

The gardeners labyrinth, or, a new art of gardening. Wherein is laid down new and rare inventions and secrets of gardening ... for sowing, planting ... Lastly, here is set down the physical benefit of each herbe, with the commodities of the waters distilled out of them / collected from the best approved authors ... by D[idymus] M[ountaine] [i.e. Thomas Hill]. And now newly corr. and inl.

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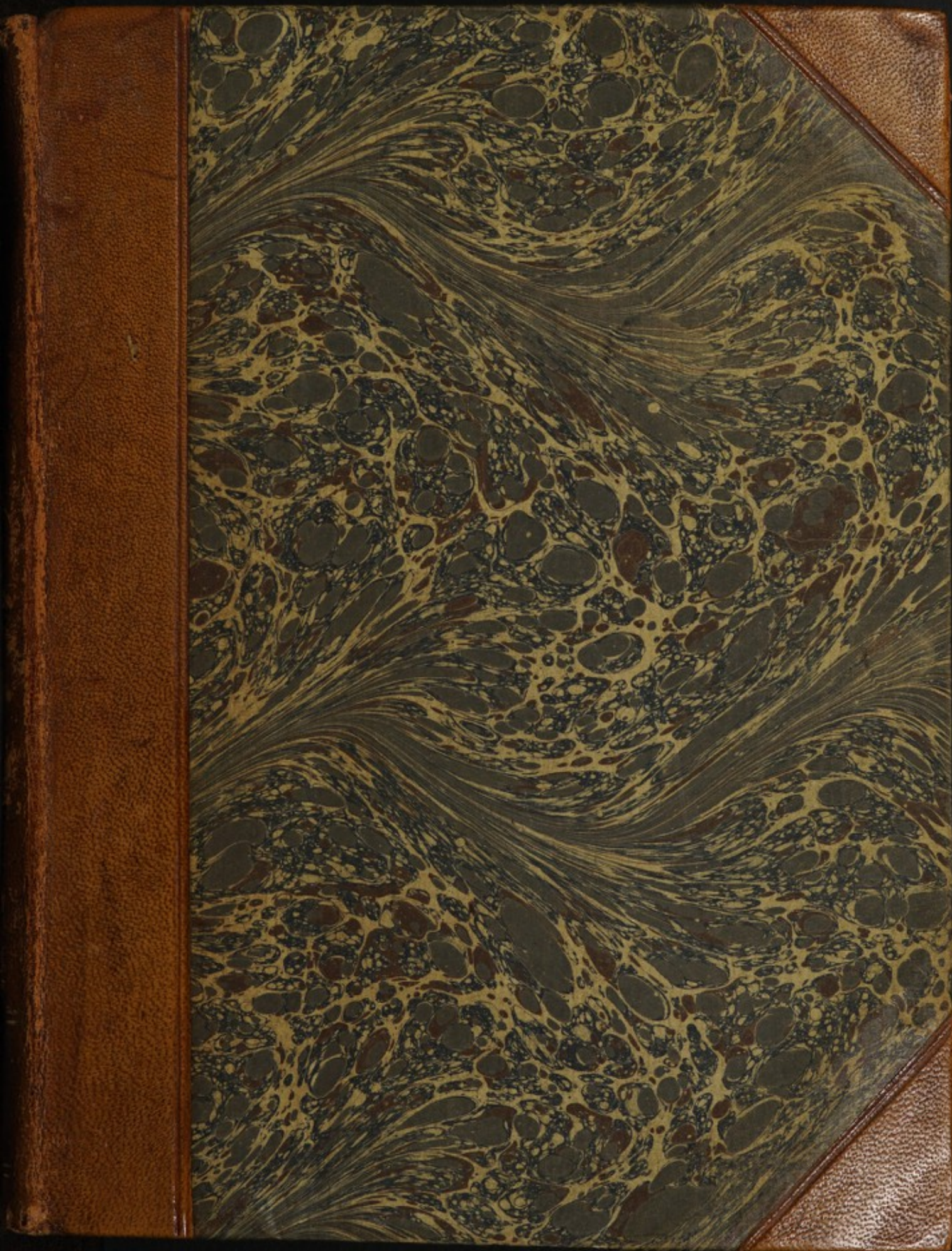
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THE
GARDENER'S
LABYRINTH

HILL

1652*1



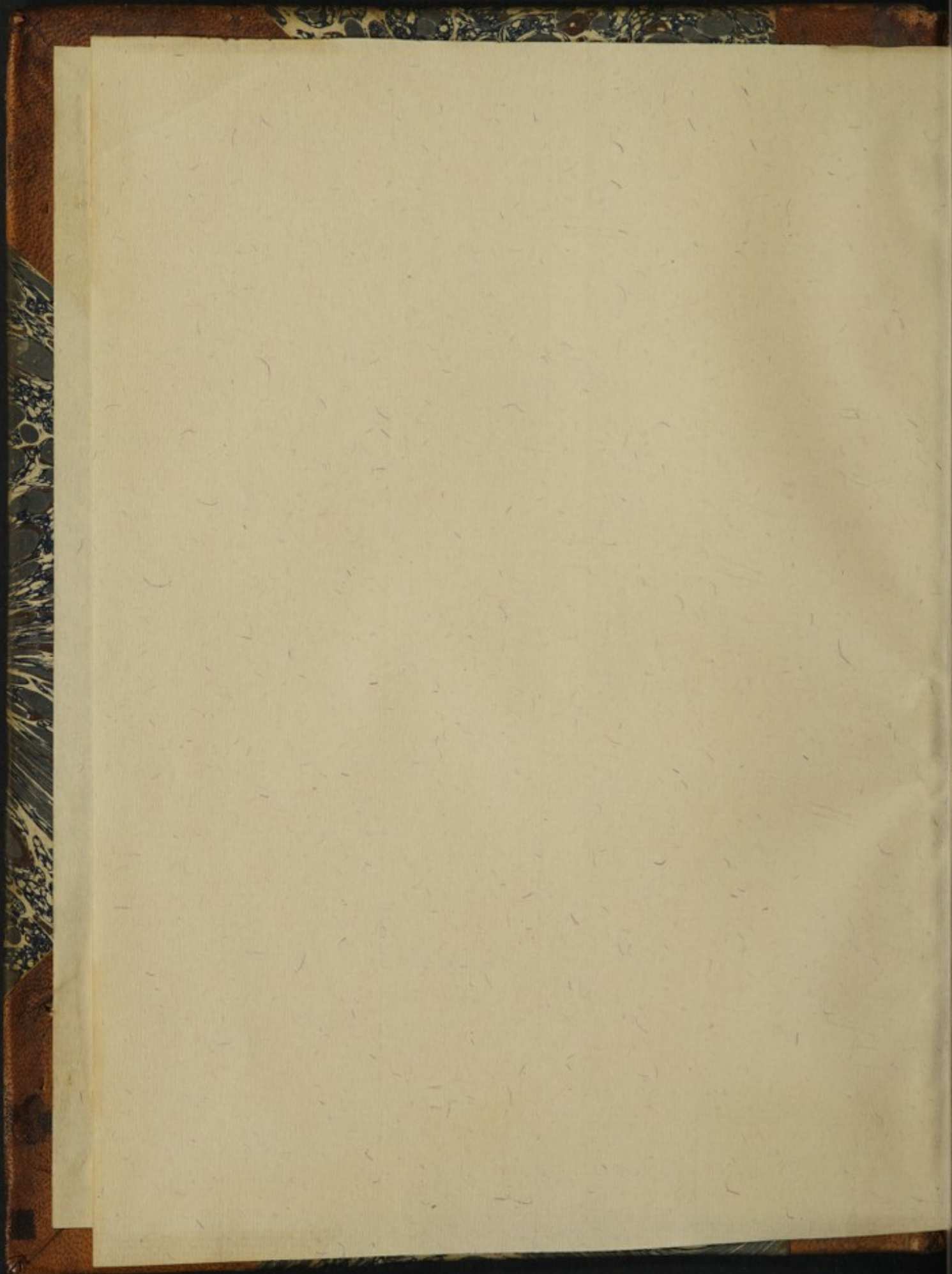




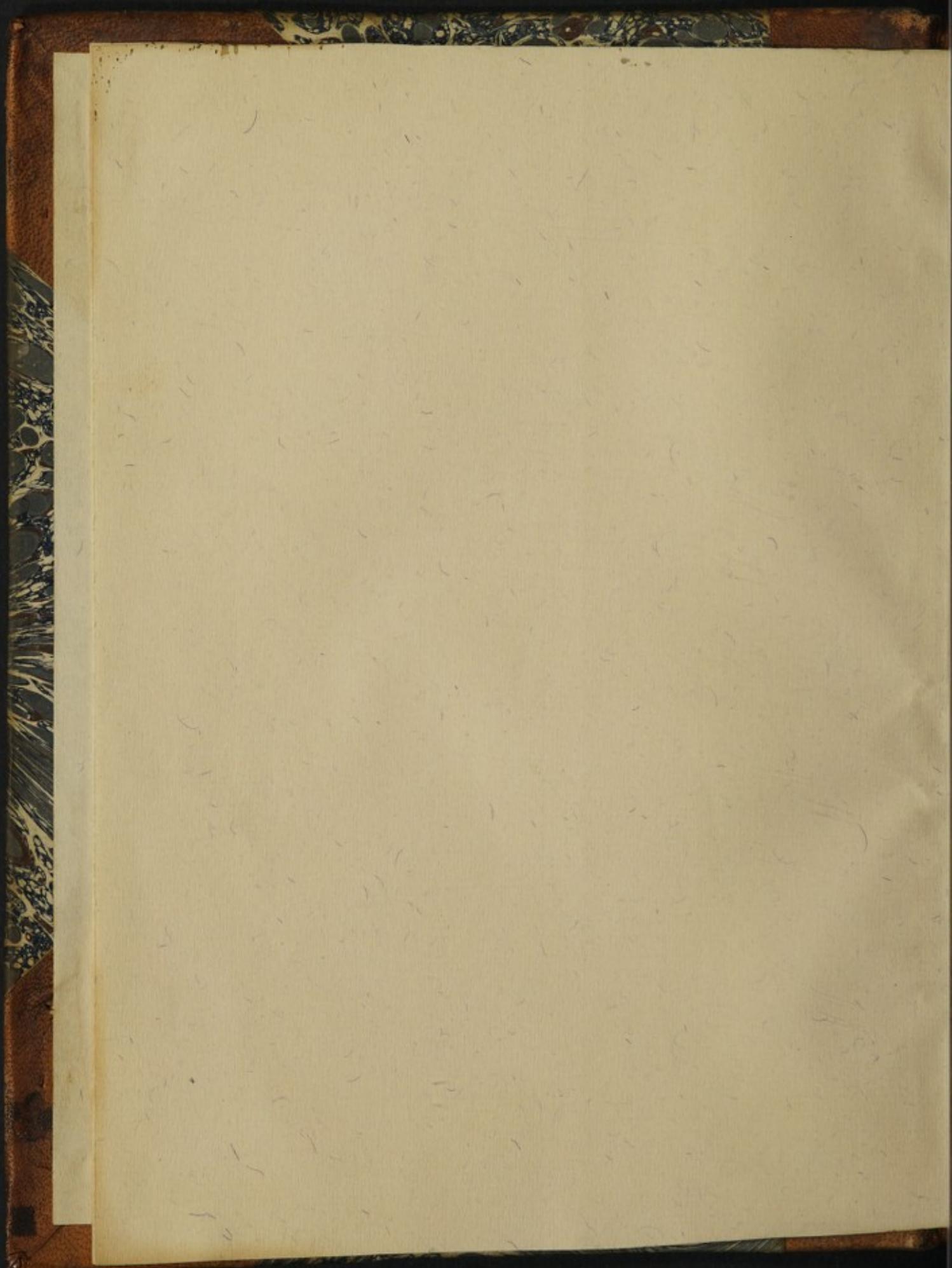
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By Didymus] M[ountaine] i.e.
[HILL, Thomas









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The Gardeners Labyrinth,

OR,

A NEW ART

OF

GARDNING:

Wherein is laid down New and Rare inventions and secrets of Gardning not heretofore known.

For Sowing, Planting, and Setting all manner of Roots, Herbs, and Flowers, both for the use of the Kitchin Garden, and a Garden of pleasure, with the right ordering of all Delectable and Rare Flowers, and fine Roots; As the like hath not been heretofore published by any.

Likewise here is set forth divers knots for the beautifying of any GARDEN for Delight.

Lastly, here is set down the Physical benefit of each Herbe, with the commodities of the Waters distilled out of them, for the use and benefit of all.

Collected from the best approved Authors, besides thirty years experience in the Art of Gardning: By D. M.
And now newly Corrected and enlarged.

London, Printed by Jane Bell, and are to be sold at the East-end of Christ-Church, 1652.

J

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A TABLE EXPRESSING the Contents of every Chapter contained in this Labyrinth.

T he first devising of Garden plots, with their commodities in time past. Chap. 1	What is to be considered before the levelling of Beds. chap. 11
The diligence required of a Gardener, and what increase a well laboured earth yeeldeth. chap. 2	Of the framing of herbs, walks, and Alles in a Garden. chap. 12
The chusing of a Garden plot, with the goodnesse of the earth. chap. 3	The form of disposing quarters, beds, and borders, with the sowing, choice, and defence of the seeds, with the weeding of beds. chap. 13
Of plainer instructions for the chusing of a battle ground, with other matter necessary. chap. 4	The artly disposing of beds for the increase of Kitchin herbs, with the witty defences to be used after the seeds are bestowed. chap. 14
Of the placing of a Garden plot, with the commodities thereunto belonging. chap. 5	The workmanly dividing of beds, for roots and herbs, chap. 15
What aire is noyous to men and to plants, and why a Garden should be placed nigh to the owners house, chap. 6	The rare inventions for the defence of seeds committed to the earth, that they may not be indamaged by Birds and creeping things. chap. 16
The form of inclosures invented by the Romanes. chap. 7.	The witty helps for the Garden seeds to be employed before and after the sowing of them, lest that they should be harmed by outward or inward injuries. chap. 17.
The inventions of erecting a strong hedge, for the defence of a Garden. chap. 8.	Of the nature and election of sundry seeds, with the apt times commended for the sowing of Kitchin hearbs. chap. 18
The cause why dunging of Gardens was misliked in ancient time near unto houses, and what dung is best allowed for pot herbs. chap. 9	Cer-
Of the kinds of dung, and which is commended for a Garden. chap. 10	

THE TABLE.

<p>Certaine precepts for the sowing of delectable flowres and tender herbs, with the observations of the Moon. chap. 19</p> <p>The commended times to be observed in the bestowing of seeds and plants in earth, with the disc commodities. chap. 20</p> <p>Of certaine curious instructions, for the bestowing of seeds and dainty herbs. chap. 21</p> <p>In what space of time seeds committed to the earth in the increase of the Moon, commonly shoot up. chap. 22</p> <p>Whar diligence is to be had in weeding of a Garden. chap. 23</p> <p>Of the times of watering beds, and what manner of water ought to be used for plants, with the inventions of vessells. chap. 24</p> <p>Of the removing of plants, with the breaking and slipping of sundry sets. chap. 25</p> <p>Particular rules for the sowing, setting, watering, and ordering of severall plants, roots, flowres, and herbs for Gardens. chap. 26</p> <p>Here followeth the ordering of the Kitchin Garden, for Plants, Herbs, Roots &c. and first for Cucumbers, Pumpions, Musk Millions, Cabbages, & Colliflowres. chap. 27.</p> <p>Certaine rules for the sowing, planting, and setting of most delectable flowres</p>	<p>and herbs in use, for adorning a summer Garden, or Garden of pleasure and delight. chap. 28.</p> <p>Here followeth the order of sowing and setting of green and sweet herbs for the summer Garden. chap. 29.</p> <p>To have a wall of Rosemary of a great height quickly. Chap. 30</p> <p>Certaine instructions for the gathering and preserving of Kitchin Herbs and Roots, with flowres, dainty herbs, and Roots to the use of Physicke. chap. 31</p> <p>The Remedies which prevaile against Snailles, Canker-wormes, Garden fleas, and Earth wormes. chap. 32.</p> <p>The helps against Garden Moles, Ants, Gnats, Fleas, and Frogs, wasting herbs, trees, and fruits. chap. 33</p> <p>Of rare practises against Serpents of the Garden, and other venomous things, hurting as well men as Kitchin herbs, trees, and fruits. chap. 34</p> <p>Of the helps against Scorpions, Todes, Garden Mice, Weasels, and all other beasts, wasting herbs and fruits. chap. 35.</p> <p>Of remedies against haile, lightnings, rempests, and beating downe of Kirchin herbs, trees, and fruits. chap. 36</p> <p>Of the helps against frosts, blasting of trees, mists, and rust. chap. 37</p>
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The

The Chapters contained in the
second Part.

The secrets in sowing and removing
the Garden Colewort, with the
Physick helps of the Colewort,
and distilled water thereof. Chap. 1

The order of sowing the Beete, with
the physick helps of the Beete, and water
distilled thereof. chap. 2

The order in sowing or setting of the
Beete, with the commodities thereof.
chap. 3

The order in sowing or setting of A-
rage, with the Physick helps thereof.
chap. 4

The sowing and removing of Sperage,
with the physick helps thereof. chap. 5

The ordering and sowing of Spinage,
with the Physick helps thereof. chap. 6

The ordering and sowing of the gar-
den sorrell, with the physick helps of the
Sorrell and Pimpernell, and the water
distilled thereof. chap. 7

The ordering and sowing of Lovage,
and Buglosse, with the physick helps of
them both, and the water thereof.
chap. 8

The figure of the Furnace named *Bal-
neum Mariae*. Fol. 26.

The order of sowing, removing, and
setting the Marigolde, with the physick
helps of Marigolds and water thereof.
chap. 9

The ordering and sowing Parsely,
with the physick helps of Parsely, and
the water distilled thereof. chap. 10

The ordering and sowing of Garden

and wilde running Tyme, with the Phy-
sick helps of Tyme, and water thereof.
chap. 11

The ordering and sowing of Mints
and Holihoke, with the physick helps of
the Mints and Mallowes, and water
thereof. chap. 12

The ordering and sowing of the Ar-
tochoke, with the physick helps there-
of. chap. 13

The ordering and sowing of the En-
dive and Succory, with the physick
helps both of them and the water there-
of. chap. 14

The ordering and sowing of Lettuce,
with the physick helps of Lettuce, and
the water thereof distilled. chap. 15

The ordering and sowing of Purse-
lane. chap. 16

The ordering and sowing of Chervil,
Smallage, Taragon, and Cresses, with
the physick helps of Chervil and Gar-
den Cresses, and the distilled waters
thereof. chap. 17

The ordering and sowing of Buckes
horne, Strawberry, and Mustard seed,
with the Physick helps of them all, and
water distilled from them. chap. 18

The ordering and sowing of Leekes
and Cives, with the Physick helps of
the Garden Leeke, and water thereof.
chap. 19

The ordering and sowing of the Oni-
on, with the physick commodities of the
Onion, and water thereof. chap. 20

The

THE TABLE.

The ordering and sowing of Garlike, with the physick helps of Garlike, and the water thereof.	chap. 21	same, and the water thereof.	chap. 30
The inconveniences of Garlike out of <i>Pliny</i> .	fol. 103.	The helps and secrets of the Pompons, Mellons, and musk Mellons, with the physick commodities of the Pompons and Mellons, and the distilled water of Mellons	Chap. 31
The ordering and sowing of the Scallion, and Squill Onion, with the physick helps thereof.	chap. 22	Worthy instructions about the setting and sowing of sundry physick hearbs, fragrant hearbs and flowers, and of the blessed Thistle, with the physick helps of the Thistle, and the water thereof.	chap. 32
The ordering of garden Saffron, with the physick helps thereof.	chap. 23	The setting and sowing of the hearb Angellica, with the physick helps thereof.	chap. 33
The ordering and sowing of Navews, with the physick benefits thereof.	chap. 24	The sowing of the hearb Velerian, with the physick helps of the same, and the water of the hearb and root thereof.	chap. 34
The ordering and sowing of the Rape and Turnup, vwith the physick helps of the Rape, and water thereof.	chap. 25	The bestowing of the Bitony, with the physick commodities of the same, and the vertues of the water thereof.	chap. 35
The ordering and sowing of Radish, with the physick benefits of Radish, and the water thereof.	chap. 26	The bestowing of Lovage, with the physick helps, and vertues of the water thereof.	chap. 36
The ordering and sowing of the Parsnips, and Carrets, with the physick helps of them, and the water of Parsnip.	chap. 27	The bestowing of Elecampane, with the physick helps of the same, and the water distilled of the hearb and roote thereof.	chap. 37
The ordering and sowing of the garden Poppie, with the physick helps of Poppy, and the water thereof.	chap. 28		
The ordering and sowing of Cucumber, with the physick commodities thereof.	chap. 29		
The ordering and sowing of the Gourd, with the physick helps of the			

FINIS TABULÆ.

THE SECOND PART
OF THE
Gardeners-Labyrinth,

Vttering such skilfull Experience, and
worthy secrets, about the particular sowing and
removing of the most Kitchin Herbs, with the witty or-
dering of other dainty Herbs, delectable Flowers, pleasant
Fruits, and fine Roots, as the like hath not heretofore
been uttered of any. Besides, the Physick benefits of
each Herb annexed, with the commodity of waters distil-
le d out of them, right profitable to be known.



LONDON,

Printed by *Jane Bell*, and are to be sold at the East-end
of *Christ-Church*, 1651.

THE SECOND PART

OF THE

Gardeners-Labyrinth

Containing such skillfull Experiences, and
worthy secrets, about the particular sowing and
rearing of the most Kitchen Herbs, with the way or
order, when they should be sowed, and what
they should be sowed in, as the best is to be
learned of any. Besides the Physick benefits of
each Herb, mixed with the commodity of wares still
and an other thing, that is to be known.



LONDON
Printed by I. Blount, at the Sign of the Sunne, in St. Dunstons Church
of London, 1677.

The second part of the Gardeners Labyrinth.

