is vnfit for studie.

Abandoning to earthly things the soule of heauenly kinde.
The temperate may soone dispose his members to their rest,
And rise againe deliuerly, to labour quicke and prest.

Therefore I counsaile all Students to follow the ad-
uise of the Poet Ofellus, mentioned by Horace in the said
Satyre in these words :

Learn abstinence, O learne of me, not when your paunch is full,
Or when with grosse vplinging fumes, your sight is mazd and dull,
Or when your lust leans to the worst, and will not brooke the best,
Come soberly, not ouercharg'd, with inrailes all at rest.
Some thing to say, the wastfull womb doth plague & kill the braine,
As that Iudge doth his countrie hurt, who gapeth after gaine.

Lib. 5. Tus.
Two notable
sayings of
Tullie tou-
ching the
quantitie of
meates.

Three sorts
of diet.

And Tullie himselve is of the same minde, where he
saith: We cannot well vse the minde, when we bee full
of meate and drinke. And in Cato Maior he saith: So
much meate and drinke must be taken, that the strength
may bee refreshed and not oppressed. But that the quan-
tite of meate may bee fully declared, it is necessarie that
I propose three sorts of diet prescribed by Physitions as
well in health as in sicknesse. Which bee, a full diet, a
meane diet, a slender diet. If you will applie it to
meates, much enough, enough in a meane, and little e-
nough. The full diet doth not onely sustaine the strength
of the bodie, but also encrease it. The meane diet doth
onely preserue the strength and maintaine it. The slen-
der diet doth abate and diminish it. The full diet (for ex-
ample sake) may be such, as is vsed at Oxford vpon gau-
die days. The meane diet, such as is vsed commonly. The
slender diet, such as is vsed vpon fasting nights, as a
litle bread and drinke, and a few raisons or figges. For
as the meane is best in all thinges, so in diet, as Hippo-
crates teacheth: Not fulnesse, nor hunger, nor any thing
else exceeding natures measure is good: for all excesse is
against nature. Yet if a man shall decline from the meane
toward

Lib. 2. Apho. 4.

to ward either of the extreames (for it is very hard alwaies to hold the meane) it is better in health to decline to a full diet than to a slender, so it be not plaine surfeit. For so teacheth Hippo. Euerie offence in diet in woont to bee more grieuous in a slender diet, than a full diet, and for the same cause, a very spare, precise and exquisite diet is not so sure for them which be in health, because the breaking thereof is more grieuous. So that in health we should keepe no precise diet, but alwaies sake to augment the strength of the body, by a full diet, or at the leastwise to maintaine it by a meane diet, and in no wise to diminish it by a slender diet. And this is the cause (in my iudgement) why some men obseruing no diet at all, be moze healthfull and stronger, than those who tie themselves continually to certaine rules in diet, because in them, nature being stronger, is able to withstand any sicknesse, by expelling the cause thereof. Yet in sicknesse, sometimes a slender diet is necessarie, especially in sharpe diseases, as Hippo. teacheth. And in long sicknesse the meane diet is to be vsed, as well as in health. For otherwise, the strength of the patient were not able to endure till the end of the sicknesse. But in a sicknesse that will end within three or foure daies, we should vse a diet which Galen calleth in his commentary vpon the foresaid Aphorisme, *Summatenuis victus*, that is, to eate nothing at all, or else, but a little melicrate: & surely this kind of diet is good in some diseases, and I haue knowen many that haue giuen away sicknesse by fasting, that is to say, by eating nothing for a time, which is named in Latine *Inedia*. And for this cause (as I thinke) that ancient Physician Thessalus, mentioned of Galen, first deuised this *Diatriton*, that is to say, three daies abstinence, for his patients, who notwithstanding Galen refuseth in the same place, because he vseth it in long diseases, & by that means brought his patients to vtter weakenesse. Wherefore hee concludeth, that the Physician in dieting should regard chiefly

I. Apho. 5.

Diet in sicknesse.

I. Apho. 4.

Fasting drieth away sicknesse.

Lib. 4. de meth. med. cap. 4.

chiefly two things: that is to say, the force of the sicknesse, and the strength of the partie that is sicke, & therefore after to prescribe lesse or moze to be receined. Moze shall be said touching this point, where I shall entreate of custome, time and order. Now if a man being in health, take moze than nature may well beare, let him follow the counsaile of Iesus Syrach. If thou seele that thou hast eaten too much, arise, goe thy way, cast it out of thy stomacks, and take thy rest, and it shall ease thee, so that thou shalt bying no sicknesse vnto thy body,

Cap. 31.
How surfeit
may be eased.

Of Qualitie. CHAP. 204.

The qualitie
of meates.

The third thing that is to be considered in meates, is the qualitie, that is to say, the temperature or state thereof: as whether it be hot or cold, moist or dry, grosse or fine, thicke or thinne: which is greatly to be regarded both in health & sicknesse; for in health such meates should be vsed as be like in temperature to the body. As to them whose naturall complexion is moist, as is of children, ought to be giuen meates that be moist in vertus or power. And to them whose naturall complexion is drie, ought to be giuen meates drie in vertue or power. Contrariwise, to bodies vntemperate and in sicknesse, such meates and drinckes are to be giuen, which be in power contrary to the distemperance. As to them which be very cholericke or sicke of a feauer, should be giuen moist meates and cooling. For true is that saying of Galen. Every thing is encreased and nourished with his like, and is destroyed and corrupted by the contrarie: therefore the preseruacion of health is wrought by thinges like, and diseases are cured by the contrarie. Wherof springeth that common rule, That contraries are cured by their contraries. But here we must take heed that the meates do not much exceede the distemperance of the body: as those doe which be named medicinable meates,

De in equa.
inte. cap. 6.

as hot Wines, Pepper, Garlicke, Onions, and such like. For these being hot & dry far above the meane, if they be giuen to a cholerick person, they be very noisome, because they excede the iust temperature of mans body in that complexion. But to them which be flegmatick, they be oftentimes wholsom. Contrariwise cold water, cold herbs, and colde fruits moderately vsed, be wholesome to cholericke bodies, by putting away the heate exceding the naturall temperature. But to them which be flegmaticke, they be vnwholsome, and do bying into them disemperature of cold & moist: but what meats be hot or cold, moist or dry, grosse or fine, thicke or thin, may be learned by perusing the treatise befoze, concerning meats of all sortes.

Of Custome. CHAP. 205.

The fourth thing that is to be considered in meats is custome. Which is of such force in mans bodie both in sicknesse and in health, that it counteruaileth nature it selfe, and is therefore called of Galen in sundrye places, an other nature. Whereof hee giueth a notable example, where hee sheweth that an old woman of Athens vsed a long time to eate Hemlocke (which is a ranke poison) first a little quantitie, and afterward more, till at length shee could eate so much without hurt as would presently poison another. The like storie is tolde by Albertus Magnus, where he declareth that a child by long vse and custome would eate Spiders out of the wall without any harne, notwithstanding that Spiders (as all men doe know) are a present poison: So that custome in proccesse of time may alter nature, and make that harmlesse which is otherwise hurtfull. And in meat and drinke euery man faileth in himselfe, that whereunto he hath bene of long time accustomed, though it be not so good as other, yet doth it lesse harne than that whereunto he is not vsed. And this is approued by Hippocrates: Those things which

*Lib. de Con.**Lib. 3. Simp.*

Two maruelous examples of poison eaten without hurt.
Lib. de Secret.

Custome in meate and drinke.

2. Aph 50.

which

which haue bene long vsed, although they be worse, yet they grieue vs lesse, than things vnwonted. Therefore it is good sometime to change custome. Custome also byngeth liking, and liking causeth good concoction. For what the stomacke liketh, it greedily desireth: and hauing receiued it, closely incloseth it about vntill it be duely concocted. Which thing is the cause that meate and drinke wherein we haue great delight, though it be much worse than other, yet it doth vs more good: which Hippo. also teacheth. Somewhat worse meate and drinke, so it be to our liking, is to be preferred before meate & drinke, which is better, but not so delightfull. Which is not so to be taken as many Physicians doe thinke, as if it were lawfull for them to suffer their patients to haue whatsoever they desire, although it be contrary to their disease: but it is meant conditionally, as Hippo. teacheth, to wit: If it hurt little, and that hurt which is, may easily be remedied. And of what force custome is in labour, Hipp. teacheth. They that be accustomed to daily labor, though they be weake or old, do more easily abide their wonted exercises, than they that be vnwonted, although they be young and strong. And this is the cause that Craftsmen and husbandmen, although they be old and weake, can doe that which stronger and younger men being not so inured, may not doe. As a feeble old Miller to lift a great weightie sacke: an old Smith to weald and labour with a greater hammer, than a younger man not thereto accustomed. Wherefore whosoever will be strong and able to endure labour, must accustom himselfe to labour. Custome likewise is of great force in sleeping and waking, and other things called not naturall, which I shall entreate of hereafter. God therefore is that counsaile in

Schola Sacerdotum.

Omnibus assuetam in se seruare dietam,

Approbo sic esse, in sit mutare necesse.

Where it is to be noted, that sometime custome is to be changed

2. Apho. 38.

Epid. 6. Sec. 4.

Apo. 7.

2. Apho. 40.

Custom in labour.

6 ap. 59.

changed if necessity so require. Neither is it good for any man that is in perfect health, to obserue any custome in diet precisely, as Arnoldus teacheth vpon the same verses in these wordes: Euery man should so order himselfe, that he might be able to suffer heate and cold, and all motions, and meates necessarie, so as he might change the houres of sleeping and waking, & his dwelling and lodging without harme: which thing may be done, if we be not to precise in keeping custome, but otherwhile vse things vnwonted. Which sentence of Arnoldus agreeth very wel to that of Cornelius Celsus: Hee that is sound and in good health, and at libertie, should bind himselfe to no ruies of diet. To neede neither Physition or Chyrurgion, he must vse a diuerse order of life, and be sometimes in the Countrey, sometime in the towne, sometimes hunt, and sometime hawke. But some man may demand of me how this may agree with that saying of *Schola Selerni*.

A dyer for
healthy men.

Lib. I.
Men in per-
fect health
shou'd keepe
no precise
order in diet.

Cap. I.

*Si tibi deficiant medici, medici tibi fiant,
Hec tria, mens hilaris, requies, moderata dieta.*

Whereunto I answer, that a moderate diet is alwaies good, but not a precise diet: for a moderate diet is, as Terence speaketh in Andria: To take nothing too much: which alwaies is to be obserued. But if a man accustome himselfe to such meates and drinks as at length will byede some inconuenience in his body, or to sleepe, or to watch, or any other thing concerning the order of his life, such custome must needes be amended and changed, yet with good discretion, and not vpon the sudden: Because sudden chaunges bring harme and weakenesse, as Hippocra. teacheth. Wherefore that will alter any custome in dyet rightly, must doe it with thre conditions, which are expressed by Hip. Change is profitable, if it be rightly vsed, that is, if it be done in the time of health, and at leisure, and not vpon the sudden. And thus much of custome.

How a cu-
stome in diet
may be chan-
ged without
harme.

6. Epist. sect. 3.

Lib. 2. Pract.
acut. cap. 18.

Of

The fifth thing that is to be considered in meate, is the time, which standeth chiefly in thre points, that is to say: Time of the yeare: Time of the day: Age of the partie. Concerning times of the yeare, no better counsell can be giuen, than that of *Schola Salerni*.

Cap. 29.

*Temporibus veris, modicum prandere iuberis,
Sed calor aestas, dapibus nocet immoderatis.
Autumni fructus, caueas ne sint tibi luctus.
De mensa sume quantum vis tempore brumae.*

For the better vnderstanding whereof, it is necessary, that we know the foure seasons of the yeare, and their temperature. That is to say, the Spring time, Summer, Autumne or fall of the lease, and Winter. The Spring time beginneth in March, when the Sunne entreteth into *Aries*, and is in temperature, not hot and moist after the olde opinion, but in a meane without all excesse, as Galen p^roueth: and the equall mixture of the foure qualities in it, to wit, of heate and colde, moist and dryth, is the cause both of the meane temperature, and also of the wholesomenesse thereof: for of all seasons of the yeare, the Spring time is most wholesome, as Hipp. teacheth. Yet it cannot be denied, but that the beginning thereof doth participate with Winter, and the end with Summer. Wherefore in the beginning of the Spring, the diet should be according to Winter. And in that sense Hipp. joineth Winter and the Spring together in like diet. The stomacke is hottest, and sleepe longest in the winter, and at the Spring of the yeare: wherefore then more meate should be giuen, for naturall heate is stronger, and therefore requireth more plentifull nourishment. But *Schola Salerni* in the first verse aforesaid, meaneth the latter part of the Spring, wherein

The foure
seasons of
the yeare.

Lib. 1. de temp.
cap. 4.

3. Aph. 9.
Per saluberri-
mum & mine-
re excitiosum.

4. Aph. 5.

The diet of
the Spring
time.

Wherein we should eate but a little meate, much like as in Summer, yet not so much as in winter, nor so little as in Summer. But as the time is temperate: so then to vse a temperate diet. And that which we do eate at that time especially, should be of good nourishment, because then blood chiefly encreaseeth, and such meates such blood: and such blood, such state of body. Now what meates be of best nourishment, I haue declared before, and here againe I say, that generally flesh is of greater and better nourishment than fish, because the nourishment which fish giueth is cold and moist: As Fuchsius teacheth.

The diet of the spring time.

Lib. 2. in fi.
Sect. 2. cap. 9.

Of Summer. CHAP. 207.

Summer beginneth in June, when the Sunne entreteth into Cancer. This season is naturally hot and drie, because therein heate excedeth colde, and dryness moysture. In this time of the yeare by reason of the heate of the aire without, the pores of the body are moze open, whereby the spirits and naturall heate are the moze resolved and wasted, and by that meanes the vertue digestion is infabled, so that the stomacke and inner partes are not then so well able to digest as at other times. Wherefore to eate much meate in Summer is hurtfull, according to the second verse, *Sed castor astatis, &c.* But we must eate a litle at once and often, as Galen teacheth: because we neede more often nourishing, being then the more consumed through opennesse of the pores, and because our strength is more resolved. And that which we eat, should be rather boiled than roasted. Potage or broths made with colde Herbes, as Lettuse, Endiue, Succory, Violets, are then good to be vsed. Drinke in moze abundance, Wine alaied with water, to hotte complexions much, to cold natures lesse.

The best diet in Summer.

1. Apho. 7.
*astate sape
& parum dan-
dam.*

In Summer drinke much & eate litle.

Of Autumne. CHAP. 208.

Lib. 1. de temp.
cap. 4.

Diet in Au-
tumne.

Autumne, or the fall of the lease beginneth in September when the Sunne entreteth into *Libra*. This season of the yeare is variable, and the aire changeable in heat or cold. Wherefoze it is not cold and dry after the old opinion, but of vnequall temperature as Galen p^roueth, And the distemperature therof is the very cause, that maketh Autumne so full of sicknesse: as he auoucheth in the same place. The diet most conuenient for this season is to eate somewhat moze in quantitie then in Summer, & moze often roasted meates, and to drinke some deale lesse and a little stronger. And especially we must beware of Summer fruits, which are most plentiful at this time of the yeare, soz as much as they make ill iuice and winde in the body. But how they may be eaten with least hurt, I haue shewed befoze in the treatise of fruits.

Of Winter. CHAP. 209.

Winter beginneth in December, when as the Sun entreteth into *Capricorne*. This season by nature is cold and moist, soz therein cold doth surmount heate, and moisture drought, by reason whereof, the heat of our bodies within is greater, and the vertue digestiue stronger: soz the coldnesse of the aire without, enuironing our bodies about, must needs keepe in, and bruite and fortifie the inward heate (*ex antiperistasi*) as the Philosopher speaketh, that is to say by position of the contrary. Wherefoze digestion being stronger, one may eate as much as he will, that is to say, moze than in any other season, and not onely moze, but also meates of a moze grosse substance: as Biese, Porke, & such like, because our strength is great. And this alio is approued by Hippoc. In Winter, and at the Spring the stomacke is hot, &c. alledged befoze

foze in the Spring. And meates roasted are moze conue-
 nient for this time than sodden, & fish and fish powdered,
 is now better than in Summer. As for herbes and fruits 1. Aplo. 18.
 (especially raw) at all times are to be refused. Drinke
 in Winter should be stronger, yet taken in little quan-
 tity, because of the moistnesse of the time. Hippocrates
 briefly setteth downe the diet of all seasons of the yeere.
 In Summer and Autumne much meate is not good. In
 Winter it is good, yet somewhat lesse at the Spring. Thus
 much concerning times of the yeere.

Of the times of the day. CHAP. 210.

Concerning times of the day, vsuall to eate & drinke,
 which wee call meales, they are diuers in diuers
 countries. But here in England commonly three, that is,
 Breakfast, Dinner, and Supper: which I speake of in
 order as they be proposed, if first I giue forth that nota-
 ble caueat, which is in *Schola Sal.* alwaies to be obserued Cap. 9.
 befoze we take any sustenance: So that it is, as if were a
 preparatiue to meate.

*Tu nunquam comedas, stomachum ni noueris esse
 Purgatum, vacuumq; cibo, quem sumpseris ante.
 Ex desiderio id, poteris cognoscere certo.
 Hec sunt signa tibi, subtilis in ore dieta.*

In which verses, two things are chiefly to be noted.
 First if the stomacke be oppressed with ill humours, that
 we eate nothing vntill they be auoyded. And whether or
 no there be corrupt humours in the stomacke, it is to be
 knowen by belching, as Galen teacheth: and such ill hu-
 mours as be in the stomacke, may best be auoided by vo-
 mite and sieges as Galen sheweth. And for the one pra-
 ctise, that is by vomite, what ease it wozketh to a chole-
 ricke stomacke, I my selfe haue proued these many
 yeeres, following therein the counsaile of Galen, where Lib. 3. de Sa-
 tu cap. 9.
 he alloweth the aduise of auncient Physicians touching Lib. 5. cap. 4.
 de vsu par.

vomit to be vsed once or twice euery moneth, not fasting
 but after meate, yea and such things eaten befoze, as be
 sharpe and clenſing. But I vse it commonly at the ſpring
 or fall of the leafe, and no oftener except great occaſion
 offered, becauſe often vomiting weakeneth the ſtomacke,
 and filleth the head with vapours. And how vomit may
 moſt eaſily be procured, I haue ſhewed befoze, where I
 ſpake of Olives. The ſecond thing to be noted in the ver-
 ſes afozeſaid, is, that we eate not againe, vntill the meate
 eaten befoze be firſt concocted, and auoided out of the ſto-
 macke: ſoꝛ otherwiſe the one will let the concoction of the
 other, and breeds great cruditie in the bodie, which is the
 originall of the moſt part of diſeaſes. How to know when
 the ſtomack is voide of y^e meat befoze eaten, the chiefeſt
 token is hunger, which if it be a true hunger, riſeth by
 contraction of the veines, proceeding from the mouth of
 the ſtomacke, ſoꝛ want of meat, ſoꝛ ſo Leonardus Fuchſius
 teacheth in theſe words: True hunger riſeth of the feeling
 of want, when the veines do draw from the ſtomacke, as if
 they did milke it or ſucke it. Alſo another ſigne of empti-
 neſſe of the ſtomacke is ſhewed in the laſt verſe, to be ſlen-
 der diet, befoze going. For when appetite followeth vpon
 ſmall ſuſtenance taken befoze, it is a plaine token that di-
 geſtion is ended. Theſe things being obſerued, and exer-
 ciſe vsed according to the order ſet downe vpon the word
 (labour): I ſay with Gaſſer Eliot, that woꝛthy and woꝛ-
 ſhipfull Knight, that in England men and woman, vntill
 they come to the age of ſortie yeares, may well eat thꝛee
 meales in one day, as breakefaſt, dinner, & ſupper: ſo that
 betwaine breakefaſt & dinner be the ſpace of foure houres
 at the leaſt: ſoꝛ foure houres is the due time aſſigned to y^e
 ſtomacke ſoꝛ the firſt concoction: and betwaine dinner and
 ſupper ſix houres, and the breakefaſt leſſe than the dinner:
 and the dinner moderate, that is to ſay leſſe than ſatiety or
 fulneſſe of belly, and the drinke thereunto meafurable, ac-
 cording to the diueneſſe or moꝛtneſſe of the meate. But
 touch-

Hunger is
 the beſt token
 of an empty
 ſtomacke.

What hunger
 is, and how it
 cometh.
Inſti. lib. 1.
ſect. 7. cap. 5.

English folks
 may eate
 three meales
 a day.

touching breakfasts, whether or no they are to be vsed, it may be some question, because they are not mentioned in Galen and other ancient authozs of Physicke, neither are they appointed by order of the Vniuersities, but onely two meales of the day spoken of, which be dinner and supper. But to this question the answer of Hippocrates may suffice: It is to be considered, whether wee must eate once or twise, or more often in a day. And heerein wee must respect the time, the countrey, the age and custome. And doubtlesse the temperature of this our Countrey of England is such (as I haue shewed in my Preface) that our stomackes for the moze part are hotter by reason of the colouesse of the Climate, and therefore may digest better, and naturally require moze meate, and sooner, than other nations that inhabite hotter countries: wherefoze I thinke it good for Englishmen not to be long fasting, if their stomackes be cleane and empty, leass that happen to them which Galen speaketh of, that the stomack for want of meat draw vnto it coꝛrupt humozs, whereby happeneth headch, & many perillous diseases; for true it is that saying of the Physitions, To suffer hunger long, filleth the stomacke with ill humors. But if the stomacke bee vncleane, it is better to refraine than to eate; for true is that saying of Hippocrates: how much the more you feed vncleane bodies, so much the more you hurt them, But when the stomacke is cleansed after that manner befoze mentioned, then may you eate safely. And for breakfast (as I thinke) those meates be most conuenient, especially for Students, which be of light digestion, as Milke, Butter, Eggs, and such like. Howbeit herein appetite and custome beare great sway, as they do in euery part of diet. And if nothing else be to be had, I thinke it better to take a little bread & drinke, than to be altogether fasting vntill none: Yet I know there is great difference among men in this respect, and some may better bide without meate than

Whether
breakfasts are
to be vsed in
England.

I. Apho. 17.

Lib 3. cap. 19.
de natu. fa.

I. Apho. 10.

Breakfast
meates for
Students.

1. *Apho. 13.*
Who may
best abide
fasting.

Lib. 1. in 11.
Sect. 3. cap. 5.

How fasting
is to be vsed.

others may, which Hippocrates notably setteth forth: Old men not decrepitate may best abide fasting: and next vnto them, such as be of middle age: but young men worst: and children least of all: especially those that be of a sharpe and liuely nature. Childzen then and young men vntill they come to the age of fīue and thirtie may not bee long fasting without inconuenience. Men of middle age that is, from fīue and thirtie to forty nine yeares may better beare it, for so constant age is to be taken in Hippocrates & Galen as Fuchsius sheweth. Old men beeing not decrepitate, that is to say, from 50. to 70. yeares, may best of all abide fasting, but after seuentie yeares they are to be dieted as childzen. For old men be twice children, as the elde prouerbe is. But some doubt may bee made what the word (fasting) should signifie in Hippocrates, whether or not it be to be taken as the Diuines vse it, that is, for abstinence from flesh, taking but one meale a day, and in the morning and euening in stead of bzeakfast and supper, to vse bzead and drinke: which kinde of fasting is some punishment to the body, and subdueth the fleshy (as I thinke) if it be rightly vsed, and the right vse is this, that no more be taken then is conuenient and sufficient to keepe strength. They therefore that fill their bellies with bzead and drinke, or with fish, or with white meates, or with other things beeing not fleshy, yet perchance more delicate, do not fast, but bzeake their fast, according to that saying of S. Augustine: they that so refrain from flesh that they prouide other meates more delicate and costly, are much deceiued, for this is not to keepe abstinence, but to imitate riotousnesse. We therefore that will fast indeed, let him fast after the manner that Gregory hath described: Abstinence is not to prevent the time of eating, as *Ionathan* did by the hony combe: not to seeke more dainty meates, as the Israelites did in the wildernesse: not to dresse meates more finely, as the sonnes of *Ely* did in *Silo*: not to seeke superfluity, as the Sodomites did.

This

This kinde of fast may well be called frugalitie, and is in a familie a great reueneue, and must be obserued aswell in drinke as in meate. For he that doth abstaine from the one & not from the other, doth fast no moze than a swine, that leaueth not drinke vntill his belly be readie to breake. Wherefoze this fast is well defined by Fernelius in this manner: A sparing not onely of meate, but also of drinke, which more and sooner filleth the bowels and veines than meate, and troubleth them more. But in the foresaid Aphorisme (as I suppose) Hippo. meaneth that abstinence, which the Latines call *Inediam*, or *Famem*, which is a forbearing to receiue any meate or drinke at all, which sometimes is necessarie aswel in sicknesse as in health, and is named of Hippo. the most slender diet, and is to be vsed in very short sicknesse, & not only pzeuenteth, but helpeth many maladies. For if it be moderately vsed, and according to age, time of the yeere and custome, it is next in force to blood letting, and worketh like effect in procelle of time, as Fernelius declareth at large, for it abateth the blood, it concocteth raw humours, it expelleth all manner of excrements, and is specially good for them which haue very moist bodies, because it drieth. And for that cause is reckoned in *Schola Sal.* for one of those seuen things which cure the Rheume.