WHere in my first part I have fully satisfied (as I trust) the expectation of the Husbandly Gardener and owner in all such matters, which may appear needfull or requisite to be learned and known, for the better aid, in possessing of a commodious and delectable Garden: in like manner I purpose to aid the careful Husbandman or Gardener, after the possibility of my skill in this second part, with such skilfull helps and secrets, as are required about the artly sowing, and particular bestowing as wel of the kitchen, as other dainty Herbs, pleasant Fruits, delectable Flowers, and fine Roots, which at large I purpose to utter in the same, and likewise the Physick benefits to each herb I add, with other matters profitable, to the end the owner or Gardener may with better good will be moved to bestow an earnest care and diligence about the often removing, as well of dainty flowers as herbs, with the clipping pressing down, breaking away, and cutting away the ends of the roots, that these may grow the thicker and bigger both in herb and root. All which instructions and rare secrets, are part borrowed out of the worthy works and treasures of the Greek and Latin professors of Husbandry, and part purchased by friendship and earnest sute, of the skilful observers and witty searchers in our time of laudable secrets in Garden matters, serving as well for the use and singular comfort of mans life, as to a proper gain and delight of the mind.

The like of which already uttered, may the owner both see and know by that plant, which in Gardens every where, as well those in the Countrey as in the City, is placed none so common, none more plentiful, nor oftener used among Kitchen Herbs, then this familiar pot-herb, named the Colewort, which by a diligence of the husbandly Gardener, may wel serve in the coldest Winter, in the stead of other pot-herbs, so that this herb by good reason, known to be not onely profitable for the pot, but to the uses of Physick right necessary, hath moved me the rather to begin first with the Colewort, in uttering what rare and diligence is required about the sowing, often removing, clipping and dressing of the same, being before bestowed in beds workmanly prepared.

CHAP. I.

What helps and secrets are to be learned in the sowing and often removing of the Colewort.

THe worthy *Marcus Cato* in his Husbandry preferred the Colewort before all other pot-herbs, and the learned *Pliny* in like manner ascribed a principality to the same of all Garden herbs, for which cause, I purpose here to treat first of this herb, that many of the Latins also for the mighty stem and armes like branches named the Colewort. Such is the nature of this plant, that the same refuseth no condition of aire, for which cause it may be committed to the earth in any time of the year. This plant desireth a fat earth, and wel turned in with dung, but the clayie, gravelly, or sandy, this refuseth, except a flood of rain water shall now and then help.

The Colewort prospereth the better, being placed toward the South, but this standing open to the North, not so wel encreaseth, although both in tast and strength it overcometh in the same place, for though the cold aire and frosts, the herb is caused the tenderer and plea santer.

The Colewort joyeth on a hill side, or the ground sleeping down, it delighteth in dung, and increaseth by the often weeding, as the worthy *Rusticus* hath noted: when six leaves shal be sprung up, or but five, the same then must be removed, but in such manner handled, that the root afore the setting again, be anointed with soft Cow dung, which ought so to be ordered in a warm day, if it be Winter, but in Summer time, then at such time as the Sun shall be going down in the West.

The most ancient of the Greeks divided the Colewort into three kinds onely, as the crisped, which they named *Selinoidea*, for the similitude of the leaves of *Parcely*, the same of them *Lean*, for the broad leaves issuing or growing forth of the stem, for which cause, some named it *Caulodan*. And the same which properly is named *Crambe*, growing up with thinner leaves, both single and very thick. The Colewort becommeth the bigger, through the earth daily turned light about the body. And particularly to write, the common Coleworts, which they name the long or green, ought to be sown from the middle of August, or from the beginning of

Sep-

September, that these may be grown up into big leaves to serve in Winter and in the Lent time. The husbandly Gardener or owner may plant young Coleworts in October, and set them again in December, to possess the leaves in the sharp Winter, and the seeds in June and July, and to make them also grow as big tuft, as in the other seasons of the year, and as tender or rather tenderer, although not so delectable.

The Colewort may be caused both big and pleasant, if thrust into a hole, you set unto the leaves in earth, that no part of the stems be left bare, for doubt of perishing; and as the same groweth up in heighth, and the earth shrinking from it, so continually raise the earth high up to the body, and cut away the outward leaves, so that no more then the top of the leaves may appear above the earth. The Colewort often weeded about, and workmanly dunged waxes the stronger, and causeth the Colewort to be of a greater increase, and tender of leaf.

The red Coleworts naturally grow through the abundance of hot dung, or through the watering or well moistening of them with the Lees of wine, or else by the planting of them in hot places, where the Sun daily shineth a long time together.

Never take the tops of the Romane, crisped, nor the other for your turn and use, but alwaies the thick leaves downward, from the heads or tops.

All the sorts or kinds of Coleworts may be planted at all seasons, so that the times and earth be neither too cold, no too hot. When you mind to set them again in holes made with a Dibble, cut away the ends of the roots, lest in the setting into the earth, they fold or bend to the ground, which harms them greatly, and onely those of a big growth are to be set again, which although they slowly take root, yet are they caused the stronger. And the roots of these, neither desire any soft dung, nor river mud to be appointed or laid about them, or to be set in a soft earth, in that they joy and prosper in a ground meanly dry, although the outward leaves wither, untill that time a sweet rain falling, recover their strength. Some water the younger Colworts with salt water to cause them grow tender, &c. as afore uttered.

Colewort greatly availeth against drunkennesse; of which it is now a common exercise among the Egyptians, that greatly love wine, to boil the Colewort with their meats, that in eating of the like

like prepared, they may so avoid the annoyance of wine after drunk. *Paxanus* (a Greek writer of Husbandry) reporteth, that if any poure a little quantity of wine by drops, into the liquor of the Colewort boiling, the same after seetheth no more, but quailed in strength, is corrupted and changed in liquor. By a like a man may contrary gather, that the person which would drink plenty of wine, without being overcome with the same, ought to eat afore a quantity of the raw Colewort with meat. But for this matter, hear the sentence of the singular man (*M. Cato*) who willeth the person purposed to drink much wine at a feast, and to dine or sup freely, to eat afore supper, as great a quantity of the raw Colewort as he wil with good Vinegar, and being also set down to supper, to eat five leaves raw, these then wil cause him to be as one that had neither eaten or drunk, whereby he may drink as much as he wil, through the marvellous repugnancy of the herb with wine, as afore uttered, and like noted by *Agrius*, in the worthy work of *M. Varro*.

The Colewort in like manner, ought not to be planted nigh to the Organy, Rue, or Soves bread, for the drying quality consisting in them, so that these either sown or planted nigh to the Colewort, and other very moist herbs, do generally hinder, and cause them to wither. A like matter worketh the Lavender, set in beds near to moist herbs, through the heat consisting in it, as the Radish doth, which through the proper tartnesse or sharpness being in it, burneth any moist and tender plant growing nigh to the same.

This also is worthy memory which *Albericus* reporteth, that in *Athens* (in time past) the Colewort was wont to be prepared with meat for women with child, in stead of a certain defensive against annoyances.

There is also made of the Ashes of Colewort, infused in water, a salt, in that the same possesseth a Nitrous substance (as afore uttered) through whose benefit, if this be meanly boiled, and taken in broth (as we shall hereafter write) doth loose the belly.

The Physicke helps and worthy secrets of the Colewort.

THe Colewort in the use of Physick hath so many properties, that peculiar *Pamphiletes* the ancient, as *Pythagoras*, *M. Cato*, *Chrysippus*, *Diouches*, and sundry others, wrote of the vertues of the same.

same. But of the monuments of these men none are extant, saving the same which *M. Cato* and *Pliny* have left to memory written. Therefore a few vertues of this herb (and the worthiest) shall after be uttered.

First *M. Cato* writeth, that this herb cooleth and moistneth in the second degree; and for the hardnes of making water, which commeth forth by drops or very straightly, he willeth to prepare the hearb after this manner: in taking the Colewort leaves clean picked, and after the bestowing of them in scalding water, to let them seeth awhile, which as yet half raw, poure the liquor almost from them: to those then add a reasonable quantity, both of Oile and Salt, but of the Cummine a little, which done, let the whole seeth a while, then taking it from the fire, and cooled, to sup a messe or draught of the broth, and the Colewort leaves to eat, as soon as they be thus sodden tenderer, which in like manner daily use, unto the time the patient be eased.

For all manner of Ulcers and swellings, use and apply the Colewort workmanly bruised, especially the small stalks and tender leaves of the same, that the Greeks name *Crambe*, and with us, the common Colewort, which like ordered, purgeth the Canker sores, and in short time healeth them; the like of which, no other medicine properly can do. But before the patient lay them on, he must diligently with much warm water, supple and wash the sores, after apply or lay on twice a day the said *Crambe*, or common Colewort bruised: with which remedy also, both loose joynts and bruises, yea Canker sores and Ulcers in the Paps of women, may marvellously be cured.

If the Ulcer be so tender, that it cannot suffer the sharp working of the Colewort, then mixing the Barly meal with it, apply on such wise: and the report goeth, that there is one simple, which like prevaileth against the joynt sicknesse or ache of joynts, as the raw Colewort diligently applyed doth, if the same finely shred, be eat with Rue and the Coliander, or else with a Corne or two of salt and barley meal, artly mixed with *Oximel*, the same be nointed morning and evening.

That if a person hardly beateth or but little bruise (saith *M. Cato*) the Colewort with wine, which after the hard wringing forth, and warmed in a saucer, drop gently into the eare, and in short time the patient shall feele the benefit of the same. These hitherto

M. Cato, which accustomed to prove the crisped Colewort especially, next the thin with great leaves and big stalk.

Leaving further to write of the vertues, which *Cato* in his Husbandry, and the singular *Pliny* utter, I here mind to declare certain worthy practises of the Greeks, as touching the Colewort, and first they report, that the decoction of the Colewort drunk with pleasant wine, to procure the monthly course in women, to these these the juyce of the same mixed diligently with fine hony to cure the eyes, if the same wittily be dropped into the corners of them.

That if any hath eaten venenous Mushromes, he shall marvelously be holpen by drinking the juyce of the Colewort.

Nor they omit that the same doth yeild a mighty nourishment to the body, in such manner, that Children eating of the Colewort for a time do the speedier go alone.

The juyce (as they report) drunk with white wine for forty dayes together, cureth both the disease of the Splene and Jaundise, as the worthy *Paxamus* (in his husbandly instructions) confirmeth. In which he repotteth that three parts of the Colewort, with two parts of the round Allum steeped in Vinegar, clenseth the foul scurffe and lepric: the same boiled and drunk amendeth the voice and grieve of the Arteries. For which cause many students use desirously this hearb.

To use also the seed and leaves, with *Sylbium* and Vinegar bruised and applied on the grieved place, doth perfectly cure the bite, both of a dog mad and not mad.

And if it shall happen through a distillation or Rheume from his head, that the *Vunla* or roof to be fallen into the throte, the juyce then of the raw Colewort applyed to the head, will in short time recover and stay the same in the proper place: a secret in very deed, worthy to be noted.

The raw juyce of the Colewort drunk with wine, helpeth the bit of a Serpent or Adder, the juyce with the meal of Fenigreke and Vinegar artly mixed, and either annointed or applyed in plaster forme, doth effectually cure the Gout, Joynt sicknesses, yea filthy and old Ulcers, as the worthy *Dioscorides* writeth, The juyce also snuffed or drawn up into the nostrils, purgeth very wel the head, and conveyed into the secret place with the meal of darnel, draweth the reds or termes down.

The juyce of the leaves anoited alone, or with Barly meal beaten

ten and mixed, doth in short time qualifie inflammations, and aswage great swellings, and wet Salt both breaketh botches, and staiech the shedding of haire.

The diseased of the Splene, this raw eaten with Vinegar doth profite, after the boiling mixed with honey, the same greatly prevaileth against eating Ulcers, and Canker sores.

The green stalks with the roots burned (or rather roasted under hot embers) which after the artly mixing with old Barrows greafe, be in plaster or form applied, to the daily griefs of flankes or sides, doth in short time prevaile.

The joyce of the Colewort mixed with the oile of Roses, and applied to the forehead, doth remove the headache, procured by heat of the Sun. To this Colewort boiled, if you mix the Oile of Almonds and joyce of the sweet Pomegranat, the same used, doth in short time deliver a dry cough.

The Colewort (after the opinion of certain skilful Physicians) is found to be hard in digestion, swelleth the belly, harmeth the flegmatick (in that the same increaseth humours) and harmeth women, having the red course on them, forasmuch as the same increaseth such a flux.

If you would drie a moist belly, then after the Coleworts be half sodden (by pouring forth all the first in a manner) poure in other warm water speedily, which like boile again until the Colewort in this seething, shall be tender and soft, and in eating, season it with a little Pepper and Salt: but this may not be handled on such wise, if you would use it for loosening of the belly, for then after the shifting of it out of the first hot liquor, into a pan standing fast by with Oile and a little Salt prepared, you must boile again unto the time the same ready.

O 2

The

The commended benefits of the distilled water of Coleworts.

THe leaves of the green and common Colewort, are to be distilled in a faire and apt time, about the beginning of June.

This water ministred or received unto the quantity of three ounces at a time, morning and evening, stayeth womens reds.

The distilled water of the Colewort, profiteth the birth of childe when the time of delivery is as hand, if a Napkin wet in it be applied often to the nose, to smell unto, for by that meanes may she happily be delivered. The like quantity drunk, helpeth the dropping of the Urin: And drunk unto the quantity of three ounces at a time, morning and evening, staicth a loose belly.

The Physicke helps of the water of the red Colewort.

THe leaves of the red Colewort gathered, are to be distilled in the end of May.

This water drunk in the morning fasting, unto the quantity of six or seven ounces at a time, softneth a hard belly, and three ounces at a time used (for a month together) putteth away the giddiness of the head: this water profiteth against the *Apoplexie*, and convulsion or Crampe in the members, either drunk or anointed on the grieved places. The water helpeth the trembling and quivering of members, if those be often rubbed and suppled with it, and the water suffered to drie these into parts by it self.

The linnen clothes wet in it applied on inflammations, putteth away the heat, and ceaseth or swageth the swelling: and orderly drunke, healeth Ulcers both within and without the body, so that the

the Ulcers without, be applied with linnen clothes, both morning and evening

CHAP. II.

What worthy instructions to be conceived, in the sowing and ordering of the Beete for the Pot.

THE Beete more often eaten at poor mens tables, ought to be bestowed in a most fat earth, and sowed at any season, but rather the seeds to be committed to the earth about the middle of December, and unto March, and like in August, to possesse seeds, which may endure for three years. The seeds ought rather to be thick then thin sown in beds, and shot up to some growth, as that four or five leaves be sprung above the earth; then in Summer time, the plants are to be removed, if the beds afore were moistned or wet with showers, as the singular *Columella* writeth: but if the ground be dry in harvest time, then to remove them where showers lately fell and softned the earth.

The Beet loveth or joyeth to be often digged about, and to be fed with much dung, for which cause the young plants to be set again, ought after the ends of the roots cut off, and the tops of the leaves clipped, to be striked or anointed about with new Cowdung, and then bestowed in beds a good distance asunder, which after the plants be more grown up, to be diligently weeded about, and the unprofitable weeds thrown away, for by that meanes they grow the fairer and bigger, being as I said, bestowed in fat earth and wel dunged.

The Beet may be caused to grow big and broad, as *Sostion* in his Greek instructions of Husbandry affirmeth, if before the Beet shall be grown up into a stem, and shot forth in stalks, the owner lay upon the head a broad Tile, Potsheard, or some other thing of weight, to presse the top gently down, for by that practise or meanes in the weighty bearing down, the Beet is caused to spread into a breadth with the leaves.

The Beet becommeth the whiter and far greater, if the Husbandly Gardener anoint or cover the root with new Oxe or Cow dung, and that he cut the root and top of the young Beet, as the *Leeke*

handled before the setting, and after a bigger growth to presse it down, as afore uttered. To have the Beet grow red, water the plant with red wine Lees, or set the same in a hot place, where the Sun daily shineeth long. The Beet roasted in embers, taketh away the stinking smell and savour of Garlike eaten, if the same be eaten upon or after the Garlike, as the Greek *Menander* hath noted. This is marvellous to heare by the seed of the Beet, that it yeildeth not the whole perfection or perfect seeds in the first year, bus an increase in seeds somewhat more the second year, and in the third year a full perfection from the first sowing: And *Pliny* reporteth, that the Beet speedier commeth forward with the old seed, then with new: for which cause, the matter demanded of a skilful Gardener, reporteth of experience, that the seeds of the Beet to sow, ought not to be gathered before the Beet had borne a third yeare, after the first sowing: of which seeds sown in due time of the Moon, the best Beets come; and this not to be forgotten, that when the taste of wine, through the Colewort (as afore uttered) is corrupted in the Vessel, the same again by the savour of the Beet, as through the leaves put into it, is recovered. These hitherto of the Beet.

The Physicke benefits of the Beet.

First all the kinds of the Beet have a cold and moist quality, and the white Beet, as *Diphilus* the husbandly Physician reporteth, looseth the belly, and the red Beet moveth or provoketh Urin. *Galen* affirmeth this Beet to be endued with a nitrous quality, through which it both purgeth and clenseth filth, which vertue is more effectuous in the white, insomuch that it causeth the belly laxative, and purgeth the body of evil humours, yet the same passed to the stomach, biteth and pulleth it. The juyce of the common Beet drunk looseth the belly, but the same harmeth the stomach in pinching or biting it, especially those persons which have a tender and delicate stomach, so that the herb is better commended sodden, then the raw juyce used.

The juyce of the Beet mixed with the Oile of bitter Almonds, after the heating of it in a saucer, supped or drawn up into the nostrils, doth greatly helpe the stopping of the nose, and recover smelling through the purging or clenning of the head. The root of the Beet boiled in water, and three or four drops of the liquor drop-

dropped into the eares, doth remove the rags and pain of them. And the juyce of the Beet rubbed on the gums, asswage the rubbing of them: the juyce of the raw Beet anointed on any bald place of the head, procureth the haire to grow, and killeth lice. The decoction of the leaves and roots, do also cleanse the head of Nites and Dandry. The Beet after the tender boiling, applied on wheelks, and blisters of scalding or burning, doth in short time heal them. The juyce of the Beet drunk with Cummine or Dill seeds, removeth the gripings of the belly. The black or red Beet boiled with the pulse Lentiles, and the same received, stayeth a loose belly, which (as I above said) the white Beet looseth. This white Beet also sodden and eaten with raw Garlike, doth drive away the wormes of the belly. The Beet boiled, helpeth the obstructions or stoppings of the Liver, more then the great Mallows or holy Oke doth, especially when the same is eaten with Mustard or Vinegar, and eaten in like manner as with Mustard or Vinegar, doth marvellously asswage and helpe the corrupted Splene. This herb is rather eaten after this manner for Physick causes, then for nourishment, in that there is but a small nourishment of this, as of all other Pot herbs, which so the full eaten of at a time, or often eaten doth not onely gripe and bite the stomack, but increaseth evil humours, as wel in the healthful as sicke persons.

The special effects of the distilled water of the white Beets.

THe time of the distilling of this herb, is in the end of June, and that both the leaves and stalks together. The new water of the white Beet, drunk morning and evening unto the quantity of four ounces at a time, doth marvellously prevaile against the stone, in that the same consumeth it. This quantity like drunk, prevaileth against the griefe of the stone, in that it purgeth the loynes and kidneyes. This ceaseth the vexing paine of joynt Aches, by applying wet clothes on the places dipped in it.

CHAP. III.

What rare helps and secrets to to be learned, in the sowing and setting of the Blete.

T Here are two kinds of this Blete, as the white and the red or black, both at this day very wel known, through their growing as common in the Field or Garden. The stalks and leaves of the red wax so red in the growing, that they appear as dyed with a Scarlet colour, but after a further growth, in time these from that colour are changed into a purple, and at length wax black to the eye, of which the same also is named of some the black Blete. The root besides of this herb in the breaking appeareth so red as any blood.

The white Blete possesseth or rather sendeth forth branches and leaves like to the Beet, and the same without sharpness or biting, being unsavory, and each is of the same condition, that it speedily springeth in the Garden, as *Pliny* reporteth.

And the white or red Blete may be sown in any earth, but rather in a wel dressed ground, in the moneth of March, as the skilful Neapolitane *Rustilius* willeth, which strongly grown in the earth, or fully come up, continueth and yearly renneth of it self, without any proper sowing, so that in time this so taketh root by the seeds yearly falling, that the Gardener after can hardly weed the same out of his ground if he would: wherefore this once sown in a fertile earth, prospereth many years by the yearly yield and falling of the seeds, and requireth neither raking nor weeding about it, as the worthy *Palladius* reporteth.

The Physicke helps and commodites of the Blete.

T He worthy *Galen* in his book *De facult. simpl.* writeth that the Blete is a Pot herb, much and often eaten of the simple sort, and in a qualiity cold and moist.

This as *Pliny* writeth, is thought to be unprofitable to the stomach, and so much molesting the belly, that in some this moveth and causeth the choler to increase, and the flux of the belly. Yea, this moveth also vomitings with griping of the belly, through choler

ler moved and stirred up, which by the daily or too much eating of it at a time proceedeth, yet the Blete of practise known, doth harm lesse the stomach and belly, if the first water poured forth, and the left herb put in a pan, be fryed with Oile and Butter, and a little Salt added, or Vinegar, and so eaten. But this notwithstanding may not be often eaten, nor to be full at a time, forasmuch as this (of experience known, procureth vomiting, and engendreth pain in the stomach, griping in the bowels, and to be laxative, through the moving of cholera. and in the eating of this is to be remembered, that the herb be not eaten with Oile alone, and a little Salt, but rather with Vinegar added for the more part, in that the same otherwise is known to be enemy to the stomach. This herb (as above uttered) hath a property in softning the belly, especially when the force of it is increased, by some other slippery and clammy matter. These hitherto *Galen*. This notwithstanding drunk in Wine (as *Pliny* reporteth) prevaileth against the bite of a Scorpion, and laid a plaister form on the thick skin of the feet, and in like manner for the beating pain of the temples, and with Oile on the Milt, doth greatly profit. And the worthy *Hippocrates* writeth, that the same eaten in the manner (as afore taught) doth restrain and stize the tearmes. These hitherto *Pliny*.

 CHAP. IV.

What diligence and skill is required in the sowing and setting of the Garden Orage.

THe Garden Orage for the pot, ought by the agreement of the skilful, to be sown in the moneth of March and April, and in the other moneths following unto Harvest, the apt seasons and times herein considered. But in some places are seeds bestowed in moneth of December, in a wel dressed and dunged earth, and the plants better prosper being thin sown. Thois also may be sown by themselves in beds, and together with other herbs, and they alwaies desire to be cut or broken off with an iron instrument, than they cease not yeilding forth of young. The Orage j-yeth in the often watering, if the season and ground be very drie. The seeds of the Orage ought diligently to be covered, incontinens after they are

bestowed in the earth, and the roots of the herbs to be often digged under, and left hollow of earth, that the roots may grow within the stronger.

This herb is supposed to grow the greater, being not removed at all, and for that cause the plants thin bestowed in beds, do evermore joy and increase the better. The plant in like manner increaseth and becometh the sooner great, through the often and diligent weeding exercised about the same. To be brief, this plant after the mind of *Rutilius*, requireth to be watered all the hot and drie seasons, unto the time of Harvest, in that the same delighteth and increaseth the faster, through the daily moisture bestowed on it.

The Physicke benefits of the Orache.

THe seeds of this Herb may be kept to use for four yeares, and these through their clensing quality, help greatly the stopping of the Liver, causing the shedding of the Gall, or yellow Jaundise. Two drams of the seeds bruised, ministred with two ounces of honey, and a draught of warm water, and drunk fasting, doth on such wise by vomiting cast up choler. The herb in quality is known to be cold in the first degree, and moist in the second, through which reason it softneth the belly. The herb smallly nourished, in that the liquor or juyce of it is watery and slippery, through which it lightly looseth the belly, and the leaves after the bruising laid in plaster form on hot impostumes and swellings, and like on the shingles, doth both speedily coole and heal them. The seeds after the bruising, taken with a quantity of honey, and the same sundry times, helpeth such as fetch their wind hardly. The seeds like used, do expel the worms in the belly, and provoke vomiting. *Pythagoras* greatly disliked the Orach, in that the same (as he affirmeth) caused by the often eating both a paleness of face, and the Kings evil. But the worthy *Dioscorides* far otherwise judged, in that he affirmeth the Arach seeds to help the Jaundise. The Arach also helpeth such as have a hot liver. If the herb Mercury with the Orach be diligently boiled, and the broth sundry times used, it doth both loose the belly, and delivereth the pain of the bladder. The person daily using the decoction or broth of the Orach, with the herb Mercury and Beets, for a time together doth speedily deliver and rid the Ague. The Orach eaten, is thought profitable for the person

son spitting blood. The herb bruised and applied to the belly, not onely clenseth the defaults or corrupt matter within the privy place, but ceaseth in short time the painful grief of the matrice. The Orach bruised and laid in plaister form on any member, hurt either with thorne or nails, doth with expedition draw the same forth and healeth it. The herb boiled with honey, and applyed on rough nailes of the fingers, doth within short time loose them off. The Orach bruised, and after the mixing with honey, applyed in plaister form, doth in short time remove the aching pain of the hot gout in the feet. The herb so tender and soft boiled as any other Pot herb, and eaten of the patient, doth not onely soften the belly, hardned or costive by heat, but removeth divers swellings.

CHAP. V.

What singular skill and secrets is to be known in the sowing, removing and setting again of the worthy herb named Sperage.

THe field or Garden Sperage, joyeth in a fat, moist, and wel dressed earth, and the hearb grown up to height, hath by every leaf growing forth, a red berry hanging down, in which a seed is, that the hearb in the sowing commeth of.

The seeds to be committed to the earth, as the worthy *Dydimus* in his Greek instructions of Husbandry reporteth, ought to be bestowed in the spring time, into little holes of three fingers deep in which the owner or Gardener may put two or three seeds together, wel half a foot distant one from the other, which thus bestowed, require after no more travel nor care for the first yeare, saving the digging about, and plucking up of weeds growing among them.

Bus for the sowing and increase of the Sperages, it shall be to great pupose and commodity, to heare the witty precepts and instructions of *Marcus Cato*, *Coluzella*, *Pliny*, and *Palladius* like agreeing.

The seeds (say say) as much as three fingers can take up at one time, may the owner or Gardener workmanly put, and lighely cover, in earth both fatted and well dunged, and in very little furrows, so straight made as a line, which on this wise handled, will

by the fortieth day after grow so inward in the earth, that the roots shot forth, will clasp and fold one another, as if they joyued together in one, and for the same named of the ancient Gardeners earth Spunges. If the places in which you purpose to commit the seed shall be drie, then these laid on soft dung, lying alow in the furrowes, shall on such wise be ordered and covered, as if they lay or were bestowed in little Hives. But in a contrary manner shall the owner or Gardener work and do, in continuall moist places, for the seeds in like places shall be bestowed on high ridges, workmanly raised with dung, that the moisture may lesse annoy the plants in the growing, which onely ought to be fed or watered with the moisture passing by, and not still to abide in that moisture, to be cloyed with it. The seeds on such wise bestowed, will yeild a Sperage in the first year, which the owner or Gardener shall then break or cut off beneath. But if the owner assay to pull at it near the ground, the smal roots (as yet tender) and weak in the earth, may happen to rise and follow with the whole Spunge, which therefore workmanly broken off, ought thus to be fed and nourished in one proper place, growing still for two years with dung and diligent weeding. In the other years following, the Sperage shall not be broken off by the stalk, but plucked up by the root, that the same may so open the eyes of his branching, for except the plant be handled on such wise, the stems broken off, will not increase the eyes of the spunges, but rather grow as blind, so that these will not suffer the Sperage to yeild or send forth the proper increase. The same shall the Gardener preserve, of which he gathered the seed, and burn after the crops and knobbed ends or joynts of the same herb. After this, about the winter time, shall the owner lay or bestow on the spunges, both ashes and dung, which the learned M. *Cato* rather willeth to be sheeps dung. There is another manner and way of sowing by spunges onely, which after two years ought to be removed into a sunny and wel dunged place. The like furrows ought to be made wel a foot distant one from the other, and not above twelve fingers deep, in which the tender and young spunges are to be set, that lightly covered with earth, they may easily spring and shoot up. But in the spring time, before they shall come up or appear above the ground, the Gardener or owner with a forked iron, commonly named a Dibbel, shall so loose the earth, that the end of it may appear out, and the root

of the herb loosed from the ground, may by that meanes increase to a more bignesse.

The same *M. Cato* willeth the plant to be raked and diligently weeded about, but so handled in the digging about or weeding, that the roots of the plant be not loosed, or in the weeding by it be otherwise feebled in the treading down.

In the winter time the little grove of Sperages shall be covered over with thin and light mattresses of straw, lest it should be bitten and greatly endamaged with the frosts and cold aire, which in the spring time shall be opened and uncovered again, and fed with dung about the roots that the plants may the speedier come forward and increase, through the comfortable feeding of the dung and moisture, orderly done.

The worthy *Dysdimus* (in his Greek instructions of husbandry) reporteth, and after him the learned *Pliny*, that many Sperages do spring up thorow the hornes of wild Rams broken into gross powder, and these strewed along in little furrows, and after the light covering with earth, often watered, which although it seemed not credible to the worthy *Dioscorides*, and that he much misliked the reason of the same, yet if the Gardener or owner shall make a proof or trial, he wil after confesse (I dare affirm) this experiment to be most true.

There be which more marvellously report, even that the whole hornes of Rams, not broken asunder, nor cut into smal pieces, but onely bored thorow in many places, and then bestowed in the earth, to bring forth or yeild in short time Sperages, which if the owner would possesse of them for all the yeare to feed on, when he gathereth the fruit, must then in the digging about (as the said *Dysdimus* writeth, open those roots, which scatter and spread in the top of the Turf, for the young plant thus ordered, will speedily send forth new tender stems, and yeild Sperages, which lightly boiled in water and fresh broth, and to the same both salt and oyle, or sweet butter orderly mixed, and a little quantity of Vinegar poured upon, wil after yeild a singular delight to the eaters thereof.

But in this place I think it necessary to be remembred, that the Sperages require a smal boiling, for too much or long boiled, they become corrupt or without delight in the eating.

Of which the worthy Emperour *Drusus*, willing to demonstrate

the speedy successe of a matter, was wont to say, the same should be sooner done then the Sperage boiled.

As touching the making of the sauce or pickle, the tendes stalks sprinkled with salt, and wrought up in round heape, ought so to be let alone to sweat in the shadow, after to be diligently washed with their own liquor, until they be sufficiently abated, and cleared of the moisture in them, at the least elensed from the pickle, and in the laying on of a weight (after such manner) pressed forth. Then poure into an apt vessel two parts of Vinegar, and one of the pickle, which workmanly thickened with drie Fenell seeds, in such manner as the tender stalks and leaves may wel be pressed down and covered in the same, and that the liquor reach up unto the top or brim of the earthen pot.

The Physicke commodities and helps of the Sperage.

THe fruit and seed are used in medicine, and indure for a year in perfect vertue, the hearb by nature heateth and moisteneth, and so the same reformeth and helpeth the Palsie, the Kings evill, and Itangury. The Garden Sperage prepared with meat and eaten, doth not onely help a hard milt, but stopping of the Liver. The root of the Sperage boiled in wine, and ministred in apt time of the Moon, recovereth the shedding of the Gaul, and the same is by experience known. The meat of the Sperage is reported to be most profitable for the stomack, which with Cummine mixed, both removeth the swelling of the belly, and cholicke.

The meat of the Sperage orderly prepared and eaten, doth not onely procure Urin easily to passe, but dissolveth and sendeth forth the smal stones in the bladder, through the juyce of a Lemon added to, which experience wil wel confirm. There be some which minister the root (artly boiled with sweet or white Wine) for griefs of the womans privy place, There be which affirm, that the person shall not be stinged with Bees, if he anoint the naked parts with Sperage and Oile bruised together. The decoction of the root not onely profiteth the persons hardly making water, but asswageth all manner of grief and pain of the gums, teeth, and mouth, by holding the same for a time, and washing the mouth therewith.

The worthy *Pliny* writeth, that the Sperages workmanly boiled, do marvellously profit and help the griefs both of the brest and
chine

chine of the back. To these the Sperage to procure and move forward the venereal act, and to loose gently the belly.

Dioscorides reporteth, that the Sperages either roasted or sodden, do mitigate the dropping pain of the Urin, the difficultnesse of the same, and the perilous flux, *Dysenteria*. *Galen* affirmeth, the Sperage to clear the kidneys and stopping of the Liver, especially with the roots and seeds.

CHAP. VI.

What skill and observation to be followed in the sowing, and ordering of the Spinage.

THis plant aptest for the Lent time (for that the same is oftner or more common used in that season) may in any good ground be bestowed, for it commeth up very wel in every place. And the seeds are to be committed to the earth in the months of September and October, to serve for the Lent ensuing, for that it is the first Pot-herb which is found in Gardens about the Lent time. But in the months of December, January, February, and March, for all the Summer following. And this plant very wel indureth the extremity of times and seasons, as the cold, frosts, and snow. And although Spinage commeth wel up in any ground, yet the earth ought to be diligently laboured before, and the same to be somewhat moist. The Plants after the comming up, which appear by the seventh day after the sowing, need no weeding to be done about them, but onely to clip off the tops of tender leaves, whereby they may grow up the comlier and fairer to the eye. If the Gardener would have the bed of Spinage indure a long time, and to profit, he ought to cut half the bed along at one time, and the other half at an other time. This pot herb (after the tops cut off and thrown away) ought to be sodden without water, in that the same (in the seething) yeildeth much moisture, for contented with the liquor, it refuseth any other broth added, so that this otherwise sodden, loseth the kindly and naturall juyce of the same, and besides too hastily drowned or overcome with the same. This being very tender after the seething, ought to be finely chopped with a wooden knife, ortherwise stamped and turned often in the beaten of it,
which

which wrought up into round heaps, and fryed in the sweetest oyle or butter, must so be prepared with a quantity of Verjuyce and Pepper bruised, that it may the more delight the tast.

The Physicke benefits and helps of the Spinage.

THis herb for the pot, named Spinage, moistneth and cooleth (after the mind of the skilfull) in the end of the first degree. The Spinage both softneth the belly, and moistneth the body, and removeth the grief of the brest and Lungs. This gathereth wind in the body, unlesse the excremental humour be sent forth by purge; but applyed in hot causes this greatly profiteth.

And if we may credit the Physitian *Serapion*, this more nourisheth then the Arage, looseth the belly, and leaveth after it a bitter nourishment, yet clenseth, mundifieth, affwageth choler, and profiteth both the brest and Lungs. The herb boiled and applyed, helpeth the soreness and grief of the throte, proceeding of blood, and the red choler. The daily eating of this herb, doth marvelously profite such having a hoarse voice, and that hardly fetch breath, and much molested with the cough, if the herb after the proper seething and ordering, (as above taught) be either fryed with sweet butter, or the oyle of sweet Almonds, and that to it Verjuyce and Pepper bruised, be wittily added: for on such wise handled, the same (daily eaten) do expell humours, where in a contrary manner, the decoction and herb simply being daily eaten, doth (by agreement of the skilfull) ingender in condition melancholly, as the daily eating of Lettice doth, the herb prepared (as afore taught) and eaten with the decoction of the same drink, doth not help without doubt the grievous reines, and ache of the back, but looseth a softive belly.

CHAP. VII.

What skill and diligences is required in the sowing and ordering of the Garden Sorrell.

THe Sorrell of the Garden, although it will well enough come up in ground, not dressed, yet the seeds evermore bestowed in la-

laboured earth, not dunged at all, in the moneth of April, and to be much and often watered, until they be wel come, in that the same especiall joyeth being placed near the water.

And the Gardener minding to possesse the seeds of the Sorrel, ought after certain leaves come up, to remove the plants, in letting them grow unto the full ripeness of the seeds, which after the thorrow drying, to be kept unto the sowing time. The Sorrel come up, neither wel abideth frosts, cold, nor overmuch moisture: and to have the beds of Sorrel continue seemly to the eye all the Summer thorrow, let the owner or Gardener cut the tops of the Sorrel three or four times in the year.

The like diligence may be employed in the sowing and ordering of the Garden Pimpernel.

The Physicke commodities and helps of the Sorrel and Pimpernel.

THe herb Sorrel cooleth and drieth in the third degree, and the herb eaten removeth lothsomeness, and procureth an appetite to meat. The Sorrel sauced with Vineger, and eaten fasting in the morning, is a preservative for the plague. The leaves wrapped in paper, and rosted under hot embers, which after the bruising and mixing with a little oyle of Roses, applied on swellings, doth bring them in short time to mattering.

The seeds of the Sorrel bruised, and drunk either with water or wine, affwageth the dangerous *Flix Dysenteria*, and the pain of the belly of a continual *Flix*, and the abortment of the stomach.

The roots of Sorrel boiled with Vineger, or raw employed and anointed, do heal the Lepry and Ringworms, and rough nailes, but it behoveth to rub over the places afore, with salt, Niter, and Vineger in the hot Summer. A decoction of the roots ceaseth the itch of the body, if with the same the body in a bath be gently rubbed and suppled: the root besides boiled in wine affwageth both the grief or pain of the eares and teeth. Many in removing of the Kings evill, wear the root about their neck. The juyce of the Sorrel tempered with oile Olive, and rubbed on the head, removeth the grievous pain of the head proceeding of an untempered hotness. The roots boiled with wine and drunk or eaten, remove any sickness comming of heat, as the Jaundtse, proceeding of the Liver

or Milt, in the like manner drunk, and the roots after the bruising applied in plaster form to the privy place, do staie the reds of women long continuing. The seeds boiled in wine, do staie all manner of Fluxes of the belly, and remove the swelling of the Milt. The leaves of Sorrel wel bruised, and applied on the brest, do aswage the burning of the Fever.

The Pimpernel of the Garden, heateth and dryeth in the second degree. The herb is especially applied for poison, in that the same clenseth all the outward filth of the body. The root boiled in wine and drunk, removeth the evill and venemous blood from the heart, of which the plague is easily caused to proceed, and ceaseth the head-ache. If a man be wounded unto the skul, the juyce of this herb dropped into the wound, and applyed upon, doth in short time recover and heal the same without grief. This dropped into Ulcers and other wounds, cureth them. As for proof, take a Cock, and strike him into the skul with a knife, but not piercing it, after take the juyce of this herb, and instil two or three drops into the wound, and it wil immediately bring the same unto a scar. The herb mixed with Rocket seed and Vineger, and drunk, moveth sweat, expelleth poyson and evill humours: boiled with wine and drunk, removeth the disease of the Hips, and especially helpeth an evill cough, and purgeth the brest. The herb boiled in wine and received, breaketh the stone of the Kidnyes & bladder, & removeth the strangury. In the same manner imployed, profiteth against the gripings of the Bowels. But this especially availeth against the stopping of the Liver and Milt. The Pimpernel, to be brief, helpeth the stone, moveth the Urin, aswageth the strangury, purgeth the brest, and expelleth the poison of the plague from the heart. The juyce of it boiled, and drunk before the fit of the Ague, putteth away any Fever. The root may also be candied, as the Ginger, with Suger or Honey, and to prevaile the like against the abovesaid diseases.

The herb boiled, removeth a continual Ague: the juyce of the herb, a tertian Ague, so that the same be drunk before the fit.

A worthy experiment against the *Physick* of the Lung. Take of the Pimpernel brought into very fine powder two ounces, of new Pimpernel water, and of Suger, as much as shall suffice, making thereof an Electure, of which take daily to drams.

The commended helps of the distilled waters, both of the Sorrell and Pimpernel.

THe Sorrell is to be distilled with the whole substance, in the spring time. The water tempered with Treacle, prevaieth against the plague. The water drunk, removeth all manner of inward heats, ceaseth thirst, helpeth the Liver and Milt, by the drinking and imploying of the same with linnen clothes wet in it. It removeth the shingles being applied and drunk, it helpeth scalding or burning, and putteth away the Kings evil. It availeth in Agues, to coole the burning heat, &c.

The root and herb with the whole substance, shred and bruised together, ought to be distilled in the end of May. The water of the Pimpernel drunk morning and evening, unto the quantity of three or four ounces at a time, doth help the the stone of the Kidnies and Bladder, and purgeth the reines. This helpeth the plague, drunk within six daies once. It profiteth women whose matrice is ever cold, and sendeth down the reds. This drunk with a little quantity of Castory in fine powder, putteth away the shaking of the members. This drunk unto the quantity of four ounces fasting, preserveth the person that day from any natural sicknesse, in that it removeth all manner of grief from the heart, expelleth evil humours, and procureth Urin. This drunk, like profiteth against potson, it causeth also a clear skin, and faire both in face and hands, if the party for a time wash daily those parts with it.

CHAP. VIII.

What skill and diligence is required in the workmansly sowing and ordering of the Borage and Buglosse.

THe Borage and Buglosse, or Longde-beefe serving for the pot, when the leaves are yet tender, and the flowers for Sallets require to be sown in the moneth of August, and in September, to serve the winter time, and in the moneth of April (the Moon increasing) for the Summer time, in that the seeds (especially of the Buglosse) prosper not so well to be sown at any other time,

for so much as it joyeth to be placed in a warm and Sunny place, the earth afore diligently laboured and dressed. These may the owner or Gardener remove (after certain leaves sprung up) at any time of the year, and to be placed in beds, either alone, or in Borders, round about the new beds of other herbs. The seeds both of the Borage and Buglosse, require to be gathered in a manner half ripe, to the end they fall not out of their huske. And the whole herb with the seeds of either, ought to be laid in some high place, open to the warm Sun, that they may ripen the speedier, which full ripe, rub tenderly between the hands the seeds forth on a linnen cloth or sheet, and these may you keep for two years.

The Physicke benefits and singular helps both of the Borage and Buglosse, or Longde-beefe.

THe Borage, which otherwise of *Galen* and *Dioscorides*, is named the Buglosse or Longde-beefe, is (by the agreement of the skilful) affirmed to be moist, and hot in the first degree, which the self same *Galen* witnesseth, saying, that the Buglosse is of a moist and temperate hotness, for which cause steeped in wine, it is thought to procure a gladfomenesse and joy to the drinker of it.

The Borage boiled in Wine, and the same drunk, procureth good blood in the creature. The juyce of this herb mixed artly with Sugar, and drunk fasting, marvellously helpeth the giddiness or swimming of the head. The Sirupe made of the juyce of Borage, to which a like weight of Sugar, and a little quantity of the powder of the bones of the Hart; these after the workmanly boiling, drunk fasting for a time together, marvellously recovereth the trembling and beating of the heart. If the juyce with the simple Sirupe of Borage and Sene equally mixed, shall be drunk morning & evening, doth not onely increase memory, but remov Melancholy). The flowers raw eaten with distilled Vinegar and Sugar, do not onely procure good blood, but stay the trembling of the heart, which like they in Wine, and drunk prevaile. The flowers dried and preserved for a year, do like profit in all the above-said griefes, as the herb doth. The Sirupe of the Borage used for a time, prevaieth against the Kings evill.

The flowers steeped for a time in the oile of sweet Almonds, and after the wringing forth of this tenderly applied to the stomack,
and

and region of the heart, do marvellously comfort the the weake Patient. Sirups both of the Borage and Buglosse, are applied in Physicke, for the onely purpose of comforting.

To such having weak Lungs and a dry cough, the Buglosse steeped in Wine and drunk, greatly prevaileth: for the roughnesse of the throte and cough, onely apply or drink (as Galen instructeth) the Buglosse boiled in Mulse, or wattr and honey. The Buglosse steeped in Wine, and tempered with Melicrate, procureth after the drinking gladshomenesse to the creature. It purgeth the red choler, proceeding of the overmuch heat, being often drunk with sweet wine. This drunk in the like manner, recovereth the Cardiack passion, yea it expelleth the noisome humour of the Lungs.

The juyce of the Buglosse, removeth the swelling of the feet, before drunk with warm water.

The wine for a time drunk, in which the Buglosse shall be steeped, doth preserve a good memory.

The same wine of the flowers steeped and drunk for a time, not onely comforteth greatly the heart, but engendreth good blood in the creature.



The singular helps and Physicke benefits of the distilled waters, both of the Borage and Buglosse.

THe commended time for distilling of the Borage, is for the more part, about the end of the moneth of May, when as it beareth flower, which wholly with the root shred and bruised, ought then to be distilled in such a like furnace and vessel, as here before is placed, named of the worthy Physitians *Balneum Maria*, for that the same more naturally distilleth all manner of delectable flowers, and comfortable herbs, then any other drie furnace by ashes doth.

The water distilled in this furnace, drunk unto the quantity of two or three ounces at a time, both morning and evening, doth marvellously remove and assuage both the griping and swelling of the belly; yea this cureth *Dysenteria*, and the hardnesse of fetching breath.

This water drunk fasting, unto the quantity of two ounces, doth

not onely comfort the heart and brain, but rendereth a help to memory and wit, yea purgeth the evill blood, and recovereth frenziesse.