Lib. 2. meth.
med. cap. 22.
The definiti-
on of a true
fast.
Inedia.

Lib. 2. meth.
med. cap. 22.

Cap. 82.

*Ieiunia, vigila, callea dape, tuquo labora,
Inspira calidum, modicum bibe, comprime flatum.
Hec bene tu serua, si vis depellere rheuma.*

Seuen things
good for a
Rheume.

That is to say, Abstinencc, watching, Hot meates, much labour, Hot ayre, little drinke, staying of the breath, helpeth the Rheume.

Besides all this (*Inedia*) is a present remedy for repletion or safetie, when moze meat is receiued, than the nature of the body may beare, for it is one kinde of euacuation, as Galen sheweth vpon Hippo. yet it auoideth (ex-

A remedie
for a surset.

2. Apho. 17.

The commodities of Abstinence.

accidente) and not (per se.) For nature by this meanes being disburdened as it were, from all other actions, and set at full libertie, vseth all her power in digesting & expelling, whereby sometime it commeth to passe, that the Bellie is loosed it selfe, and vomite breaketh forth, and the vaine is moze abundant, and the superfluities of the bzaine fall dolwne, and such excrements as be farre off from the vsual wayes of euacuation, be dispatched by the pores of the body. All these benefites aforesaid, we may receaue by moderate abstinence; but if it be about measure, the moisture of the body, is thereby withholdne, and consequently the body vzieth and wareth leane, and naturall heate by withholdning of moisture is too much incended, and not finding humoꝝ to worke in, turneth his violence to the radicall or substantiall moisture of the body, and exhaustring that humoꝝ, bzingeth the body into a consumption. Notable therefore is the saying of Hippoc. Neither fulnesse, neither hunger, nor any thing else which exceedeth natures measure, is good. And so I end touching fasting and breakfast.

2. Apho. 4.

Of Dinner. CHAP. 211.

Dinner time.

Diogenes answer touching dinner time.

Oxford diet for diuacr.

When foure houres be past after breakfast, a man may safely take his dinner, and the most convenient time for dinner, is about eleven of the clocke before none. Yet Diogenes the Philosopher, when he was asked the question what time was best for a man to dine, he answered, for a rich man when he will, but for a poore man when he may. But the vsual time for dinner in the Vniuersities, is eleven, or else where about none. At Oxford in my time they vsed commonly at dinner, boyled Biese with pottage, bread and bere and no moze. The quantity of biese was in value an halfe peny for one man, and sometimes if hunger constrained, they would double their commons, This diet to eate but one kinde of meate

at a meale, & that lesse than fulnesse of the belly, although it seeme very slender, yet is very wholesome, and good Students like well therewith, and indeede it is the diet that Physicke most alloweth. For (as Plinie writeth) One kinde of meate is best, varietie of meates are hurtfull, and sawces are worst of all. And reason may perswade a man that sundry meates being diuerse in substance and qualitie, (that is to say) some grosse and hard to digest, some fine and easie to digest, some hot, some cold, some moist, some dry, must needs worke great trouble in the stomack: neither may they be well digested at one time, soasmuch as they require diuerse operations of nature, and diuerse temperatures of the stomacke. Notable therefore is that saying of Auicen: There is nothing worse, then when many and diuerse sorts of meates be taken together, and the time of eating is longer then it should be: for by that time the last meate cometh, that which was first receiued is somewhat concocted, so that all is not digested in like sort, whereof much sicknesse ariseth, proceeding of contrary humours. Whereby we may vnderstand, that it is not onely hurtfull to feede on sundry meates at one meale, but also to prolong the time in eating two or thre houres, with talking and telling of tales, as our manner is here in England at great feastes. But an houres space by judgement of Arnol is a sufficient time for a meale. And in the Uniuersities commonly lesse time will serue: for as it is an old prouerbe: A short horse is sone carried. But the Archbishop of Yorke, of whom D. Wilson speaketh in his Rethoricke, farre exceeded this time, for as the Italian merrily construed it, this great Prelate sate thre yeres at dinner. And in times past, when Prelates were Princes, I mean before the suppression of abbies, as their fare was great, so they sat a great while at meat. And at this day, such as be of great estate, Ecclesiasticall or Temporal, they may by authoritie sit so long in the glorious chariot of intemperance, vntill they be carried as prisoners into

To eat one onely kind of meate prooued to be the best diet.

Lib. 11. cap. 52.

3. 1. doc. 2. ca. 7.

An houre is a sufficient time for dinner.

Scho. Sal. cap. 6.

Long sitting at meate is hurtfull.

into the Dungeon of surfet, where they shall be fettered with Gouts, racked with Feuers, pierced through with Pleurisies, strangled with Squinancies, and finally cruelly put to death oftentimes in youth, or in the flower of their age, when they would most gladly liue. But here in I speake against mine owne profite, and the commoditie of all them that professe Physicke, for intemperance is the Physitions nurse. But for my part I had rather bee without sucke, then that any man by his intemperate feeding should haue cause to see me, or see me: and to that end I haue with my great trauell witten this whole booke. Wherefore I aduise all men not to linger the time long in eating or drinking superfluously, but to haue alwaies in minde that golden verse:

Cap. I.

Esse decet uinas, uinere non ut edas.

Man feedes to liue, and liueth not to feede. Yet a reasonable time to eate in is necessary, for to eate ouer greedily, and to snatch by our meat hastily, is hurtfull & hindreth concoction, and to chew our meate well, and to swallow it downe leysurely, is a great furtherance to the well digesting of the same. And indeed, it is the very end and purpose why the teeth were ordained. For as there bee three concoctions, the first in the stomacke: the second in the liuer: the third in euery part of the bodie. So there be three places of preparation, the mouth to prepare the meate for the stomacke: The veines called (*Miserica*) to prepare for the Liuer, and the vttermoost veines of euery member, to prepare for nourishment of the partes themselues. Wherefore a dinner-while must needs be had: and to sit a while after dinner is not vnwholsome, according to that old English saying: After dinner sit a while, and after supper walke a mile. Yet in *Scho. Sal.* it is counted wholsome, to rise after meat, that is, to stirre and walke a little after meat, that thereby the meat may descend to the bottoime of the stomacke. Both may be done conveniently: for it is no good maners to rise by from the table eating,

Three concoctions, and three preparations of the meate received.

To sit a while after meate how it is to be taken.

oz to rise by by and by after meate is out of the mouth.

Of Supper. CHAP. II2.

ABout foure houres, oz five after we haue dined, the time is conuenient for supper, which in the Antient cities, is about five of the clocke in the after none. But in the country abroad they vse to sup at sixe, and in poore mens houses, when leisure will serue. The diet most wholesome to be vsed at supper is set downe in *Scho. Sal.* make a light supper: and againe in this manner.

Cap. 1.
Cap. 5.

*Ex magna cœna stomacho fit maxima pœna,
Vt sis nocte lenis, sit tibi cœna breuis.*

So that in both places, we are counselled to make a light Supper, because much meate eaten at night, grieueth the stomacke, and letteth naturall rest: wherefore of god policie (as I thinke) was it prouided at Oxford, that vpon festiuall daies, when they haue fared sumptuously at dinner, yet at supper they should haue little more than ordinary commons. But here ariseth a great question, whether a man should eat more at dinner then at supper. Confiliator, a famous Physitian is of that mind, that more meate should bee eaten at Dinner then at Supper, because the heats of the day, ioyned to the naturall heate of the body may digest more, & for that nature in the night season hath enough to do to digest the superfluities of meat eaten before, and should not therfore be letted with much meate taken in the evening. Leonardus Fuchsius contrariwise proueth that the Supper for the more parte should bee greater than the dinner, because the coldesse of the night and frige do greatly help concoction, and the time from Supper to breakesfast oz dinner, is much longer than betwene dinner and supper. But this question may easily be determined, and these great Clearkes reconciled after this manner. They that be lusty and strong of nature, and trauell much, may eat more at Supper than

Whether dinner or supper should bee greater.
Diff. 121.

*Instit. lib. 2.
Sect. 4. cap. 3.*

The question answered touching more meate or lesse to bee eaten at dinner or supper.

than at dinner, because in them there is no deed of digestion of superfluities, but only to strengthen their bodies, which may best be done in the night time when the senses are at rest. But they that be diseased or aged, or troubled with rhumes, as the most part of Students be, and others also, which haue a sitting life, these I say should eate little at supper, because nature in the night following should not be hindzed in the concoction of raw and superfluous humors, which sleepe especially digesteth and amendeth. And to these men the verses aforesaide of *Schola Sal.* must be applied. And forasmuch as the whole booke of *Scho. Sal.* was writtē especially for English men, as appeareth by the Preface, if that be hurtfull for none to follow the saide precepts, considering that there is not any one moze annoyance to the health of mens bodies in this Realme of England, than distillations from the head, commonly called rheums, the occasion wherof some impute to much drinking of Beere, but I thinke the great moisture of the aire of this Realme, for we haue a raynie and cloudy skie, (as Iulius Agricola saith) and the continuall gourmandise, and dayly feeding on sundry meats at one meale, is the very cause why Englishmen be so rheumaticke aboue other nations: for repletion breedeth crudity, and of crudity proceede rhumes, and of rhumes, Colics, Droopies, Palsies, and other innumerable maladies. Wherefore it behoueth every man that would liue in health, to feede moderately, whether it be at Dinner or Supper, and moderate feeding is according to the strength of the stomacke, to take moze or lesse, so it be without grieue. For as Hip. writteth, where meat is receiued much aboue measure, that maketh sicknesse. Not because it is hard allwaies to hold the meane, and diuerse occasions may make a man to forget himselfe at meat: if hee misse the marke and shot ouer at dinner, yet let him withhold his hand and hit the marke at supper. Wherefore, let Students auoyde that Epicurisme, which is too

The cause of
rheumes in
England.

a. Apho. 17.

too much vsed in England, and especially of Merchants, to make great suppers and to sit eating and talking for the space of thre or foure houres. Pea, and after supper for feare least they be not full goyged, to haue a delicate banquet, with abundance of wine, not leaving nor skant rising (except it be for necessities) vntill it be time to go to bed: no nor then neither oftentimes, but is continuing in carousing and quaffing vntil midnight, or after, except they happen to fall a sleepe at the word, or fall downe vnder the word. But let Students remember that the chiefe felicitie consisteth in vertue and not in pleasure. Yet one lesson remaineth in *Schola Salerni* concerning supper, which is this:

Vt vites pœnam, de potibus incipe cœnam.

Which is not so taken, as the wordes doe seeme to import, that one ought to begin his supper or meale with drinke, though I haue knowne some to vse that order, drinking a draught of wine befoze they eate, thereby the better to stirre by appetite, and to fortifie concoction. And as good drinkers vse to say: it is great cleanlinesse to wash the pot befoze we put in meat to be boiled. But the true meaning of the verse is (as Arnoldus expoundeth it in the same place) that we should begin our supper with meates moyst and easie of digestion, as potage, brothes, & such like: which interpretation whosoever shall thinke strange, hee may reade the like in Galen vpon Hip. where hee saith: a man is sooner filled with drinke than with meat. And when supper is ended, we must not forthwith go to bed, but according to the old English prouerbe, after supper walke a mile: or at the leastwise, restraîne from sleepe two or thre houres: and if we make a great supper, then foure houres is but a sufficient time for the consuming of the vapours which ascend from such meats as haue bene plentifully receiued: for foure houres space is assigned to the stomacke for digesting of meat, as Leonardus Fuchsius writeth. Yet I know this time is longer

Cap. 38.

To drinke before supper or dinner vied of some.

2. *Apho.* 11.

What time the stomacke requireth for concoction.

In *Medi.* Li. 2.
Sect. 4. cap. 3.

or hozter, according to the temperature and strength of the stomacke. And if we doe walke abroad after Supper, which is the common guise of the Uniuersities, then shall it be good to follow the counsaile of *Schola Salerni* annexed to the second chapter, as followeth.

Fons, Speculum, Gramen, hac dant oculis releuamen,

Mancigitur montes, sed serum inquitto fontes.

There bee three things which greatly comfort the sight, that is, cleere water, a cleere glasse, and greene colours; wherefore in the morning walke to the hils, and after supper by the water side.

Which verses I wish all Students to beare in mind, not onely for walking after supper, but that in walking they may haue a double commoditie, aswell in p̄seruing their sight, as in digesting their meate. And now to conclude with the saying of *Arnoldus*: if a man could be contented with one meale a day, it were better to take it at supper than at dinner, so that we be not diseased in the eyes, or in the bzaine, for then it were better to take it at dinner; for the repletion of the supper hurteth soze the bzain and eyes: wherefoze to conlude generally whether a man do make but one meale or two a day: it is moze wholesome to take moze at none than at night. Great suppers then and late suppers must be banished from all healthfull houses.

Of the age of the partie. CHAP. 213.

The third thing appertaining to diet, is the age of the partie, which may the better be perceined, if first I define what age is, and what difference there is in age. Age after *Fuchsius*, is the race of life, wherein manifestly the state of the body of it selfe is changed. And in the same chapter, according to *Galen*, he maketh five parts or differences of age, to wit, childhōd from our birth to fiftane yeares, hot and moist. Adolescence, from fiftane to fine and twentie, of a meane and perfect temperature. *Iuuentus*, frō twenty five yeeres, to thirty five, hot & drie.

Middle

Where we should walke after supper.

One meale a day were better taken at noone than at night.

What age is, and what difference in age
Infl. lib. 1. sect. 3. cap. 5.

Middle age or mans age, from thirtie five yeres to fortie nine, declining to cold and dry. Old age from fortie nine yeres vntill the end of life, naturally is colde and dry, as touching the substance of all parts of the bodie; though accidentally in respect of excrements, as spittle, steame, and such like, it may seeme to be of moist temperature. In all this course of life, there is a continuall change of the body, but especially euery seuenth yere, which of the Philosophers is called *Annus Criticus*, the yere of iudgement, at which time ordinarily (as they say) we are in greater danger touching life and death, than in any other yeres. Howbeit euermoze that saying of Iob is true: Man that is borne of a woman, liueth but a while, and is full of miseries, he commeth forth like a floure, and is withered, and passeth away as a shadow, and neuer abideth in one stare. Which Hipp. also confesseth in the very first Aphorisme, saying, life is short. And if we doe consider well the fate of mankinde in this life, we may see that a man beginneth to die as soone as he is borne into this world, for that the radicall moisture which is the roote of life, can neuer be restozed and made by againe, so good as it was at our natiuitie, but continually by little and little decapeth vntill the last end of our life. Yet by that moisture which commeth of nourishment, through meate and drinke, it is pzeserued and prolonged, so that it is not so soone wasted and consumed as otherwise it would be. Like as a lampe by polwzing ople moderately, the light is long kept burning, yet it goeth out at the last. And this is it which Hippocrates speaketh: The same heat which brought vs forth consumeth vs. Yet in the beginning of our age while nature is yet strong, moze of the nourishment is conuerted into the substance of the bodie, than is consumed: and that while the bove increaseth and groweth. Afterward so much only is restozed as is wasted, and then the body is in perfect growth. At length nature waxing weaker, is not able to restoze and repaire so much as is wasted and

*Annus Criticus,**Cap. 14.*

Man beginneth to die as soone as he is borne.

How meate & drinke do pzeserue life.

Gal. de mor. cap. 3.

One cause of life & death in man.

Naturall
death what
it is.

A diuerse diet
requisite in
youth & age.
2. *Aph.* 14.

The naturall
diet of all
ages.

Diet of lustie
youth.

and decayed, whereby the bodie beginneth to decrease, and the powers and strength thereof be moze and moze diminished vntill such time as life, euen as the light of a lampe, be cleane extinguished. And this is called naturall death, which few attaine vnto, but are pzevented by death casual, when by sicknesse or otherwise the saide naturall moysture is ouerwhelmed and suffocate. Howe the meanes to pzeferue this naturall moisture, and consequently to pzeferue life, is to ble meates and dzinkes according to the age of the person. For the diet of youth is not conuenient for old age, nor contrariwise as Hipp. teacheth: Naturall heate aboundeth in them which are growing; wherefore they neede much nourishment, for otherwise, their bodies would decay: but in olde men there is little heate, therefore they neede little foode, for much ouercommeth them. Wherefoze in youth especially while we should fade moze largely, and nature it selfe both craue as it appeareth in children. For (as it is said) Children and Chickens would be alwaies picking. And the nourishment that is most conuenient for Children should be of hot and moist temperature. For in sicknesse and in health, this *Maxime* is generally to be obserued, in health like meates should be vsed, and in sicknesse contrarie. And thersfoze young men from 14. yeares vntill they be 25. yeares old, as they be of moist temperate complexion, so do they require foode of equal and like temperature. But young men about 25. vntill they draw toward 40. yeares, as they be hot and dry of complexion farre about the meane, so do they require a contrary diet. And the contrary diet must be vnderstood in substance and qualitie. And the degrées as well of the temperature of the body, as of the meates, ought to be equall, and like as neare as may be For where the meats doe much excede in degre the temperature of the body, they annoy the bodie in causing distemperance, as I haue shewed befoze where I haue spoken of the qualitie of meates.

Where

moze grosse of substance, colder and moister, Also Salads of cold herbes, and to dzinke seldome Wine, except it be alayed with water. Old age is naturally colde and drie, & therefore requireth a hot and moyest diet. And because naturall heat and strength is decaied, restozatiue meates are then most conuenient, and such as be easie to digest, often bathing, hot wines, and much sleepe is good for old men, according to that verse wherein the diet of old age is prescribed,

Diet of old men.

Vi lauit, sumpsit q̄ cibum, det membra sepori.

Aged men should not fede so largely as the younger sort, but to eate often, and but a little at euery time, as I haue declared in the diet for Summer, for the Summers diet is most fit and agréable for old age: for it fareth by them as it doth by a Lampe, the light whereof is almost extinct, which by powzing in of oyle by little and little, is long kept burning, and with much Dyle powzed in at once, it is cleane put out. But here I thinke it good to set downe some particular examples of diet of old men in time past, which notwithstanding euery man may follow as he thinketh good. Terence in Andria setteth forth the supper of old Chremes in this manner. An halfe penny worth of hearbes, and little fishes for the old mans Supper. But such a Supper were moze méte for Thursday or good Friday, than for Shrouetuesday. And I would wishe all loytering Students to fare no better. Antiochus a Physitian as Galen reporteth, a boue fozescore yeares of age, vsed thre meales a day, with frication, bathing and exercise accordingly. His breakfast commonly was Bread and fine Honie, clarified, but seldome rawe. His dinner was first to eate some soluble meate: after that, such fishes as were bred among stones, or in the deepe Sea. At supper he would eate no fish, but he vsed some meate of good nourishment, such as would not lightly corrupt in the stomacke, as fine flowre sodden in honie and wine, or brothe made with

Sundry examples of old mens diet. Cremes supper in Terence.

De Sa. in. lib. 5. cap. 4.
Antiochus diet.
A good breakfast for old men.

Telephus
diet.

For whō honie
is whole-
some and for
whom not.
*Lib. 1. de Ali.
fa. cap. 1.*

Pollio Ro-
mulus.
Lib. 2. 2.

Democritus.

birdes. Telephus the Grammarian, as it is in the same Chapter, who liued almost a hundred yeares, vled this dyet following: In the Winter he bathed twice in a moneth, in the Summer foure times, betweene both thrise: and when hee went not to the bathe, then about thre a clocke hee vsed annointing, with a little rubbing. After that hee tooke fine honie vnclarified, with wheate flowre sodden in water, and that was his breakefast. Hee dined about the seuenth houre, or somewhat rather: first of all eating herbes, then fish or birdes, but in the euening he vsed onely bread, with wine mingled. In these two examples, I note, that these old men bzake their fast commonly with hony, and that for god cause, for hony is be- rie wholesome for old age, and such as be flegmatike, and vnwholsome for youth, and such as be cholericke, as Galen proueth, where he telleth a story of an old man and a yong man, who contended about hony, by experience of their owne bodles, the one affirming that he had proued it wholesome in himselfe, and the other auouching the contrarie. Which controversie Galen determineth in this manner: Hony is very vawholesome for them which be hot and drie; but it is very good for them which be colde and moist. But the benefit of honie in olde mens diet, may likewise be perceined by the examples following: Pollio Romulus, who was aboue an hundred yeares old (as Plinie affirmeth) being demanded of Augustus the Emperour by what meanes he liued so long, and retained still the vigour or liuelinesse of body and minde, he answered, that he did it inward with meade, which is a drinke made with hony and water, and outwardly with oile, meaning frication and vnction, which were vsed in Greece and some other countries in old time, as I haue shewed in my treatise of exercise. Democritus also the great Philosopher, being demanded how a man might liue long in health, he answered, if he waste him within with hony, and without with oile. The same Philosopher
when

When he was an hundred yeares old and nine, prolonged his life certaine daies with the euapozation of hony (as Aristoxenus writeth.) To these may be added the example of Galen himselſe, whose diet principally ſhoulde be followed of Students. Galen (as he ſaith of himselſe) by meanes of his good order and diet, was neuer bered with any ſickneſſe, after he was 28. yeares old, vntill the time of his death, except the grudge of a feuer of one day, and that happened onely by too much labour. He liued (as Cœlius Rhodiginus writeth) a hundred and 40. yeares, and died only for ſæblenesſe of nature, which, (as I haue ſhewed befoze) is called *mors naturalis*, when a man dieth as an apple that falleth from the tree when it is ripe. The order of his life was thus, he vſed ſuch abſtinence in meat and drinke, that he left off alwaies befoze ſatietye or fulneſſe of belly, which we commonly call to riſe with an appetite, and is indeed the principall point in preſeruing of health. A gaine, he neuer eat any crude or raw thing, as fruites, herbes, rootes, and ſuch like (which may be a ſecond caution for all men to obſerue) whereby he had alwaies a ſweete breath. Moreover as leysure would ſuffer, he vſed bathing, frication and exerciſe. Hea ſometimes in the winter ſeaſon when he was in the countrey, he reſuſed not to cleane wood, and to poune barley, and to doe other countrey works onely for the exerciſe of his body, as himſelſe witneſſe, whereof at length aroſe this powerbe, Galens health, and is as much to ſay, as a moſt perfect ſtate of health, which I wiſh to al good Students, and the way to attaine it is to keepe Galens diet. And for a con- cluſion of this point, I will here recite the diet for olde and weake folks, preſcribed by Maſter Securus in his Almanacke 1, 80. They muſt make (ſaith he) in winter two or thre meales a day, according to their appetite and cuſtome. They ſhould eat either a ſoft rolled egge to their breakfast, or a peece of a toſt and butter, or a meſſe of hot milke, with crums of white bread & ſugar, or a caldwale,

Galen.

Lib. 5. de Sa.
tu. cap. 1.Auten. Laſt.
lib. 30. cap. 1. 2.

Galens diet.

Lib. 2. de Sa.
tu. cap. 8.Galenus rates
tudo.

Securis.

of almond milke, or such like thing that may be some digested befoze their dinner. I haue knowne (saith he) some old men would eate in the morning a peece of a toast dipped in muscadell in the winter, and in claret wine in summer, drinking after it a draught of the same wine; which thing his father a Doctor of Physicke, was wont to doe many yeares in his old age, who was about 80. yeares when hee died, being in his time seldome or neuer sicke. And thus much touching diet of all ages.

Of Order. CHAP. 214.

The sixth and last thing to be considered in meates, is Order in eating: which greatly helpeth or hindereth a mans health, for good order in diet, is of no lesse force than it is in life and conuersation: whereof we neede no better proofe, than the example of Galen himselfe, whose wordes be these: After eight and twentie yeares of mine age, when I perswaded my selfe that there was a certaine order or way to preserue health, I followed it all my life long, so that I was neuer after sicke, sauing with a Feuer for one daies space, which yet happened very seldome, and hee that liueth at libertie, might auoyde this also. Whereby it appeareth that there is an order in diet, which if a man duely obserue, he may preserue himselfe from sicknesse all his life long. But some peraduenture will disproue me by their owne experience, and by the example of others, who keeping no diet at all, nor obseruing any order in receiuing of meate and drinke, are yet more healthfull & more lustie and strong, then they that keepe a precise diet, and eate and drinke as if were by weight and measure. Whereunto I answer, that a sound body and strong of nature, may for a time suffer surfet, and beare immoderate diet, without any manifest maladie: but yet at length it will fall out according to that principle of Physicke which neuer faileth, A riotous youth breedeth

Lib. 5. de Sa.
in. cap. 8.