This water easeth the griefe and pain caused by the sting and venoming of a Spider or Bee, by laying linnen clothes wet in it on the place. This with the red Sarcnet laid on the eyes, doth not onely allwage the pain of them, but procureth a clearnes of sight, yea the water applied on the eares and neck, doth remove the ringing and pain of the eares. The water of the Borage flowers drunk, prevaileth after a like manner in all those griefs, as the water of the proper herb doth, yet the water of the flowers accounted the worthier, for that the same purgeth the blood. expelleth melancholy, and marvellously comforteth the heart. This also amendeth every manner of distillation of the head, by drinking two ounces every evening, before the going to bed. This drink profiteth against burning Fevers, and the Jaundise, and drunk and applied with linnen clothes wet in it, doth speedily coole and amend the heat of the Liver. The Buglosse ought rather to be distilled in the beginning of June, in the like fornace afore placed, named *Balneum Marie*. This distilled water drunk, profiteth all such, which are molested with the fixe, *Dysenteria* the painful fetching of breath, and decay of mind: besides the pensive and troubled; and those which are weake of brain, if this be drunk morning and evening with Sugar, unto the quantity of two or three ounces at a time. This drunk prevaileth against all hot sicknesses, Agues, defaults of the Lungs, the Liver, and Milt: it purgeth all the blood, and removeth the pricking about the heart and brest.

The water of the herb drunk, amendeth the Jaundise, cleanseth the Leprie and Scabs, and staieth the stilling of the head. This easeth the pain of the head, and burning of the eyes, applied with linnen clothes on the head or eyes; this in like manner handled, removeth the ringing or sound of the ears. The Buglosse flowers, and herb, of each two great handfuls, to which added of Cinamon four ounces, a little bruised before, these together distilled in *Balneo Marie*, do yeild a most precious water for the comforting of the heart and brain, if the same in the daily daily taking be drunk with the confection *Manus Christi*, made in tables with pearles,

CHAP. IX.

What skill and secrets to be learned in the sowing, removing and setting of the Marigold.

THE Marigold named of the Herbarians *Calendula*, is so properly tearmed, for that in every Calend, and in each moneth this renueth of the own accord, and is found to bear flower, as wel in Winter as Summer, for which cause, the *Italians* name the same the flower of every moneth: but some term it the Suns flower, or the follower of the Sun, and is of some named the Husbandmans Diall, in that the same sheweth to them, both the Morning and Evening tide. Other name it the Suns Bride, and Suns herb, in that the flowers of the same follow the Sun, as from the rising by the South unto the West, and by a notable turning obeying to the Sun, in such manner, that what part of heaven he possesseth, they into the same turned behold, and that in a cloudy and thick aire like directed, as if they should be revived, quickned, and moved with the spirit of him. Such is the love of it known to be toward that royall Star, being in the night time, for the desire of him, as pensive and sad, they be shut or closed together, but at the noon time of the day fully spread abroad, as if they with spread armes longed, or diligently attended, to embrace their Bridegroom. This Marigold is a singular kind of herb sown in Gardens, as well for the pot, as for the decking of Gardens, beautifying of Nosegaies, and to be worn in the bosome.

The seeds of this flower, are commonly bestowed in a husbandly and wel dressed earth, but this rather done by the counsel of the skilful in the increase of the Moon, whereby the flowers may grow the bigger and broader. But to procure the flowers to grow the doubler, bigger and broader, the owner ought to remove the plants often, and to set them in new beds, lying in Sunny places, herein considering at those times of removing, that the Moon be increasing so nigh as you can.

Besides, some wil, that many seeds be put together into one hole, in the first quarter of the Moon, and to be sundry times watered in the first comming up of them, unlesse the moisture of the aire otherwise help.

These

These after certain leaves sprunk up, if they be often removed and clipped by due course of the Moon, yeild a better, broader, and a fairer flower, and they yeild alwaies more flowers in the harvest, then in the spring time.

The Physicke benefits and helps of the Marigold.

The juyce of the herb and root applied up in Clister form, recovereth in short time the palsie members. The flowers and leaves dried, kept unto use, for if a woman delivered of child, the after burden come not, kindle or burn this herb and flowers dried with wax, and with the same make a smoke below, for this is a sure and laudable experiment, to bring them down (the child afore delivered) as the learned *Brumfelsius* reporteth,. For the Paps of women swelled, through the stopping and stay of the reds, minister the flowers with Spikenard and Wine, in that the same ceaseth or asswageth, and provoketh the monthly course.

The flowers of the Marigold boiled and drunk, stayeth the flux of pilling blood.

The juyce of the leaves wringed forth and dropped into the eares, killeth the worms.

The rinds of the roots dried, brought into powder, and applied on the foul pushes, do heal them in short time.

The rind of the Marigold pierceth and digesteth evill humours which boiled in Wine and drunk, helpeth the stopping and other griefs of the Liver.

The flowers of the Marigold steeped in Vinegar and Salt, and reserved, retain their proper vertue for two years.

These comfort the stomach and procure an appetite to meat, yea they consume the humours of the stomach, and heat a cold brest.

The said juyce of the flowers mixed with a little pure Vinegar warmed, and rubbed wel on the teeth and gummies, is a soveraigne remedy for the asswaging of the grievous pain of the teeth.

The juyce of the flowers drunk unto the quantity of two ounces at a time in the fit of the plague, shall speedily be holpen if the tient (after the drinking of the juyce) lying on bed, be wel covered with clothes to sweat thorowly. The conserve of the flowers is a preparative against the plague : if seven graines weight of the juyce of the flowers be drunk with three ounces of white Wine, and

and repeated fundrie mornings, it helpeth the quartane.

The powder of the rinds of the roots of the Marigold, mixed with the juyce of Fennel, Wine, and a little Oile, and boiled unto a thicknesse, to which a little wax added for the apter making of it an ointment, & so applied on the Milt or cold stomack, doth greatly profit.

The commended helps of the distilled water.

The worthy *Hieronymus* a most expert Herbarian reporteth, that the distilled water of the Marigold flowers, drawn in *Balneo Marie*, do recover all defaults of the eyes, whether those proceed of heat, or through cold caused, and to procure clear eies, besides the putting away of all griefs of the head.

CHAP. X.

What skill, industrie, and secrets is to be learned in the sowing and ordering of the Parcely.

The Parcely in the bestowing in the earth, requireth small labour and diligence, and loveth a stony and sandy Earth, so that the same needeth smal fatning, whereby it may wel agree to be sown in shadowie places, near to the hedge or harbour in the Garden, and this especially requireth much watering, for the speedier shooting up. The old seeds, if we may credit *Theophrastus*, do sooner come up, yea and the elder seeds are better for the turn: the plants shot up, do endure a long time without sowing any more, in such condition, that the owner or Gardener shal not need to sow or set of the plants again for five years after. The Parcely when it hath grown a yea, it sendeth up or beareth stalks and seeds, and a yellowish flower. The new seeds of the Parcely committed to the earth, do most slowly come up in beds, in that these not before the fortieth, yea fiftith and sixtith day after the sowing, do not for the more part appear, as the learned *Pliny* reporteth; yet this ease and commodity ensueth, that once sown and come up (as above uttered) it yearly increaseth of the own accord, without renewing for many yeares. The seeds, as the worthy Neapolitan

thane *Rutilius* witnesseth, joy in any earth, and as wel in the cold as warme places, saving the seeds in the first comming up require much moisture, through which watering they come so speedily strong, that after no aire nor ground hindereth them. Both the seeds and plants (as *Columella* instructeth) may prosperously be bestowed to increase the speedier, near to springs and little running waters. If the owner or Gardener would have the leaves grow very broad, then let him attend to the words of the worthy Greek *Florentius*, who willet to take up of Parcelly seeds at one time, as much as can handfomely be holden between three of the fingers, and these after the tying up in a thin or wel worn linnen cloth, to be set into a shallow hole with dung handfomely mixed in the earth, which on such wise handled, wil after come up and grow with so large a leaf, for the increase of all the seeds wil then be joynd, and shot up together in one blade, as the worthy *Rutilius* hath noted, and before him the singular *Columella*. But the Parcelly shall grow biggest, (as the worthy *Florentius* reporteth) if the owner by digging about the roots, bestow chaffe about them, and after the covering with light earth, do water them wel and often. The Parcelly may the Gardener cause to grow crisped in leaf, if he thrust and bellow the seeds a little before the sowing in a ball stuffed with them, which broken somewhat with a staffe, and as they were spoiled, commit them (as *Columella* willeth) to the earth.

Or the Gardener otherwise with lesser pain may procure them to grow crisped in what manner soever they be sown, if he turn on the bed and plants a round stone, or big roller, as soon as the plants be somewhat grown up above the earth: and the like may the owner do with the plants come up, if he tread them often down.

The best commended time for committing of seeds to the earth, is from the midst of May, unto the Summer solstice in June, in beds thick together, and to be often watered, for that these speedier increase and come forward, through the heat in the same season. If the owner or Gardener would have the seeds sooner break and shoot up, let hem infuse the seeds for a certain time in Vinegar, which bestowing in a wel laboured earth, fill half the beds with ashes of the Bean cods. After the seeds are thus sown, water them often and lightly with a smal quantity of the best *Aquavita*, and soon after the sprinckling and moistning of the beds, cover she beds over with some piece of woollen cloth, to the end the proper heat

heat ministred breath not away, for by that meanes the plants within one houre wil begin to appear, so that the owner must then take off the cloth, and sprinkle or moisten the plants appeared oftentimes, whereby they may the sooner shoot up in a high stemme or blade, to the wonder of the beholders. To *Florentius*, do *Junius*, *Columella*, *Pliny*, and *Rutilius* agree, that there are two kinds of the Parcely, as the Male and Female, the Male (as they describe it) hath blacker leaves, and shorter root: but the Female possesseth crispeder leaves, and hard, a big stem, in tast sower and hot: but neither of these two doth *Dionysius* and *Chrisippus* the Physitian, allow to be eaten with meat, as *Pliny* writeth: Although the same much used in *Plinies* time, as at this day, both in broths and sauces, for a better delight and appetite. They report that by the often eaten of the Female blades, worms engender in the body, and that the Female eaten, doth procure the woman barren, as the Male the man. And further, the Parcely eaten of a woman wick child, doth cause the births to have the falling sickness; yet they affirme the Male to harm less, so that for the same it was not altogether misliked nor condemned of the ancient, among the wicked fruits. Therefore it is not to be marvelled at, if the late Physitians do advise and warn persons, having the falling sickness, and women with child, not to eat the Parcely: to these, the Greeks forbad Nurses, and women with child the eating of Parcely with meat, although an other occasion may also ensue of the same, that it may hinder womens milk-springs, and extinguish the comming of milk, besides that, this procureth the eaters of it unto the the venereal act.

Certain report, that the sick fishes in Ponds, are mightily recovered and made lusty through the Parcely in them.

There is nothing that doth like sweeten the mouth, as the fresh and green Parcely eaten, so that the herb often eaten of them which have an unfavory and stinking breath, and sendeth forth an odious smel to be abhorred, doth in short time marvellously recover and amend the same: A matter very commendable and necessary, both for maidens and widows to deceive their wooers, by the chewing and bearing about of the green and fresh blades, whereby they may so remove for the present, the strong smel of the breath, yawning or otherwise issuing forth, and by the customable eating, send forth a sweeter breath.

Sundry in times past, preserved the blades of Parcely into a pickle

unto tis, which received or contained two parts of Vinegar, and a third part of Brine.

The Physicke benefits and helps of the Parcely.

THe Garden Parcely is hot in the beginning of the third degree, and dry in the second, or it heateth and dryeth by nature in the second, and third degree. The joyce of Parcely, Turpentine, Wheaten meal, and the oyle of Roses artly mixed and boiled together with a little quantity of *Sarcocolla*, of which by art, an abstersive or cleanser made, doth most perfectly cleanse and incarnate the Ulcers of Carbuncles, and other impostumes. The Parcely boiled with leaves of Colewort and Melilot, of which a plaster made with Otemeal, Oile of Camomile, Dill, and Oile of Roses, and applied, doth marvellously resolve the impostumes of the paps, caused through the ranckling of milk staid back, part by drying up the milk, and part by purging the same.

The Parcely eaten either raw or sodden, doth amend the stopping of the Liver, provoke Urine, staideth looseness of the belly, and hath a property in strengthening of loose parts.

The Parcely also hath the nature of piercing, for which cause it moveth Urine, and very much prevaieth against the stone, as well the seed as root.

The Greek *Florentius* writeth in his husbandry, that the Parcely with crums of bread, applyed in the stead of plaster, doth heal the shingles, but the decoction of the same drunk, to break the stone, and the like to perform by applying outwardly.

To these, for such hardly making water, and diseased in the kidneys, do help as well by the leaf as by the root.

The black spots to restore to the proper colour, if the decoction of the seeds be applied upon, and to soften the hardness of the paps, by applying the leaves bruised on them.

Pliny writeth, that the bruised seeds anointed with the white of an Egge, or the seed boiled in water and drunk, do amend and helpeth the Kidneys, and bruised in cold water, do profit and remove the Ulcers of the mouth, this also with old Wine ministred, to break the stone in the bladder, which like doth the root performe.

This profiteth given for the Jaundise in white Wine, and to such

such women whose monthly courses do not onely proceed, or be stayed.

This is worthy to be noted, that the raw Parcely yeeldeth sweeter waters in the drinking, as the worthy *Pliny* hath noted, and to the mouth (as *Galen* writeth) the same pleasant and very delectable to the stomack.

The seeds taken in meat, doth expell wine in the body, the same bruised and applied on a fowl scab, doth very wel cleanse, and procureth a fair skin.

The seeds eaten, doth remove the swelling of the stomack, and profiteth the drop sic men, in that the seeds are drie and pierce evill humours, and consume them.

The Parcely profiteth those persons which have gotten the Leprie of Flegmatick humours. It cleanseth the Liver, and removeth the paines of the Loines and Bladder.

A sauce prepared of the Parcely, with Sorrel and Vinegar mixed together and eaten, prevaileth against the burning of a Fever.

If after the drying of the Parcely roots, and beaten finely to powder, the same be mixed and drunk with the purest wine, doth not onely procure a sound brain, and perfect memory, but purgeth the blood.

The seeds (after the agreement of the best writers) are principal in the causes of physick, the roots next to them, and the leaves as third in working.

The roots, herb, and seeds of the Parcely, applied in meat and drink, do procure Urine, remove the stone of the Loines, draw down the reds, dissolve wine in the body, take away the griping of the belly, asswage the strangury, pain of the back, grief of the Kidneys and bladder, and swelling of the stomack.

The person bitten of a mad Dog, by boiling and drinking the decoction of Parcely, and applying a plaster made of the seeds and herb shall be speedily holpen.

The Physicke helps of the distilled water of Parcely.

The commended time of the distilling of Parcely, is in the beginning of September, and that the fresh roots and herb, with the whole substance be distilled together in *Balneo Mariae*.

The water of the Parcely drunk unto the quantity of three or

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four ounces at a time, morning and evening, for thirty or forty dayes together, profiteth against the stone of the Kidneys and loines purgeth the Kidneys and Bladder, and greatly moveth forward the Urine.

The water drunk in the same manner, helpeth digestion, procureth an appetite to meat, purgeth the liver, caseth the strangury, and whe efoever this water is anointed on the head and body, hairs do soon after shed.

CHAP. XI.

What skill and diligence is required, in the sowing and ordering both of the Garden and wild running Tyme.

THe Garden time, although it seem better to agree, to be placed nigh to Bee-hives (for the commodity of honey) then in Gardens, yet our purpose is here somewhat to write of the same, in that this is so carefully bestowed in Gardens, as well for the commodity of meats, as for the decking of Garlands. There are found to be two kinds of it, the one white with a woody or hard root, growing on little hills, which is accounted the worthiest.

The other as well in kind as flower black, which *Ætius* (in meats) disalloweth, for the same inwardly received, lightly putrieth, and increaseth cholerick humours.

The Tyme of the Garden growing bushie and full of slips, is seen to shoot up two handfuls high, being most sweet and delectable of favour, and decked with a number of smal leaves, bearing also purple flowers, tending to a whiteness, and the tops after the form of Ants bending in body. The garden Tyme better commeth forward, being bestowed in a lean and stony ground: for which cause it neither desired a fat nor dunged earth, but joyeth to be placed in a sunny and open place. This wel enough prospereth, being bestowed in beds, either in seed or plant, but this speedier commeth forward being onely set, yea this increaseth, being set again with the flowers bearing, as the singular *Theophrastus* witnesseth. The owners of hives have a perfect foresight and knowledge, what the increase or yeild of honey will be every year, by the plentiful or smal number of flowers growing and appearing on the time about the summer solstice:

stice: for this increaseth and yeildeth most friendly flowers for the Bees, which render a colour and savour to the honey.

The said *Theophrastus* writeth, that the flower of Tyme spread abroad, is destroyed and dieth, if a bigge shower of rain happen to fall.

The worthy Neapolitane *Rutilius* in his Husbandry instructeth, that the whole plant is to be rather set then sown, about the middle of April in a wel laboured earth, lying open to the Sun, and that the same may prosper and come the speedier forward.

He willeth the owner to water the plants of Tyme, or to moisten them all a day with water finely sprincked on the beds, in that the Tyme so fast drinketh in. If the owner or Gardener would possesse the seeds, he must diligently gather the flowers, (in which the seeds are contained) and not labour to separate the one from the other.

The running Tyme joyeth to be set or sown near to springs of water, as by a Wel or Pond, for on such wise bestowed in the earth, the same yeildeth the fairer leaves: this neither requireth a fat nor dunged earth, but onely to be bestowed in a sunny place, and joyeth in the often removing. The running Tyme doth many times proceed or come of the Basill, rudely or without care bestowed in the earth.

The Physicke helps of the Garden and running Tyme

THe Garden Tyme heateth and dryeth in the third degree. The Tyme after the wel drying, brought to fine powder, and given unto the quantity of four drams at a time, with a draught of *Oximet* (or Vinegar and honey boiled together) not onely removeth the joyne sicknesse and ach of parts, but purgeth the choler, and all other humours. The like quantity given, helpeth the passions of the bladder.

The fine powder of of Tyme, ministred unto the quantity of one dram at a time, with a spoonful of water and honey well mixed together, prevaieth in short time against the swelling of the belly.

The powder taken unto the quantity of three drams at a time, with a draught of *Mellicrate*, removeth the grief of the hips, affwageth the pain of the loines and sides, amendeth the brest, and the inflammations of *Hypochondria* or the flanks.

The powder given unto the quantity of three drams at a time,
with

with a draught of *Oximel* fasting, doth marvellously help the Melancholicke, the troubled in mind, and fearful.

The powder ministred unto the quantity of three drams at a time, with the best white wine both morning and evening, doth marvellously cure the blearedness of the eyes, and the vehement pain of them.

This powder in like quantity used with good wine, asswageth the griefe of the cold Gout and the deadness of moving, and helpeth the stiffness of Limmes, drunk morning and evening.

The powder drunk morning and evening, unto the quantity of three drams at a time, with a draught of *Oximel*, doth in short time asswage the swelling of the Testicles. These hitherto *Alius*.

The powder drunk with white wine, morning and evening, unto the quantity of half an ounce at a time, not onely moveth Urine, and purgeth the bowels, but sendeth down the after burden, and termes in women.

The form of a Sirupe made of the time with pure Honey, artly boiled, and drunk fasting, doth in short time amend the hard fetching of breath, and removeth all other griefs of the brest, through the spitting forth of the corrupt matter.

The powder is thought to helpe greatly the clearness of sight being sundry times taken with meat: but the Tyme ought moderately to be used, in that (through the often eating) it mightily heateth.

The Tyme given in such having the falling sickness, greatly availeth, in that through the smelling to it (in the time of the fit) they are much revived, but such ought to sleep for a while on the soft bed of Tyme.

The leaves finely beaten and strowed on wooll, and with Oile applied on loose parts of the body, mightily prevaileth, and on burnt or scalded places, to great purpose anointed with Barrows greafe.

Here conceive, that the Tyme which is black (as afore uttered) is altogether to be refused, and onely to use the same bearing a purple flower, and tending to a whitens, is best commended for all purposes.

The running Tyme sown in Gardens, is by nature hot and dry, and this so much heateth, that it both moveth Urine and the reds, yet the same is sower in tast, as the worthy Physician *Galen* witnesseth.

If any drink of the fine powder of the running Tyme with pleasant wine, morning and evening for a certain time together, doth break the stone of the Kidneys and Bladder. The herb laid on the sting of a Bee speedily helpeth it.

The herb boiled in pleasant wine and drunk, healeth the bite of an Adder or Snake: the smoke of the same, driveth away venemous wormes. This herb boiled with Vinegar and Honey, and drunk unto the quantity of a draught at a time, profiteth the spitting of blood: the juyce of the herb drunk, performeth the same, being mixed with Vinegar, and drunk unto the quantity of four ounces at a time.

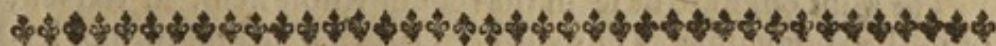
The herb staieh the Rheume and stillings of the head, comming of a cold cause, it likewise amendeth the cough and cold stomack, if the same be taken morning and evening with good which wine.

The herb steeped in Rose Vinegar, and bruised being with the Oile of Roses diligently fried and anointed, doth speedily remove the head-ache. The same Ointment applied on the head, amendeth Frenesse and the Letharge or often slumbering.

The herb boiled in wine and drunk, openeth the stoppings of the Liver and Milt, and moveth Urine: this drunk in wine, sendeth down the terms, and causeth Urine, and recovereth the bite of venemous beafts. The same boiled in wine and oyle, asswageth the swelling in the throte, if the throte be daily applyed with it.

The herb boiled in wine, with the juyce of Licoras, recovereth the cough, and purgeth the brest: the juyce of the same drunk with Vinegar, unto the quantity of two drams at a time, staieh the bloody vomitings.

The herb boiled with Annis-seeds in wine, not onely heateth the stomack, but removeth wine in the bowels, easeth the strangury. The seed in wine, doth greatly move Urine, and expelleth mightily the stone.



The worthy helps of the distilled water of the running Tyme.

THe herb, stalk, and root, with the whole substance shred, ought to be distilled in *Balneo Mariae*, about the end of the month of June.

The water of the running Tyme drunk morning and evening, unto the quantity of three ounces at a time, doth not onely strengthen and amend the head, brain, and stomack, but procureth an appetite to meat, removeth the noise or rumbling of the belly, softneth the hardness of the stomack, and moveth forward the Urine.

In the like manner it drunk, not onely comforteth the sight, and consumeth humours, and the distillations of the head, but mixed with the water of worm-wood and drunk, helpeth a Quotidian Ague. The same drunk to the quantity of three ounces at a time, amendeth a cooled liver and milt, and recovereth or healeth the bowels exulcerated.

This in like order drunk, openeth the stopping of the Nostrils and Eares, restoreth hearing, helpeth giddiness, staie the desire to vomite, and expelleth the griping of the belly and bowels.

This drunk sundry times, both morning and evening breaketh the stone, and moveth Urine. This water applied with a linnen cloth on bruised members, doth in short time cure them.

CHAP. XII.

What skill and diligence is required in the sowing and ordering, both the Mints and Holiboke

THe Garden Mint desireth to be bestowed, neither in a dunged nor fat earth, but rather in an open and Sunny place: yet this best joyeth in a moist place, or by some well. And where the like is not, the Mint in that ground ought to be often watered in the first bestowing in the earth, or this otherwise in short time withereth and dyeth.

The Mint ought to be set in the root or whole stem, in Harveft, or in the Spring time. The owner or Gardener lacking, or not having the Mint seeds to sow, may in stead of them, use or bestow in his ground, the seeds of the field or wild Mints, in setting the sharper ends of the seeds down-ward, thereby to tame and put away the wildnesse of them. This plant well grown up, needeth not after to be renewed or sown every year, in that once sown or planted, it after commeth up yearly of the one accord, and for the de-

delectable favour which it enjoyeth, much desired and used both in broths and Sallets.

But this plant after coming up, may in no case be touched with any iron instrument, in that the same soon after dyeth. This plant flourishing in the Summer, becommeth yellowish in the winter time.

This Holihocke or greater Mallows of the Garden, as *Ruellius* out of the learned *Theophrastus* affirmeth, doth often shoot up into the form of a tree, and waxeth so great, that the stems or body of it may serve to the use of a staffe, which sendeth forth big stalks and leaves both large and round.

The flower of this plant for the proper time flourishing, is named the winter Rose, in that this plant yeildeth flowers like to the Rose, from the beginning of Harvest unto the winter time, which flowers both of the red and white, lesser then the fading or vanishing Rose, longer endure and enjoy force.

This Rose of the ancient Greeks was named *Moloke*, in that the leaves (*Columella* reporteth) turn about with the Sun, which at Noon time of the day are fully opened. The ancient Romans did also name it the sown or garden Mallows. The common people in time past greatly pleased with the beauty of the same, named it the beyond sea Rose. For in comeliness, neither of them giveth place to the Rose, which if the same joyed a favour, it were not inferiour to the Rose, seeing in colour they be equall in bearing of the red carnation and white, so that in favour the Rose onely excelleth.

This for the worthy comelineffe and beauty, to be set in windows, is at this day diligently sown and set in Gardens.

The worthy *Rutilius* (in his treatise of the Garden) instructeth, that the seeds to be committed to the earth, ought rather to be bestowed about the middle of Aprill, in a well dunged and fat ground, and to be often watered, until the plants be well sprung up.

The skillfull *Columella* in his Husbandry uttereth, that this rather joyeth to be bestowed in a fat earth, wel turned in with dung, and that moist dung laid about the roots of the young Plants, in the setting again, which the said Author willeth to remove, after four leaves are wel shot up above the earth.

This learned *Columella* writing of the Holyhoke, reporteth that the flower (as the Marigold) openeth at the rising of the Sunne,

full spread at the Noon time, and closeth again at the going down of the Sun.

*The Physicke benefits and helps both of the Mint, and Garden Mal-
lowes or Holyboke.*

THe Garden Mint is reported to be hot and dry in the second degree, and this in medicine oftner used dry then green.

The worthy *Florentius* a singular professor of the Greek instruction of Husbandry, writeth, that the Mint, for the same might well be accounted an unprofitable herb, seeing the herb applied on a wound, defendeth the same from waxing whole, and to come to a scar.

If the Mint be put into milke, it neither suffereth the same to curd, nor to become thick, insomuch that laid into curded milke, this would bring the same thin again, so that by the same vertue and property, he saith to resist and abate the generation, as well in man as woman: but others in a contrary mind defending the herb, accounted it very wholesome and beneficial to man.

If the herb boiled in wine and oyle, be applyed on the Paps of the new milch woman, it doth not after suffer the milke to curd, or to be thick; and the milk curded, to become thin again, whereby it amendeth the hard and ranckled breasts, in danger to break through the milk curded. For which cause this herb is wittily added in the potions of milk, that in the curding of the milke within the stomach, no peril of strangling through the benefit of this herb might ensue.

The juyce or water of the herb, drunk with the juyce of the Pomgranat, stayeth the reking or belching of the stomach, and vomiting, as the worthy *Democritus* in his husbandry hath noted.

This Mint brought to fine powder, and ministred with milk, protecth against long wormes in the body.

If the swollen privities be often suppled with the decoction of the same, it doth in short time remove the swelling of them.

This drunk in water with *Amilum*, asswageth the force of the painfull flux of the belly, and scouring with blood: besides, it staieth the over great course and shew of the reds in women, and the same healeth Ulcers on the infants heads.

The favour of this quickeneth the spirits and minde, and the

the tast worketh an appetite, and earnest desire to meat.

The juyce of the fresh herb drawn up, amendeth the default in the Nostrils, which also in the pain in the head, and beating of the temples, is profitably anointed.

The juyce of the hearb applyed with Vinegar, retaineth and staiteth the inward courses of the fluxes of blood.

The Mint after the bruising with the oyle of Roses, applied in plaster form on hard paps, which be swollen through the milk, doth not onely soften, but defendeth them from mattering.

The herb eaten with Vinegar, looseth the belly, but daily eaten for a time together, doth marvellously procure a seemly colour to that creature, and this herb at any time used, is very profitable and wholesome.

The juyce drunk with Vinegar, profiteth the spitting forth of blood, the same anointed on the forehead, doth asswage the griefs of the head: the juyce with honey and water applied, removeth pain and noise of ringing of the eares. The juyce tempered with honey and anointed on the eyes, removeth the moistness and dimness of sight.

The Mint after the boiling in wine received, amendeth a stinking or strong favour of the mouth; the mouth after the adding of Vinegar to it washed diligently, not onely helpeth the teeth, but purgeth the mattered gums: If the teeth in like manner be washed assing with decoction of Mints, it letteth the mattering of the gums. The decoction in wine, with a little Vinegar added, removeth (through the sundry time taking) the blistering of the tongue proceeding of heat. The herb also tempered with Vinegar, and anointed near, and about the eyes, doth in short time remove the spots in them.

The Mint in cold sicknesses, yeildeth a mighty comforting, rejoiceth the mind, and stayeth the will to vomit. The juyce after the mixing with Vinegar and Brimstone, anointed with a feather on the Shingles, doth with expedition ease the pain.

The herb boiled in Wine, asswageth the pain of the bowels and kidneys, and boiled in Wine with Oile, being applyed in plaster form, doth both dissolve and cure impostumes.

The Physicke benefits of the Holyhoke, do here ensue.

THe Mallows of the Garden or Holyhoke, is the like moist by nature, as the other kinds of Mallows, and serveth as wel to outward as inward griefs.

The herb, root, or seeds boiled either in milk or wine, and orderly drunk, do remove a hot cough, recover the Lungs blistered, and is a singular remedy against the consumptions of Lungs.

The Holyhoke boiled either in water or wine, and tempered with honey and Alum, if the same decoction be gargelled and holden for a time in the mouth, doth speedily cure the blisters and putrified sores of the mouth and throte.

The leaves of the Holyhoke, after the boiling with meat, eaten with Sallet-oyle and a little Salt, looseth the belly and amendeth the hoarseness of voice: the root and herb boiled unto the consumption in a manner of the water, will leave a clamminess above, which applied on any impostume, ripeneth and softneth the hardness of the same.

The commended helps of the distilled water of the Holyhoke

THe distilled water of the Holyhoke Roses (in *Balneo Maria*) gargelled or applyed without with linnen clothes, is greatly commended for the breakings out of the mouth, and profiteth as well against the outward as inward heats: besides, cureth the shingles and Ulcers of the throat, and all other swellings.

The said water often drunk, is a precious water unto all inward heats of Fevers, in that the same cooleth and softneth impostumes of the Lungs and sides. It healeth and mitigateth the perilous fluxe *Dysenteria*, the hot swellings of womens places, the Kidneys and Bladder.

This asswageth the pain of the bladder, expelleth the stone, purgeth the kidneys and bladder, being drunk for a time morning and evening.

The water applyed on the temples in a hot Fever, procureth sleep if the feet of the patient in a hot Fever be bathed with it, procureth rest, and ceaseth thirst.

The commended benefits of the distilled water of Mirra.

THe herb with the stalks finely shred, ought dilligently be distilled in *Balneo Maria* about the middle of May.

The water drunk morning and evening, unto the quantity of three ounces at a time, strengthneth the stomack, and digesteth the meat received. The water drunk in the same manner, profiteth against the stopping of the Liver and Milt. It openeth also the waies of Urine, as the kidneys and bladder.

The water in like manner drunk, procureth an appetite to meat, stayeth belching and vomiting, the like doth this applied without on the stomack. The mouth often washed with the same, recovereth a stinking breath, and putred gums.

The water drunk, stayeth sounding and giddiness of the head. If any taking a slice of Barley bread, and steeping it in this water, tempered with Wine or Vinegar, shall apply the same warm to the Nostrils, the savour incontinenc yeildeth a marvellous refreshing and strengthening of the feeble person.

The water in like quantity drunk, purgeth the Matrice, and a linnen cloth wet in it warm, and applied to the privy place, like prevaieth. The water applied on hard Paps, dissolveth the Milke curded in them, the same for a time drunk, healeth the ruptures within, both old and young persons. The water after the mixing with Rue and Coliander, gargelled in the mouth, restoreth the *Vnula* fallen. If of the herb steeped in Lie, be washed on the scabs of Children, it helpeth them speedily.

This drunk, profiteth against wormes, drunk with Wine comforteth and healeth a cole stomack.

CHAP. XIII.

What care and skill is required in the sowing and workmanly ordering of the Artechoke.

THe Herbarians write the Artechoke to be a kind of Thistle, of them named, the Thistle of the Garden.

The Artechoke which before grew wild in the fields came by diligence

ligence (for the benefit of sale) to be carefully bestowed in the Garden, where through travell, brought from his wildnesse, to serve unto the use of the mouth and belly. The Artechoke growing with thick scaly eares, in forms to the pine apple, and sufficiently known to most persons, joyeth in a looie and dunged earth, yet the same better commeth forward, being bestowed in a fat ground, and by that meanes defended from Mols, as the worthy *Rutilius* reporteth, but sown in a fat earth after their growth, be not so lightly digged up of an Enemy. The said *Rutilius* willethe the seeds of the Artechoke, to be committed to the Earth in the moneth of March, the Moon then encreasing of light, and that in beds well dunged, and workmanly prepared, which bestow in the earth half a foot asunder, yet these not deep put, and in such manner deale with the seeds, that taking so many up, as you may handsomely with three fingers thrust or set those unto the middle joynts in the earth, covering them lightly with loose Earth, which if hot weather happen to ensue, the Gardener with diligence must water the plants for a time, for the plants on such wise handled, will yeild a tenderer fruit and fuller head, as the worthy *Varro* reporteth, yet may not the owner hope or look for fruits or heads, to come to their full growth and perfectnesse for the eating in the first year. If the Gardener would bestow seeds to profit, he ought to make little furrows on the bed, well a foot distant one from the other, being in breadth and deepnesse of halfe a foot, which after fill with old dung finely broken, and black earth in like manner small, in which so handled, bestow the seeds to the depth of the middle joynts, and after cover them lightly with fine Earth, not pressing or treading it down. And as soon as the plants have yeilded forth leaves sufficient great, the owner ought to water them often, and to continue the like watering in a ground very dry, untill the herbs yeild or send forth heads both tender and sufficient big, when the plants shall be well grown up, the Gardener must cleanse and purge daily the beds of weeds, and dung all about the roots of the plants (if he will credit *Colocynthis*) store of almes, for this kind of dung the said Author reporteth to be most apt and agreeable to that pot-herb, of which by the kind of the dung, this herb taketh the Latin name.

The owner or Gardener must have a speciall care, that he bestow not the seeds in the earth with the contrary ends downward, for these

these will bring forth Artechokes crooked, weak and very small, if we may credit the Neapolitane *Rutilius*. If the owner would have the herb yeild heads or Artechokes without prickles, he must (after the instructions of the Greek writers of Husbandry) either break the sharp ends of the seeds, or make blunt the prickles (before the bestowing in the earth) on some stone rubbed: which also many affirme to come to passe, if the Gardener paring off the rind of the Lettice root, and shreading or cutting the same into many small pieces, doth after the bestowing of the seeds into each piece, diligently set these a foot distance asunder, will after yeild heads the like.

The Gardener shall possesse Artechokes of pleasant savour, if he lay the seeds to steep for three daies before the sowing, in the juyce of the Rose, or Lilly, or oyle of Bayes, made with the sweet Almonds, or in any other pleasant juyce or liquor, which after the drying in the aire from the Sun beames, he committeth them to the earth, for on such wise handled, the fruits yeild the same savour as the liquor in which the seeds were soaked and received. For by a like example, the heads shall savour of the Bay, if the owner steep them with the leaves of the Baytree, or he otherwise making holes bestow the seeds within the Bay berries, before the committing to the earth: and a like practise may he exercise in all seeds that be great.

The fruits of the herb named the Artechoke, will become sweet and delectable in the eating, if the owner (before the committing of the seeds to the earth) do steep them two or three daies, either in new milke, hony, sugred water, or wine aromatized, and after the drying in the aire, doth then bestow them in beds a foot distance one from the other: the Artechokes be set in harvest, which is about the moneth of October, that these may yeild plenty of fruits or heads, ought to be those bearing big leaves and stalks, which big stems grown or shot up in the midst: which big leaves after serve to none other purpose, but to be broken from the bodies, and the plants to be bellowed again in beds, which stems in like manner cut off and cast away, as serving to no use, well turned in with dung: these set in such manner, that the tenderer leaves grow upright, and the stemmed in the middle being low broken off, to be diligently covered with light earth. And herein the Gardener must have a care to the watering of them, at times needfull, if the seasons sufficiently moisten not, either in winter, or

in any other time of the year, to set forward or procure speedily the Artechokes to come: and set again the tender plants in well dunged beds, covering them wel about with Ashes and black earth, the better to beare and suffer the cold winter time, which in the year following will yield new fruits.

Many skilful Authors write, that if the leaves of the Artechoke be wel covered in the ground, about the beginning of winter, they wil after become not onely white, but pleasanter in the eating, whereby to serve among the winter meats.

Here I think it profitable to the owner to know, that the big leaves or branches ought yearly to be broken off, from the old stems or bodies, lest the elder in their yeeld might be hindred, and the younger plants in farther distances set, that these may prosper and send forth their fruits the better, for such is the fruitful and plentiful yield of this plant, that the brances or great leaves broken off from the tender stems, and set again in the earth, will after cleave and joyne together, as certain report, and oftentimes to yield in the same year, both the stem and outward roughnes with pricks on it. The skilful writers of the Greek husbandry wil, that the owner or Gardener in the opening and digging away of the earth, to cut them up with a sharp hook, leaving some part of the root in the earth, which so pulled up, and anointing the root with soft dung, set again in a wel laboured ground, turned in with old dung wel three foot asunder, and often water them when the drie season commeth, until the plants shall be sufficiently strengthened in the earth.

Those which the Gardener mindeth to let run or grow unto seed, such shal be separate from the young plants, as *Palladius* willecth, and cover the heads either with a thin Pot-shard, or Bark of a tree, in that the seeds are commonly wont to be corrupted through the Sun or showers of rain, and by that meanes these to perish and come to no use, which if the seeds be either burnt with the Sun, or putrified with the moitture of showers, will after yield to the Gardener no commodity in the bestowing in the earth.

The owner or Gardener may not gather the fruits of the Artechokes all at one time, forasmuch as the heads ripen not together, but one after the other, so that the owner ought then to gather the fruits, when as these onely have flowers below in form of a Garland, not before that time; wherefore if the Gardener do stay un-
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til all the flowers be shed, the fruits will be the worser, and lesser delectable in the eating.

The Gardener must carefully look unto, that the Mice haunt not to the roots of the Artechokes, for once allured through the pleasant tast of them, they after resort in great number from far places, to the marvellous spoile of the roots, as the Greek *Varro* in his worthy instructions of husbandry hath diligently noted, yet not leaving the same without a help and remedy: for he reporteth, that the sharp assault and enterprize of them is withstood and driven away, if the Gardener either lap wool about the roots, or Swines dung, or bestow the Fig-tree ashes in the like manner about them.

The Moles in like manner do marvellously harme, and be injurious to the roots, insomuch that through their often casting, and hollowing of the ground, the hollow plants are procured to fall or leane through feebleness in the earth, for remedy of which annoyance, the Gardener may either bring up and learn a young Cat or tame a Weasil, to haunt daily in those places.

There be which set the plants of the Artechoke in a fast and dry ground, to the end the Moles should not so lightly in their working overthrow them.

The owner which would understand and know other helps, let him resort unto those experiments, which we have uttered in the first part,

The Physick benefits and helps of the Artechoke,

THe Artechoke eaten green or raw with Vinegar, reformeth the savour of the mouth, the Eares and scaly kernels, cleaving or sticking round about the head, being tenderly boiled (after the manner of the Sperage) from which after the liquor poured, the Eares again boiled with Butter, and seasoned with Vinegar, and Salt, do yield a delectable sauce with meat right profitable.

There be some, which rather eat the Eares raw then sodden, being afore prepared with Salt, and the fine powder of Pepper or Coliander seeds strawed upon, for by that meanes (as they affirm) is the natural sweetnesse of them more kindly and delectably represented and felt.

Certain report, that the Eares steeped onely in wine, to cause Urine and move the venereal act, as the worthy *Hesiodus* reporteth,

which (as *Ruellius* hath noted) at the bearing of the flower, the Grasshoppers then do loudest sing, and women greediest to the venereal act, but men at the same time sleep best.

The root (after clean scraping and keeping forth of the Pith) boiled in Wine, and drunk, not onely amendeth the hardness of making water, but the rank savour and stinking smel of the armerholes, which *Xenocrates* affirmeth of experiences, to send forth on such wise the stink of the Urine, caused by the heat of the small pocks, or any other occasion.

The Artechoke tenderly boiled and eaten, is said to strengthen the stomack, and helpe somewhat the privy places, that men children may be conceived, as the *Aibnian Cberias*, and *Glascias* affirm.

The worthy *Galen* reporteth, the meat of the Artechoke to be of an ill nourishment, and incommodious to the stomack, especially when the same shal be hard at the first yeelding of the flower, for then the Eares possesse a great quantity of cholerick juyce in them, which for the same, ought rather to be eaten boiled then raw: yet some be of this mind that the younger heads, tender and full of juyce, being prepared (as afore taught) may with the more delight and lesser harme be eaten.

CHAP. XIV.

What skill and diligence is to be learned in sowing, and workmanly ordering, both of Endive and Succorie.

THE Endive, otherwise named the Succorie, or sower Lettice, serveth rather for the use of Medicine, then for other purposes, so that by a travel caused to grow acceptable in the Garden, forasmuch as this of it selfe by nature is evermore sower, although it be a kind of the Lettice, which ought often to be removed and changed into sundry places, that the nature of it may on such wise be altered, with lesser travel to the Gardener.

The Endive thus bestowed in beds, may well abide the cold season of winter, wherefore in cold Countries, this better agreeth to be sown near the end of Harvest, and well grown up, to be removed and laid again in the earth, that there in the lying, may
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on such wise become white, if so be (before the covering) the herbs be strewed over with river sand, and often watered (if not holpen by showers of rain) which then cover with light earth, letting these so rest until by a diligence in the watering, they become sufficiently white for Sallets, or other purposes: the young plants of the Endive are not to be removed, before that four leaves be sufficiently sprung up, and these cut at the ends of the roots, as well as the tops of the leaves, with soft Cow-dung anointed about the roots, before the bestowing in the earth, which lightly covered, water so long, until the plants be sufficiently strong in the earth.

The succory is of the nature of the Endive, which in like manner retaineth the proper bitterness, being not like removed and ordered as the Endive: this desireth moist ground, and the earth to be well laboured, when four leaves be come up: the plants after the removing, ought again to be set in a well dunged earth, and that these may yield faire, large, and long leaves; let the owner after the leaves be somewhat more shot up, on the middle of them lay a piece of a Tilestone, for by the waight of the same will the leaves spread out, and enjoy more tufes, or grow thicker. By this workmanly ordering, will the bitterness of the leaves be removed, and they aptly serve in the winter time for the use of the Sallets, if so be the plants be set again in the end of August, or rather in the beginning of September, when the leaves are shot up big, and in pulling up, the earth not knocked off the roots, but with soft Cow-dung the roots gently anoint about, and bestowed after in beds well turned in with dung.

The leaves laid along in well dunged beds (to be white) cover so over with loose earth that the roots may lye upwards; and over them, lying a long in the earth, make some coverture in the form of a harbouring place, or rather strew upon them the chaffe of corne, for the better defence of the cold and bitter winds.

Certain report that the like may be purchased, if the owner after certain leaves of the Succory shot up, bindeth together with a brown thred, and covereth them after a pot of earth, to the end that those may daily draw by the roots a nourishment from the earth, which by the same meanes shall purchase both a whitenesse and tendernesse, and lose a great part of the proper lowernesse.

The Physick helps both of the Endive and Succory.

THe Endive which by another name is termed the wilde Lettice, is reported to be cold and drie in the second degree, and of this onely the leaves and seed serve to the use of Physick, yet are the leaves brought apt to be eaten in Sallets.

The root by the consent of all writers, is to little use, therefore in our time seldom applied in medicine.

The green leaves exercised in medicine, are to great purpose, but the dry prevaile little or nothing at all.

The green serve to comfort, for which cause they prevaile against the stopping of the Liver and Milt, through the occasion of choler; and these like prevaile against a simple and double Tertian, and against the heat of the Liver, and against hot or burning impostumes, eaten either sodden, or raw with Vinegar: the Sirup made of the decoction of the herb with Sugar, availeth in all the abovesaid.

The juyce or Sirup given with Ruberb, about the fourth or sixth day after digestion of the matter, greatly prevaileth for the heat of the Liver, and a burning impostume, the said herb or juyce applied in plaister form, greatly availeth. If the leaves cannot be had, then use the seeds bruised and boiled, applying it to the same hot places, which greatly proficeth.