The benefit
of an orderly
diet.

a lothsome age. For as the Lawyer saith, that which is deferred, is not taken away. You sowe ill seedes in a garden, they shew not themselues by and by, but yet in proceſſe of time they budde forth. Euen so diseases are bred in mens bodies by little and little, and at length they are perceiued. Notable therefore is that saying of Auicen: He that can digest ill meate, let him not therefore reioyce: for although the dammage lie hid for a time, yet at length it will appeare, and hee shall suffer most grieuous paines, for not keeping the rules of Physicke. With whom Galen agræth also, where he saith, that euill meates, although they bring no manifest hurt to young mens bodies forthwith, yet the discommoditie groweth secretly by little & little, and when age approacheth, the ioynts, the sinewes, and bowels, are vexed with such diseases, as hardly may be cured, or not at all. And commonly so it falleth out, that they which lead a disordered life, either liue not vntill they be olde, or if they come to age, they are tormented with sundrie diseases, as gowte, stone, dropsie, leprosie, feuers, and such like. Therefore it is better to preserve health by sobrietie and temperance, than by surfet and misorder to make the bodie weake and sickly, and odious both to God and the world. Yet I thinke it not conuenient for a man in perfect health to obserue a precise rule in diet. But yet where the stomacke is feeble, as is of the moze part of citizens, and well nigh of all them that be studious in learning, or weightie affaires, there ought to be moze circumspection, that the meate may be such as that either in substance or in qualitie, or quantitie, or time, or order, nature being but feeble, be not rebuked or too much oppressed. And the due order in receiuing of meates is thus, that such things as be of light digestion, be taken before those things that be hardly digested. Also that such things as mollifie and loose the belly, be taken before other meates, as Potage, Brothes, Milke, rare Egges, Butter, and

3. 1. doct. 2.
cap. 7.

De succo bon.
Et vitioſ. cap. 2.

The due order of receiuing of meates.

such like, befoze flesh, and boyled flesh befoze rosted. And chēse and frutes which be srypticke & binding, as Quinces, Spedlers, Peares, should be eaten last after all other things. And this is the due order in eating & most whole, some for all men (in my iudgement:) which notwithstanding some men following their own appetite, do peruert; as I haue knowne an honozable person, who vpon fish daies, would eate Egges last after chēse: And one woꝝshipfull that would eate Milke last, which is a cōmon vse in Lankashire: for there their seruants thinke they haue not well dined nor supped, vnlesse they haue a sōpe of cold milke after all, as they vse to speak. And the Flemmings vse to eate Butter last after other meates. So that almost a man may say: as diuers men desire diuers meates, so vse they diuers orders in eating. But here in Englaō, where we feed on diuers sortes of meates at one meale, the order commonly is thus: that first we eate Potage or Brothes, then boyled meates, after that rosted or baked, & in the end chēse & frutes. But here riseth a question, which I haue heard often moued at the table, that it were better to eate fine meates first, & grosser meates afterward, if perchance any cozner were left vnfilled. For now we fill our selues befoze with grosse meates, so that when fine meates and the best meates indēd come to the boyꝝd, we can eate little or nothing, for want of appetite, but not for want of will, (as I thinke.) Wherefoze it were better (say they) to begin our meale where we make an ende: and if we leaue any for the Seruitoꝝs, to leaue of the woꝝst meates, and not of the best. This is a strong argument in some mens opinions, and greatly grōueth those that be disciples of Epicurus. But this question in mine opinion may be very well answered in this manner. First I say, that one manner of meate agréable with the person that eateth it, were the most sure diet for euery complexion. And next I say, that sozasmuch as our stomackes in Englaō most commonly be hoate and choleticke, that grosse

Whether fine
meat or grosse
should be ca-
ren first,

meats

meates be most conuenient to be eaten first: for in a boate stomacke fine meates if they were first takē, would be burned befoze the grosse meates were digested. Contrariwise in a cold stomacke the little heate is suffocate with grosse meate, and the fine meate left raw for lacke of concoction: whereas, if the fine meate be first taken moderately, it stireth by & comforteth naturall heate, and maketh it moze able to concoct grosse meates if they be eaten afterward, so that it be but in small quantitie. And this is the best reason that I can yeeld of our English custome, to begin our meales with grosse meates, and to end with fine. And so I end my treatise of meates.

The English custome defended, to eate grosse meates first and fine after.

Of drinke, CHAP. 215.

NExt after the word Meate, there followeth in Hip-Drinke, which is the third word of the sentence, and is to be vsed according as it is in order proposed, that is to say, first exercise, then Meate, and thirdly Drinke, and not contrariwise. Wherefore, they that drinke befoze they eat, keepe not the due order of diet. And the order of England is, (as it is noted by Arnoldus) vpon *Schola Salerni*, Commonly whensoever Englishmen drinke, they first eate a morsell of bread. And the very order of seruice doth confirme the same: for commonly we vse to set bread and meates vpon the table befoze drinke. Yet many good maile woymes (setting all order aside) begin straightwaies to cut their meate with the spigot. I deny not but occasion in some may so serue, that they must needs drinke befoze they eat: but I speak of the common order which is commonly to be obserued. The chiefe causes why drinke is necessary, be two. First to preserue naturall moisture. Secondly, to make the meate that is eaten to pearce & descend the better into the places of digestion. The desire of drinke and the best saluoe to season it, and to make vs to like it, whether it be better or worse, is Thirst, which after A-

We should not begin our meate with drinke, Cap. 38.

Drinke is necessary for two causes.

What thirst
is, and how
it is caused.
*Lib. 1. Simp.
cap. 32.
Lib. 7. Meth.
cap. 6.*

Lib. 5. cap. 7.
The right
vse of drinke.

Cap. 18.

The discom-
modities of
much drinke
vsed at meate.

To drinke lit-
tle and often
is better than
drinke much
at once.

ristotle, is a desire of cold and moyst, and is caused of heat and drought as Galen sheweth: for heate working vpon moysture, for the nourishment of the body, causeth the dzy nesse, whereof commeth thirst, the remedie whereof is dzy nke, which is to be vsed as Galen pzescribeth. The measure of drinke is, that it neither swim in the stomacke, nor cause any feeling of fluctuation. And Dioscorides much after the same manner, sheweth the vse of dzy nke, saying: To quench thirst, and to moysten the meate moderately, is the best vse of drinke: so that to quench thirst, and moderately, as it were, to water the meate, whereby it may be the more easily conueighed to the places of digestion, is the right vse of dzy nke; & whatseuer is more than this, is superfluous. The same lesson is taught in *Schola Salerni.*

De qua potetur, stomachus non inde grauetur.

That is to say we ought to dzy nke moderately, so that the stomacke be not hurt thereby, nor dzy nkennesse caused: for much aboundance of dzy nke at meales dzy wneth the meate eaten, and not onely letteth conuenient concoction in the stomacke, but also causeth it to passe faster than nature requireth, and therefore engendzeth much steame, and consequently rheumes, and crudenesse in the veines, debilitie and slippernesse of the stomacke, continuall flure, and many other inconueniences to the body & members. And after the better opinion of Physicians, the dzy nke would rather be mixt with the meate by sundry little draughts, than by one great draught at the end of the meale. For the mixture tempereth well the meate without annoyance, & a great draught with much dzy nke dzy wneth the meate, rebuketh naturall heate, which then worketh in concoction, & with his waight dzy neth downe the meate too hastily. Yet some I know count it a tollie matter and pzy nelike to forbeare dzy nke vnto the end of their meales, and then to carouse lustily, a whole pint or a quart of Wine, Ale, or Beere. But this custome is beastlike

beastlike rather than princelike: for what doth a bymite
beast other than eate his fill of meate, and drinke abun-
dantly afterward? Better therefore is that counsell of
Schola Salerni.

Cap. 38.

*Inter prandendum sit saepe parumq; bibendum,
Vt minus agrotet; non inter fercula potes.*

That is to say, at meate, whether it be breakfast, din-
ner, or supper, we should drinke little and often. And be-
twene meales we should forbear drinke, except very
great thirst require it, especially if the meat that we haue
eaten, be yet vndigested in the stomacke, and not past the
first concoction. For then to drinke interrupteth the of-
fice of the stomacke in concoction, and causeth the meate
to passe faster than it should doe, and the drinke being
cold, it rebuketh naturall heat that is working, and the
meate remaining rawe, it corrupteth digestion, and
maketh crudenesse in the veines. But after the first
concoction is ended, and a little before we take other
meate, we may drinke a little Wine, Beere, or Ale, yea,
though we be not thirsty, as Arnoldus teacheth vpon
Schol. Sal. For this drinking (saith he) prepareth the sto-
macke to receiue other meate, and causeth the meate that
is once concocted to depart more easly from the stomacke
to the Luer, where it must be the second time concocted,
yet alwaies soe care that the drinke be in a little quanti-
tie; & if thirst procure it, let it also be small. And this kind
of drinking he calleth drinke dilatiue: for so he distin-
guisheth of drinke: It is to bee noted that there bee three
sortes of drinke, to wit: permixtiue, dilatiue, and to
quench thirst. The first is to be taken at meales, though
we be not thirsty. The second between meales. The third
at the meales end, of such as be in good temper. And if any
of these three vses of drinke be omitted, the drinke dilatiue
may best be spared, for it is more wholesome either not to
drinke between meales, or else to drinke but little, and
that small. But some I doubt will abuse this distinction,
and

Drinke be-
tween meales
not good.

Cap. 39.

Drinke dila-
tiue.

Three sorte
of drinke.

What drinke
should be vsed
in the begin-
ning of meals,
& what after.

and drinke more often then they néede, and will alleadge that they do it for one purpose or other, and so will all day be occupied in drinke permixtiue or dilatiue, or quenching of thirst. But I aduise them rather to follow the counsell of Cato : drinke no more then is sufficient. And concerning drinke at meales, at the beginning the drinke would be strongest, and so toward the ende more small, if it be Ale or Beere ; and if it be Wine, more and more allayed with water ; and if we haue both Ale and Wine, it is better (saith Arnolds) vpon *Schola Sal.* to drinke Ale or Beere in the beginning of dinner or supper, than wine. For if we begin with wine, by reason that nature greatly desireth it, the superfluities gathered together already in the stomack, together with the wine, shall be drawne off the stomack, and conueied into all parts of the body, but nature doth not so desirously draw Ale. And againe, the grosser, drier and colder the meat is, the stronger should the drinke be ; and the more subtile, hot and digestible the meate is, the weaker the drinks ought to be. Wherefore we ought to drinke stronger wine with Beefe than with chickens, & stronger wine with fish than with fowl ; yet very strong Ale or Beere, or hotte Wines and sweate, as Huskadell or Halmsey, or made with spices, as Hypocras, are not commended at meales, except it be for a draught or two at the beginning vpon grosse meates, for the meat by them is rather corrupted than digested, and they make hot and stinking vapours to ascend vnto the braine; yet if the stomacke be very windy, or so cold and feeble that it cannot concoct such a quantitie of meate as is required to the sufficient nourishment of the bodie of him that eateth, or hath eaten rau herbes or fruites, whereby he feeleth some annoyance, then may he drinke last incontinent after his meale, a little quantitie of sacke or good *Aqua vite* in small Ale. But if he haue much choller in his stomacke, or a head full of vapours, it wera much better that he did neither drinke the one nor the other,

Strong drinke
or spiced is
not good to
be vsed with
meate.

Sacke or aqua
vite when
they may be
drunke after
meate.

other, but rather eate some Coziander comfits, or a piece of a Quince roasted or baked, or in Parmalade, and after rest to amend the lacke of nature with sleepe, moderate exercise, and plaisters provided for comforting of the stomacke. Thus much generally of drinke and the vse thereof. Now I shall particularly handle all such sortes of drinckes as be commonly vsed with vs in England, which be as I iudge seven in number, to wit: Water, Wine, Ale, Beere, Cyder, Betheglin, and Whey.

Seven sortes
of drinke vsed
in England

Of Water. CHAP. 216

Water is the chiefest of all liquors, not onely because it is one of the foure Elements, but also for that it was the very naturall and first drinke appointed by God to all manner of creatures. And as it appeareth by the holy Scriptures in Genesis, there was none other drinke vsed nor knowne but water, from the creation of the world, vntill Noah his flood, during which time men liued eight or nine hundred yeares. Also after the flood of Noah, both Princes and people of all ages dranke water especially in Asia, and the East Countries, as appeareth by the historie of Moses and the children of Israell in Exodus. And in Greece likewise it was vsed for a common drinke, as Galen declareth in diuerse places of his woorkes, but especially in the first booke, where he affirmeth: That pure Water is good for every age. And that Water to be best, which riseth from the East, and runneth through a cleare conuicte, or through pure ground, and is very soone hotte and very soone cooled againe. But leauing Asia and Greece aside, and returning home to England, if any shall demaund whether or no it be as wholesome for Englishmen to drinke water as for them that dwell in other Countries, M. Eliot in his Castle saith, that if men from their infancie were accustomed to no other drinke but water only, moderately vsed it should

Water is the
most ancient
drinke.

De sa. tu. cap.

11.
What Water
is best after
Galen.

Whether it
be good for
Englishmen
to drinke wa-
ter.

Cap. 18.

Cornish men
drinke much
water.

Cap. 27.

When cold
water may be
drunke.

Cold water
and Sugar
good to
coole the
stomacke.

Should be sufficient to keepe naturall moisture, and to cause the meate that is eaten to pierce and descend vnto the places of digestion, which are the purposes that drinke serueth for: as in Cozntwall although that the country be in a very cold quarter, yet many of the poorer sort, which neuer or very seldome drinke any other drinke than pure water, be notwithstanding strong of body, and liue and like well vntill they be of great age. So great a matter is it to vse a thing from youth. But otherwise, except the custom of drinking of water, I thinke as it is in *Schol. Sal.*

Potus aqua sumptus comedenti incommoda praestat:

Hinc friget stomachus, crudus & inde cibus.

That is to say, the drinking of water with meate, cooleth the stomacke ouermuch, and so letteth digestion and maketh the meate that is eaten to be raw. The like effect it hath, if it be drunke after meates, except it be after a great surfet, or when thirst hapneth after drinking of much wine. For in these cases cold water drunke is a generall remedie, and I haue knowne many by drinking a good draught of colde water to bedward, haue thereby had quiet rest all night after, and in the morning also it is right wholesome for him that dranke too much ouer night, to drinke fasting a cup of cold water, especially if hee be thirsty: for that will cleanse the stomacke, and repress the vapours and fumes, and dispose it to retaine new sustenance. Some also haue I knowne that would oftentimes in a morning fasting, drinke a draught of colde water with a little white Sugar, of purpose to cleere and coole the stomacke, and haue by that meanes (as they haue thought) auoyded much steame. But herein alway, respect must be had to the person that drinketh it, for to pongue folkes, and them that be hot of complexion, it doth great harme, and sometime it profiteth. But to them that are feeble, olde, flegmaticke or melancholie, it is not conuenient: for if be it cooleth naturall heats, it grieneth the bzeast, and taketh away the appetite of the stomacke,

and

and is very hurtfull to the sinowie members: and this caueat I will giue to all such as be thirkie through great labour and trauell, that they drinke not much cold water in their heate or thirst, for thereby I haue knowne many fall into sicknesse, & I thinke it better to drinke a draught of Sacke or good wine, or as they vse in Lankashire, a hot Posset at such times, than small drinke or colde water. For though small drinke or cold water seeme to quench thirst better than Wine, because it moisteth and cooleth moze, yet Wine being moze agreeable with nature, and of moze substance and operation, is sower dralme of the members, and consequently sower satisfieth and filleth the veines, and so quencheth thirst without any great alteration of the body: whereas water or small drinke by the great colnesse thereof, suddenly chaungeth the body from heate to colde, which is a dangerous thing, as Hippocrates testifieth. To fill or to emptie, to heate or to coole, or any other way to stirre the body is dangerous, if it be done at once, or much, or suddenly: for all excesse is against nature. And as Galen teacheth, if wine be mixed with water, it quencheth thirst the better. But whether you drinke water with Wine, or of it selfe, you must alwaies prouide that it be of the best sozte, which may be knowne by Galens description aforesaid, and by these notes also. First by the lightnesse, for the lightest is best. Secondly, by little skimme or froth in boyling. Thirdly, by dzenching of Linnen clothes in the water, and laying the same to drie, for that which is sonest drie sheweth the best water. But how water may be drunke without any inconuenience as well in sicknesse as in health, Fernelius declareth. That water may be drunke more safely, and without hurt of the inner parts, you must boile Barley in it vntill it breake, or liquorice, prunes, or Sugar, especially when there is any grieue of the breast, putting thereto a little cinamon in the end. And in places where I haue bene, the common people are wont to cut liquorice

What drinke
is best when
one is hot.

2. Apho. 51.

Simp. lib. 1.

cap. 31.

Water mixt
with wine,
quencheith
thirst the
better.

How a man
may prouue
which water
is best.

Lib. 5. mesh.

cap. 5.

How water
may be drunk
without
harmae.

very

Liquorice
water.

very thinne, and to lay it in cold water, and after it had
steeped a time, to drinke of the water in hot agues, or
in stuffing of the breast with fleame; and this they call
Liquorice water, and account it very wholesome.

Of Wine. CHAP. 217.

Chap. 31. 38.

Gen. 9. 20.

Wine and
drunkenesse
be of like an-
tiquitie.

Sim. 8.

The temp-
erature of
wine.

Lib. 3. de uicli.
ca. in mor. acm.
som. 6.

NExt to water in antiquitie and vse is wine, which li-
quor (as it is in Ecclesiast.) was made from the be-
ginning to make men glad, and not for drunkenesse.
Howbeit Noah, as it appeareth, who was the first that
euer planted a vineyard, sone after he had drunke of the
fruite of the grape, was drunken. So that wine and drun-
kenesse, that is to say, the vse and abuse began in a man-
ner both together: much like to Adam sone after hee was
placed in Paradise, fell through disobedience. So ready is
Sathan to turne Gods blessing into a curse. But of the a-
buse afterward, when I shall haue declared the vse. Wine
after Galen is hot in the second degree, and if it be verie
old, it is hot in the third: and must or new wine is hot
in the first, and it is drie according to the proportion of
heate. But this limitation of the temperature (in my
iudgement) cannot be generally applied to all wines; for
who doth not knowe that Sacke is hotter than white
Wine or Claret, and Palmier or Muscadell hotter than
Sacke, and Wine of Madera or Canary to be hottest of
all: Wherefore I thinke rather that Galen meaneth of
some one sort of Wine, and of one Countrey, for so hee
speaketh, saying, that white Wine inflameth or heateth
least of all Wines. Which saying is true, if comparison
be made betwene white wine, and wine of other colours
of one Countrey, and not otherwise; as to say, the white
wine of Fraunce is not so hot as the Claret or Redde
of the same Countrey. For otherwise the Red wines of
Fraunce are not so hot nor so strong as the white wines
of some other Countries. Fraunce yieldeth those Wines
which

which be most temperate, as White, Claret, and Red. Spaine bringeth forth wines of white colour, but much hotter and stronger, as Sacke, Rummy and Bassard. Italie giueth wines most sweete and pleasant, as Muscadell, and such like. And in Galens time, the thiese praise was giuen to the wine of Italie, as now it is by Matthiolus, but especially to that wine which was named *Vinum Falernum*, most commended among all nations. Yet the Wine of the Iland Creta, now called Candie, which I suppose to be Painsey, is of greatest force in Physicke, for by a certaine naturall property, it killeth wormes in children, if they drinke it fasting. As for wine of Madera and Canaris, they beare the name of the Ilands from whence they are brought: likewise as Rhensish wine beareth the name of that famous riuer Rhene of Germanie, because the vines whereof it is made, grow thereabout. But this our Countrie of England for the coldness of the Climate wherein it is situate, bringeth no vines to make wine of, though in other things moze necessary it far surmounteth all other Countries. So God hath divided his blessings, that one nation might haue neede of another, one Countrie might haue entercourse with another. But although wine be a necessarie thing, (that is to say) such as Englishmen cannot liue without, (for there is, and hath bene many a one in this our Realme, that neuer tasted wine) yet is it without doubt a special gift of God, for as it is in Deuteronomie, God giueth Wine vnto these that loue him: and those that obey not the commandments of God, shall not drinke Wine of their vineyards. And as it is in Ecclesiast. Wine soberly drunken is profitable for the life of man. Wine measurably drunken and in time, bringeth gladnesse and chearfulnesse to the mind. If it selfe it is the most pleasant liquor of all other, and a speciall benefite & comfort of mans life: a great increaser of the vitall spirits, and a restorer of all powers and actions of the body: and so cheareth and comforteth the heart.

The diuersitie of wines and the countries that bring them forth.

Malmsey killeth wormes in children.

England bringeth forth no wine, and why.

Cha. 11. 23. 24.

Deut. 28. 39.
Ecc. 31. 27. 28.
The commodities of wine.

Life & wine
agree in na-
ture.

3. 1. doct. 2.
cap. 8.

Five vertues
of wine vsed
moderately.

1

2

3

4

5

Lib. 1. de arte
amandi.

So that the Vine may seeme as it were life : because it greatly preserueth life. And no manuell, considering that life as Aristotle affirmeth, standeth chiefly in heate and moisture. Which two qualities are the very nature of wine. So that life and wine for the likenesse of nature, are most agreeable. And this is the cause, (as I thinke) why men by nature so greedily couet wine : except, some odde *Abstemijs*, one among a thousand perchance degenerate, and is of a doggish nature : for dogges of nature do abhorre wine. Whereof hath growne that Latine prouerbe, *Caninum prandium*, a dogs dinner, where there is no wine at dinner or supper. But the commodities of wine are chiefly and pithily gathered by Avicen, where he reckoneth five benefits of wine moderately drunken. First that it easily conuertieth the meate that it is mingled with, to all the members of the body. Secondly that it dige-
steth and resolueth steame, openeth the veines, & stirreth by nature to expell it. Thirdly that it auoideth red choler by vaine, and other insensible euacuations, which is to be vnderstood of white Wine or Claret, and such like weake wines, and not of strong wines, for they inflame the Liuer and breed choler. Fourthly it expelleth melancholy, & through contrariety of nature amendeth the noysomnesse of that humour. For whereas melancholy engendzeth heauinesse, faintnesse of heart, and couetousnesse; Wine engendzeth ioy, boldnesse, stoutnesse of stomacke and liberalitie. Fifthly it resolueth and easeth all sortes of lassitude and wearinesse : for it reuiueth the resolute spirites againe abundantly, and comforteth naturall vertue, and taketh away or diminisheth such superfluous moisture as remaineth in the muscles, sinewes & ioynts. Also the commodities of Wine are well set forth by the Poet Ouid as followeth.

*Vina parant animos, faciuntq; caloribus aptos.
Cura fugit, multo diluiturq; mero.*

Tunc

Tunc veniunt risus, tunc pauper cornua fomit,

Tunc dolor & cura, ruga que frontis abit.

Tunc aperit mentes, auor arissima nostro,

Simplicitas, artes excutiente Deo.

And now to turne my talke to Students, I thinke (as it hath bene saide of old) that Wine drunke moderately, sharpeneth the witte. The reason is alleaged by Arnoldus vpon *Scho. Sal.* Because of good Wine moze than of any other drinke, are engendzed & multiplied subtile spirits, cleane and pure. And this is the cause (saith he) why the Diuines that imagine and study vpon high & subtile matters, loue to drinke good wine: wherin he erred not much in mine opinion from the custome of the old Clergie, for they loued a good cup of Wine, as well as any men aliuē. But I aduise all Studentz, such as be students indeed, because they haue commonly feeble bzaines, if not by nature, yet through studie, to refraine from strong wines, because they distemper the bzaine, & cause dzunkennesse ere a man be ware. Besides that, strong wines are hurtfull to them whose liuer and stomacke is hot, because they inflame and burne their bodies inwardly: wherfore they are vtterly to be eschewed, or not to be vsed except they be wel alayed with water. But such as haue strong bzaines, that is to say, not lightly overcome by the vapours and fumes which ascend fro the stomacke, may boldly drinke any kinde of wine that they like, so they keepe a measure, for otherwise they fall into dzunkennesse as well as they that haue weake bzaines: which vice, as it is odious to God, & without repentance disheriteth vs from his heauenly kingdome: so it is most hurtfull to our bodies, & if it be often vsed causeth chiefly six inconueniencies, as Auicē teacheth. First it weakneth and corrupteth the liuer, making it vnable to change the nourishment into blood, whereof ensueth commonly either Dropsie or Leprosy. Secondly, in marreth the bzaine, and killeth the memorie, whereof commeth madnesse or forgetfulnesse: therfore it

Cap. 8.

Why wine moderately taken sharpeneth the wit. Diuines loue wine & why.

Strong wines ill for Students.

1. Cor. 10. 10.

3. 1. Doct. 2.

Cap. 8.

1
Six inconueniencies of drunkennes.

2

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is said, That Wine is the destruction of the memorie. Thirdly, it weakneth the sinewes, which is the cause that drunkards tremble both with head and hands, as well in youth as in age. Fourthly, it breedeth diseases of the sinewes, as the Crampe and Palsey. Fifthly, it engendreth Apoplexies, and the falling euill, through ouermuch moisture of the bryaine, stopping the waies of the spirits to the inferiour members. Sixtly, it bringeth oftentimes so daime death, by too much repletion. Notable therefore is that counsaile of Iſocrates in his oration *ad Demonicum*, and diligently to be followed of all Students: And specially auoide banquetting: and if it happen that thou be present at it, yet rise and goe thy way before thou bee drunken, for when the minde is overcome with wine, it is like to a charret, which hauing cast off his guide, runneth to and fro without order. According to that saying of the aunclent Poet Theognis,

Iſocrates a-
gainst drun-
kenesse.