The juyce of the leaves applied on hot pushes, qualifieth and draweth forth the heat of them, the herb bruised and laid on hot impostumes greatly helpeth. The herb applied on the left pap with Vinegar, mightily proficeth the Cardiacke passion, the same on the belly stayeth the flux.

The Sirup made of the Endive and Harts tongue, prevaileth against the Kings evill, the herb applied in plaster form, with Ceruse and Vinegar, healeth the shingles, hot impostumes, and swellings: the juyce applied with Vinegar and Rose water on the temples, asswageth the headach: the drinking of the juyce every second day, recovereth the spitting of blood, and asswageth the excessive of Sperme: the juyce is effectuously anointed with Cherus and Vinegar on all parts, which are healed by cooling.

The Succory is of a dry and cold quality, yet somewhat more then the Endive, this herb (as *Ageneta* reporteth, is both of cooling

ling and drying in the first degree, and hath also the vertue of binding.

The herb bruised with the root, and round Trochises or flat Balz made of the same, which after dissolved in Rosewater, and appointed on scabbed places, doth both cure them, and causeth a fairer skin. If any use this potion, made with the juyce of Cichory, Endive, and Harts tongue, to which a quantity of Suger added, in the boiling with water and a little Vinegar, doth in short time recover the stopping of the Liver and Milt, so that pills of Ruberb be after ministred, and the comforting Electuary of the three Sanders taken.

If any prepareth this plaster made of *Serapium*, and Myrre, of each a like weight, to which the oyle of Camamil and Honey in like proportion added, and the same applyed warme to the womans privy place, doth on such wise purge the Matrice, that she may after conceive with Childe. And in proper purgings of the women (as *Pliny* reparteth) the decoction of the herb in water so much prevaieth, that it draweth forth the dead yongling.

The juyce of the herb boiled, and ministred, looeth the belly helpeth the Liver, Kidneyes, and stomack: boiled in Vinegar removeth the vexing pain in the U-ine, yea the Kings Evill, applyed with Milk or water and Honey, if it be without a Fever.

The Cychory taken with Vinegar (as *Dioscorides* reporteth) is profitable to the stomack, for that the same meat asswageth the heat and infirmities of the same. And by it selfe applyed, and with Barly meal layed plaister-wise on the Region of the heart, greatly helpeth in the plague: and in burning Agues the same is to be used to great purpose. It also qualifieth pestilent pusses, if the water of the decoction of the same be applyed on the places, with linnen clothes. The flour thrown into a pismires hill, soon after becometh as red as blood.

The herb boiled in wine, and taken with meat, is very profitable to the stomack, in that the same helpeth digestion: the flowers bruised with the roots, and applyed in plaister forme to the Gour, do incontinent asswage the pain of the same proceeding of heat. This plaister applyed to the shingles, doth marvellously remove the mighty heat.

The commended vertues of the distill water, both of the *Endive*
and *Cyberie*

THe time aptest for the distilling of *Endive*, is in the end of *May*, the leaves (before the distilling) plucked from the stems, and finely shred.

The *Endive* water drunk unto the quantity of two ounces at a time both morning and evening, profiteth the straightnes and stopping of the breast in the same manner drunk, is available to women with child, in that this both strengthneth them, and amendeth senses.

The *Endive* water mixed with the water of *Plantein* *Rose* water, and the white *Sief* without *Opium*, of which an ointment made after arte, doth in short time recover *Ulcers* distempered of a hot matter, and especially those hapning on the privities.

The said water with the juyce of *March Mallow* roots, oyle of *Roses* and *Camomil*, *Saffron*, barley meal, and the yolks of *Eggs* mixed altogether over the fire, and applied in plaster form is a present remedy, both for the *Gout* of the hands and feet.

The *Endive* water drunk unto the quantity of four or five ounces at a time, both morning and evening, recovereth the plague, expelleth or putte:h away the *Kings evill*, ceaseth thirst, and in good quantity drunk, asswageth the head of the *Liver*.

This helpeth the stich in the side, and a pricking felt about the heart, drunk unto the quantity of three or four ounces at a time, both morning and evening, a linnen cloth or bolster of heape applied on a hot *Liver*, qualifieth the heat, or in what part of the body the like hapneth: but as the linnen clothes wax dry, evermore to wet them in this water.

The best time for distilling the *Cichorie*, is in the middle of *May*, the herb and the root to be finely shred, before the distilling in a *Limbeck*.

The water of *Cychoy* drunk unto the quantity of two ounces at a time, both morning and even, and at *Noon*, or taken with drink in this manner, removeth the heat of the stomach, This drunk in the like manner or applied with linnen cloathes on the region of the heart, both comforteth and strengthneth the heart and stomach.

And as this applyed with linnen clothes on the Liver, asswageth heat of it, so it openeth the stopping of the same. This drunk in the said manner, preserveth the creature from the plague. This like availeth for Carbuncles, either drunk, or applyed with linnen clothes on the places: this also often drunk, staieth the rising of the lunges unto the throat: and stoppeth the perillous flux *Disenteria*.

The water in like quantity drunke, openeth the stopping of the Liver and Milt: this gargelled in the mouth and drunk, helpeth the swelling of the *Vuula* and throat, it helpeth also wasted members if those be often bathed with the same and drunk in like condition or applyed with linnen clothes, helpeth the bite of a venomous beast.

The flowers after the gathering in the morning, distilled in *Balneo Maria* and orderly applied, serveth unto divers impediments, the eyes, as unto the Ulcers of them, the mistinesse or dimnesse of sight, the Pimpe, web, and spots in the eyes, and unto many other like griefs.

C H A P. X V.

*What care, skill, and secrets are to be learned in the sowing, and work-
manly ordering of the Lettice.*

THe Garden Lettice desireth a well laboured ground, fat, moist and dunged, appearing for the more part by the fourth day above the earth, so that the seed in the earth be not burned of the sun, or the ground unfruitful: the seed may be committed to the earth, all the year through if the place for the growing shal be battle, dunged and moist. The Seeds may be sown in beds thick together, and in the moneth of March or beginning of April, in that the tender plants cannot indure the nipping frosts nor cold aire. The seeds which the owner bestoweth in beds in the moneth of September, will be so hardened for the winter time, that the plants may well endure to be removed and set at any time, and watered for two or three dayes together, unlesse these be otherwise moistned with the daily and sweet showers of the aire. And in committing of the seeds to the earth, the owner ought to have a care for wa-
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tering of the beds, least the heat consistig in the'dung, breatheth or casteth the seeds forth of the earth.

The plants risen or sprung up well four or five leaves above the earth, ought then to be removed and set again into a fat ground, a good distance one from the other, and to water them wel at the roots, so that it freeze not, nor the season be very hot.

The owner or Gardener may not remove (to set againe) the small or common Lettices, but the greater which will become crisped and thick (named of divers, the Romane Lettice) that yieldeth white and far bigger seeds: these if the Gardiner bestoweth again in beds, will shoot up far fairer, and greater in Tuffe, and tast pleasanter, if he especially break away the first leaves before the setting of them in beds, forasmuch as the first outward stalks have much milk in them, which will lightly become bitter through the heat of the sun.

If the owner would possesse faire and white Lettices, he ought to bind the leaves up together with a threed, wel two dayes before the plucking up and letting again in other beds: which so done, he must straw thick over, with river or sea sand, which the worthy *Pliny* seemeth onely to ascribe to those which yield the white seeds, whose nature is such, that they best indure the cold winter. But if these through the default of the place, season or seeds wax hard, the Gardener may procure the plant to grow tender, by plucking them up, and setting them in wel wrought beds.

The Lettice spread into a breadth, it so be the owner either setteth it asunder, or when it is grown into big leaves, the tops gently out off, it be pressed down with a tuffe of earth, Tile, or Potshard, whereby it may the lesse shoot up into a stem. For thorough the waight thus laid upon, the plant kept under is forced to creep, and shed forth into a breadth, as the singular *Florentinus* in the Greek husbandry, and after him *Columella*, to these *Plinie* and the worthy Neapolitan *Rutilius* utter.

The Lettices are caused to grow broad, round, thick of leaves, crisped, and low by the earth, if the plants removed when they be shot up a hands breadth, be after the cutting away of the hairy roots anointed wel about with new Cow dung, and in heaping the earth wel about them, be often watered: and assoon as these are grown to a more strength, to clip the tops of the leaves off with a sharp pair of sheers, and to cover them with pots of earth new filled,

led, in such manner that the tops beaten or pressed down, may grow tufted round up, and white, as the said *Florentinus* (in his Greek instructions of husbandry) reporteth that he did.

If the owner mindeth to enjoy Lettices sweet in tast and smell, let him (two dayes before the pulling up) bind up the tops of the leaves hard together, for by that means in the farther growing, wil the plants be the fairer, sweeter, and whiter. Herein remembriag that at the tying (on such wise) of the plants, and they stronger grown, to be then pressed down, as afore taught, with either Tile or potshard or Turffe of the earth.

The skilful *Florentinus* (doth also affirm) that the plants may be caused to grow sweet and pleasant in smel, if the owner bestoweth of the Lettice seeds, into the citron seeds, before the committing to the earth, which likewise the Gardener may performe, by insuling the seeds in either damaske or musk water, for certain dayes.

Here I think it not impertinent to the matter, to recite in this place the marvellous devise of *Aristoxenus Cyreneus*: this man as *Plinie* writeth, leaving his proper Country, for the earnest desire he had to Philosophie, and setting a felicity in banqueting dishes, wated at evening divers Lettices (as they grew on the earth) with Wine and honey mixed together, and with the same liquor so long filled them, untill the herbs had sufficiently drunk: which after he had left them unto the next day, boasted that he had purchased delicates from the earth; this no doubt a worthy invention for a proper banquet, but no Philosophy consisting in it, therefore leaving further to report of this, we will return to our former matter.

The Lettice obtaineth a tenderer leaf, or the leaves become the tenderer, if the root (as aforesaid) be diligently anointed about with the best Cow-dung, and wated at needful times with river or running water, or the tops of the leaves, as I afore writ, tied close together with a threed, well two dayes before the pulling up and setting again.

If the Gardiner desire to have a plant to grow of a marvellous form, and divers in tast, he shall with an easie cost and light tra-vaile (as the skilful Greek *Didimus* reporteth) performe the same, if he will properly make a hole into a round pellet made of Goats dung, and into the same put of the Lettice, Cresses, Basill, Rocket, and Radish seeds (as the *Rutilius* writeth) and that ball wrap-

ped in dung, be bestowed in a well laboured earth; the furrow not being deep, and soft dung laid over, with the light earth; and this often and gently (or by little and little) springled with water: for the radish shooting down performeth the root, but the other seeds into a heighth, the Lettice rising withall, and each yeelding the plant in their proper tast.

There be some which in two or three terdiles of the Goat or sheep bruised, and made up into a ball, bestow the foresaid seeds, and tying this in a linnen cloth, do set it into the earth, with the like care and diligence, as above is uttered.

Many of the Latin writers of husbandry taught the same in an other manner, by gathering whole leaves of the Lettice, growing next to the root, in the hollow pies and places of which leaves the owner to bestow, except the Radish (as *Rutilius* writeth) or the Parsley (as *Ruellius* instructeth) all the afore named seeds, which leaves anointed about with soft dung, to be set into a well dunged ground, and the seeds diligently covered over with earth.

If any would possesse Lettices for the Winter turn, he ought to conserve them (as *Columella* instructeth) after this manner, in plucking first away the outward leaves round about, that the tender leaves left apparant and uncovered, might well be salted in an earthen pot or other vessell, and left covered for a day and a night, after such manner, until these with the help of the salt, yeelded forth a Brine.

The Brine thoroughly purged away with fresh water, and the liquor pressed forth of the leaves, to let them lye abroad on a Lettice, until the leaves be sufficient dry, then to strew the dry Dill, and Fenel on them: after this to lay the heaps or handfuls of the Lettices into the vessell again, on which to powre the liquor made of two parts of Vinegar, and one of the Brine: after this, so to thrust down the whole substance with a dry thickening, that the liquor may flote and appear well above all, which on such wise ordered, must diligently be tended upon, that as often as the substance above seemeth lye bare and uncovered, to fill alwaies up with the said liquor, but with a Sponge keep clean the lips and outside of the pot, washed diligently about with fresh Conduit water, and this so often use, as need shall require.

The Physick benefits and helps of the Lettice.

THe Lettice cooleth and moisteneth in the second degree: Aegina affirmeth that the Lettice both manifestly cooleth and moisteneth, through which it procureth sleep; and as the same among other pot herbs greatly nourisheth, even so is it a worker and causer of good blood.

Certain report that *Augustus Caesar* by using of the Lettice, in that time of his sickness recovered health: and no marvell, in that the same helpeth digestion, and ingendreth better blood then any of the pot-herbs: the lettice found by experience to be commodious to the stomach, procureth also sleep, looseth the belly, and causeth plentifulness of milk in the breasts; the Lettice seed giveth to Nurses the plentifulness of milke, and sharpneth the sight being taken in drink: the same drunk in wine, procureth sleep: a plaster onely made of the lettice, and applied on hot impostumes and the shingles, doth mightily cool; the lettices sodden and mixed with the Olive, receiveth inward by potion, doth help in short time the Dropie.

The joyce of the lettice anointed on the fore-head of him that hath the Fever, and cannot sleep, procureth rest and sleep to the patient (as the skilful *Florentinus* writeth) which also affirmeth, that a man shall not be overcome with drink, if he afore eat with a fasting stomach green lettice.

To these he addeth the seeds of the lettice bruised and drunk, to stay the shedding of Sperm, for which cause this is profitably taken or drunk against the night pollutions, hapning to many young person.

The Author besides uttereth, that the Lettice laid under the coverlet, the sick person not knowing thereof, and gathered after this manner, as with the left hand pulled up by the root before the sun rising, doth soon after cause sleep. A like to this he reporteth, if five, three, or one leaf be laid privily under the bolster of the sick, but in such manner, that the bigger end of the stalk and leaf lye to the feet-ward, and the top and smaller end to the head.

Here learn, that the plentiful and daily eating of the Lettice of married persons, is very incommodious and noysome to them, as the Greek writers of husbandry have noted, in that the same (as they

write) not onely doth diminiſh the fruitfullneſs of children, but the children after borne, do become idle, fooliſh, and peeviſh perſons; but the Phyſitians in our time write contrary; for they ſay the lettuce neither doth increaſe evill blood, nor the ſame throughly perfect, yet is the lettuce (by their agreement) worthier then the other pot-herbs, for the lettuce is preferred (as *Galen* writeth) and not without good reaſon to other herbs, in that there is none known or found to be of better nourishment.

This alſo in the ſummer time (as the ſaid Author writeth) is a gratefull and profitable meat, forasmuch as by nature it cooleth: this miniſtred to hot and choleric ſtomacks, is marvellouſly available; yet the often uſe dulleth the ſight of the eyes, and procureth a moiſtneſs, yea and abate:h the deſire of the veneriall act: this alſo through the often eating, greatly harmeth ſuch fetching the wind ſhort, ſpitting up of blood, and the ſlegmatick; this herb beſides too often and much uſed (as well ſodden as raw) is no leſs perillous then the eating of the hemlock: the lettuce in the ſummer time is uſed rather for Phyſick ſake, then for the proper nourishment which it yeeldeth, as unto the moiſtning and cooling; yet this ſeeing it may be diſcerned cold, who needeth to doubt, that it can ingender in any manner ſound and pure blood in us? for the ſubſtance of it is common to us, which is both milkie and ſweet, and to theſe meanly digeſted, is for the ſame readily and lightly changed into blood: the lettuce therefore eaten moderately, doth procure in us good blood, and helpeth many times the tertian ague, and the herb is ſaid to looſe the belly, in that this through the proper moiſture and coldneſs, both cooleth and tempereth the immoderate heat of the liver, which notwithstanding for the ſpeedy and vehement diſtribution and carrying away of the meat & drink, is many times wont to bind the belly; the herb eaten either raw, or boiled with Vinegar and Sugar, doth diſſolve the ſtopping of the Milt and Liver, yet eaten raw in much quantity, is ſaid to trouble the ſight, and both harme the eyes, and cauſe a miſtneſs that thickneth and dulleth the viſive ſpirits, and cauſeth the Chriſtalline humour troubled, and offendeth the animal ſpirit through the proper coldneſs conſiſting in it.

Many uſe the Lettice before it be riſen in a ſtalke, boyling it in water or broath, which likewiſe (the worthy *Galen* reporteth) that he did in his old age, yet not eating the ſame before the boiling,
for

for the hardnes which he found to ensue by the eating of it raw : notwithstanding the said *Galen* in young age used the raw lettice to expresse the heat of the choller in the stomack ; but when he came to old age, he used to eat the lettice boiled at supper, to procure the sweeter and longer sleep in the night, so that the lettice be boiled and eaten at supper, or at the houre of going to bed , was to him a singular remedy to cause a quiet sleep.

The ancient used not to eat the Lettice at the beginning of supper, but at the latter end, the reason of which was, that seeing the lettice, (as we have aforesaid) is of a cold and moist nature, therefore the eating of the same at the end of supper, and mixed with the other dainties to the stomack, it causeth the sooner and sounder sleep in the night, and this the readier expresseth the vaprous fumes of heady wine, and drunkenness ; also it is the sooner mastred and stayed through mighty moistening of the braine. The Lettice seeds bruised, and mixed with the white of an Egge and womans milke, applyed in plaster form on the temples or forehead warme, at the going to rest, doth marvellously procure sleep : A like to this doth the juyce of the lettice, and womans milke, of each a like quantity, to which half an ounce of white Poppy seeds bruised, apply warme on the forehead.

The seed bruised and drunk, ceaseth the often imaginations of the venereal act in sleep, and represseth the desire of the natural act.

The worthy Physicians in our time have devised a more healthfull way for the eating of raw Lettice, at dinners and suppers ; in the summer time, by mixing with it Vinegar, oyle Olive and Salt. (which so prepared) joyning with other meats on the table, that the same may stir up the feeble appetite, caused by great heat, and both temper the burning of blood, and mitigate the heat of the liver and heart, notwithstanding the herb in this manner prepared ought warily to be used, seeing the immoderate use of the herb (as aforesaid) doth extinguish the earnest wil to the venereal act.

The married persons (desiring the procreation of children) ought soberly and measurably to feed on the Lettice, but the Cholerick persons this herb is not denied, so that the coldnesse of it with Rocket, Cresses, Mints, Marjoram, and such like be tempered, to the apter cooling of their stomacks.

The commended vertues of the distilled water.

THe Garden Lettice gathered about the middle of May, ought after the finely shredding, to be distilled with a soft fire, either in *Balneo Maria*, or a Tin Limbeck. This water of the crisped, or Garden lettice, drunk to the quantity of two ounces at a time, both morning and evening, profiteth the liver, in that by nature it cooleth and comforteth the same, and cooleth the blood inflamed. The water in like manner drunk, stayeth the perillous flux *Dysenteria*, and other vehement Fluxes of the belly, this amendeth the trembling of members, and helpeth those which cannot quickly sleep: this appointed on the temples of the head, and pulses of the hands, procureth sleep.

The water drunk, helpeth women lacking milk, if they either take it alone or in drink, for on such wise this procureth store of milk in the breasts. The water ceaseth and amendeth a hot and dry cough taken in drink, mollifieth the throat, cleanseth the breast and lungs, ceaseth thirst, tempereth the heat of the stomach, liver, and kidneyes, this besides in good quantity taken, looseth the belly.

CHAP. XVI.

What care and skill is required in the sowing and ordering of the Purselane and Rocket.

THe Garden Purselane, how diligently the same is bestowed, so much the larger it spreadeth on the earth, and yeeldeth the thicker leaf. This desireth to be sown in February, March, April, May, and June, and in no other times, for this herb cannot well indure the cold season. This plentifully yeeldeth and spreadeth, being bestowed in beds well turned in with old dung, or in ground very fat of it self, or otherwise sown amongst Coleworts, Onions and Leeks. And after these have joyed a yeare in the Garden, they will yearly come up, without paines to the Gardener, of the one accord; yet the herbs desire every year to be often watered, to the end that these may yield the bigger Tuffe, and thicker leaf.

The seeds ought to be sown under the shadow of trees, and in

an harbour where trees grow not too thick, for these otherwise bestowed under a thick shadow, grow thin and small of leaf. The Purselane is one of the Garden herbs, served first in Sallets, with Oyle, Vinegar, and a little Salt, as well at the mean, as rich mens Tables, yea this for a dainty dish with many served first at Table in the winter time, preserved after this manner.

The greatest stems and leaves of the Purselane without roots were gathered in that the smaller steeped (lightly decayed and withered) and these with water clearly and thoroughly cleansed from the fine Sand, hanging on, and the filthy or corrupt leaves if any such were, clean purged away; and these so long they dried in the shadow, until they were somewhat withered, for otherwise (through the plenty of moisture) they either moulded or rotted in the lying. After these were they infused in Verjuice made of sower grapes, strewed thick over with green Fennel bestowed in an earthen pot glazed within, or for lack of it, in a sweet vessel of wood: after this, the whole sprinkled well over with Salt, laying green Fennel again over the Salt, and sundry courses of Purselane, with Salt and Fennel bestowed to the filling up of the pot, and over the upper bed of Purselane again, a thick course of green Fennel strewed, which settled the whole mixture down into the pot.

These being done, the liquor which was tempered or mixed with two parts of Vinegar, and one of Verjuice made of Grapes was poured upon in such order and so full, that the same reached up to the brim or lip of the vessel. The same pickle or sauce at the end, close covered with a lid, was up in a place to be preserved far from the beams of the Sun coming, least the substance through the standing of the place, might gather a vine or mouldiness over the same: which also as they affirm may be avoided, if the Purselane be not suffered to lie floating above, but alwaies covered well over with the liquor: when they used and served it at the table, they afore cleansed it with warm water or wine, and pouring sweet Oyle on the Purselane, they set it as a first dish on the table, to procure an appetite to the guests set down to meat. The Rocket is added to the Lettice in Sallets, to the end it may temper the contrary vertue of the same, so that the Lettice is seldom eaten with meat without the Rocket, and the Sallet on such wise prepared is caused the delectabler, and yieldeth the more health to man. And the worthy *Galen* in his Book *de aliment. & facultat.* willeth no man to eat Lettice or

Purselane without the Rocket, nor the Rocket contrary-wise in any Sallet, without Lettice or Purselane, that in as much as the one cooleth and harmeth the venereal act, the other through the heating in the either matter profiteth man. The seeds may be committed to the earth, and the herb planted as wel in the winter time, as in summer, for it neither feareth the cold, nor any other distemperancy of the aire, nor this requireth great labour about the bestowing of the seeds in the earth, and after the coming up, it especially joyeth to be often weeded, but the seeds to be sown in a sandy or gravelly ground, ought afore to be well turned in with dung.