Theognis a-
gainst drun-
kenesse.

Thus translated by Iacobus Schegkius.

Immodico cuiusq; mero precordia feruent,

Hand linguam & mentem continet ille suam.

Turpia quæ loquitur, recidit sine pondere verba

Ebrius ac nullo cuncta pudore facit.

Diceret haud quæ sobrius, hæc effert bene potus,

Si sapias à nimio disce cauere mero.

So that the excesse of Wine is to be auoided, and not the Wine, for so he writeth in another place:

Pocula quæ caruere modo, mihi crede nocebunt,

Vina tamen modicè sumpta inuare solent.

Inst. lib. 1. cap.

10

Why Students in these dayes come not to such perfect knowledge as they haue done in sime past.

And the excesse of Wine is the cause as Leonardus Fuchsius writeth, why few young men that be students, come to profound knowledge & ripenesse in these dayes: for first immoderate drinking Wine maketh them disordered and unruly: and next it weakneth and bulleth the strength and force of the wit & minde. Wherefore he aduiseeth all students to haue those golden verses of Eobanus Hessus not onely impinted in their mindes, but also ingraued

graued in some table in their chambers or closets, to the intent that they may haue them allwaies befoze their eyes. For so it might happily come to passe, that by the often reading and looking vpon them, they might eschue drunkennesse, as a most detestable vice procuring to them certaine destruction. The verses be these.

*Immodici sensus perturbat copia Bacchi:
Inde, quis enumeret, quot mala proueniant?
Corporis exhaurit succos, animiq; vigorem
Opprimit, ingenium strangulat atq; necat.*

Hesius against
drunkennesse.

Whereof Ciceroes onely sonne Marcus may be a notable example to all Students, who being brought vp after the best manner as you may suppose both at Rome vnder his fathers gouernment, & at Athens vnder Cratippus, the Prince of Philosophers of that age (as Cicero calleth him in sundry places,) did yet degenerate through intemperancie, that hee was moze famous for his drinking, then for his learning. For hee was called Marcus Biongius, as Plinie reporteth, that is, such a fozspot, as would quaffe or carouse a galon or two at a time. Wherefoze Plato that diuine Philosopher vtterly forbiddeth Wine in youth vntill they be past two and twentie yeares of age, because saith hee, you must not put fire to fire. And Galen not onely forbiddeth childezen Wine, because they being of hot and moist temperafare, should thereby become ouer hot, and their heads filled with vapours, whereof sometimes ensueth the falling sicknesse (as Aristotle affirmeth) but also he forbiddeth yong men wine vntill they be fife and thirtie yeares of age, because it maketh them prone to wrath and lecherie, and dulleth and troubleth the wit and reason. But to old men, wine is as sucke to yong childezen: and is therefore called of some, old mens Milke, and the Strongest wines for them are best, except they be cholericke: for old folkes are cold, and god wine heateth: they are heavy and full of melancholie, and wine maketh them merry & represseth melan-

2. de legi.
Young men
should drinke
no wine.

Wine is good
for old age.

cholinesse: they commonly sleepe ill, and Wine maketh them sleepe well: they are disposed to oppilations, and Wine openeth. So that wine to old folkes is most commodious, although to youth it be hurtfull, vnlesse it be temperately taken. Yet I read in Arnoldus vpon *Schola Salerni*, that surfetting and drunkennesse is sometime expedient, because thereby wee fall to vomit, whereof ensueth cleansing of the stomacke, and preventing of many ill diseases of long continuance; and this opinion is fasthered vpon Hippocrates; for so saith Arnoldus; Hippocrates counsaileth vs to be drunke once in a moneth, that so wee might be procured to vomit. But I will not say that Hippocrates counsaileth vs to be drunk once in a moneth, that therby may come vomit; for I rather thinke it the counsaile of some Arabian Physician: but this I know to be true, that Hippocrates biddeth one to vomit enery moneth two daies one after another, that the second day may auoide that which the first could not, and this is approued by Galen: and *Scho. Sal.* is of the same iudgement, where it is said:

*Quolibet in mense & confert vomitus, quoque purgat
Humores nocuos stomacho, anfractus leuat omnes.*

But to procure vomit through excesse, & drunkennesse, as it is vngodly, so it is beastly, & doth moze hurt the stomack, the vaine, the brest, & all partes of the body than it doth profit by euacuation of sleame and choler: wherefoze if any be desirous to vomit, let them rather go to the Sea, or drink Salet oile (as I haue shewed befoze in the chapter of Olines) or vse *Affarabacca*, or *Helleborus*, by the aduise of some discret Physician, & let Wine be vsed according to the first institution, that is, to make men merry, & not to make men drunke. For the vse of vomit, either by surfeting, or by medicine, is greatly disallowed of the best learned Physicians of our time, namely of *Leuinus Lemnius* in his first booke of complexions where he saith: Let no man that desireth to liue till he be old, vse vomiting of
ten,

Cap. 19.
To be drun-
ken once in
a moneth
allowed of
some Phyfi-
cians,

Lib. 51. de vsu.
par. cap. 4.
Cap. 107.

ten, specially if hee be long and round necked, either very slender or very grosse bodied, or strit and narrow bze-
 ned. But he that leadeth his life temperately, shall not
 neede to seeke any helpe by vomiting, for conseruation &
 maintenance of his health. And touching Hippocrates
 opinion before mentioned, hee saith: that this reuerend
 and aged Physitian in that place exhorteth no man to vo-
 mit for any wholesomnesse that is therein, but iudgeth
 such manner of euacuation, to be expedient for them that
 with excesse and immoderate feeding haue surfatted,
 or whose stomackes thzough cruditie and corruption, of
 the meate and drinke before eaten, belch by some stin-
 king fumes, whereof the one commonly happeneth in
 cold stomackes, and the other in hot: hitherto Lemnius.
 And if any be disposed to drinke Wine, they may learne
 to chouse good Wine by five properties: First by the co-
 lour, as white, red, claret. Secondly by the taste, as sweet,
 soure, to ugh, light. Thirdly by the sauour or smell, as fra-
 grant or otherwise. Fourthly, by the substance, as thick,
 thiane, cleare or muddy. Fiftly by the age, as new or old.
 All these properties sauing the last, are set forth in *Schola
 Salerni* as followeth:

*Vina probantur odore, sapore, nitore, colore,
 Si bona vina cupis, quinque haec laudantur in illis,
 Fortia, formosa, & fragrantia, frigida, frisca.*

So that thzee senses are the chiefe iudges of wine. The
 eye for the colour and consistance, the tongue for the taste,
 the nose for the sauour. And all these must be applied to
 wine in the kinde, as for example, if Claret wine haue a
 right claret colour, if it be in sauour, in taste, in thinnesse,
 or thicknesse, in age accordingly, then may you be bould
 to call it good Claret. And so of all other sortes *in suo gene-
 re*. But it shall be necessary that I speake somewhat moze
 of these properties. And first, touching the colour I haue
 this lesson in Galen. No white wine is greatly hot: for that

For whom
 vomits ex-
 pedient.

How to chuse
 good wine
 by five pro-
 perties.

1

2

3

4

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Cap. 10.

The choise of
 wine standeth
 chiefly in
 three senses.

*Lib. 3. de viti.
 ra. in mor.
 acut. c. 11. 6.*

White wine
least hot.

White wine
procureth
vrine.

White wine
good for
those that
would be
leane.
Cap. 8.

Cap. 12.

Red Wine
bindeth.

A good me-
dicine for a
laske.

Cap. 11.

which is very hot, is yellow, like gold, or darke yellow, or red, & sweet. But white Wine heateth least of all. Whereby I learne that white wine inflameth oz heateth least of all Wines, which is to be vnderstood of one kind and of one country, as I haue shewed before. Beside this, white Wine is lesse sumish and lesse vapozeous than other, and therefore lesse annoyeth the head. And it prouoketh oz causeth one to pisse more than other, whereby it is proued to be more peacing than other wine, & to haue greater strength to open. And soz these properties I thinke white Wine more conuenient for Students than any other. Also this kind of wine is good for those that would be leane oz slender, because it nourisheth little. But red Wine & Claret nourish more, because they are soone conuerted into blood, and especially the red, soz that is hotter than white Wine, and nourisheth more than Claret. Wherefoze it is reckoned in *Schola Sal.* for one of those three things which be most nourishing, as

Ona recenia, vinarubentia, pinguiatara.

So that Claret wine for nourishing may seme to be in a meane betwene white and red. Yet red wine, if it be a deepe red inclining to blacke as Kaspis, being much drunken, causeth two inconueniences, as it is in *Scho. Sal.*

*Si vinum rubrum nimium quandoq; bibatur,
Venter stipatur, vox limpsida turpificatur.*

It bindeth the belly & maketh hoarsenesse. Yet sometime it is necessarie, especially for such as by debilitie of stomacke are laxatiue, and can hold nothing. And I haue cured many of a laske, growen in a manner to a fyre, only by giuing them first in a morning and last in the evening, a good draught of red wine well spiced with Cinnamon, and the powder of the pill of a pome Granat. But Wines that be yellowith, & swate withall, as Galmsey, Mulcadell, and such like, as they are most hot, so be they very nourishing, as it is in *Schola Salerpi.*

Corpora

Corpora multum augent tibi dulcia candida uina.

The reason is, because the swete wines through their swatenesse, are greedily drawen of the members. Wherefore they are good to be vsed of such as be leane, & weake and low brought, and so haue I proued Muscadell excellent in a waste or consumption. Now concerning the age of Wine, Dioscorides writeth: old wine hurtech the sinewes and senses, new Wine puffech vp and is hardly digested. But betwene both is wholesome. And this must be applied to wines after their kind. For some will abide longer in their strength and verdure, and others will sooner pall: but new Wine or Must in no wise wholesome. For as it is in *Schola Salerni*, it breedeth five inconueniences, as followeth:

Impedit urinam mustum, soluit cito ventrem,

Hepatis emphraxim & splenes generat; lapidemq.

What is to say, new Wine letteth the vrine, it looseth the belly, it stoppeth the liuer & splene, & breedeth the stone.

And now to discusse this question, whether or no it be good to drinke Wine fasting, I know there be many that in a Morning for their breakfast, in the colde time of the yere vse to drinke a draught of strong Wine, as Muscadell or Palmsey, and to eat toastes dipped therein, and that they thinke to be very wholesome and restorative, especially for old folkes. But they are reprovied by Fuchsius saying: We must especially beware, that in the morning fasting we vse not strong Wine, or toastes dipped in wine. (as the manner of noble men is) because thereby great discommoditie commeth to the body, and very dangerous diseases. Yet I rede in *Schola Salerni*:

*Be duo uina facit, mundat dentes, dat acutum
Visum, quod minus est implet, minuit quod abundat.*

What is to say, toasted bread dipped in Wine clenseth the teth, sharpeneth the sight, digesteth that which is vnder digested,

Sweete wine
for whom it
is good.

Lib. 5. cap. 7.

New wine
vawholesome.

Cap. 26.

Whether
wine be good
fasting.

In lib. 2. ca. 8.

Cap. 54.

Toastes dip-
ped in wine
wherefore
they are
good.

digested, and reduceth superfluous digestion to a meane. And Master Securis affirmeth in his Almanacke Anno, 1580. that his father, who was a doctoz of Physicke, bled in a mozning a pce of a toast dipped in Muscavell in the Winter, and in Claret wine in sommer, dzinking after it a draught of the same Wine. So that it is not altogether vnwholesome to dzinke Wine next the heart, so there be respect had to the time, to the countrey, to the age, to custome. Some I haue knowen to keepe a branch of Wormwood all night in a cup of Claret or White wine close couered, and the next mozning after to streine it, and warme it and dzinke it fasting: others to cleanse their reines and bladder, vse to keepe ouernight a roote or two of Perseley slit and somewhat bzused, and a little liquozice in White wine or racked thenish, & to streine it in the mozning after, and warme it, and dzinke it for their breakfast. But these be rather medicines than simple dzinkes, the first to cleanse the stomacke, the latter for the stone. And so I conclude this treatise of Wine: that white Wine is best fasting and betwene meales: Claret Wine with meate, and Sacke after meate.

An easie practise to cleanse the stomacke.

An easie medicine for the stone.

Of Ale and Beere. CHAP. 218.

Cereuisa or Cereuisa is Latin as wel for Ale as Beere, Chowbeit in qualitie these dzinkes differ greatly. For though both Ale and Beere be made of like matter & substance, that is to say, of barley, wheate or oates, yet there is great difference in the making, as good brewers can tel. And one thing moze is bled in the making of Beere than Ale, which is hoppes. So that Ale requireth two ingredients, that is water and malt; & Beere is made of three things, that is water, malt, and hoppes: of which the first two be cold of nature, and the third is hot. These two dzinkes are not mentioned in Hippocrates and Galen, (as I suppose) because they are bled onely in these North parts

The difference betwene Ale and Beere.

partes of the woꝛld. And as foꝛ Ale, I can neither heare noꝛ read (saith *Passer Eliot*) that it is made and vsed foꝛ a common dzinke in any other Countrey than England, Scotland, Ireland and Wale. And in England no doubt Ale was the moze ancient dzinke and moze vsuall, as it is at this day in the South parts of the Realme, where they can not yet tell how to make Beere, except it be in Cities oꝛ Townes, oꝛ in men of woꝛthy houses. And touching Ale, which is best, in *Schola Salerni* there be five Cap. 17. properties noted as followeth :

*Non sit acetosa hac ceruisia sed bene clara,
Da validis cocta granis, satis ac veterata.*

That is to say, good Ale must not be soure, it must be cleere, and made of good coꝛne, well sodden, stale and well purged. But if you come as a stranger to any Towne and would faine know where the best Ale is, you neede How to know where the best ale is. do no moze but marke where the greatest noise is of good fellowes, as they call them, and the greatest repaire of Beggers. But withall take good heede that Malt be not aboute Wheate befoze you parte. Foꝛ it is woꝛse to be dzunke of Ale than of Wine, and the dzunkennesse endureth longer: by reason that the fumes and vapours of Ale that ascend to the head are moze grosse, and therefore can not be so sone resolued as those that rise vp of Wine. If Whether Ale or Beere be better. you aske me the question whether Ale oꝛ Beere be moze wholesome, I say that Ale generally is better, namely the small Ale, which is vsed aswell in sicknesse as in health: and that foꝛ good cause, considering that Barley wheredof it is made, is commended and vsed in medicine in all parts of the woꝛld, and accounted to be of a singular efficacy in reducing the bodie to good temper, specially which is in a disemperance of heate. And foꝛ this purpose that kinde of Ale, which at *Drfoꝛd* is called *sirtanes*, Sixteenes. is principall, as by common experience is pꝛoued both in hot

hot seasons of the yere and in hot diseases. But Beere
 for the heate thereof by reason of the Poppes, is not so
 comendable in sicknesse, and therefore generally not so
 wholesome. Yett in health it is very profitable drinke
 (so it be not Strong) for such as be cholericke and haue hot
 stomackes. For beside the vertue of nourishing which it
 hath of the cozne whereof it is made, it hath also a medi-
 cinable propertie of the Poppes, whereby it prouoketh
 vrine, and expelleth some choler by siege. Wherefore in
 them that vse it moderately, it encreaseth strength as ap-
 peareth plainly by the view of those nations that vse it
 most, for they be Strongest and fairest. Beside that, it doth
 not so sone hurt the sinewes, nor cause ach of the toynts
 as wine doth. But *Schola Salerni* reckoneth eight propert-
 ies which may be indifferently applied to Ale or Beere
 as followeth, but chiefly of Beere:

The vertue of
 Beere.

Cap. 46.

*Crassos humores nutrit ceruisia, vires
 Praestat, & augmentat carnem, generatq; cruorem.
 Prouocat urinam, ventrem quoque molit & inflat,
 Frigidat & modicum &c.*

Eight pro-
 perties of
 Ale & Beere.

The vertues
 of Beere.

That is to say, Ale or Beere maketh grosse humours,
 encreaseth strength, encreaseth flesh, and breedeth bloud,
 prouoketh vrine, looseth the belly and puffeth vp, and
 cooleth moderately. Of which eight (in my iudgement)
 the first foure doe belong chiefly to Ale, and the lat-
 ter foure to Beere. For Beere doth moze prouoke vrine
 and moze mollifie and inflat the bellie, and coole moze
 than Ale. Yett it cooleth moze or lesse, as it is stronger
 or smaller, and according to the Malt whereof it is made.
 For Beere or Ale being made of Wheate malt inclineth
 moze to heate, for Wheate is hot. If it be made of Bar-
 ley malt, it inclineth moze to colde, for Barley is colde.
 And if it be made of Barley and Dates together, it is yett
 moze temperate and of lesse nourishment. Yett if a man
 would

would exactly scanne the temperature of Beere, Fuchius saith: Seeing for the most part there is felt no small bitterneſſe in Beere, there is no doubt but all Beere is hot: and how much more bitter it is, the hotter it is. But notwithstanding, I thinke that Poppes in Beere maketh it colder in operation, because (as I ſaide befoze, it purgeth choler. And to me verily it is much colder than Ale of like ſtrength, hauing a cholericke ſtomacke, and liuer inflamed. Neither doe I thinke that Beere moze engendzeth rheumes and diſtillations than Ale, although I know many to be of a contrary opinion. But by experience of mine owne body I can teſtifie, that after I left Dr. foze and dwelled in the countrey, where Ale is the moze common drinke, I was no leſſe troubled with a rheume, but rather moze, than when I continued at Dr. foze and dranke nothing but Beere. Wherefoze I thinke rather that the chiefſt cauſe why wee are now moze diſquieted with rheumes than our forefathers were, is our exceſſe and ſurſetting, and delicate feeding, whereof cometh cruditie, & cruditie breedeth rheumes, and rheumes are the occaſion of the moſt part of diſeaſes that happen to men. Wherefoze the Greek Poet Theognis moſt truly hath written, That ſurſet hath deſtroyed me than famine. Yea I dare ſay, that mo die through ſurſet than by the ſword. Wherefoze I thinke of rheumes as Galen writing vpon Hip. thinketh of the Gowt. Hippocrates ſaith, Gelded men neuer haue the Gowt, neither are they bald. Whom Galen expoundeth in this manner: In the time of Hip. very few were troubled with the Gowt, by reaſon of their great temperance and moderate life: but in our time, for that riotouſneſſe, and pleaſures are growne to the full, an infinite number are troubled with the gowt, for ſome neuer exerciſe themſelues, and drinke ſtrong Wines next their heart; and vſe immoderate luſt: others if they offend not in all theſe, yet they erre in one or other. Euen ſo I ſay of rheumes, that in time

Lib. 2. Inſt.
S. Ct. 2. cap. 11.

Beere more cold in operation than Ale, and better for cholericke folkes.

Whether Beere breeds rheumes.

The very cauſe of rheumes.

Com. 6. Aphe. 28.

A plaine patterne of our time.

Wine and women great occasions of the gowt.

paſt,

Two chiefe
causes of
rheumes, *Oti-
um & intem-
perantia.*
The chiefe
causes of the
Gowte.

Who inuen-
ted Beere and
whem.
Fol. 25 pa. 2.

past, when men vsed moze frugalitie and temperance than now they doe, they were not so much troubled with distillations. But now by reason of too much idlenesse and intemperance, rheumes dos moze abound, and the gowte also. For the gowte is the daughter of a rheume. And those things that breed rheumes, doe likewise breed the gowte in such as be giuen thereunto, as Slothfulnesse, surfet, immoderate lust, much Wine and strong, vsed fasting. Be therefore that will be free from rheumes and gowte, must auoide idlenesse, surfet, lecherie, much wine and strong, especially fasting: and not condemne Beere as hurtfull in this respect, which was so profitably inuened by that worthy Prince Gambriuius Anno 1786. yeares befoze the incarnation of our Lord Iesus Christ, as Lanquette writeth in his Chronicle.

Of Cyder. CHAP. 219.

Worcester
shire & Glo-
cester shire
most fruitfull.

The fifth kinde of drinke vsuall here in England, is Cider. Nowbeit Cider is not in so common vse any where within this land as in Worcester-shire, and Gloucestershire, where fruites do most abound. And maruell it is to see how plentifull apples and Peares are in those countries, insomuch that euerie hedge almost in the common fields, and by high way sides, are full of good fruits. And if a man trauell through that Countrey, when they be ripe, hee shall see as many lie vnder his horse seete, as would in some places of England be gladly gathered vp, and laied in stozes vnder locke and key. Cider is for the moze part cold in operation, and is better or worse, according to the fruit whereof it is made: in respect of the coldnesse it is good for them that haue hot stomackes, or hot Liners. Yet if it be vsed for a common drinke (as Master Eliot reporteth) it maketh euen in youth, the colour of the face pale, and the skin riuiled. It cannot be verie wholesome in any condition, considering that fruits doe
ingender

ingender ill humours. Yet it is best after Christmas and about Lent. That Cyder which is made of pure Peares, (commonly called Pery) being drunke after winter, is like in taste to a small white or Rhenish wine, but it differeth much in operation.

Of Whey. CHAP. 220.

The sixth sort of drinke usually is Whey, the nature whereof I haue declared befoze in the Chapter of Milke. And thus much more will I adde, that if it be clarified, it is passing good for such as haue hot stomackes, or hot Liuers, especially in May, and for them that be colic. And if you would vse it to cole the liuer, then boyle it in Endiue, Succorie, Violet leaues, Parts-tong, Sorrell, Dandelion. And if you would vse it for an itch, or breaking out, then boile it in Fumitorie, Scabious, Liuerwort, Hop leaues. Also Fumitorie and Agrimony boyled in clarified Whey, and often vsed do not onely kill an itch, but also preserve the Liuer from corruption. You must boile it to the halfe, and then straine it & drinke it fasting, and fast two houres after it.

Whey for an hot Liuer.

Whey for an itch.

Of Metheglin. CHAP. 221.

The seventh kinde of drinke is Metheglin, which is most vsed in Wales, and in the Marches of Wales. It is made of hot herbes, Honie and water. And if any list to make it, he may take of all sorts of garden herbes a handfull or two, and let them boyle in twice so much water as he would make Metheglin, and when it is boyled to the halfe, and cooled and strained from the herbes, then take to euery two gallons of the water, one gallon of Honie. Let it boyle well and scum it cleane, then put it vp into some vessell, and put warme vpon it, and let it stand three or foure daies, then clenie it vp as you do Beere or Ale,

How to make Metheglin.

Meade or
Meath.

Ale, and put it into some barrell, and so let it stand threē or foure moneths, then draw it & drinke it at your pleasure. If it be perfectly made and not new, it is a verie good drinke for Winter season, chiefly for olde folkes, and such as be flegmatike, or haue cold stomackes, or be troubled with the Cough. It is best in a morning well spiced with Ginger. There is also another kind of drinke very like to Petheglin, which is called Head or Meath, and is made of one part of Honie, and foure times so much of pure water, and boyled vntill no skimme doe remaine, and is much commended of Galen, drunke in Summer for preserving of health. For if it be well made, it clenseth the breast and lungs, causeth a man to spit easily, and pisse abundantly, and purgeth the belly moderately. Thus much concerning those seauen sortes of drinckes which be in common vse among vs, which may well be called simple drinckes, for of these, sundry others are as it were compounded or made for our necessities, but yet rather vsed as medicines than with meats: such is *Aqua Vita*, *Aqua Composita*, *Rosa Solis*, Doctour Steeuens water, Cinnamon water, Hippocras, Bagget, Buttered Beere, and such like: of which I shall speake particularly, for the behalfe of Students, who neede now and then such comfoztable drinckes.

To make *Aqua vita*. CHAP. 222.

TAke of strong Ale, or strong Wine, or the Lees of strong Wine and Ale together, a gallon or two as you please, and take halfe a pound or more of good Liquorice, and as much Annise seedes: scrape off the barke from the Liquorice, and cut it into thin slices, and punne the annise grosse, and scrape altogether close covered twelue houres, then distill it with a Limbecke or Serpentine. And of euery gallon of the liquor you may draw a quart of reasonable good *Aqua vite*, that is, of two galons two quarts

quarts. But see that your fire be temperate, and that the head of your Limbecke be kept colde continually with fresh water, and that the bottome of your Limbecke be fast luted with Wye dough, that no ayre issue out. The best Ale to make *Aquaviva*, is to be made of Wheate malte, and the next of cleane Barley malte; and the best Wine for that purpose is Sacke.

To make Aqua composita. CHAP. 223.

Take of Sage, Hysope, Rosemarie, Mynt, Spike or Lauender leaues, Marjoram, Bay leaues, of each like much, of all, foure good handfulls to one gallon of liquor. Take also of Cloues, Gace, Nutmegs, Ginger, Cinnamon, Pepper, Graines, of each a quarter of an ounce, Liquozice and Annise, of each halfe a pound: beate the spices grosse, and first wash the herbes, then break them gently betwene your hands. Use the Liquozice and Anise as is aforesaid in *Aquaviva*, then put altogether into a Gallon or more of good Ale or Wine, and let them keepe all night close covered in some vessell of earth or wood, and the next morning after distill them, as you doe *Aquaviva*.

To make Rosa Solis. CHAP. 224.

First because this drinke beareth the name of a certain herbe called *Rosa Solis*, which is not euery where, nor at all times to be found, it shall be necessary to speake somewhat concerning the gathering of the same. I finde by experience that it groweth most plentifully in marrysh grounds and Fennes, and is most flourishing in June, July, and August. In Lancashire in their mossie grounds where they digge their turues, there is great store of it, and there the common people do cal it youth grasse, & they think that it rotteth there, howsoever it preferueth men.

The growing
of Rosa Solis.

How to make
Rosa Solis.

If it be gathered about noone, you shall find vpon it like as it were an oyle or a dewe, and if you touch it with your fingers, they will be stinie. When you would occupie it, gather it in drie weather and about the mid time of the day, and picke it cleane from dirt and pelfe, and cut off the rotes, or if it be ranke, you may cut it hard by the rotes in gathering. Now when you haue prepared it in this order, and would compound *Rosa Solis*, take a pottle of good *Aqua vite*, or *Aqua Composita*, and put into it two good handfulls or moze of the herbe called *Rosa Solis*, and halfe a pound of fine Sugar, halfe an ounce of whole Peace, of Ginger pared, of Putmegges, of Cinamon, of Annise seedes, all grosse beaten in a moztet, of ech halfe an ounce. Ligozice an ounce, first made cleane from the barke, then cut in small pieces and a little punned, Dates foure ounces cut small, and the stones and the white skinne that is within taken out: put altogether into a large pot or bottle, and stoppe it close, and so let it stand for thre Moneths, shaking it or stirring it together now and then; afterward (if you list) you may straine away the stuffe, or let it remaine in all the yeare, and when you would occupie some of it, cast a cloth ouer the mouth of the bottle, to keepe in the Spices. Some do put in red Rose leaues also in making.

Another way to make *Rosa Solis*.

I Learned also another way to make *Rosa Solis* of an honest Gentlewoman, in this manner. Take of strong Ale or Wine two gallons, of Annise seedes and Ligozice of each halfe a pound, beate them grosse. Take also of Rosemary, Sage, Lime, Cammomil, Pariozan, Mint, Auens, Fenell, Dill, Pelitozie, Lauender or Spike, Wysope, Roses, of each halfe a handfull, of *Rosa Solis* thre or foure handfulls, and put all into the Ale or Wine: then take

take of Cinnamon, Cloues, Pace, Nutmegges, Ginger, Graines, Long pepper, Galingale, of each a quarter of an ounce, beate them grosse, and put them to the other, & let all steape together twelue houres, In some vessell of wood or earth close couered, then distill them, & of the two gallons, you may well draw two quarts, and will bee as *Aqua composta*, which after you may colour in this wise: put into one glasse or two, and put to it for either quart, two ounces of browne Sugar Candy, and as much of Dates dressed, as I haue shewed before, and put euerie weeke fresh *Rosa folis*, as much as may go into the glasse vntill it haue the colour of the herbe: and if you will haue it quickly to receiue colour, you may set the glasse warily within a Stillatozy, vpon such things as you distill, and will neuerthelesse, neither will the glasse lightly bzeake, especially if it be full.

To make Cinamon water. Chap. 225.

How Cinnamon water should bee made, I haue partly declared before in the treatise of spices. notwithstanding, I will here set forth other wayes to make it, drawne out of Gesner. Take of Cinamon one pound grossely beaten, on the which powze a wine quart of pure water, which being close couered, let stand to steape 18. houres, after distill it as ye do *Aqua vite*.

Another way.

Take of the best Cinnamon finely brought to powder in a mortar, but not searsed half a pound: this so charily powze into the distillatozie body, that none cleaue to the sides falling in, on which powze thre quarts of cleare Conduit water, then set on the head close to the body, after distil it in the beginning with a very soft fire, and encrease the fire by little and little, as you see the dropes
D
come

come either quicke or slowly. But the best way to make Cinnamon water, is that which I haue shewed where I speake of Cinnamon it selfe.

To make D. Steuens water. Chap. 226.

Take a gallon of good Gascoyne wine, then take Ginger, Galingale, Canell, Cinnamon, Nutmegges, Graines, Cloues, Pace, Annise seedes, Fenell seedes, Caraway seedes, of euery of them a dragme. Then take Sage, Mint, redde Roses, Time, Pellitory of the wall, wild Marjoram, Rosemary, wilde Time, Cammomill, Lauender, Auens, of euery of them one handfull, beate the Spices small, and bruisse the herbes, and put all into the Wine, and let it stand twelue houres, stirring it diuers times, then still it in a Limbecke, and keepe the first pint of the water, for it is the best: then will come a second water, which is not so good as the first.

The sundry vertues and operations of the same many times proued.

The vertues of this water be these. It comforteth the spirits, and preserveth greatly the youth of man, and helpeth inward diseases comming of colde, against shaking of the palsey, it cureth the contraction of sinewes, & helpeth the conception of women that be barren, it killeth woymes in the belly, it helpeth the colde gowt, it helpeth the tooth ache, it comforteth the stomack very much, it cureth the cold dyspsie, it helpeth the Stone in the bladder & reynes of the backe, it cureth the canker, it helpeth shortly a sinking breath, & who so vseth this water, now and then, but not too often, it preserveth him in good liking, and shall make one same young very long. You must take but one sponesfull of this water fasting, but once in seven daies, for it is very hoat in operation. It

pre

preserued Doctoz Steeuens that he liued 98 yeare, where
of twentie he liued bedzed.

A Censure vpon Doctoz Steeuens
water. CHAP. 227.

THus much I find written both touching the making
and touching the vertues of Doctoz Steeuens water.
But how true it is I refer to euery mans owne expe-
rience. I for my part hauing made it right according to
the prescription, found the water so weake of the Wine,
so strong of the herbes, so vnpleasant in taste, that I was
faine to distill it againe, & to make it after another man-
ner. So taking double the spices aforesaid, that is of eue-
ry sort a quarter of an ounce, and of euery kinde of herbe
but halfe a handfull and not Gascoyne wine but Sacke,
or very strong Ale, I made a water very strong in taste,
and as I suppose of great vertue in all the properties
aforesaid. This whoso list to trie shall finde true, and let
no man condemne me vntill he haue proued.

To make Hippocras. CHAP. 228.

TAke of Cinnamon two ounces, of Ginger halfe an
ounce, of Graines a quarter of an ounce, poune them
grosse, and put them into a pottle of good claret or white
wine, with halfe a pound of Sugar, let all steepe toge-
ther a night at the least close couered in some bottell of
glasse, pewter, or stone, and when you would occupie it,
cast a thinne cloth, or a peece of a bolster ouer the mouth
of the bottell, and let so much runne through as you will
drinke at that time, keeping the rest close, for so it will
keepe both the spirit, odor and vertue of the wine and spi-
ces; and if you would make but a quart, then take but
halfe the spices aforesaid.

Another way. Chap. 229.

Take a gallon of Wine, an ounce of Cinnamon, two ounces of Ginger, a pound of Sugar, twenty Cloues bruised a little in a mortar, twenty coyns of Pepper grosse beaten, let all these steepe together a night or more in a bottle or pot close stopped, as befoze. To halfe the Wine take the stufte.

Another way excellent for a weake stomacke. Chap. 230.

Take Cinnamon halfe an ounce, Ginger a quarter of an ounce, Cloues, long Pepper, Nutmegges of each halfe a quarter of an ounce, beat them all grosse, and with halfe a pound of Sugar mixe them together in a pottell of pure white wine or Claret. Let all soke twelue houres, or all night in a close pot or bottell, and when you would occupie of it, cast a cloth over the mouth of the pot, and straine it & vse it at your pleasure: And if you list to make but halfe the quantity, then take but halfe the Spices and Sugar, and vse it as befoze.

Another. Chap. 231.

Take an ounce of Cinnamon, halfe an ounce of Ginger, Galingale and Gzaines, of each a quarter of an ounce, Cloues halfe a quarter, beate them grosse, with Sugar halfe a pound, of the best Wine a pottell. Use it as befoze.

To make Nectar after Arnold, which is a notable restoratiue. Chap. 232.

To a pinte of Ralmsey or Muscadell take of Ginger pared, Cloues, Cinnamon, of each a quarter of an ounce,

ounce of Graines halfe a quarter, Sugar, two ounces,
Muske a graine. Use it as befoze.

Sugred Wine for such as be in a con-
sumption. Chap. 233.

THree pints of good Wine take two poundes of
Sugar, let it boyle untill it come to the thickenesse
of Fine Hony, the vse whereof is with liquide meates
or drinckes. It may stand in stead of meate and drinke
and will refresh nature sufficiently. Or else take one
pound of the best Sugar to three pints of Wine, let
them be sod with a soft fire in manner of a Syrupe, kepe
it and vse it with two parts of water, or otherwise, as
reede requireth. It is good for olde persons, colde and
feble, and in whom naturall moysture and heate are di-
minished.

Hipocras made with water. Chap. 234.

TAke of chosen Cinnamon two ounces, of Ginger
scraped halfe an ounce, long Pepper, Graines, Ca-
lingale, of each a dragme, Nutmegs, Cloues, Race, of
each halfe a dragme, Spring water three quarts, let it
boyle to the halfe or to one quart, then straine it hard
through a cloth, and put to it halfe a pound of Sugar,
boyle it a little againe & skimme it, then put it into some
close pot and vse it. To make Hippocras of *Aqua vite*, ex-
cellent for one that is very weake. Take a quart of *Aqua
vite*, and put it in a glasse, then take two ounces of Cin-
namon, one ounce of Ginger, two penyworth of Cloues,
as much of Graines, a peny worth of Nutmegs, beate
them all grosse, and put them to the *Aqua vite*, and shake
it together every day often for nine dayes together, then
drinke it with Wine or Ale, halfe a spoonfull or a quar-
ter, with halfe a pint of Ale.

Hipocras to preferue in time of pestilence.
Chap. 235.

TAke of the best Wine a poffel, halfe an ounce of *Angelica*, Putmegges two drammes, Galingale, long Pepper, Coziander, Ginger, Bolearmoniack, of each a dramme, Cinnamon thre quarters of an ounce, Sugar halfe a pound, vse them as befoze is said, & dzink thereof alwaies fasting a good dzaught.

Hippocras laxatiue for any feuer.
Chap. 236.

TAke of Sena an ounce, of Rubarb and Agaricke, of each two drams, Cinnamon halfe an ounce, Cloues, Pace, Graines, of each a quarter of an ounce, Ginger, Annise, Coziander *Nigella Romana*, of each a dramme, Sugar half a pound, white wine or claret a poffell, make it as befoze is said.

To make wormewood wine vpon the sodaine
to comfort a weake stomacke.
Chap. 237.

TAke *Aqua vita* and Palmsey like much, and keepe in it some leaues of wormewood dzied. Of this you may take a little spoonfull, and so mixe it with a dzaught of wine, and so giue it to dzinke.

To make Bragget. CHAP. 238.

TAke thre or foure gallons of good Ale, or moze, as you please, two daies or thre after it is cleansed, and put it into a pot by it selfe, then dzaw forth a poffel thereof, and put to it a quart of good English Pony, and set them

them ouer the fire in a vessell, and let them boyle fair and softly, and alwies as any froth ariseth, scumme it away and so clarifie it; and when it is well clarified, take it off the fire, and let it coole, and put thereto of Pepper a pennyworth, Cloues, Mace, Ginger, Nutmegs, Cinamon, of each two penny worth beaten to powder, stir them well together, & set them ouer the fire to boyle againe a while, then being Silke-warme, put it to the rest, and stirre all together, & let it stand two or thre daies, and put barme vpon it, and drinke it at your pleasure.

To make Buttred Beere, which is good for
a Cough or shortnesse of winde.

Chap. 240.

Take a quart or moze of double Béere, and put to it a good péce of fresh Butter, Sugar Candy an ounce, of Liquorice in powder, of Ginger grated, of each a dram, and if you would haue it strong, put in as much long Pepper and Graines; let it boyle in the quart after the manner as you barne wine, and who so will drinke it, let him drinke it as hoat as he may suffer. Some put in the yolke of an egge or two toward the latter end, and so they make it moze strengthfull.

Of Sleepe. CHAP. 241.

The fourth thing to be regarded in preserving of health, is Sléepe, which after Aristotle is defined to be an impotency of the senses. Because in sléepe the senses be unable to execute their office, as the eye to see, the eare to heare, the nose to smell, the mouth to tast, and all sinowy parts to saie. So that the senses for a time may seeme to be tyed or bound, and therefore sléepe is called of some the bond of the senses. And for this imbecillitie, for that sléepe after a sozt maketh a man senselesse, and as

Sleepe is an
impotency of
the senses.
*Lib. de Som.
& vigilia.*

it were luelesse, it is called in Latin the image of death, as Ouid writeth.

Lib. 2. Elegi.

Stulte quid est somnus gelidaniſi mortis imago?

Sleepe the Image of death and the brother of death,

Longa quieſcendi temporafata dabunt.

And in Seneca, in *Heracle Furente*, Sleepe is saide to be the sonne of *Astræa*, that is to say of Justice, and the brother of death, as

Volucer matris genus Astræa,

Frater dura languida mortis.

Death called by the name of sleepe.

And the holy Scripture in sundrie places doth call death by the name of sleepe, which is meant in respect of the resurrection: for as after sleepe we hope to wake, so after death we hope to rise againe. But that definition which Paulus Aegineta maketh of sleepe, in my iudgement is most perfect, where he saith: Sleepe is the rest of the pores animall, proceeding of some profitable humour moistening the braine. For here is shewed by what meanes sleepe is caused: that is, by vapours and fumes rising from the stomacke to the head, where through coldnesse of the braine, they being congealed, doe stop the conduites and waies of the senses, and so procure sleepe: which thing may plainly be perceiued hereby; for that immediatly after meate we are most prone to sleepe, because then the vapours ascende most abundantly to the braine, and such things as be most vaporous doe most dispose to sleepe, as wine, milke, and such like. The benefit of sleepe, or the necessitie rather needeth no prooffe, for that without it no liuing creature may long endure: according to that saying of the Poet Ouid:

Lib. 1. cap. 97.

What sleepe is.

How sleepe is caused.

Epist. 4.

Quod caret alterna requie durabile non est.

The commodities of sleepe.

For sleepe helpeth digestion and maketh it perfect, it recouereth strength, it restretheth the body, it reuiueth the minde, it pacifieth anger, it driueth away sorrow, and finally, if it be moderate, it bringeth the whole man to good state and temperature. Wherefore, Ouid in another place,

place calleth sleepe a God, as

Somme quies rerum, placidissime somne deorum,

Pax animi, quæ cura fugit, in pectora duris

Fessa ministerijs nulces, reparasq; labori.

Metamor. 11.

But that I may fully declare the order of sleepe, and how it is to be vsed in preserving of health, foure things are to be obserued therein. First the time, secondly the place, thirdly the lying of the bodie: and fourthly the quantitie of sleepe. Concerning the time Hip. following the verie order of nature, giueth forth a generall rule: Astouching sleepe (as by nature we are accustomed) so must wee wake in the day time and sleepe in the night. and if wee change this order, it is euill. And to a sicke bodie it is not hurtfull to sleepe vntill the third part of the day: but to sleepe longer is worse. Wherefoze in sleeping and waking, we must follow the course of nature, that is, to wake in the day, and sleepe in the night, meaning by the day, that space which is from Sunne rising to Sunne setting, and by the night, from setting of the Sunne to the rising againe of the same. And if you demaund a reason why the night should be more conuenient for sleepe then the day, I answer: Because the night by his naturall moysture and silence, lulling our mindes asleepe, maketh perfect concoction, not only of the meate receiued, but also of superfluous humours. And if this order be changed (saith Hippocrates) it is worse: for the naturall heate, spirites and humours in the day time draw to the outward parts of the body. Wherefoze if we sleepe then, we violently resist the motion of nature: for sleepe draweth naturall heate inward, and the heate of the day draweth it outward, so that there is made as it were a fight and combat with nature. Yet one that is sicke or weake, and can take no rest in the night, may well sleepe in the morning *Ad tertiam partem diei* (as Hippocrates saith) that is, thre houres after the Sunne is risen: but afterward sleepe is not so wholesome, especially at

Foure things, to be obserued in sleepe

2. *Presag. 2.*

Why the night is better to sleepe than the day.

Afternoone
leepe vn-
wholsome.

Cap. 1.

Cap. 3.

at afternoone. Profitable therefore is that counsell of
Schola Salerni: Auoid afternoone leepe. And againe.

*Sit breuis aut nullus tibi somnus meridianus,
Febris, pigrities, capitis dolor atq; catarrhus:
Hæc tibi proueniunt ex somno meridiano.*

For, afternoone leepe maketh vndigested and raw hu-
mours, whereof growe oppilations, which oppilations
engender Feuers. Also it maketh a man slothfull, by rea-
son that superfluous humours remain still in the muscles,
veines and ioints. Againe, it causeth head ach, because
grosse and vndigested meate, remaining yet in the sto-
macke, sendeth vp grosse vapors to the bzaine. And last
of all, it breedeth rheumes, by reason that the stomacke
is full of raw humours, whereby vapors and fumes rise
vp to the head, which being ingrossed by coldnesse of the
bzaine diskill to the lower parts. All which discomodi-
ties might haue bene dissolved and consumed by watch.

How sleep in
the day may
be vsed with
least harme.

Yet notwithstanding, if any will needs sleepe in the day
time, it is lesse hurtfull (as *Bertrucius* saith) if these foure
conditions therein be diligently obserued. First, if it bee
not taken immediately after meate, but halfe an houre,
or an houre after. Secondly, that one sleepe not lying, but
rather sitting with his body vpright. Thirdly, that hee
sleepe not ouer long. Fourthly, that hee bee not awaked
suddenly and fearefully, but with good moderation. But
after *Fuchsius*, We must sleepe after dinner, cyther very
little, or very much: very little, that the inward heate may
be onely gathered together, and the strength being wea-
ried with businesse and watching, may be refreshed. Or
we must sleepe very much, that concoction may be made
perfect: for otherwise those discōmodities which are spo-
ken of will ensue. And hee that will sleepe quietly in the
night, must put in practise that notable pcept of *Schola
Salerni*. mentioned befoze, where I haue spoken of supper.

In lib. 2. Sect.
4. cap. 3.

Vt sis nocte leuis, sit tibi cæna breuis.

That

That thou mayest sleepe well in the night, let thy supper be light. And mozeouer to take hede that we go not to bed straight way after supper, but to carry the time vntill the meat be well mingled and gone downe to the bottome of the stomacke, which may the better come to passe, if wee walke an houre or two after supper: so; as Fuchsius teacheth in the same Chapter: Wee must walke at the least two houres after supper, before we go to bed. ¶ If we walke not abroad, then shall it be good to heare the noyse of instruments, songs, mirth, and pleasaunt histories, and to conferre and talke with our friends of merrie matters, vntill such time as the meat bee settled. As concerning the place most conuenient for sleepe, it must bee somewhat darke, defended from the Sunne, beames, and from the light: it must be temperate in heat and cold, yea rather inclining to cold then heate: so; so faith Hipp. Sleepe in a cold place well couered: so; if we sleepe in a place very hote wee are in daunger to fall into a swone by reason of the contrariety of sleepe and heate. For naturall heate which by meanes of sleepe is diuolue inward, through the heate without is contrariwise diuolue outward. Wherefore the place where we sleepe should not be very close, neither should wee sleepe vpon the ground, nor vpon colde stones, nor neare the earth: so; the colouelle of stones, and the dampe of the earth, are both very hurtfull to our bodies. But let your lodging be in an upper chamber, yet seuered from the roose with some false floze: let the bedsted bee large and long, & no higher than a man may easily fall into it standing vpon the chamber floze. Let the bed be softe, well shaken, and made rising vp toward the feete, so that the bulke or bzeast of the body may be lowest. I remember when I was at Oxford in the second yeare of the raigne of her Highnesse, one M. Atkins, being for disobedience put in prison in London, had a chamber to himselfe, but no bed, and at length waxing weary of the bare boards:

vpon

How long we should walke after supper.

What place is most fit to sleepe in.

Epid. 6. com. 4.

Chamber.
Bed.

The making
of the bed.

A merrie tale
of beating a
bed.

Upon a night, hauing gotten a cudgell or two, fell to
beating and knocking of the floze, so long and so loude,
that his Keeper awaked, who in a rage comming to him,
and demaunding of him whether he were madde or no,
that made such a noyle? He forsooth Paister Keeper
(quoth hee) I doe but beate my bed to make it soft if it
would bee: for it is so hard that it maketh my bones to
ake. Such beds haue prisoners and souldiers now and
then: but I pray God send all good Students soft lodg-
ing. Concerning the manner of lying while we sleepe,
Hippocrates saith: The best manner of lying, is to lye
as folkes doe in health: that is, on the right side or on the
left, and to haue the hands, the necke, the legges some-
what bended, yea and the whole body a little bowed.
And Galen affirmeth, that Hippocrates blameth both
lying vpright, and to sleepe gaping: but hee alloweth ly-
ing on either side. Where hee concludeth that to lye vp-
right, or to gape sleeping, and to snore or rowte when
one sleepeth, are tokens of lewssnesse or drunkennesse, or
stochfulness: Pet Alexis saith, that he that sleepeth with
his mouth close, hath commonly an ill breath and soule
fetth. Hereby it may bee gathered, that to lye on either
side, is good. But to lye vpright vpon the backe or groue-
ling vpon the belly is vniwholesome. And it is most
wholesome to sleepe first on the right side, that the meate
may the better descend to the bottome of the stomacke,
and be nearer to the liuer, which is to the stomack as fire
vnto the pot, and after to turne to the left side. For this
chaunge doth greatly ease the body, and helpeth concocti-
on. But to lye vpon the backe, causeth steame and other
humours to fall into the hinder part of the head, where is
the originall of the sinewes, and by that meanes the spi-
rites being stopped, the night mare (as they call it) and
palsey, and such like maladies bee engendred. Again, to
lye on the belly, draweth the humours to the eyes, and so
hurteth the sight. Pet it helpeth them that haue feeble
digestion

Presf. cap. 5.
How wee
should lye
while wee
sleepe.

Lib. 2. de motu.
mus. cap. 4.

Lib. 4. Secret.

digestion. And we must not onely regard that we lye on the one side, but also that we lye with our heads some what high, well bolstered vp, hauing sufficient clothes vpon vs, least that while naturall heat is within about digestion, the outward parts be aggriued with cold. It is good also to weare a kerchiffe, or some such like thing in the night on our heads. But to haue the face couered with shoes or otherwise, is very hurtfull to the sight and me mozy, and distempereth the whole body with heat. Concerning the quantity or time how long we should sleepe, it cannot be certainly defined alike for all men, and for all seasons. But it must be measured by health and sickness, by age, by time of the yeare, by emptinesse or fullnesse of the body, and by naturall complexions. For such as be healthfull and strong, need lesse sleepe than they that be sickly and weake. Chilozen and old folkes neede moze sleepe than youth and middle age. In winter longer sleepe is moze requisite than in Summer. Cholericke persons neede lesse sleepe than flegmaticke, yet in health for the most part, seauen, eight or nine houres at the most is a sufficient time for the continuance of sleepe, as it may be gathered by Galen. And as moderate sleepe doth helpe digestion and confirme the body, and comfozt the minde: so contrariwise, immoderate sleepe maketh the body slow and vnapt to honest exercises, and subiect to many diseases, and the wit dull and vnable either to conceiue or to retaine. Wherefoze they that sleepe a great part of the day, and doe as it were striue with the Doymouse, who shall sleepe longest, it is no maruell if they be both vnhealthfull in their bodies, and in wit, like the Horse and Mule in whom there is no vnderstanding. Notable therefore is that common sentence, and to be followed of all Students, *Sanctificat, sanat, dicit quoque surgere mane.* To rise betime maketh one holy, healthfull and rich.

And the Poet Ouid most woorthily hath wrytten

Infelix tota quicunque quietescere nocte

Sustinet,

How long
we should
sleepe.

Lib. 6. de Sa.
1^o. cap. 5.

Sustinet, & somnos premia magna putat.
 Wherefore I trust all good Students will rather follow the example of Demosthenes, mentioned before in the treatise of exercise, than learne of Thraso in Terence to sleepe day and night: least they be likened to Epimenides, who slept fortie seuen yeeres continually: or Endymion, who slept alwaies (as the Poets feigne.) Yet I would they would proue like vnto these two. For the first became a noble Philosopher, and wrote of the nature of things, and of the diuine generation, and had the gift of Prophecie, as some suppose: And Endymion first found out the course of the Moone. Wherefore the Poets feigned, that the Moone loued him, and descended downe to kisse him while he slept. So they both for their continuall and earnest contemplation, were feigned to sleepe. But I would all good Students would so sleepe, or at the least, wise take a little nappe after this manner. For as the Poet Horace saith:

Est aliquid prodire tenus, si non datur ultra.