The Physicke helps and remedies both of the Purselane and Rocket.

THe Purselane cooleth in the third degree, and moisteneth in the second, the herb used fresh and green, is better allowed (for this dried, hath small use and vertue) in that it mitigateth and moisteneth.

The Purselane through the proper coldnesse, affwageth hot and Cholerick fluxes, through the often applying and cooling, and helpeth the persons afflicted with a burning Fever, and the teeth astonished or on edge, by eating of sowre things, is amended by the only eating of the fresh herb. The juyce of this applied, helpeth the shingles, and both bridleth the venereal act, and abateth sleep. The herb expelleth the wormes of the belly, and drunk with wine, staideth the perillous flux *Disenteria*. The decoction of the Purselane, holden for a while in the mouth, ceaseth the tooth-ache, if the juyce be anointed, helpeth outward inflammations. The person which hath a hot stomack, or the mouth of the stomack swollen, shal throughly be holpen by eating of the fresh Purselane. The juyce drunk, mightily cooleth inward heats; the herb eaten, amendeth the Ulcers of the privities, yet hurtful to the eyes, and somewhat cooleth the body. A plaster made of the Purselane, and applyed with barley meal, on the hot Ulcers (where a feare is, that the matter in them purrifieth) much profiteth, or if it shall be a hot impostume, which fleeth within from one member to another, this greatly amendeth. The Purselane also reproveth the Ulcers of the head, if bruised, it be tempered with wine, and the head washed with the same.

This applyed helpeth swollen eyes, and prevaileth against the spitting of blood, yet eaten row, filleth the stomack with a clammy hu-

humour: the daily eating of it, abateth the desire of the venereal a&, yet eaten with Vinegar, it removeth the burning Fever: the herb bruised with barley meal, and heated on the fire, and then applyed to the stomack, qualifieth the heat of the same: the Purselane used of women molested with the monthly course, staieth it without grief in short time.

The Purselane chewed in the mouth, profiteth against the bleeding of the Nose, the same doth the juyce performe anointed on the forehead. The purselane mixed with barley meal, and applied in plaster forme, ceaseth the head-ach, extinguisheth the heat of the eyes, stayeth the perilous flux *Disenteria*, and strengthneth both the Kidneyes and bladder. The juyce given in drink, helpeth burning Fevers, killeth the wormes in the belly, and stayeth the spitting forth of blood.

The juyce bestowed in glister wise, helpeth the Excoritations in the bowels of women, and the rawnesse of the privy places within procured by distillation from the head.

The juyce of the herb is profitably anointed on the head, with the oyle of Roses, or oyle Olive, against the head-ache, caused by the heat of the Sun, and wounds dangered by blasting, or in a furious heat, this mightily mitigateth, with barley meal anointed.

The herb (to great purpose) is applyed on the Navil of Infants falling forth by crying, and the herb chewed, or rather the juyce boiled, stayeth the griefe and loose teeth of the head, yea the juyce eaten raw, asswageth the Kernels and Ulcers in the mouth, and swelling of the gums.

Leontinus a Greek writer of Husbandry writeth, that the leaf of the purselane holden under the tongue of the person molested with thirst, mitigateth the desire of often drinking, and *Pliny* writeth, that the juyce removeth warts, by anointing the places many dayes together; and he also writeth, that the inflammations of the paps and Gout may be asswaged and healed by the juyce of purselane with hony.

The said *Pliny* reposteth, that the root of the herb hanged with a threed about the neck, removeth the grief of the fall of the *Voula*, which like happened to a Judge in *Italie* as he writeth.

The herb Rocket heateth and moisteneth in the second degree, the seeds and leaves are onely used in medicine.

The herb boiled and eaten, increaseth the Sperm in a man,

which *Aegineta* (*lib. 1.*) like witnesseth, saying, that the Rocket obtaineth a great vertue in heating, and supposed to increase sperm and for the same, to stir up a desire to the venereal act, besides to cause (through the often eating alone) a giddinesse and pain of the head.

The Rocket increaseth a strong heat, for which cause, the same is hurtful to the head, but the Garden Rocket boiled with the Lettice and Beets, worketh or causeth no harm, and in such manner eaten, the same increaseth the milk in women giving suck, and Nurses.

The Rocket eaten, and applied in plaster wise on the pecten causeth Urine, softneth the belly, comforteth the stomach, and helpeth digestion: the juyce of Rocket mixed with an Oxe gall, recovereth black scars unto a whitnes: the pimples or pushes on the face, the juyce with honey anointed, amendeth in short time.

The juyce or seed mixed with hony, and anointed on the head, and often used with meat, doth kill the Nits and Worms of the head, but the often use of the Rocket procureth gripings of the belly. The root after the tender boiling bruised, and applied in plaster form on broken and bruise bones, doth put away the pain: the seed bruised and drunk in wine, recovereth the bite of venemous beasts. A skilful practitioner reporteth, that if three leaves of the Rocket, be gathered with the left hand, and after the boiling in water and hony mixed together, taken in drink, the same (saith he) marvellously availeth against the Jaundise, and hard swelling of the milt.

The commended vertues of the distilled waters of Purselane

THe herb, stem, and leaves of the Purselane shred together, ought to be stilled in *Balneo Maria*, about the end of May.

The water of Purselane drunk unto the quantity of three ounces at a time both morning and evening, for three or four daies together, amendeth the spitting up of blood, and the perilous flux *Dysenteria*.

The water drunk in like quantity at a time, stayeth any flux of the belly, yea, putteth away a hot and dry cough: this like profiteth against the heat of the Liver, ceaseth thirst, helpeth the plague, and removeth the shortness of fetching breath.

This water also is profitable to Infants, against heat and the worms,

worms, given in drink both morning and evening, unto the quantity of two ounces at a time.

If in two ounces of water of Purselone, ten barley cornes weight of the seed of *Psilium* or fleawort be steeped for a night, and with a sponge dipped in this, the tongue be washed three or four times a day, which through great heat in a Fever or other sicknesse is adusted, and draweth to a blacknesse, this in short time recovereth.

It helpeth unto a cooling of the inflamed blood, either drunk alone, or taken in drink, and repelleth the griefs of the Bladder.

CHAP. XVII.

What skill and diligence is required in the sowing and ordering of the Chervil, Smallage, Taragon, and Cresses.

THe herb Chervil, joyeth to be sown in a wel duned earth, in the months of February, March, and April: sometimes in August and September, to possesse the herb in the winter time, and this the better prospereth through the often watering, untill it be wel come up.

The smallage seeds ought to be sown in a well laboured earth, and near to a stone wall, or thick hedge; this herb well joyeth in the shaddow, and cometh wel up in any ground. And after this herb be once stowed in the Garden, a man shall hardly weed it forth quite, and the Gardener may leave a stem or two, to shoot up into seed, from year to year, for this herb wil indure for ever, without any weeding at all. The owner may commit the seeds to the earth, after the middle or end of February, unto the beginning of September: this herb hath the like vertue and properties, which the Parsly possesseth.

The Taragon of the Garden, bearing seed like to the Flax, ought to be bestowowed in a wel duned earth, and after the plants shot up near a foot high, the Gardiner ought then to take up the whole bodies, and set them again in the selfe same earth, which often water, until they have taken strong root in the earth. The Taragon enjoyeth the like properties as the Rocket, and may not be eaten apart or alone, but rather with the Lettice, Purselane, and such like herbs.

The Garden Cresses is a lowre herb in tast like unto the Onion, which the Germaines (in many places) do often use in Sallets, but it seemeth that the herb is not eaten, without other cooling herbs matched with it, as the Lettice, Sorrel, Parselane, and such like, which temper the fier or burning force of the herb, even as the worthy phyitian *Galen* hath willed it, who forbad the Rocket to be eaten with the Lettice, that the contrary vertue might be tempered. This herb joyeth to be sown in moist places, as by smal Rivers or running courses of water, wells and springs: for no other labour (after the seeds bestowed) do they require, saving a daily watering, for the plants coming up, desire often times a day to be watered by little and little.

The seeds of the Cresses (after the mind of *Ruilius*) bestowed in beds with the Lettice, increaseth very well, for they joy in moisture, and hate the dung: and sown in a shadowie place, in February and March, the plants reasonably prosper and come forward.

The Physicke remedies and helps both of the Chervil, and Garden Cresses.

THe Chervil heateth in the third degree, and dryeth in the second, this herb of all persons is eaten raw with Vinegar, and in broths boiled.

This herb taken in drink, procureth Urine, and sendeth down the terme in women, brused with wine and drunk, mitigateth the griefs and stiches in the side.

This drunk with water and hony, resolveth or looseth flewme, it putteth away the gripings of the belly, and ingendreth wind.

The juyce of Chervil taken with Vinegar, killeth the wormes in the belly, the Chervil brought into powder, and mixed with Hony, healeth a Canker, being anointed upon. The herb boyled in wine, and drunk, ceaseth the ache and grief of the hips.

The herb with the whole substance boiled, if the same be after mixed with Vinegar, and the head washed with the same, doth remove the dandrie of the head. In like manner ordered and applied, healeth running sores and Cankers.

It healeth the bite of a mad dog, if the person shall drink of the seed bruised, and shall wash the wound with the same. The root of Chervil boiled with the herb Saxifrage, and drunk, breaketh the stone

stone of the Bladder, and provoketh Urine. The Chiervil boiled in wine, and drunk, dissolveth the gathered blood into knobs, or otherwise clotted in the body.

The herb after the bruising, and tempering with wax and Barrows greafe, applied on impostumes behind the eares, doth in short time dissolve and heal them.

The Garden Cresses heateth and drieth in the third degree, but the learned *Platearius* affirmeth, the Cresses to be hot and drie, in the fourth degree.

The seed especially serveth to the use of Medicine, and is preserved in great efficacy, for five years. The herb green is of great efficacy, being somewhat dried.

The seed possesseth the vertue of heating and drying of superfluous humours, and in a manner enjoyeth the like vertues of Mustard seed: the seed after the bruising drunk in wine, expelleth the dead youngling: drunk with wine, removeth the swelling of the Milt: eaten with honey, is a remedy for the cough, and looseth the breast, it availeth against the Palsie of the tongue, if the seed chewed be retained a time in the mouth.

It profiteth not if the Cresses be eaten alone, for that the same diminisheth mans strength, and engendreth evill humours, for this herb joyeth to be bestowed in a moist earth, and under a shadow from the sun.

The seed whole taken, restraineth the distillings of the head without danger or harme, the seed brought to powder, and drawn up by the Nostrils, cleanseth the braine, and helpeth the paines of the head.

The seed of the Cresses helpeth against the palsie, being boiled in wine, and applyed hot in a bag to the palsie member, the powder of the seed blown up, doth cause the patient to sneeze, amendeth the Lethargie or sleeping out of measure.

The seed boiled with drie figs, and a Gargil made of the same, doth send up and dry the *Vvula* loose hanging.

Against infections of the head, knobs and dandrie, mixe the seeds of the Cresses with Goosegrease, and diligently bruised, anoint all about sundry times, the powder of the seed anointed with oyle of Roses, doth stay the going forth of the fundament.

The seed drunk in wine, doth expel the noysome creeping things, as the round and flat worms in the body, but forcibler by mints added

ded thereto: this profiteth against the hardnesse of fetching wind, and the cough, with Organy mixed and sweet wine, and the same divers times drunk: the decoction of the herb in Goats milk, helpeth the griefs of the breait: this amendeth the ache of hips, and grief of the loines, by anointing with Barly meal and Vinegar mixed with it, on the grieved places.

Certain report, that the daily eating of the Cresses for a time, purchaseth a readier understanding and quicker wit. The seeds after the bestowing in a bag, boiled in wine, and applied on the flank, doth remove the pain grievously vexing, and likewise the Chollick, applied on the belly, proceeding of a cold cause.

For the self same, and for the strangury, doth the simple herb boiled in wine and oyle prevaile, being applied upon. For weakness of the Kidneyes, proceeding of a fleumatick matter descending from the head, the raines of the back anointed with honey, strew the fine powder of the seeds, with Cummine and Colofeny.

A certain practitioner reporteth, that the juyce of the Cresses distilled or dropped into the eare, doth remove and deliver the grievous pain of the teeth. The seed boiled in wine and drunk, and a plaister with figs applied without, doth in short time asswage the swelling and grief of the Milt.

The commended vertues of the distilled waters, both of the Chervil and Garden Cresses.

THe chosen time for the distilling of Chervil, is when the herb and root, with the whole substance may be finely shred and distilled, which time best answereth in the middle of May.

The water of Chervil drunk unto the quantity of four ounces at a time, both morning and evening, helpeth men bursten, and harmed by a grievous fall, and resolveth the blood clotted in lumps. The same drunk, profiteth against the stone of the Kidnies: a great quantity of this drunk at one time, looseth the belly.

The water drunk (as abovesaid) procureth a good stomach, confirmeth and comforteth the heat, putteth away the shaking of the Fever, the same healthful or profitable to the head, and comforteth the senses.

This like drunk, removeth grievous paines and prickings: helpeth the Lungs, and the diseases of the same.

The

The convenient time for the distilling of the Garden Cresses, is in the end of May, in the Tin Limbeck.

The water of Cresses availeth against the Measels, and impostumes behind the eares, if the same mixed with honey, be applied on the places with linnen clothes dipped in it, which long dried, again moisten them, for this removeth the red spots.

If the Measels be on the legs, then let blood on the Anckle of the foot, and drink the same morning and evening, mixed with strawberry water, and refraine after from all hot meats.

The water of Cresses drunk morning and evening unto the quantity of four ounces at a time, asswageth a swelling, and expelleth worms of the belly, mitigateth Ulcers, and swellings of the gums, if they be often rubbed with it.

CHAP. XVIII.

What care and skill is required in the sowing and ordering of the Bucks horne, Strawberry, and Mustard seed.

THe Bucks or Harts horn, whose leaves be sweet in tast, and somewhat faulty, is at this day sown in Gardens, and yearly used in Sallets, and requireth a small labour, before the bestowing in the earth. forasmuch as this herb so wel joyeth in the earth, not laboured and dressed, as afore prepared.

But if the owner mind to have the herb thick tuft, and faire to the eye, he must often clip the tops of the leaves, and press the head down by some waight, or properly tread with the foot on it: for on such wise handled will the herb be procured to grow downward, and into a breadth.

This especially in Sallets in summer time, although the same have no apt succour nor tast.

The Strawberies require smal labour and diligence in the bestowing in the earth, saving that these joy to be set in some shadowie place of the Garden, in that these rather desire to grow under the shadow of other herbs, then to be planted in beds alone: and planted under the shadow of high trees, these prosper without any trimming of the earth.

Here note a marvellous innocency in the strawberies, that although

though these creepe low by the earth, and that divers venemous, things creep over the herbs, yet are these in no manner infected with any venemous contagion, which is a note, that the herb (of property) hath no affinity with poyson. The herb by diligence of the Gardener, becommeth so great, that the same yieldeth fair, and big Berries, as the Berries of the Bramble in the hedge, and hereof it seemeth, that *Virgilianus Seruius* named the Strawberry, the Mulbery of the earth. Certain skilful men, by a diligence and care, procure the berries to alter from the proper red colour, into a faire white, delectable to the eye.

The Mustard seeds desire to be sown in a fat ground, and to be committed to the earth with fine powder dust, both before and after the winter, these after the coming up, require to be often weeded and watered. But the seeds may not be sown too thick, in that the plants multiply and spread into breadth. After the plants have enjoyed strong root in the earth, they are hardly plucked up by the roots, and the seeds may well be kept for five years, which the newer they be, so much the better to sow, and to be eaten. The goodnesse of the seed is known in the breaking or cracking of it between the teeth, whether the same be found green or white within: for if this be white, the seed is old and nothing worth, neither to sow, nor to eat. The seeds which the owner would keep for to eat, those plants must he remove, after certain leaves sprung up, and set them a good distance asunder, whereby the tops may bush and spread the broader, but such plants which the owner would have runne up to seed, those may he not change, nor remove out of the proper places.

The Physicke remedies and helps of the Bucks borne, Strawberry and Mustard seed.

THe Harts horn hath the property of heating and drying, for which cause taken in drink, it ceaseth the griping of the belly; yea this used, helpeth the griefs of the joynts, strengthneth and expelleth the evill matter in them.

This herb after the mind of *Dioscorides*, hath the property of binding, so that the same be profitably given in red wine, for the perilous Fluxes.

Certain report that if four roots of the Bucks or Harts horn be

be either diligently hanged about the neck, or bound to the pulse^s of both the hands, that these in short time do put away the Fever, or at the least, moisture the heat or burning of the feet,

The Berries as well as the herb of the Strawberry, have the vertue of cooling and moistening in the third degree, and the herb it self endureth not above a year.

Viganius writing of the Strawberry leaf, affirmeth the same to be of a cold quality, especially the juyce of which herb mixed with the wine of Pomgranats, and a little quantity of Rose water, applyed on hot impostumes (both in the beginning and increase of them) doth marvellously help. The Berries eaten with white wine, and a little Sugar, doth marvellously amend the hardnesse and swelling of the Splene: the selfe same doth the juyce of the Berry, taken with honey: the leaves sundry times used in a bath, is said to be most profitable against the stone. The leaves and root orderly applyed, do heal as well wounds as Ulcers. These also procure the terms, stay the bloody flux *Dysenteria*, and cause Urine: the decoction of the herb and root drunk, helpeth the inflammations of the Liver and cleanseth both the Kidneyes and Bladder.

If any shall be mightily molested with grievous ache and pains of the hips, let him take three or four handfuls of the Strawberry leaves, and boiling them tender, sit in the bath, and rub the leggs well (with the liquor and leaves) from the nether part upward: which done, and throughly dryed with a warme cloth, apply this oyntment following, prepared after this manner: take of the ointment of March Mallows one ounce, unto which mixe halfe an ounce of stone honey, and a dram waight of wax, making thereof an oyntment by a sofe fier: this on such wise handled, not onely amendeth the griefs of the hips, and softneth the matter hardned in them, but procureth Urine, applyed on the proper place.

The decoction of the herb and root, holden in the mouth, and washing or rubbing the teeth and gums with it, doth not onely strengthen the gums and fasten the teeth, but staieth the distillings from the head.

The Berries in summer time, eaten with Cream and Suger, is accounted a great refreshing to men, but more commended, being eaten with wine and Suger; for on such wise, these marvellously cool and moisten cholerick stomacks, for such being of a cholerick complexion.

The juyce of the Berries pressed forth, and the water of Plantain added, of each eight ounces, to these mixe two ounces of Rose hony, one ounce of the juyce of the Mulberies, of white Greek Pitch, and the flowrs of the Pomgranet, of each a dram waight, these after a diligent beating and mixing together, wash and gargell the same in the mouth sundry times, for this in short time removeth and putteth away the impostumes of the throat. Among other commodities which the Berries yield, the juyce or wine pressed forth of them, is a soveraign remedy for the removing of the great redness, spots, and red pimples, which may happen on the face through the heat of the Liver: the self same asswageth and putteth away the rednesse of the eyes, the spots and hot distillings from the head, by dropping it sundry times into the eyes. The decoction of the roots and leaves of the Strawberry in wine, is marvellous profitable for the Jaundise, being taken divers mornings together. The decoction onely of the root taken, doth mitigate the heat of the Liver, so that the same be drunk in the morning, and at noon: the herb eaten with Vinegar and a little white pepper, doth greatly help such fetching the wind short: the Berries also eaten, doth cease and cool thirst, for which cause, profitable to the stomack, but these especially commodious to the cholerick. The Mustard seed heateth and drieth in the fourth degree, and it is like to the Rape seed, saving that the Rape seed is bitter, and the Mustard seed soure. The goodness of the Mustard seed is known in the breaking of it, which if the same be moist and white within (although new gathered) yet profitable to uses. This hath the vertue of heating and ripening. The force and nature of the Mustard seed is to heat, extenuate, and draw forth, as the worthy *Dioscorides* reporteth. The Mustard seeds bruised with the fresh root of *Enula Campana*, and applied on impostu ns, breaketh them without pain: the seeds bruised and tempered with Vinegar, applied on the bite of a venemous beast, doth speedily cure the same. The seeds chewed and retained under the tongue, prevaile against the Palsies, hapning in any part of the body: if a linnen bag filled with the seeds and boiled in wine, be applied on the grieved place, being especially used in the beginning of the infirmity. The seeds after the bruising with commin and figs eaten sundry mornings, doth deliver and help the drop sic, the seeds after the mixing with water and honey sundry times gargelled, amendeth the blistering or sores of the mouth, and asswageth the
swel-

swelling of the throat. The ioyce of the Mustard seed, take divers mornings fasting, doth procure a good memory : the oyle drawn out of the seeds, is a soveraigne oyntment for the cold Gout, Sciatica, and feebleness of sinews. The ioyce of the Mustard seed dropped into the eyes, doth remove the dimness of sight, and put away the spots and wib in them : yea this in the eating causeth thirst, and procureth the veneriall act.

The person which every morning fasting, shall swallow down two seeds at a time, shall be free that day from the falling sicknesse : the seed boiled in wine, and drunk, amendeth the hardness of fetching breath : the powder of seeds drawn up by the nostrils, not onely procureth the creature to sneez, but marvellously purgeth and amendeth the brain.

If a like waight of the Mustard seed, Pellitory and Ginger be bruised, and after the well mixing with rosed hony, the mouth be washed with the same, and this for a good while holden in the mouth, doth marvellously cleanse the brain of humours, of which the grievous pain of the head most commonly succeedeth. The same also amendeth the falling of the *Voula*, and Ulcers of the throat.

The Mustard seed (as *Dioscorides* writeth) eaten, draweth down and purgeth by the mouth, the flux gathered in the head : the ioyce of the herb mixed with water and honey, gargelled and holden a while in the mouth, doth remove the hard knobs and swellings of long continuance of the jawes, the powder blown or drawn up by the nose, to procure the creature sundry times to sneeze, not onely profiteth such a one having the falling sicknesse, but amendeth the suffocation of the Matrice, and falling out of the place. And against the dulness of the head, and often sleeping (the head afore shaven) is the ointment or plaister of the seeds profitably applied : the decoction of the Mustard seed in wine, holden in the mouth for a while, doth cease the ache & pain of the teeth coming of cold : and drunk, breaketh the stone of the bladder, and procureth the terms.