And this is to waxe pale with studie, to applie our bookes: which was neuer yet reprochfull for a Student. And if we sleepe but at ordinarie times, yet we sleepe halfe the time of our life: for as Aristotle writeth; A good man is not discerned from an euill in sleepe: wherefore there is no difference betweene happy men and vnhappy, for halfe their life space. And Seneca saith:

Tu ò dormitor

Somme malorum, requies animi

Pars humana melior vite.

But the naturall time of sleepe is during concoction, and the naturall time of waking is when concoction is finished. For so saith Aristotle, Sleepe breaketh off naturally, when digestion is finished. Now to know when all concoctionns are complet and ended, it is to be discerned by the sensible lightnesse of all the body, specially of the braine, the bowels, and the eyes, the passage downe

Epimenides
and Endymi-
on how they
slept, & what
is ment by it.

Lib. 1. 1. 1.
cap. 1. 1.

Man sleepes
halfe his time.

De som. & vi.
cap. 3.
How to
know when
sleepe is suffi-
cient.

solone of the meat from the stomacke, the will to make vyne, and to go to the skole. Contrariwise, heauinesse in the body and eyes, and sauour of the meate before eaten, signifieth that the sleepe was not sufficient. Also the colour of the vyne to those that be skilful declareth the perfection or imperfection of digestion: so; if it be whitish or pale, it betokeneth that digestion is not yet compleat. If it be yealow like pure gold, then it signifieth that digestion is sufficient. But the iudgement of vynes I refer to the Physician. And as digestion is diuerse in diuerse men, so; some digest sooner than others, so; the times of sleeping and waking are likewise diuers according to the complexion, strength, age of the party, time of the yeare, &c. And so; waking, what time students should rise, and how they should order themselues first in the morning, I haue shewed before in my treatise of exercise. So; this may suffice so; sleepe.

Of Venus. Chap. 242.

NOwe that I haue spoken sufficiently of Labour, Meate, Drinke, and Sleepe, it remaineth onely that I speake of Venus, which in Galen is reckoned the fifth and last thing to be regarded in the preservation of health. And as it is the last in order of the wordes, so ought it to be last in vse. For so he saith, Hippocrates in proposing that sentence, Labour, Meate, Drinke, Sleepe, Venus, all in a measure, hath not onely declared the measure in vsing, but also the due time of vsing euery thing by the very order of his wordes: For we must begin the preservation of health with exercise, after that, meat & drinke, then sleep, last of all Venus in them which are to vse it: for all the other are common to euery age, but Venus is chiefly to be vsed in lusty youth: for the age before that or after it, either sendeth forth no nature, or vnfruitfull nature, or vnprofitable. By which wordes of

*Lib. 2. de Sana.
cap. 1.*

How Venus
should be vsed,
and in
what age.

Galen

Galen we vnderstand not onely the time moſt conuent
ent ſoꝛ the vſe of Venus, (that is after ſlay) but alſo wha
age is moſt ſit ſoꝛ that purpoſe, to witte, Luſty youth
Which after Galen beginneth at 25. yeares, and conti
nueth vntill 35. yeares. But ſome man will ſay, is Ve
nus requiſite to the preſeruation of health? How then li
ued Priests in health in times paſt vnmarrid? Or how
liue Students at this day in Aniuerſities that be of any
ſociety, who may not marry while they haue intereſt in
their Colledge? To this I anſwer, The deſire of copula
tion ſoꝛ engendring ſake is common to all liuing creatures.
And this appetite oꝛ luſt, was giuen by God to man
kinde from the beginning, as appeareth in Genchiſ. So
that none neither male noꝛ female is cleane without it,
although it burne moze in ſome than others, accoꝛding
to age and complexion: although ſome can better byidle
it and ſubdue it than others, accoꝛding to their giſt and
grace. How to enter moze deęply into the nature of man
kind, and to conſider from whence this concupiſcence
doth ariſe, you ſhall vnderſtand, that as euery liuing
creature doth ſeede, and as the meat receiued is altered
and changed thꝛee times, that is to ſay, in the ſtomacke,
liuer, and parts befoze it nourish the body, and as euery
concoction hath his ſuperfluitꝛ, oꝛ excrement, as the ſto
macke oꝛdure, the liuer vꝛine, the veines, ſweate: ſo af
ter the third and laſt concoction, which is done in euery
part of the bodie that is nourished, there is left ſome part
of profitable blood, not needfull to the parts, oꝛdained
by nature ſoꝛ procreation, which by certaine veſſels oꝛ
conduites ſeruing ſoꝛ that purpoſe, is wonderfully con
ueighed and carried to the genitoꝛies, where by their pro
per nature that which befoze was plaine blood, is now
tranſoꝛmed and changed into ſeede. Neither is this any
ſtrange alteration: ſoꝛ the breasts of a woman by a like
ſpeciall propretie, do chaunge that into milke, which be
foze was very blond: ſoꝛ milke, whether it bee of woman

Apho. 3. com.
30. & Apho. 5.
com. 6.

Whether Ve
nus be requi
ſite for all
men.

Chap. 1. ver. 28.

How luſt
groweth in
maankind.

Semen eſt qua
dam pars vti
lis excrementi.

or beast, is nothing else but blood twice concocted. And in the seede or nature of man and woman resteth the whole ability of procreation, as saith Leonardus Fuchsius. The vertue of procreation resteth wholly in the seede, which being fruitfull by nature, of necessity hath in it a naturall force to bring forth some thing of like sort. And as blood is dayly ingendred of such nourishment as we receive, so likewise of blood is nature bredde continually, and needeth therefore sometime to be abated. For otherwise, it is an occasion of many greivous maladies, as Galen declareth. And if it be not sometimes avoided by other meanes, of it selfe prouoketh vs to auoide it; as euerie man almost doth feele in himselfe now and then. And the commodities which come by moderate euacuation thereof are great. For it procureth appetite to meat, and helpeth concoction: it maketh the body moze light & nimble; it openeth the pores and conduits, and purgeth fleagme, it quickneth the mind, stirreth by the wit, reneweth the senses, driueth away sadness, madnesse, anger, melancholy, fury. Finally, it deliuereth vs vtterly from lecherous imaginations, and vnchaste dreames. Which although in some mens opinions they seeme none offence, because they procede onely of abundance of nature, yet I am of an other minde, so that I reade in Deuteronomy; If there be among you any that is vncleane, by that which commeth to him by night, he shall go out of the hoast, and shall not enter into the hoast. But at euen hee shall wash himselfe with water, and when the sunne is downe he shall enter into the hoast. But to returne to my purpose; Venus is worthily reckoned of Hippocrates one of those fine things that chiefly preserve health. But in the vse thereof we must haue a speciall regard that we exceede not, so that we exceede the meane in labour, in eating and drinkeing, in sleeping or waking, both not so greatly impair a mans health as immoderate Venus. For vpon the sodaine it bringeth a man to vtter weakenesse, & berea-
ueth

*Semen emittunt
tam femina
quam viri.
Lib. 1. Insb.
cap. 7.*

*Lib. 6. de lo. aff.
cap. 5.*

The benefits
of Venus.

*Fons morbis
à pituita natis
viliis est.
Hip. Epid. 6.
Sect. 5. Aph. 23*

Cap. 23.

The discom-
modities of
immoderate
Venus.

ueth him (as it were) of all his senses. And therefore is likened by Hippocrates to the falling euill. And Auicena in his booke *De Animalib.* sayth: If seed passe frō vs aboue natures measure, it doth hurt vs more, than if fourtie times as much bloud were auoided. And no meruaile, considering that the very roote and foundation of our life, both consist in bloud and seede, as Galen teacheth in his booke written against Licus. And this is the cause why such as vse immoderate Venus, be short liued, and as the Sparowes, through incontinency consume themselves. But God of his goodnesse, who from the beginning ingrafted in mans nature this carnall appetite, to the end that by procreation the world might bee replenished with people, hath yet notwithstanding b̄told the same, and restrained it by speciall commandement, that mankind should not couple together without difference, after the manner of brute beasts, but beeing ioyned in lawfull mariage, which estate was established betwene man and woman, as holy and vndefiled by God himselfe in Paradise. And that for thre causes chiefly. First, for procreation of children, to be brought vp in the feare and nurture of the Lord, and praise of God. Secondly, for a remedy against sinne, and to auoid fornication, that such persons as haue not the gift of continencie, might marry and keepe themselves vndefiled members of Christs body. Thirdly, for the mutuall society, helpe and comfort that the one ought to haue of the other, both in prosperitie and aduersitie. So that mariage is the onelie lawfull meanes to remedy this infirmity of nature, and all other meanes are abhominable in the sight of God. As fornication, adulterie, buggery, incest, and that practise of Diogenes mentioned of Galen, *Genitalia contrectando semen eycere*. And now to the question proposed before, touching Priests and Students, how they haue liued, or do liue vnmarried. Saint Marthew in his Gospel setteth downe two estates of men in generall, both good
and

Deut. 5. 18.

Exod. 20.

Gene. 2. 22.

De lo. aff. cap. 5.

Cap. 19. *ver.* 12.

and godly: the one married, the other vnmarried. And of the vnmarried he maketh thre sorts, as followeth. For there are some chaste (saith hee) which were so bozne of their mothers belly. And there be some chaste, which be made chaste by men. And there be some chaste, which haue made themselues chaste for the kingdome of heauen. He that is able to receiue this, let him receiue it. Here the holy Ghost uttereth that some by nature are impotent, and vnable to fulfill the dutie of marriage. Others by Art (as by gelding or so) are made vnable. And the third sort is of them which haue the gift of continencie, and vse it to serue God with moze free libertie: which gift notwithstanding is not common to all men, but is very rare and giuen to few. Whereupon I gather, that some may and do liue honestly vnmarried. And so I iudge of Priests, Students, and all other degrees of men and women whatsoever. Yet I do not thinke the gift of continencie so general as it was supposed in time past, when all the Clergie were restrained from marriage: for it is said in Matthew: All men cannot receiue this thing, saue they to whom it is giuen: wherefore marriage ought to be free to all that are so disposed, euen as it is honorable among all, by the iudgement of the Apostle Paul to the Hebrues. For how hard a matter it is, and how rare a gift to liue continently, the greater part of a mans age, I referre it to euery mans owne conscience. For who can say, my hart is cleane? And (as the Poet Virgill writteth:)

The difference of men concerning chasticite.

Cap. 13. vers. 4.
vers. 11.

*Omne adeo genus in terris hominum, ferarumque,
Et genus aquoreum, pecudes, pictaque volucres,
In iurias ignemque ruunt, amor omnibus idem.*

And this rage is called of the Physicians: The furie of loue: wherewith almost all men being taken in their youth, do loue young women. And as the Poet Mantuan saith:

Res vulgaris amor, semel insanimus omnes.

Pro. 20. vers. 9.
*Amoris est libidinis insania
omnibus animalibus est communis.*

¶ If

¶ Yet

Yet I know there is great difference among men and women in this respect, not onely touching thought, but also touching deede: so; of all complexions, the sanguine, which is indæde the best complexion, is yet most inclined to *Venus*, by reason of abundance of blood, hot and moist. And so saith Galen. There is no small difference among men, for there bee some which euen from their youth are made more weake through copulation; others, vnlesse they vse it daily, haue the head-ach, they loath their meate, they fall into feuers, and as their appetite is woorse, so is their digestion also: these men are compared of *Plato*, to trees which be exceeding fruitfull. Againe he saith: *Venus* is harmelesse onely in them which bee hot and moyst, and in whom seed aboundeth naturally. As so; those that be of dry temperature, as the cholericke sozt, or cold & dry, as the melancholicke, to them *Venus* is most hurtfull by Galens iudgement in the same place. But although the most part of men and women be naturally giuen to this infirmitie, especially in youth, yet there bee certaine meanes whereby to abate it, euen in the lustiest complexions. The chiefest is that which was giuen to *S. Paul*, after he had prayed vnto the Lord thise that the pricke of the flesh might depart from him: that is, my grace is sufficient for thee, for my power is made perfect through weakenesse. The next (in my iudgement) is so; a man to keepe himselfe out of the companie of women. For as it is in *Ecclesiasticus*. He that toucheth pitch, shall be defiled with it. And *S. Paul* saith: It were good for a man not to touch a woman, so; certainly, the nature of women is such, that a man by their companie shall be greatly inflamed.

What complexion is most giuen to *Venus*.
Lib. 6. de lo. off. cap. 5.

Lib. 6. de Sa. cap. 4.

Three principall meanes to abate concupiscence.
Corin. 2. cap. 12 ver. 7. 8. 9.

Cap. 13. 1.

Lib. 3. Geor.

Will women compared to a Panther.

Carpit enim viros paulatim, vritq; videndo, Fœmina.

Women, as *Virgill* writeth, are much like to a wilde beast called a Panther, to whom it is said, that heardes of cattell doe resozt, being maruellously delighted in the swete

Swēte saūour that commeth from him, and beholding of him. But when the Panther hath them within his reach, he easily prayeth vpon the poore cattell, being vtterly dismayed with his fierce lookes: or as the Permaydens, whome Poets feign with their swēte melodie, to draw such vnto them as passe by, and then to deuoure them. But if Students must needs be in company with women, as occasion oftentimes requireth: yet let them doe as Vlysses did, who sayling that way, where those mousters abode, stopp'd the eares of all his company, to the intent they should not heare the songs of the Syrenes, and caused himselfe to be bound to the mast of the ship, and so escaped. Euen so should Students that would lead a single life, either forgo the company of women, or if they bee in company with them, stop their eares, that is to say, by idle their senses, or bind themselues to the mast, that is to say pray vnto God for grace, least they be entangled ere they be ware. And the like counsaile is giuen by Ouid.

*Manat amor reclus, si non ab amante recedas,
Turbaque in hoc omnes ingeniosa sumus,
Proximus à tellis ignis defenditur agre,
Vtile finitimis abstinnisse locis,
Non facile esuriens posita retinebere mensa,
Et multum saliens incitat vnda sitim.*

The third meane whereby to abate this carnall appetite, is that which is mentioned in Saint Paul; I beate downe my body, and bring it into subiection; which may be done diuerse waies: As by earnest studie and meditation, by often fasting, by much labour, by hard fare, by hard lodging, and such like: for as it is in Plato, when Ladie Venus threathned the Muses, that vnlesse they would follow her sacrifices, she would arme her sonne Cupid against them: they answered. O Venus threaten such things to Mars, for Cupid hath no power ouer vs. And Terence saith: Without Ceres, and Bacchus, Ve-

Euill women compared to the Mermaydens.

Syrenes were Sea monsters, half a woman and halfe a fish.

Lib. 1. de remo.
amo.

1. Cor. cap. 9.
ver. 27.
Ordinary meanes to subdue the flesh.

nus is cold. And Diana flying the company of men, to the intent she would not be moued with carnall lusts, did continually exercise her selfe in hunting wild beasts, and for her chaste life was honoured of the Paynims for a Goddess: which fable declareth vnto vs, that exercise of the minde or body dzineth away fleshy phantasies, and that idleness is a great occasion of Lechery, and so saith the Poet Ouid well experienced in such matters,

Idleness a
great occasiō
of lechery.
Lib. 1. de re
amo.

*Finem qui queris amoris,
Cedit amor rebus, res age tutus eris.
Queritur Agistus quare sit factus adulter,
Impromptu causa est, desidiosus erat.*

And againe he saith:

*Otia st tollas periere Cupidinis arcus,
Contemptaq; iacent, & sine luce faces,*

Lib. 1. de Sa tu.
cap. 14.
Diuers practi-
ses to abate
cōcupiseence.

There be also other meanes to extinguishe carnall lust prattly mentioned in Galen, as to annoint the reynes, with some cooling oyntment, which may be made of Ware, Oyle of Roses, and the iuice of some cooling herbe, as Houselocke, Lettuce, Purslaine, Nightshade, or to vse plates of leade vpon the reynes, or to apply Rose leaues, or *Agnus Castus* leaues to the backe by night or by day, or to vse dayly to eate the seede of *Agnus Castus*, or the seede of Kewe, or the herbes themselues: as once I knew an olde Priest that lined chastly vnmarried all his life, that would dayly put Kewe in his dzinke, and some time eat it with bzead and butter, and make it in a Posset, and vse it in Possets, and all to destroy nature the originall of lust. To these may be added the practises of Arnoldus. If thou wilt quench the heat of Venus, annoint thy genitorics with the iuice of Parslie or Rew: or drinke the iuice of those herbes. Also to smell oftentimes to Camphere, is good for the same purpose: or to sit vpon a Marble stone, or any other very cold stone, or cold earth; or to plunge the members in cold water, or in strong vineger,

The practises
of Arnoldus
to abate lust.

ger, and therewith to wash the reynes of the backe and lower part of the belly. Last of all, to conclude these meanes whereby to abate carnall lust, I will recite certaine examples gathered out of our English Chronicles of some men in time past, who supposed all chastitie to consist in single life. Elphlegus Bishop of Winchester, put vpon him Dunstanes a Honkes apparell, that hee might thereby auoide both the fire of concupiscence and the fire of hell. Saint Petrocke an Hermite of Coznewal, was saine euery night from the crowing of the Cocks, to the spring of the morning to stand naked in a pit of water to abate the hot moouings of the flesh, yet coulde hee neuer haue remedie of that disease, vntill he went on pilgrimage to Rome and Hierusalem. S. Adelm Abbott and Bishop of Salmsbury, where hee was stirred by his ghostly enemy to the sinne of the body, would hold with in his bed by him a faire maiden so long time as he might say ouer the whol psalter, to the intent to do the moze torment to himselfe & his flesh. These men (as you see) as holy as they seemed, were yet captiues to Cupid, and could hardly get losed out of his bandes, or whether they were losed at all, it may be doubted, yet would they not follow Saint Pauls counsaile, it is better to marrie then to burne: but rather the contrarie, they would rather burne then marrie. But if I had bene their Physicion, they shuld haue had the same remedie that men vse in turning of horses into geldings. For this is the surest remedie that can be deuised for Cupids colts. Notwithstanding for such as can abtaine, I thinke it much better, especially if they be of the Clergie, that they would liue vnmarrried: For as Saint Paule saith, The vnmarrried careth for the thinges of the Lord, how hee may please the Lord: But he that is marrried careth for the thinges of the world, how he may please his wife. There is difference also betwē a virgin and a wife; The vnmarrried woman careth for the thinges of the Lord, that shee may be holy

John Bale.

Fabian lib. 6.
cap. 141.

1. Cor. cap. 7.

Better for
hospitalitie
and releefe
of the poore
1. Corin. cap. 7.
vers. 3. 33. 34.

both in bodie and spirite : but shee that is married careth for the things of the world, how she may please her husband. So that the state of man or woman unmarried is moze free from the cares of the world, and consequently moze free for the seruice of God, than of the married sort, and therefore moze to be desired of all them that would wholly dedicate themselues to serue the Lord. For as Basilus Magnus writeth to Gregorius : An heape of cares commeth to the married sort : in barrenesse, desire of issue: the safetie of thy wife, care of thy household, looking to thy seruants : dammage in bargaining : falling out with neighbours, sutes at the Law, the chaunce of Trafficke; the toile of husbandrie ; euery day bringeth his discommoditie, and the nights partaking the care of the day, disquiet the minde with like imaginations. And Demeca in Terence saith in Adelpni; I haue married a wife, what miserie haue I scene therein? & children brought another care. So the first dish that is serued vp at the marriage feast, is miserie, and the second is care. Which both, if they be welweyed, are but solwe sawces to so swete meat. Neuer thelesse, let euery man do accordyng to his gift. For euery man hath his proper gift of God, one after this manner, and another after that. I exempt no estate nor degree from marriage. And the best counsaile that I can giue in this case, is, that no man take moze vpon him then he is welable to perfozme, in the feare of the Lord. And if any be disposed to marrie, if they would follow the rule of Aristotle in his Politiques, they should so marrie, that both the man and the woman might leaue procreation at one time, the one to get childzen, and the other to bring forth. Which would easly come to passe, if the man were about 38. yeres of age when he married : and the woman about 18. for the abilitie of getting childzen in the most part of men ceaseth at 70. yeres, & the possibility of conception in a woman commonly ceaseth about fifty. So the man and the woman should haue like time for generation and conception.

The single life more conuenient for Diuines.

De vi. in fam. agem.

The discommodities of marriage.

Two of the first dishes that be serued vp at the marriage feast.
2. Cor. 7. 7.

Lib. 7. cap. 16.
How man and woman should marrie after Aristotle.

conception. But this rule of Aristotle is not obserued of vs in England, noz else where now adates, that I wot of, but rather the libertie of the ciuill law put in practise, that the woman at twelue yeeres of age, and the man at foure, toene are marriageable; which thing is the cause that men and women in these daies are both weake of bodie, and small of stature: yea in respect of those that liued but 40. yeeres agoe in this land: much moze then in comparison of the ancient inhabitants of Britaine, who for their tallnesse of stature were called Giants. Which thing also is noted by Aristotle in the same place: The marriage of young folkes is vnfit for procreatiou of children, for in all kindes of liuing creatures, the young birch is vnperfect, and females are more commonly brought foorth than males, and those of small stature; wherefore the like must needes happen in mankinde, which may be thought, because in all Cities where they marrie young, you shall see people of small stature and very weake. And the best time of the yeere to marrie in after Aristotle is the winter season: because in the summer time naturall heate is dispersed, and digestion feble: but contrariwise in winter, by reason of the cold without closing by the pores of the skin, naturall heat is made stronger, & digestion better, and therby the body is moze able for generation. The same reason may serue also for the spring of the yeere, and I thinke that the better time of both, for that increase and multiplic are then in greatest force. But Diogenes was of another minde: for to one demanding when best season were to wedde a wife: for a young man (quoth he) it is too soone, and for an old man ouer late. So that no time by his iudgement was fit for that purpose. But Diogenes was *μωρολογος*, being moued peraduenture with the reason which Bias one of the wise men of Greece made against marriage. Thou must not marrie a wife: for if thou marrie a faire woman, shee will make thee Cuckold; and if thou marrie a foule one, shee will bee loathsome.

Rache marriage is the cause why men be now of lesse stature then they haue beene before time.

What time of the yeere is best to marrie in.

Diogenes opinion concerning the time of marriage.

Bias argumēt against marriage out of *Aulus Gell. 5. cap. 11.*

Socrates wife

Or else was afraid least he should haue as ill lucke as Socrates had in marriage, whose wife Xantippe had all properties of a sheew, *videlicet*, she wore a kerchiefe, had a sharpe nose, and a shrill voice. But if Diogenes, or that Timon of Athens, who was for his hatred of mankinde named *μωνοτομος*, had used the company of a woman, perchance he would haue thought as the Hermite did, whom Poggius the Flozintine mentioneth in his fables, who by the aduise of his Physicians, having used the company of a woman for a certaine disease which he had, not otherwise to be cured, when he had done, fell a weeping: And being demaunded why he wept, considering that it was done for his healths sake, and not for any voluptuousnesse, that God would easlie forgiue it: *Pro* no (quoth the Hermite) I wepe not for that cause, but I wepe because I neuer felt how swete a woman was befoze this time. But if that Hermite had so small experience in Venus Court, yet I thinke many others of the same profession were better practised. As Iohn Bale in his Chronicle merrily telleth, how that at Porke the Monkes of S. Marie Abbey, and the Nunnes of Clement Thorpe, met together at Hay making, the Abbots sole being with them. And as the Abbot enquired of him at supper for pastime, where he had bene all that day, he fell into a great laughter, and declared befoze all the Abbots guesstes, that a soze battell had bene fought that afternone, betwixt his Monkes and the Nunnes of Clement Thorpe: But he thanked God that his Monkes had the best, for they were euer aloft. Such battalles (I doubt were fought very often, by those that had made a vow to the contrarie. But if the Law of God had then preuailed, or might now preuaile among vs, which punisheth adultery with death, & simple fornication by dowzie and recompence of marriage, both they would haue bene and we should be moze fearefull to offend in that behalfe; or if the law of Iustinian were in force, which punisheth adul-

A Hermites
repentance.A merry bat-
telle between
Monkes and
Nunnes.

B. 1. ca. 20. 10.

adul-

adulterers with death, and simple fornicatours, if they bee of ability, with the losse of halfe their goods: but if they be poore, with imprisonment and banishment. And vntill some streighter punishmen bee ordained, that sinne will neuer be reformed. For standing by in a cherte is not much greater punishment than the Punne was enioyned to, that had troden her shoe awry, *videlicet*, that she should say euery day the first verse of the 56. Psalmie, Haue mercy on me, O God, for man would swallow me, &c. with great threating, that if she should do so againe, she should be bound to say ouer the whole Psalmie. But such flea-bitings as these will not restraine vs from that sinne, whereunto we are so prone by nature, except we haue this continually befoze our eyes, that our bodies are the members of Christ, that they are the temples of the holy Ghost, consecrated to God, and not vnto fornication, and therfoze that wee will keepe the vessels of our bodies in holinesse and honour, to the ende God may bee glorified therby, as Saint Paul willeth vs. And for them which cannot liue chaste otherwise, God of his goodnesse hath appointed the holy estate of Matrimonie, from the which none is exep̄ted, except he wil himselfe. But yet as Saint Paul saith, it were good for a man not to touch a woman: Because marriage through mans corruption, and not by Gods institution, bringeth cares and troubles. And for this difficulty (as I suppose) Metellus Numidicus a Censoz of Rome, making an exhortation to the people to moue them to marrie, because the City could not otherwise be p̄serued, v̄sed this reason, which may seme as well against marriage as with it. If wee could be without a wife, wee should all be without that discommodity: but because nature hath so ordained, that neither we can liue well with thē, nor by any meanes without thē, we must preferre perpetuall safety before short pleasure.

And for this cause (as I thinke) Aristotle counteth a woman a necessary euil; Necessary, because a man cannot

*Inst. lib. 4.
Titulo. 18. leg. 2*

The Nunnes
Penance.

*1. Cor. 6. 15.
1 Cor. 6. 13. 19.
Eph. 4. 4.
1. Cor. 6. 18.*

1. Cor. 7. 12.

*Aulus Gel. lib.
1. cap. 6.*

Metellus ar-
gument to
perswade
marriage.

be.

be well without her; euill, because women are commonly shrewd; howbeit (as I haue heard say) there is but one shrew in all the world, but euery man thinketh he hath y^e one. And old Laches in Terence saith, a man of great experience; All women seeme to me to be brought vp in one schoole to shrewdnesse; and of that schoole (if there be any) my wife is the Mistresse I know well. But if any haue so ill lucke as to marry a shrew, let him learne the lesson of Marcus Varro. Thy wiues fault must either bee amended or suffered: If thou amend it thou makest thy Wife better; if thou suffer it, thou makest thy selfe better. This then is Varro his counsaile, that if thou cannot amend thy wiues fault, thou must suffer it. **And this was the best remedie that Socrates had against Xantippe. And this was the onely helpe that Iob had against his wife: therefore let no married man loke to speede better: for he that will not marry a shrew, must marry when the signe is not in Caelo.** And now to such as be married, to whom God hath granted the liberty of Venus, I say, First that they vse it in a measure. Secondly, that they vse it not by and by after meate, and before sleepe; but after the meate is digested, a little before the morning, and afterwarde to sleepe a while. Thirdly, that in the Summer season, especially in Iune and Iuly, they vse it very seldome or not at all. And in Autumne moderately and soberly. But in Winter, and chiefly at the spring of the yeare, they may vse it more freely. For it is most wholesome both at seasons hote and moyst, and for hote and moist complexions, that is to say, in the Spring time, and in youth. But these p^rcepts, & all other before giuen, must be applied particularly to euery mans owne estate, or constitution of body. For as Aristotle speaketh of lawes, because they be generall, therefore they cannot p^rouide for euery particular case that may fall out, yet is there no fault in the law nor Lawmaker, but in the vncertainty of matters, which bee altogether casuall and variable.

So

Heey. act. 1.
Sc. 1.

An. Gel. lib. 1.
cap. 17.

Varro, his
counsell how
to deale with
a shrewd
wife.

Vnder what
signe a man
may auoide
the marriage
of a shrew.

The right vse
of Venus
standeth in
three points.

Ethi. 5. cap. 10.

So I say, notwithstanding that euery rule prescribed in this Booke, cannot agree with euery mans complexion, yet the rules are not to be disallowed, but to be followed accordingly as euery man shall find them good and wholesome in himselfe. And this is the best Physicke of all for euery man to know thoroughly the state of his owne bodie, and to marke diligently what things are wont either to doe him good or harme: which also is giuen out by Tullie in this manner. Health is preserued by knowledge of ones owne bodie, and marking those things, which are wont either to do good or harme: and by a measure both in all a mans diet, and apparell for cherishing of the bodie, and also for bearing pleasures: and lastly by their cōning, to whose science these things pertaine. And the same likewise is taught by Galen himselfe, which I will adde as a conclusion of this worke, euen as he hath made it the ende of those excellent Books. His words be these: I woulde haue all men that shall read this Booke be thus perswaded: especially those, who altho Labour, be vnskilfull of Physicke, haue yet good disce, and Vetchy follow not the maner of the common people benefit of (as beastes) but rather marke what meate or Exercise doth them good. Likewise of Venus, by what it doe them good or harme, and at what times as bee thereof is wholesome or not. For (as I haue saide) Use in are greatly hurt thereby: others use it vntill old age with out hurt. But these two sortes are rare: I meane of them which are greatly hurt thereby, or not hurt at all: but the meane betweene both, (yet with more or lesse) reacheth to a great number of men. These things (all such as be wife) I aduise them to obserue: whether they feele themselves harmed or holpen: for by that meanes they shall neede the helpe of Physitions in very few things so long as they be in health. Whereunto I will adde that Physicke which I my selfe was wont to use for preseruation of my health.

Off. 2. in fine.
Tullies Phys.
sicke.

Lib. 6. de Sa.
tu cap. 14.

The Authors
Physic to
preferue
health very
good for a
cholericke
stomacke.
The quantity
of Aloës was
a quarter of
an ounce.

health. Every yeare in the Spring when the signe was in
Pisces, I toke two mornings together Aloës Hepaticke
Hauen with a knife into halfe a pinte of white Wine oz
Bere, oz Ale, with a little Cinnamon grated, fasting two
houres after it, and the third morning I toke three
leaves of *Assarabacca* a little panned and
steeped all night in like quantitie of
white wine, with a little Cin-
namon then strained
and warmed.

Vnder what
signe a man
may auoide
the marriage
of a shrew.

The right vse
of Venus
standeth in
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A SHORT TREATISE OF THE PLAGUE

and other like contagious diseases,
how they may be auoided.

Chap. 243.



A I haue declared (according to my knowledge) the whole order of diet, contained in those five things which doe chiefly concerne mans life, that is to say: Labour, Meate, Drinke, Sleepe, and Venus; so now also for the benefit of Students, (whose health I tender most of all) I shall briefly and plainly set forth, by what waies and meanes they may auoide such diseases as bee contagious: namely the Pestilence, which was twice in Oxford in my time within twelue yeares, being brought from London both times: once by clothes, and another time by lodging of a stranger, & after dispersed throught out the Citie, by receiuing of bedding, and other clothes from the places infected. This disease of all other, is common to all men of all complexions, (as Aristotle teacheth) because the aire compasseth all men about, and is diuine into all mens bodies alike, which if it bee corrupt, must needs infect the also that receiue it, though sooner or later, more or lesse, according to the disposition or state of the bodie: for as Galen writteth: The aptnesse of the body is

Proble. Sect. 7.
quaest. 7.

Lib. de diff.
se. cap. 4.

of

Epid. an. cap. 1.
What the
pestilence is.

Infl. lib. 3. sect.
1. cap. 10.

Four causes
of the pesti-
lence.

Exod. 1. 5. 26.
Deut. 28. 35.

Sam. 24. 25.
The first re-
medie to bee
vsed against
the plague.
Eccle. 3. 19.
The second
preseruatiue.

of great force in breeding the disease. And againe, no cause efficient can worke without some aptnesse of the patient. The pestilence is defined of *Marfilus Ficinus*, to be a certaine venemous vapour gathered in the aire contrary to the vitall spirit: Not that the aire is venemous of it selfe, but through corruption hath now gotten such quality or property, that beeing drawne into mans bodie, it inflameth the humours, especially where they bee superfluous, and byingeth them to a venemous temperature. And this is called a pestilentiall feuer, as *Fuchsius* defineth: because it riseth of a venemous qualitie, and of the breathing in of pestilent and venemous ayer. Now the reason why the aire is moze corrupt at one time than at another, or in one place rather then in another, is diuerly assigned by the Astronomers and Physicians: and is imputed both to Celestiall causes and Terrestriall, which be speciall foure, *Videlicet*: The influence of sundrie Starres, great standing waters neuer refreshed, certaine lying long about ground, much people in small roome, liuing vncleanly and stuttishly. But leauing those particular causes to such as write of this matter at large, I make one principall or generall cause, that is, the wrath of God for sinne: for so GOD threatneth, That he will send sicknesses and diseases vnto those that will not heare his worde, but disobey his commandements. Which came to passe evidently in the time of King Dauid, when 70. thousand perished with the pestilence in one day. Wherefore if plague and sicknesse be Gods punishment (as they be indeed) then first of all we ought to haue recourse vnto God by prayer, as Iesus Syrach counselleth vs. My soune faile not in thy sickness, but pray vnto the Lorde, and he will make thee whole. And next wee ought to vse those meanes for recouerie of health which God hath ordained. For as it is said in the same Chapter, The Lorde hath created medicines of the earth, and he that is wise will not abhorre them. Now the chiefe remedie

remedy for the plague, to preserve from infection, is to auoide the infected aire: for as much as the Plague doth come of corruption of the aire, (as I haue shewed before) and if you may not, or will not auoide it: (for some of necessity must still remaine in the place where the Plague is,) then the remedy standeth in correction and purifying of the ayre, and in taking such things into the bodie, as may strengthen the heart and vitall spirits; thereby to make them able to withstand the poyson. And in those thre points shall this treatise bee absolued. As for the cure of such as be infected with the plague, or visited with any other sort of sicknesse; I referre it to the discretion and knowledge of the learned Physicians & expert Chirurgicalians. The first way then of preservation from the Plague, is with speede to go farre off from the place infected, and there to remaine vntill al the infection be past. This remedy is merely termed of Iordanus a late writer; The electuary of three Aduerbs; which in Latine verse he reporteth thus;

The third
preservative

The electuary
of three Aduerbes.

*Hæc tria tabificam peltant aduerbia pestem,
Mox, longe, tarde, cede, recede, redi-*

In prose as much to say, as Fly quickly from the place infected: abide farre off, and returne not soone againe. To flye quickly, is expounded by Marcellius Fisius, to depart away as soone as any certaine signes of the Plague doe appeare. Now the signes of the plague to come (as he saith) are, where the aire of that place varyeth from his naturall temperature, declining to heate and moisture, when it seemeth cloudy and dustie: when the windes are grosse and hote: when the waters and fields smoke and smell: and the fishes are ill both in saour and tast: when many wormes bzeede of putrifaction of the earth: Load-stoles and rotten herbes abound: the fruites and heads of the earth are vnsauorie: the wines become

*Cito fugere
quid.*

*Epidæ. Anti.
cap. 27.*

Signes of the
plague to
come.

become muddie : many birds and beaſts ſlie from that place, ſtrange agnes ariſe, raging continuall, burning, franticke, when the ſmall pockes, and meafels are riſe and wormes abound in childzen and olde folkes : when many women are deliuered befoze their time. Finally, when cruell monſters againſt nature, or ſuch like ſtrange things do appeare. But this I do referre to euery mans owne prouidence to be directed herein by the aduiſe of the Phyſician. To abide farre off, is to ſlie vnto thoſe places where neither the things, neither the people, nor y^e noiſe, nor any rumors of the place infected may come : and ſo to be ſeparated, that high mountaines be between, where by the venemous vapors may be letted, leaſt by the blowing of the wind, or dilation of the aire, they approach vnto vs. And here we are to conſider the diſpoſition and ſituation of the place we go vnto, that in no reſpect it be like the infected aire in heate, cold, moiſture, dryneſſe, in cloudes, raine, windes and ſuch like: for this policy is of effect not onely in the Plague, but in all other diſeaſes, which we ſeek to amend by change of the aire. For if we remove to a like ayre, it will rather increaſe the ſickneſſe than remedy it. And ſo ſaith Aristotle, where hee moueth the queſtion : why change of the aire doth encreaſe ſickneſſe, or take it away : ſo he answereth : If the diſeaſe grow through cold and moiſt matter, a contrary aire may take it away : but if a like aire come vnto it, and not a contrary, then it will increaſe the ſickneſſe, and bring death, Wherefore, we muſt not onely remove from the place infected, but we muſt ſo remove, that we change the ayre as well as the place, according to the Latine prouerbe : So ſlie, that thou fall not into a worſe. The third point of preſeruation is, to take good heed that we returne not vntill all be cleare at home : for they that come out of a pure aire into a corrupt aire, are in greater danger then they that neuer ſtedde away, and leſſe occaſion may infect them, becauſe nature may better

endure

*Procul, fugere
quid.*

What is to be
obſerued in
changing of
the ayre.

*Proble. Sect. 1.
quaest. 3.*

*Tardè reuerſi
quid. ſit.*

endure that which is vsuall, than abide any sudden or new alteration. Neither is the aire to be iudged sound presently as soone as the Plague ceaseth, but a time is requisite for the purifying of the aire, which after Mar-
 silius, it is at the least one quarter of a yeere. So that if none haue died of the Plague in thre moneths befoze, then we may thinke the aire sufficiently purged. Yet must we be circumspect in approaching to the persons who haue had the Plague, and much more in entering into the houses that haue bene infected: and most of all in touching the clothes of those persons or places where the plague hath bene. For these things retain the infection longer than the ayre it selfe. For in those persons that haue bene infected, the poyson remaineth the space of two moneths. The houses and the houthold stuffe, vnlesse they be purified with fire, perfumes, washings, and suchlike, keepe their venim for the space of a yeere or more. The clothes, especially of wollen, except they be washed, fumed, ayred, and layed forth oftentimes in the winde and Sunne, continue contagious by the space of thre yeares and more. For as oyle sedeth the fire, so woll aboute all things fostereth this infection, and doth not onely pferue it, but increale it and soztifie it, which in my time in Drford was pproved most true, for both the Plague was brought from London thither by wollen clothes, and was set abroad in the towne through buying and selling, and receiuing of bedding and other furniture infected. Let this therefore be a warning, for it is wisdom to take example by others. But against this counsaile of departing away from the place infected, many that otherwise be wise and discret, and of god iudgement, doe vehemently inueigh, saying, that either it is needlesse or wotelesse to shunne the plague. Needlesse, because God may pferue vs as well present as absent; Wotelesse, because God may strike vs as well absent as present. And vpon this presumption, many, especially in

*Aspide. anti.
cap. 24.*

How long
the infection
remaineth in
the body, in
the houses
and clothes.

The plague
brought to
Oxford and
dispersed
there by
woollen
clothes.

London and other Cities where the plague chaunceth oftentimes doe not onely refuse to auoide the place, but not so much as to forgoe the house or persons infected, no moze than they would do in any other sicknesse whatsoever; nay some are so phantastically, that they will deride and mocke at those that seeme moze feareful or circumspect than they themselues be. But against this presumption (soz so I may worthily call it, because it is grounded vpon Gods power, and not vpon Gods will) I will first vse that reason which Leonardus Fuchsius bringeth for the same purpose. It is lawfull for Chyistians to vse Physicke as the gift of God in all diseases, either to prevent them, or to cure them; but the chiefest meanes to prevent the plague is to auoide the place infected, Ergo it is lawfull for Chyistians vpon such occasions, to change their habitation. The *maior* is proued sufficiently in Ecclesiasticus. And I thinke no man doubteth that God hath created both Physicke and the Physician for the helpe, comfort and succour of mankind in sicknesse. The *minor* is approued by the generall consent of all Physicians of all ages, and is grounded vpon this reason taken of experiance, for that the moze part of them which tarrie in the corrupt aire, be infected with the plague, and they which flie from it doe escape. As for the reason befoze alleadged may serue as well for departing as abiding. For so I repleie: it is needlesse to abide in the place where the plague is, because God may preserve vs as well absent as present. Nay God will rather preserve vs if we absent our selues, euen as hee preserved Abraham, who to auoid the famine in the land of Canaan, went downe into Egypt. For why should it be moze lawfull to flie from famine than from the pestilence, seeing that it is likewise Gods punishment for sinne, and God is as well able to deliuer vs in the one as in the other? Chyrist himselfe flieth into Egypt, to auoid the tyranny of Herod, and willeth his Apostles, that if they be persecuted

in

Whether it
be lawfull to
flie from the
plague.

Insi li. 2.
Sect. 1. cap. 2.

Cap. 38.

Gen. 10. 12.

Matth. 2. 14.
Matth. 10. 23.

in one Citie, to flie to another. What meaneth this, but that it is lawfull for Christians (so farre as it may stand with the gloze of God) To flie from vengeance to come, as Iohn the Baptist speaketh? Hezekiah was sicke vnto death (as it may seeme of the plague:) and the Prophet Iſaiah caused a lumpe of drye figs to be layed on a bile which he had, and so he recovered. Did Tobyas was restozed to his sight with the gall of a fish, which his son did on his eyes, by the aduise of the Angell Raphaell. Christ our Saviour healed him that was bozne blinde, with his spittle. What meaneth this, but that God although he can preserue vs and heale vs without other meanes and medicines, yet that he will not haue these inferiour meanes contemned? What folly then, nay what madnes is in them that so presume of Gods power that they neglect and despise those ordinary and necessary means, which God hath ordeined: much like the Carter in Alope, who perceiuing his cart to Ricke fast in the myze, whipped not his hoxses, noz set not his shoulders to the whæles to lift them out, but fell down vpon his knees, and made his prayers to Iupiter to helpe out his cart: to whom answer was made from heauen: Thou soke: whippe thy hoxses, and lift thy selfe at the whæles, and then Iupiter will helpe thee; as much to say, as helpe thy selfe, and God will helpe. The whole world, as it was created by God, so is it gouerned and preserued continually by his power. Yet it is done by meanes, the Sunne and the Moone, and the Starres are set in the firmament to shine vpon the earth: the Earth is to bring forth fruit for the vse of man: the foules of the Aire, the fishes of the Sea, the beaſts of the field, are subiect to man. Kingdomes, Nations, and Countries, are ruled by other Princes and Magistrates: And shall we thinke that man whom God hath created a most excellent creature, and for whose cause, all things else were created, is destitute of meanes to preserue himselfe,

Math. 3.7.

2. King. 7.

Tob. 11. 13.

Marke 8. 22.

so long as God will prolong his life: Vaine therefore is that Goddesse of the Stoikes called in latin *Fatum*, in english destiny, which Chrysippus defineth; An euerlasting order of things which cannot be auoided; & a chayn linked and tangled together by perpetual course of consequence, whereof also it is made and framed. And vaine is that argument, against Physicke, which the Stoikes vse, and many foolish folkes follow, mentioned by Tullie in his booke *de Fato*; That is, If it be thy destiny to recouer of this sicknesse, whether thou vse a Physition or not, thou shalt recouer; and if it bee thy destiny not to recouer, whether thou vse a Physition or not, thou shalt not recouer. And the one of them is thy destiny; therefore it is vaine to vse a Physition. This kind of argument, although it do seeme very strong in many foolish folkes phantasies, and vtterly to take away the vse of Physick and Physitions, yet it is called by Tullie in the same place, vnskillfull and absurd: for by that meanes (saith he) all actions shall be taken from mans life; and is thus refuted: (whether thou vse a Physition or not, thou shalt recouer) is vntrue, for it is as much thy destiny to vse a Physition, as to recouer. Much like as the Judge answered the thiefe, who alleaged for himselfe, that his destiny was to steale. and therefore he could not doe otherwise. Then saide the Judge, as thy destiny was to steale, so it is my destiny to hang thee. These kindes of copulative sentences, are called of Chrysippus the Stoike philosopher, *Confatalia*, because they be conioyned with destiny, if there be any Destiny at all. But the same argument is somewhat otherwise answered by a *Simile* of that great Docto^r Origenes, in this manner: If God haue appointed thee to haue children; whether thou couple with a Woman, or not, thou shalt haue children: but if it bee appointed that thou shalt haue none, whether thou couple with a woman or not, thou shalt haue no children, therefore in vaine thou dealest with a Woman;

for

What *Fatum*
is.
An. Gel. lib. 6.
cap. 2.

The Stoikes
argument a-
gainst Phy-
sicke.

Lib. 2. contra
Gelsum.

for as in this matter it is impossible that thou shouldest haue children, vnlesse thou deale with a woman: So, the Physition is necessaric to remedie the disease, seeing it cannot otherwise come to passe; and it is vntrue that the Physition is vsed in vaine. So this famous Clarke Origin iudged Physicke no lesse necessaric in sicknesse, for the recouerie of health, than a woman is for the begetting of childzen. But these Stoicall Christians doe vterly denie this, saying; that many escape in sicknesse that vse no Physicke at all. To whom I may answer, as the Philosopher Diagoras did, who was called *αδείος*, because he thought the Gods had no care of woꝛldly things, who being aduertised by a friend of his, that many by Prayers made to the Goddes, had escaped the force of tempest, and came safe vnto the shoꝛe, which thing he would proue by a painted table, wherein their pictures were set foꝛth. So it is (said he) for they were neuer painted which made shipwracke and dyed in the Sea. Cuen so I say, that, as many haue escaped, and do escape in sicknesse without Physicke; so, many haue dyed, and do die for want of Physicke. For I thinke there is none so blinde or so impudent but will graunt, that a Pleurisie is present death, without bloud letting: Pea, the yellow Jaundise, which is a verie common disease, as is proued by experience, at length bringeth death, if it be not holpen by medicines. As for the woꝛmes in childzen, and old folkes too, how dangerous they be, I referre it to euerie mans owne indgement. Wounds and soꝛes without salues, corrupt the sound members, and finally bring the whole bodie to destruction. Wherfoꝛe Physicke is absolutely necessaric in some cases. Yet I grant that light diseases may be cured without any Physicke, by the only benefit of nature, yet in the lightest disease that happeneth, if some Physicke be vsed it is not vnprofitable, but to nature verie comfoꝛtable. But if the sicknesse be great, and nature soꝛe oppꝛessed, then Physicke is necessaric to

Diagoras.

The necessitie
of Physicke.

Lib. 7. Ethic.
cap. vii.

Lib. 3.

assist and to ayde nature, whereby she may the better ouercome her enemye. And so it commeth to passe that the Physicion cureth by the helpe of the vertue nutritiue, which as yet is found in vs; as Aristotle teacheth, or as others say, by natures helpe, for otherwise Physicke preuaileth not, as Cornelius Celsus writeth; Against nature Physicke cannot preuaile, when nature will no longer worke, then farewell Physicke, and carrie him to the Church. And much lesse doth it preuaile if God be against it. For (as Fuchsius that famous Physicion writeth. The Physicion may doe his endeauour, but the successe is in God. But if God first, and nature next do worke with the medicine, then no doubt shall that notable effect come to passe, which is moze to be desired than gold or precious stones, that is to say, health. So Physicke if it be rightly vsed is profitable in all diseases, and so necessarie in manie, that without it life can not be preserved. Vaine therefore is their phantasie that thinke it vngodly to flie from the place where the plague is, and to vie the helpe of Physicke in their infirmitie. I haue bene some what longer in this digression, for that it was my hap to liue in a countrey, where a great number were caried away with that heresse of the Stoikes, that they thought Physicke of no force, and of lesse value, yet would they visit the Physicion sometime with the vaine, many with this *Dilemma*, that if the patient were like to liue, then would they be at no cost, but let nature worke: and if the patient were like to die, then would they be at no cost, because it were but vaine. So *Parcatur sumptui*, made no Doctor to liue in that countrey. But let them go with their desperate destinie, and let me returne to the second way of preservation from the pestilence, which consisteth in correcting and purifying of the ayre wherein we continue: if there be no remedie but needs you must or will abide where the plague is, then first of all humble yourselfe before God, and desire of him mercy & forgiveness

The second
way of pre-
servation
from the
plague.

of your finnes: and if it be his will, that he will bouchsafe to preserve and defend you from all infection. And if his will be otherwise, yet that you are willing to abide his visitation patiently, and ready (if his god pleasure be so) to depart out of this wicked world. This done, haue alwaies in mind, and practise in your life, this short lesson following.

*Aer, esca, quies, repletio, gaudia, somnus,
Hes moderata iuuant, immoderata nocent.*

Ayre, labour, food, repletion,
Slæpe, and passions of the minde,
Both much and little, hurt alike,
Best is the meane to finde.

For in these six pointes as it were in so many Lute strings reſſeth the whole harmony of Mans life. Wherin moderation beareth the burthen of the song. Which if it be not kept, but that exceſſe be taken in any one of them, there muſt needs followe great diſturbance in their bodies. All exceſſe is againſt nature. Wherefoze you muſt avoid all exceſſe and ſuperſuitie, eſpecially in eating and drinking, ſleeping and waking, in trauell and women, and ſeeke by all meanes to maintaine and keepe your naturall and accuſtomed euacuation, and to be merry and pleaſant, following here in the example of Socrates, who by his continencie and good order of diet, eſcaped the plague at Athens, neuer auoiding the Citie, nor the company of the infected, when as the greateſt part of the Citie was conſumed. And touching the aire, firſt looke that the houſe wherein you dwell be kept cleane and ſweete, and all things in it as neate as may be. Open not your windows towards the Weſt or South, but toward the Eaſt or North. And come not forth of your houſe vntill an houre or two after the Sunne riſing, and take your houſe againe as long befoze the Sunne ſetting. Alſo it ſhall be good, eſpecially at night and in the morning to perfume

*Hip. Apho. 51.
lib.*

perfume your house or chamber with Frankencense, or Juniper, or Storax calamita, or Ladanum; or if you will not bee at cost, with dried Rosemarie, or as poze folkes vse to doe in great townes, with rushes or brome, or hey layed vpon a chafing dish and coles, and the windowes and doores being close shut by for the time. Or to heate a bricke or slate stone in the fire, and when it is hot to take it out, and poluze vineger vpon it, and to receiue the fume with open mouth. But among all things that purifie the aire, either within the house or without, none is better than fire: for fire by nature doth consume corruption: and as Holerius saith: The breath of fire receiued, is a remedie against the Plague. And it is well knowne how that Hippocrates deliuered the Citie of Athens from a great Plague onely by causing many great fires to be made in sundrie places within the Citie and round about it. Wherefoze it shall be good to make fires oftentimes in your chambers, halles, courtes, or stables. And if you list, you may cast into the fires, Juniper, Baies, Rosemarie, Spike, Firre or Cypresse wood, and such like. The third and last point of preservation from the Plague, is to vse such things as doe resist poison, and do fortifie the heart and vitall spirits. For this venimous vapour which breedeth the Pestilence in mens bodies, is conueyed together with the ayre or bzeath, first to the Lungs, or Lights, and from thence by *Arteria venosa* to the heart the fountaine of life: from whence it is deriued and disperfed by the veynes and arteries into all partes of the body. And first it assaulteth the spirits: next the humours: and lastly, the very firme substance of the whole bodie. And after it hath once possessed the bodie, the force of it is such, that commonly within thre or foure daies it groweth to extremitie, and sometime sooner, if the bodie abounde with superfluous humours; chiefly with choler and blood. For the sanguine sort are soonest taken with this infection, and next to them the Cholericke,

Fire is a speciall preseruatine against the plague. *lib. de Pest.*

The third point of preservation.

How the corrupt aire doth infect our bodies.

Cholericke: thirdly, the flegmaticke: and last of all, the Melancholicke: because the coide and drie humoꝝ is least apt to inflammation, and putrifaction: foꝛ that the conduites bee straitte by the which the poyson should passe. And this is the reason why youth, which representeth the Sanguine complexion: and middle age, which representeth the Cholericke: and women, which represent the flegmaticke complexion, are sooner infected then the aged soꝛt, which represent the Melancholicke complexion. Howbeit sometime, if the pestilence be outrageous, it spareth no complexion, noꝛ no age, as it came to passe in my time in Drford, when as diuers olde folkes, men and women aboue seuenty yeares olde died of the plague. But now to arme the heart against this infection, when you haue occasion to go foꝛth of the house, hauing first eaten oꝛ drunke somewhat, foꝛ it is not good to goe foꝛth with empty beynes, oꝛ else hauing received a fume (as befoꝛe is said) you shall put into your mouth a Cloue oꝛ two, oꝛ a little Cinnamon, oꝛ a peece of Setwall, oꝛ of an Dreuge pill, oꝛ best of all, a peece of the roote of Angelica, oꝛ Elecampane, and take in your hand an Dreuge, oꝛ a posse of Kew, oꝛ Mint, oꝛ Balme: Oꝛ else carry with you a handkerchife, oꝛ sponge dzenched in white vineger of roses, if you can get it, if not, in common vineger, especially white. But if you would make a perfect mixture, and passing foꝛ this purpose, you shal take Rosewater, white Rose vineger, strong white Wine oꝛ Palmsey, of each like much, and spice it well with Saffron oꝛ Setwall, made in powder, oꝛ the powder of Dreuge pills, and dzench a linnen cloth oꝛ sponge therein, and carry it about with you. And if you wash your face and hands in the same, and drinke a little thereof, it will doe the better. And foꝛ the better strengthening of the inward parts against all infection, you may easily compound this mixture following, which is highly commended by Marfilus Ficinus. Take of red Saunders halfe an ounce, of chosen Cinnamon

What complexion is soonest infected with the plague.

What is to be done when we goe foorth to auoid infection.

An excellent loution against the pestilence.

Cinnamon thre drammes and a halfe, of Saffron halfe a dramme, all made in fine powder, which powder you may spice your meates withall, at all times. And after meate it shall be verie good to vse Coziander seedes prepared, and fasting also after Auicen, who highly commendeth them in this case. The common people, saith Hollerius, vse to keepe Elicampane roses in Vineger, and to lay them in a linnen cloth, and to carry them about with them, smelling to them oftentimes. Others befoze they goe forth in a morning, eate Garlicke, and drinke a draught of new Ale after it, or good Wine. But garlicke is thought of many to be rather hurtfull than wholesome in the plague, because it openeth the pores of the body too much, and so maketh it moze apt to receiue infection. But I reade in the Secrets of Alexis of a maruellous secret to p̄serue a man from the plague, which hath bene p̄uoued in England of all the Physicians in a great and vehement plague in the yeare 1348. which crept throughout all the world, & there was neuer man that vsed this secret, but he was p̄serued from the plague; videlicet; Take Aloe Epaticum or Citriline, fine Cinnamon, and Pyrre, of each of them 3. drammes, Cloues, Pace, *Lignum Aloe*, Balsicke, Wole armoniacke, of each of them halfe a dramme. let all these things be well stamped in a cleane moztter, then mingle them together, and after keepe it in some close vessell, and take of it every morning two penny waight in halfe a glasse ful of white Wine with a little Water, and drinke it in the morning at the dawning of the day. And so may you (by the grace of God) go hardly into al infection of the aire and plague. Hitherto Alexis. But the p̄scription of p̄seruatiues for the Plague, I leaue to the skill and experience of the learned Physicians, whose aduise in this case is chiefly to be sought for and followed. Yet thus much I dare say by the authority of Galen in his booke of triacle to Pamp̄hilianus, & by the Iudgement of Marfilius Ficinus, that

of

Lib. 1. p̄ 107.

Lib. 1. fo. 39.

An excellent
preservative
for the
plague.

no one medicine is better, either to preserve from the plague, or to expell venim from the principall parts in such as be infected, than triacle, and is not onely good for the Plague, but also in all other poisons and noisome drinckes: yea, and in the most part of other diseases, as the Cough, the Collicke, the Stone, the Balkey, the Jaundise, the Agew, the Dropsie, the Leprosie, the headach, for dull hearing, for dimnesse of sight, to provoke appetite, to appease greedie desire, for melancholy, sadnesse, heavinesse of the mind: for it not onely healeth diseases of the bodie, but also of the minde: as Galen writteth in the same Booke. So that it may worthily be called *Delphicus gladius*, because it is profitable in an infinite number of infirmities. And Galen in his Booke of Triacle to Piso, confirmeth the same. And concerning the Plague, as well for the cure as for the preservation, he declareth upon the credite of *Alianus Meccius* a famous Physician, and sometime his teacher, that in a great Plague in Italy, when all other medicines prevailed not, after that by his advise they fell to the use of Triacle, very few of them which were infected, either died, or else fell into the disease. And no marvell (saith Galen) if it overcome the Pestilence, seeing that it overcommeth poison. But it is not sufficient to know that Triacle is good for the Plague, but we must also know how it is to be used. Wherefore Galen in the same place setteth downe the order how it is to be taken, in this manner: It is given (saith he) in three Cyathes, that is (as I take it) about foure ounces, that is, halfe a gill, or the fourth part of a pint: it is given (I say) in a draught of wine the bignesse of an hassell nut, as well after poison, or after the Kinging of venemous wormes as before, if a man suspect any such matter; and after the same manner it is given to them, who for an outward cause or an inward pine away, as if they were poisoned. So the quantitie of Triacle is the bignesse of an hassell nut, and sometimes the bignesse

How Triacle should be used against the Plague.

How much drinke and how much triacle should be taken at a time.

Eph. anti. cap. 6.

of an Egyptian beane, and the quantitie of drinke to receiue it in, is neither more than three Cyathes, neither fewer than two of pure water or mixt with wine. And the best time to take it in, is the morning fasting, except it be after poyson, for then it is to be taken as occasion requireth. But Marcellius Ficinus sheweth more particularly the vse of Triacle, saying: Triacle, the chiefe of all medicines, which was giuen from heauen, is necessaric for vs twice a week. And let it be taken nine houres after meat. Or six or seuen houres before meat. Hee that cannot receiue it, at the least let him applie it to his heart and stomacke, to his nose and pulses. Let there be giuen commonly a dragme, to the elder sort, and to others, halfe a dragme, or a scruple. They that be hot of nature, let them drinke after it in the Summer season, the third part of a Cyathe of Rose water, with a little Rose vineger: Others that be of other complexions, at other times, let them take it with white wine, with Scabious water or Balme water. And if you want Triacle, or else it bee not good, then take Michridate. *Whitherto Ficinus.* But here some doubt may arise, whether or no our Triacle which now we haue in vse among vs commonly called Triacle of Gean, hath the vertues aforesaid against the Plague, Poyson, &c. *Wherein to speake what I thinke:* I thinke verily that it hath not, except other men can come by better than I haue seene: for they make it not now as it was made in Galens time, the composition whereof is set forth, euen in the same order that Galen himselfe made it for the Emperour Aurelius Antonius. For as it appeareth by Galen in that place, that Emperour, as others also before time, vsed every day to take Triacle the bignesse of a Beane, sometime without water or wine, and sometime mixing it with some liqour, thereby to preserve himselfe from poison. Like as King Michridates did his composition, bearing his owne name; by the daily vse whereof, his nature was so fortified against poison, that when

Lib. 1. de Anti.
cap. 2.

When he would haue poisoned himselfe, rather than to fall into the power of the Romaines, hee could by no means bring it to passe. But the receipt which so strengthened Mithridates, was not the same which Pompeius after he had vanquished him, found in his Sanctuary hauing this title, Hee shall not be poisoned that vseth this medicine: which Serenus writeth in this manner.

Two sorts of
Mithridatum.

*Bis denum ruta folium, salis & breue granum,
In glandesque duas, totidem cum corpore ficus,
Hec oriente die pauco conpersa lyco
Sumebat, metuens dederat que pocula mater.*

That is to say, twenty leaues of Rue, a graine of Salt, two Figges, and two Walnuts: these he tooke in a morning fasting with a little Wine, fearing his mothers practices. But it was that noble confection, which as it is called *Mithridatum* in Latin, in English *Mithridate*, which because it doth weth nearest to the aunient *Triacle*, by mine aduise shall be vsed in stead of *Triacle* against the Plague, and other diseases befoze rehearsed. And if any man haue *Triacle* which he thinketh perfect, and would faine proue whether or no it be so indeede, then let him vse this experiment of Galen written in his booke of the vse of *Triacle* to Pamphi. To trie the force of *Triacle*, giue some medicine to loose the bellie, or to prouoke vomite: as *Scammonium*, or *Elleborum*, or some thing else that is stronger, as if you would purge; afterward giue vnto the same partie, so much *Triacle* as a Beane: and if the *Triacle* be good, he shall neither be purged nor feele any stirre within the body. But if it fall out otherwise, then thinke the *Triacle* to be of no value. And thus much concerning strengthening of the hart against all infection. More you may reade for the same purpose in their proper places, in the Treatise of Herbes, where I spake of *Sorrell*, of *Kew*, of *Germander*, of *Burnet*, of *Dragon*, of *Angelic*, of *Walnuts*, &c.

How to trie
Triacle whe-
ther it bee
good or not,

Of the Sicknesse at Oxford.

As now that I haue giuen mine aduise to students touching the Plague, I will speake somewhat of other diseases neere Cousins to the plague, which haue fallen out as well in the Uniuersities, as in the Countrey abroad, and may do againe, if Gods will be so. The chiefest of which is that sicknesse which yet beareth the name of England, and is called of fozeine nations, *Sudor Anglicus*, The English sweat, or sweating sicknesse (as wee terme it.) A kinde of Pestilence no doubt, and so is it iudged of Leonardus Fuchsius where he saith in this manner: If this venomous and hurtfull qualitic abide first in the Spirits, and doe wast and corrupt them, then is it a Pestilentiall feuer diarie, or of one day; as those were which went abroad throughout all Germany in the yeare 1529. in that murraine which is called, the English sweat. This sicknesse began first in England, Anno. 1485. in the very first yeare of the raigne of King Henry the seventh, and was againe renewed Anno. 1528. in the twenty yeare of King Henry the eight, and sprang the third time, Anno. 1551. in the first yeare of King Edward the sixth. So that threë times England hath beene plagued therewith to the great destruction and mortality of the people. And not England onely but Germany also, and Flanders, and Brabant, insomuch that at Antwarpe there died of the sweat in threë daies space 500. persons: And in London and in the Suburbes, there died of the same disease in a manner, within sixe daies space, in the fifth yeare of Edward the sixth, eight hundred persons, & most of them men in their best yeares. The manner of this disease was such, that if men did take cold outwardly, it broke the sweat in, and immediately killed them. If they were kept very close, and with many clothes, it stifled than, and dissolved nature. If they were suffered to sleep,

commonly

The sweating
sicknesse is
febris pestilentialis diaria.

*Insti. lib. 3.
Sect. 1. cap. 10.*

The sweating
sicknes three
times in Eng-
land.

Cooper in
regno Henrici. 8

commonly they swooned in their sleepe, and so departed: or else immediately vpon their waking. But at length by the studie of Physicians, and experience of the people, vnto thereto by dreadfull necessitie, there was a remedie inuēted after this manner. If a man on the day time were taken with the sweate, then he should straight lye downe with all his clothes and garments, and lye still the whole 24. houres. If in the night he were taken, then he should not rise out of his bed for the space of 24. houres, & so cast the clothes on him that he might in no wise prouoke the sweate, but to lye temperately, that the sweate might distill out softly of it owne accord, and to abstaine from all meate, if he might so long sustaine & suffer hunger, and to take luke warme drinke, no more than would delay thirst, and withall to put forth neither hand nor foote out of the bed, but to auoide colde in euery part of the body, and so continuing without sleepe in a moderate sweate for 24. houres: after that time to sleepe and eate at pleasure, yet measurably for feare of relapse, for some were taken therewith with this disease, and after the third time died of the same. Which relapse happeneth likewise in the common plague: for as Ficinus writeth of his owne knowledge, that a Florentine who had bene twice deliuered of the Plague, and could not escape it the third time. Wherefore, let no man thinke that if he haue once escaped the sweating sicknesse, or the Pestilence, that he may not fall againe into the same disease. But some man will say, it is needlesse now to write of the sweating sicknesse, because it neither is nor hath bene of long time. Whereto I answer, that although it be not at this present (God be thanked therefore) and God defend vs from it alwaies: yet by the iudgement of some Astronomers, namely, Francis Keete, a man very well learned in that Arte, in his Almanacke for the yeare of our Lord God 1575. it was very like to haue reuened in this our realme forasmuch as the heauens then were in like order in a manner

Hall in his
Chronicle.

The cure of
the sweating
sicknesse.

Epid. anti. cap.
24.

The sickneſſe
at Oxford.

manner, as they were at thoſe times beſoze, when that kind of diſeaſe ſo cruelly raged: wherein he erred not much ſo; both that yeare, and diuers yeares ſince, haue fallen out many ſtrange and græuous ſickneſſes, and vangerous diſeaſes, vnknown to the moſt part of Phyſicians, as that diſeaſe ſpecially, which was at Oxfoꝝd at the aſſiſes, Anno 1577. and began the ſixth day of July, from which day to the twelfth day of Auguſt next enſuing, there died of the ſame ſickneſſe five hundzed and ten perſons, all men and no women. The chiefest of which were the two Judges, Sir Robert Bell, Loꝝd chiefe Baron, & Maſter Sergeant Baram, maſter Doil the high ſhiriffe, five of the Juſtices, foure Counſellours at the law, and an Attorny. The reſt were of the Jurers, and ſuch as repayzed thither. All infected in a manner at one inſtant, by reaſon of a dampe or miſt which aroſe among y^e people within the Caſtle yard and court houſe, cauſed as ſome thought by a traine and trechery of one Rowland Ienkes booke-binder of Oxfoꝝd, there at that time arraigned and condemned: But (as I thinke) ſent onely by the will of God as a ſcourge ſo; ſin, ſhewed chiefly in that place, & at that great aſſembly, ſo; erample of the whole Realme: that famous Uniuerſitie, being as it were the fountaine and eye that ſhould giue knowledge and light to all England. Neither may the Uniuerſity of Cambꝛidge in this reſpect gloꝝy about Oxfoꝝd, as though they had greater pꝛiuiledge from Gods wꝛath: ſo; I reade in Halles Chꝛonicle in the thirtiēth yeare of King Henry the eight, that at the aſſiſe kept at the caſtle of Cambꝛidge in Lent, anno. 1522. the Juſtices & all the Gentlemen, Wailiffes, & other reſozting thither, toke ſuch an infection that many Gentlemen & Peomen thereof died, & almoſt all which were there pꝛeſent, were ſoze ſicke, & narrowly eſcaped with their liues: what kind of diſeaſe this ſhould be which was firſt at Cambꝛidge & after at Oxfoꝝd, it is very hard to define, neither hath any man (that I know) wꝛitten of that matter. Yet my iudg-
ment

The like ſick-
neſſe at Cam-
bridge that
was at Ox-
ford.

ment is, be it spoken without offence of the learned Physicians, that the disease was *Febris ardens*, a burning icter. For as much as the signes of a burning ague did manifestly appeare in this disease, which after Hollerius be these: Extreame heate of the body, vehement thirst, loathing of meate, tossing too and fro, and vniquietnesse, drynesse of the tongue rough and blacke, griping of the belly, cholericke laske, cruell ake of the head, no sound sleepe, or no sleepe at all, raving and phrensie, the end whercof to life or death, is bleeding at the nose, great vomiting, sweate or laske. And this kinde of sicknesse is one of those rods, & the most common rod, wherewith it pleaseth God to beate his people for sin, as it appeareth in Leuiticus. If ye will not do all my commandements, but breake my couenant, then will I also do this vnto you: I will appoint ouer you fearefulnesse, a consumption, & the burning ague to consume the eies, &c. And likewise in Deuter. the Lord shall smite thee with a consumption, and with the feuer, & with the burning ague, and with seruent heate, &c. And this disease indeed, as it is Gods messenger, and sometime Gods poste, because it cometh in poste haste, and calleth vs quickly away, so is it commonly the Pursuant of the peccator, & goeth befoze it. For so Marsilius Ficinus noteth saying. There be certaine signes of a Pestilentiall feuer, to wit. A continuall burning ague, without any manifest declination, with great shortnesse of winde with sodaine debilitie of the pulse, with heauinesse of the whole body, ake of the head, chiefest phrensie, anguish, heate, thirst, sanguine spottes in many places of the body, vrine thicke and foule like the water of a beast. And certainly after that sodaine bane at Oxford, the same yeare, & a yeare or two following, the same kinde of ague raged in a manner ouer all England, & tooke away very many of the strongest sort, and in their lustiest age, and for the most part men & not women, nor childzen, culling them out here & there, euen as you should chuse the best sheepe out of a flocke. And cer-

*De mor. Inter,
lib. 2. de fe. 4.*

Cap. 26: 15. 16

Cap. 28. 22.

Epi. ant. cap. 4.

Georg. lib. 3.
in fine.

faine remedie was none to be found. Nay it was with men as the Poet Virgill describeth in a murraine of beaſts :

*Quæſtaq; nocent artes, ceſſere magiſtri.
Phyllirides Chiron, Amicthboniusq; Melampus,
Seuit & in lucem ſtygijs emiſſa tenebris
Pallida Tiſiphone, morbos agit ante, metumq;
Inq; dies anidum ſurgens caput altius efferit.*

The com-
mon cure of
hoat agues.

Yet ſome Phyſicians attempted the common manner of curing bled in hot agues, that is to ſay, by purging of choler & letting of blood, & miniſtring oftentimes cooling conſerues, ſyrups, potions, bzoths, with cooling herbes and ſuch like. Which means notwithſtanding toke ſmall effect in many. Nay at length it came to paſſe that ſuch as were purged or letten blood, rather died. And they that toke a moderate ſweat at the beginning of their ſickneſſe, and did rid their ſtomackes well by vomite, ſped much better. yet thanks be to God hitherto no great Plague hath enſued vpon it. But if it do (as I doubt it will) beſſe we ſpædily repent, either the peſtilence, or famine, or warre, or all thre, I ſay if it do, then muſt we do as the Prophet Dauid did, offer a ſacrifice vnto the Lord, a contrite and humble hart : and ſay with that holy Prophet, Let vs fall now into the hand of the Lord, for his mercies are great, and let vs not fall into the hand of man. And I beſæch God that whenſoever it ſhall pleaſe him to viſite our offences with his rod, and our ſinnes with ſcourges, that we may likewise eſcape the hand of man, and fall into the hand of the Lord, to whom be all glozy, pꝛaiſe, and honour ſo euer and euer. Amen.

2. Sam. 24. 14.

F I N I S.

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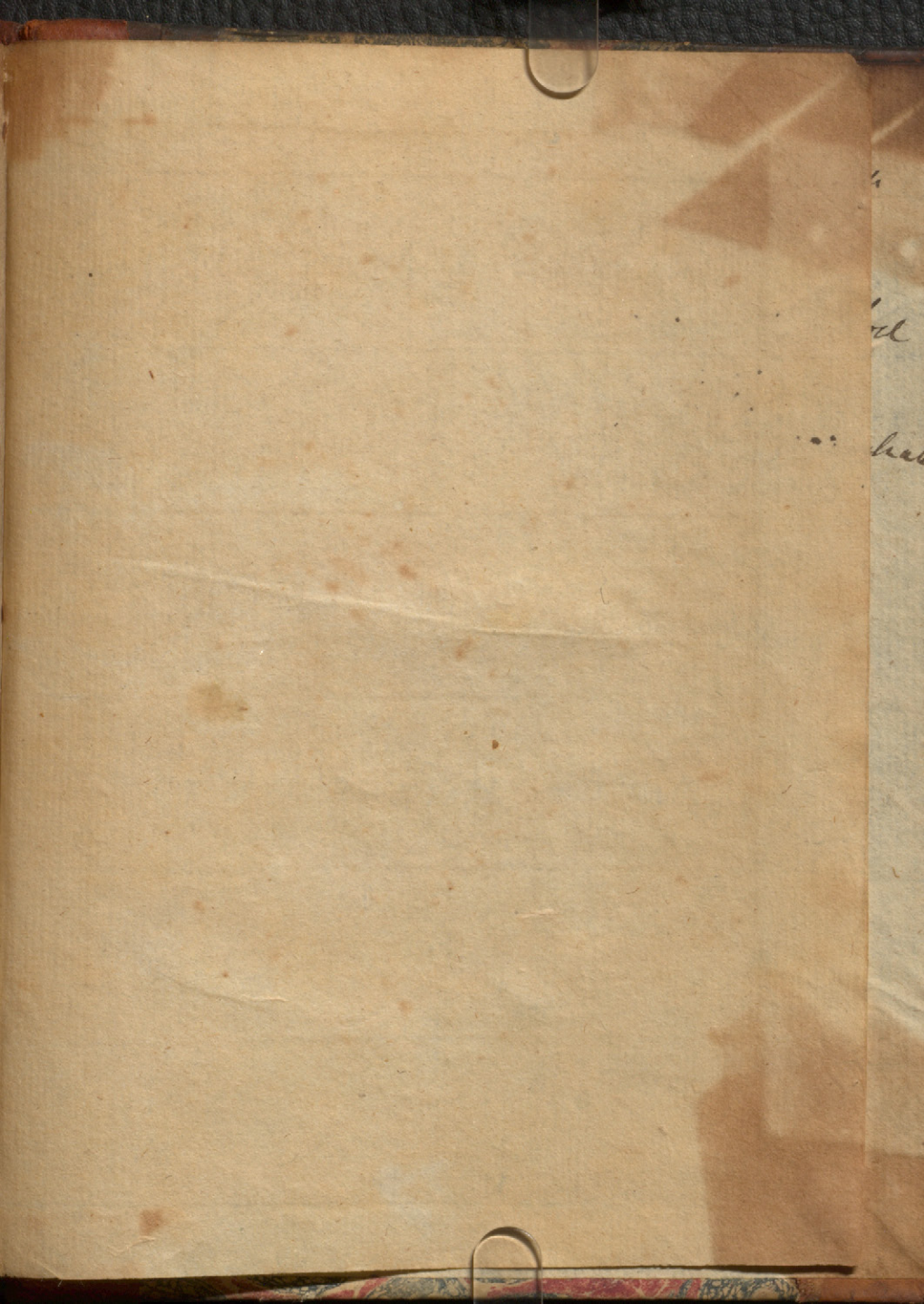
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Thos Cogar B.A. 1562 n 1566 n o. 1574
Shaker Feller of Oriskany Co. approx 1563
He resigned in 1575 when he became
High Master of Newstate Grammar School
Was buried at Newstate 10 June 1607
and is described in Registers as "late High Schoolmaster"

Oster
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