The person which coveteth to prepare a clear voice to sing, ought to take the meal of Mustard seed, and after the working of it with hony, to make little balls of the same, and of these to take one every day, which on such wise used, wil procure in short time a clear voice.

The commended vertues of the distilled waters both of the Strawberry, and plant of the Mustard seed.

THe best time for the distilling of the Berry is, when they are near ripe, yet that they be not over ripe and soft, which after the gathering and sprinkled over with Sugar, ought to stand close covered in a glasse, until they appear mouldy, before the distilling in *Balneo Maria*. The Berries which grow in woods standing on hills, are better commended to the use.

The water of the Berries drunk, and mixed with the same, amendeth an evill or an unnaturall heat, and ceaseth the thirst, proceeding of the Liver, or of Choller: the water drunk unto the quantity of four ounces at a time both morning and evening, not onely coolteth the Liver, looseth the breast, refresheth the heart, purgeth the blood, and helpeth the Kings evill, but prevaileth against the stone of the Loynes, Kidneys and Bladder.

The like quantity drunk, profiteth against blisters and sores in the mouth, the Ulcers and swellings in the throat, and strong favour of the mouth, proceeding of the gums and teeth, if this water also be gargelled in the mouth and throat.

The water in like order drunk of women, purgeth them, and procureth the Terms. The water drunk unto the quantity of four ounces at a time, both morning and evening, or at the least in the morning, and linnen clothes dipped in it, being applied swice a day to the leg broken, doth in short time recover and help the same.

The water healeth all foul legs, if after the dayly washing both morning and evening, linnen clothes wet in it, be applyed upon: this in like manner cureth filthy wounds, if they shall be washed with the same, or if any shall use of the water in his drink; this water also swageth the swelling of the face, by the often washing with it.

The water drunk morning and evening, unto the quantity of four ounces at a time, with an ounce of pure *Aqua vite*, helpeth (no doubt the Leapry, in that this drunk purgeth blood, by the sundry times using, or otherwise a white tost of bread, after the wetting with this, be eaten fasting, which on such wise used, doth remove foul scurffe and scabs on the body.

This water after the wel tempering with Sugar, distilled over again in *Balneo Marie*, is very soveraigne for divers purposes, in that the same not onely cooleth, cleareth and removeth spots of the eyes, but comforteth nature, expelleth poisons, provoketh termes, asswageth burning humours, and comforteth conception: yea this is a most effectuous ointment for the eyes, in that the same stayeth teares or watering of the eyes, cooleth the great heat in them, and restoreth a dim sight.

This water also applied sundry times with a linnen cloth wet in it, doth marvellously cool and put away the red pimples and rednesse of the face, yea and cleareth the same contrary to hope.

The vertues commendable of the distilled water of the Strawberie leaves.

THe apt time for the distilling of the herb in either *Balneo Marie*, or a Tin Limbeck is in the middle of may. This water drunk unto the quantity of four ounces at a time, both morning and evening, doth remove and help the Kings evill.

The water in like order drunk, looseth the breast, purgeth the Lungs, helpeth the cough, and cleanseth the Leapry: The water dropped into the eyes both morning and evening, doth remove the redness of the eyes, and mitigateth the heat in them.

The water like drunk, ceaseth the overmuch sweating, and for the heat and stopping of the Liver, there is nothing more healthfull and profitabler.

The whole herb bearing flower of the Mustard seed, after the finely shredding, ought to be distilled in a Tin Limbeck, in the beginning of June. The water amendeth the Ulcers of the gums, if the same be holden a while in the mouth, and the gums often washed therewith. This water helpeth unto the consumption of members, if they be bathed and rubbed with the same: for the members through the same, do recover in short time strength and flesh. This water heateth the marrow in the bones, if they be often rubbed with the same, and the water to dry in alone. this water profiteth against the cold disease and ache of joynts, if they be often rubbed with the same, and the water suffered to dry in by it selfe.

CHAP. XIX.

What skill and diligence is required in the sowing and workmanly ordering of the Leekes and Cives.

THe Leek for that it is a root of the Garden to be eaten and often used in the Pot, therefore I will first treat of the same, which (as the most skilfull report desireth to be sown in a fruitfull and battle place, and lying especially open, whether the same be in a low place, as the worthy *Rutilius* writeth, and to these, that the beds be levelled, deep digged, diligently turned, and very well dunged. The Husbandmen in times past, noted two kinds of this herb, as the one which grew into a head, like the Onion, and the other into many devided blades, both long and straight, whose bush sprung up, is wont to be cut near to the ground, and this with us is named the unset Leek. The owner or Gardener which would possesse unset Leeks, ought to cut the green blades come up in the beds, after two moneths of the sowing. For these (after the mind of the learned *Columella*) will endure the longer, and encrease far bigger, if after this cutting they be removed and set again, and how often the green blades shall be cut, so often the herb is holpen with water and new Cow-dung, And use instructeth every carefull owner as the said Author reporteth, that in the removing, such skill must be used for the new setting, as when they be grown into a bignesse in the head, to be removed certain distances asunder, as four fingers breadth between either set, and when they shall be grown to a further strength, and bigness, to be again cut. The Leeks so often ought to be watered, dunged, and weeded, as need requireth the same, and the place is to be often raked over, whereby the plants may increase the better, through the help of the often killing and casting forth of the unprofitable herbs or weeds. As touching the Cives & unset Leeks, they may like be bestowed in the earth, as the Leek bearing the head: And the seeds of these may be committed to the earth at anytime, if so be the owner enforceth not for the yield of the seeds, but they otherwise ought to be sown in the months of December, January and February, for the gathering and occupying after the moneth of March, unto the midst of of August. And the plants after the sowing, when the blades be
well

well shot up, ought lightly to be troden down with the foot, and not to be watered for four dayes after. When the young and tender blades be shot out of the seeds, and that the owner mindeth to have the heads grow bigger, he ought not after the pulling up to set them again, before all the small roots be cut away, and the green blades nigh half cut off, which done the small potshards, or Oystershells, be laid (as it were) right under each head, and then diligently covered with earth, whereby the heads may so increase the bigger: in the which doing, the worthy Greek *Sotion* forbiddeth the watering of them till four dayes after (if a drouth ensue) otherwise water them not at all. The skilful Neapolitane *Rutilius* instructeth, that when the Leeks be grown to a fingers bignesse, by cutting the blades half away, and the hary roots quite (least these seed and draw away of the substance) then in the settin g in earth mixed with sand and anointed fresh with Cow-dung, let the plants be distant in beds well four or five fingers one from the other; and when these have sent forth roots sufficient long, let the owner (gently putting under his dibble) raise softly the heads, that these remaining (as hanging on the earth) may on such wise fill the rooms or empty spaces by the greatnes of ths heads growing. And that in fewer words I utter this instruction, if so be the owner would enjoy unse Leeks, he may bestow the seeds in beds the thicker together. If these do grow into a head, then the thinner in the earth, which shall cause them to prosper the better through a daily weeding, and feeding with fresh cow-dung.

The seeds ought to be committed to the earth, in the months of April, May, and June throughout, to possesse the herbs in the summer time; in the harvest, September, and October, for to enjoy the plants in the Winter time; but these especially require to be often weeded and dunged, which grow into heads: the Leek shall yield a far bigger head and stem, as after *Columella*, *Rutilius* wrote: yea before them both the worthy Greek *Sotion*, if in thin linnen clouts, or elohes much worn, the owner shall bestow and tie up many Seeds together, which so hardled, to cover diligently with soft dung and earth, and immediately to water them so lying in the earth, for these thus knit up (through the running of the seeds into one) will send forth Leeks of a wonderfull bignesse, which practise also may the husbandly Gardener try in the other seeds of plants.

A like experience will come to passe, if the owner bestow a Rape seed into the head of a Leek, without making a hole, with any Iron instrument, which so handled, set into the earth, for on such will it grow very big, as both *Rutilius* and divers Greek instructers of husbandry report. There be some, which making holes in the head with a wooden pricke, or piece of elder Cane, or else a Reed sharpned, bestow (in place of the Rape) the Gourd seeds. Others there are, which taking up so many seeds as they can handsomely retain with three of the fingers, and powred into a thin reed, do commit those to the earth, with soft dung covered and laid about, which practise doth even like agree to the former uttered.

The said Greek *Sotion* commendeth and affirmeth, that immediately after the seeds shall be sown, the soft earth of the Beds be troden with the feed into small and shallow furrows, and the Beds for three daies (as if they were neglected) not watered at all but in the fourth day, to be holpen through the sprinckling of water on the beds, for such wise handled, the blades coming up, will grow (as he reporteth) the more bushie and fairer to the eie, yet if the owner between sowing and planting, shall mixe sand with the earth, the blades will shoot up the fuller and bigger.

The said worthy Greek *Sotion* addeth and affirmeth, that if the owner shall eat a little Cummine seed before he shall breath forth no stinking savour at all of the Leek, although he shall eat a great handfull at a time of the Leeks, for by eating of the Cummine seed is the strong savour extinguished or put away.

Here out of *Petrus Crescentius* I have added, as a matter worthy of the noting, that the Leek seed thrown into a vessell of Wine, causeth that the wine sowreth not, but rather that Vineger returneth into wine, that is, putteth away all the egerneffe.

This to conclude, conceive that the Leek in the eighteen day after the sowing, do shoot and appear (for the more part) above earth, and do endure for ten years, after which time to yield seeds, and die.

The Physicke helps of Garden Leekes.

THe Leek, after the mind of the ancient, heateth in the third degree, and drieth in the second, especially, the Garden Leek whose seeds may well endure to purpose, for two years.

The worthy Greek *Sotion* (of whom we have afore mentioned) utter-

uttereth, in his singular precepts and instructions of husbandry, that the Leek bruised and applyed, do cure the bite of a venemous beast, sooner then any other medicine, and the seeds of it drunk with the liquor of Raisons, do recover and helpe the difficulties of making water.

To these, to help and stay the long and old spitting upof blood, if at convenient times, in two drams of the juyce, with the like waight of the powder of Myrtill berries or Galls, and the meal of Frankinsence, the same be drunk,

But the singular *Hippocrates* willeth the juyce to be ministred without any mixture at all, and forbiddeth the daily, or too much eating of Leeks, in that this not onely harmeth and dulleth the sight of the eyes, but offendeth the stomack which shall be procured the lesser harmefull, if so be the Leek shall so long be boiled, untill it become as soft (in a manner as a pap, for on such wise handled, the same is supposed no lesse to nourish then flesh.

The juyce of the raw Leek is recited and accompted (with *Pliny*) among the venemous matters : for the report is that *Mela* (a man of worthy birth) accused and sharply blamed of *Tiberius*, for misusing of the office given to him of the Prince, who after falling into mighty desperation, and drinking unto the waight of three silver pence of the juyce of the Leek, dyed immediately without grief of body ; but such like are rather with silence to be overpassed, then opened for instruction sake.

But to return to the Physick helps: the Leek twice sodden before the eating, draweth down the Termes, procureth Vrine, and obtaineth a superfluous heat : the juyce of the Leek mixed with Vinegar, applyed on the forehead, stayeth the bleeding of the Nose: the Leek eaten raw, causeth vomiting, and is venemous, this also putteth away drunkenesse, being eaten raw.

The juyce of the Leek taken with womans milk, amendeth an old cough, and the Ulcers of the lungs: the Leek bruised and mixed with Salt, applyed on evil pushes healeth them: the Leek brought into powder, and tempered with the oyle of Roses and Vinegar, and dropped in the eares, removeth the griefs of them : the same also profiteth in like manner against the tooth-ach.

The Leek bruised with hony, and applyed, purgeth Ulcers : a plaster made of the same, and apply on bruised member, doth not onely effwage the swelling, but removeth the blood clotted.

The juyce of it drunk with womans milk, stayeth the flux of blood after birth, the same also applied with Vinegar, ceaseth the bleeding of the Nose, if the fine powder of Frankinsence be added to it, and drawn up by the Nostrils.

The juyce of the Leek drunk with hony, profiteth against pains or aches of the hips: the juyce of the Leek taken with hony, recovereth all defaults of the breast and stomach, the same ceaseth an old cough, and griefs of the breast and lungs: and it helpeth the drop sic, through the sundry times taken falling.

Here I will not omit the practise out of *Galen*, that the Leeks tartness may be abated, and to engender the least wind, if the same boiled in two waters, the cold liquor in the end may be poured forth, and the herb eaten, by which meanes it is said, that this stayeth the flux of the belly, and to amend a hoarse voice: yea, through the softness of it, to make smooth the roughness of the jawes and mouth.

For to purchase a clear and sounding voice, *Nero* accustomed to eat the Leek with Oyle, in certain dayes of every mone. h, when he contended for the Seigniority of loud pronouncing and uttering of words. At which times, he onely took or eat nothing, saving bread, as *Pliny* writeth of him, which reporteth this to be meant of the unfet Leek, to which the Prince *Nero* attributed a singular commendation.

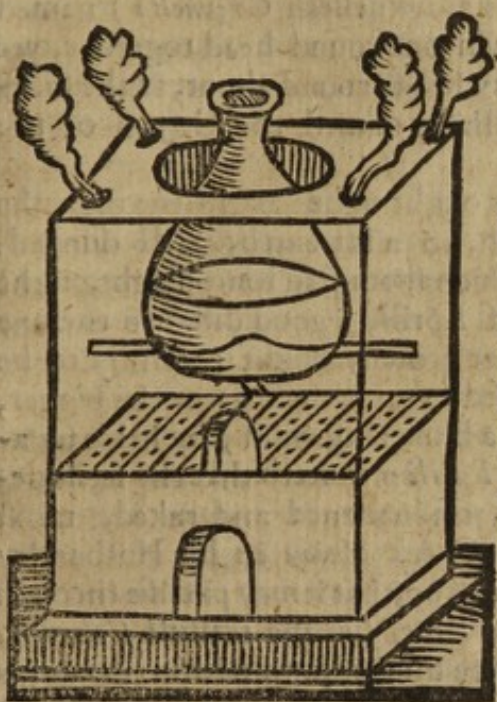
If two parts of the juyce, with a third part of honey be mixed applyed into the Nostrils or eares, it doth marvellously help the grievous pains of the head; the juyce applied up, doth marvellously prevaile against the exulcerations of womens privy places.

The seeds of the Leek bruised, and drunk either with Cuite or pleasant white wine, doth loose the difficulties of making water, and openeth the urinall passages: the juyce of the Leek drunk with wine, doth aid forward the delivery of child, the Leek seeds after the bruising with Myrre in the juyce of Plantain, is very soveraigne for the spitting of blood, and staying the bleeding of the Nose.

The juyce of the Leek powred on such wounds which are become cold and putrified, doth both cleanse away the rotten flesh, and cureth the wounds: if the juyce be mixed with the roots of white Lillies and anointed warm on the hips, it doth speedily remove the ache of them: the fresh juyce applyed with salt on the new cuts or wounds, doth incontinent close them.

The learned *Dioscorides* reporteth, that the Leek moveth and provoketh the venereal act; the same with hony, in form of an *Elegma*, sucked or suffered to melt down, cleanseth and amendeth all defaults of the breast: the same like used, recovereth the wasting of the lungs: yet the Leek often and much at a time used, doth burden the stomack, procureth thirst, and inflameth the blood.

The commended helps of the distilled water of the Leeke.



THe root onely of the Leek being shred, is to be distilled in a Tin Limbeck, in the moneth of June.

The water drunk unto the quantity of two ounces at a time both morning and evening, is a soveraigne remedy for the spitting up of cold blood: this also is available, being sundry times drunk, for a barrain woman.

The water of the Leek, stayeth bleeding of the nose, if cotten dipped in it be often applyed; the same drunk amendeth a costive belly, and ache of the hips, purgeth the Kidneyes and bladder, procureth Urin, and expelleth the stone.

The water speedily healeth wounds, if they be washed morning and evening with the same, this also profiteth unto the exulceration and fracture of womens places, which is wont to happen after the delivery of child, if so be the places be washed with the water, both morning and evening.

CHAP. XX.

What skill and diligence is required in the workmanly sowing and ordering of the Onyon.

THat the Onyons have a body compassed and compact with many cartilages, there is none (I beleeve) which knoweth not.

The ancient Husbandmen (as witnesseth *Columella*) named these Onyons, because they grew in one round head together, yet not joyned together with so many heads round about, as the Garlike, which unto this day is familiarly named the Onyon of the Husbandmen with us.

The Onyons for the more part ought to be sow in the moneths of January, February, and March, in a fat earth, well dunged, moist, and diligently trimmed, which shot up to some height, ought to be removed in the moneth of Aprill, a good distance the one from the other, and these further grown, ought carefully to be weeded about, and often laboured to cause them grow the bigger, and to defend them (in time of a blustering wind) by helps set against. The worthy Neapolitan *Rutilius* writeth that the seeds desire to be bestowed in a fat earth, often turned and raked, moist and dunged, and red also, as the Greek *Sotion* in his Husbandry willet: which afore ought to be cast up, that it may petrifie through the cold and frosts in the Winter time, (as the skilfull *Columella* uttereth, after these the earth to be dunged, and within two dayes after, the ground levelled worth, and cast or troden into beds, all the roots and unprofitable herbs afore cleansed out. These workmanly handled in the moneth of March, being a pleasant and a calme day, the South or East-wind (at that time blowing) the seeds shall workmanly be committed to the earth, with Savery intermedled between them (as *Pliny* willet) for so the plants prosper the better. The worthy Greek *Sotion* admonisheth the Gardener which would set Onyons, to cut away all the hairy roots and tops of the green blades (before the bestowing) whereby they may grow to big heads. Others there are, which onely pluck away the blades nigh to the root, for on such wise they send the jayce to the nether parts, to cause the head grow big: But these (after the mind of *Rusilius*) ought in this manner to be placed or set thin in beds, and both raked and weeded (if these not often) yet four times
at

at the least, as *Pliny* willeth: who also taught that the ground be digged, and cast up three times before the bestowing of the seeds in the earth.

If the Gardener commit seeds to the earth in the wane or decrease of the Moon, he shall possesse small and sower ones, if the seeds in the increase of the Moon, then strong and big, and of a moister tast, with the sowness maistred. But the same not to be unremembred or overpassed, that in all the kinds of Onyons, the same somewhat long and sharp, is wont to be sower then the round, and the red one more then the green, and the raw more then the boiled, the fresh also, more then that seasoned or powdered with salt, or the sodden one.

The Gardener or owner shall possesse far greater Onyons, if when there is a place or room for the setting again, they be layed in earth well laboured for twenty dayes space, and so long left drying against the sun, untill all the moisture be gone or drawn forth by the heat of the sun, after the instruction of the worthy Greek *Sotion*, which *Ruellius* (out of *Palladius*) seemeth greatly to mistake, in that he ascribeth the same to be done to the Dill, and not the Onyons, whose heads may also be bared, by plucking off the upper skin, before the setting again in the earth, do prosper the better, and yield the bigger seeds, if they be set in the earth well a hand's breath asunder.

The heads to be eaten before the full ripeness, that these may be the sweeter, ought rather to be sown in a moist ground, among the young plants of the Cucumberr, Gourds and Melones.

If the owner will rightly possesse, and gather the seeds in due season, when the green stems are shot up high, and yield big heads, they are then to be guided with two small forks of wood, fixed on either side (as *Columella* willeth) that the stems, through the staves shoaring them upright, may not in any big winde knock the heads together, to the spilling and losse of the seeds on the earth, which are not afore to be gathered, that they enjoy a black colour, as after the Greeks, *Columella* and *Rutilius* likewise uttered.

The stems and knops, in which the seeds are contained, ought to be gatered in the increase or the wane of the Moon, in a fair and warm time, when the leaves or blades begin of themselves to wither, and dry, and that the seeds begin to appear black of themselves, for then ought the stems to be plucked up by the roots, which

which knit together in forme of Garlands, or otherwise bound up, to be laid in the sun to dry and ripen. The Onyons will continue long uncorrupted (as the said *Sotion* hath noted) if so the Onyons be put into water, or (as *Pliny* willeth) into a salty and warm water, and after laid in the hot sun, until they be through drie, which let be hidden or covered with Barly straw, and in such manner bestowed, that neither touch other by any part. In many places, the Onyons being hanged in the smoke and in chimnies near to the heat of fire, and in such wise preserve them a long time.

The ancient and skilfull writrs of Husbandry utter, that if the Gardener would possesse Onyons of a wonderful bigness in the head, the seeds of the Onyons must be put within the seeds of Gourds, which so handled, bestow in moist beds, well turned in dung, into a like bigness will the heads of the Onyons increase, if the earth digged round about, the small heads of the Onyons, in the heaving or lifting of the earth, shall be lifted up, yet in such manner done, that the heads not quite raised out of the earth or plucked up by the roots, as I afore uttered to be wrought with the Leek. The like also shall the owner obtain, if boaring the head of an Onyon with a wooden pricke in sundry places, and putting into the holes Gourd seeds, he bestow them together in a well laboured earth.

But in this place I thought not to omit, that if the Gardener shall commit the seeds of the Onyons in due time to the earth, they will after grow into a head, but they shall yield less store of seeds. But if the Gardener shall bestow litle heads on the ground, the heads will after wither and wax dry, and be shot up into a round stem.

To these I add, that the Onyons plucked out of the ground and lying upon the earth, or hanged up in ropes, do continue longer sound in the Aire: but if we may credit *Aristotle*, in the summer Solstice, these, as the Penny-royal, and many other herbs, do at the same time flourish, which may be as if they were of a doubtful life, that one while taking nourishment out of the earth, and another while from the Aire. But the Onyons lightly bud and shoot out, not being in the earth, and send forth faire green blades by occasion of the moisture in the heads, but after the stem shall be full shot out, the heads wither.

To which *Pliny* wrote, that the Nuts be contrary, in that these

do abate the strong savour of the Onyon. I read that many skilful Gardeners used to sow the Onyons and Garlike near to Garland flowers (but especially the Rose) to procure them to yield a sweeter savour; and the same done by counsell of the ancient and the worthy *Pliny*, which in my opinion, deserveth to be followed.

Truely, this one thing is greatly to be marvelled at, that the Onyon alone of all herbs as *Plutarch* writeth, receiveth no damage of the Moon, and hath contrary vertues of encreasing and diminishing to her, for the Onyon becometh green, and buddeth forth in the wane or last quarter of the Moon: contrary-wise the encreasing of light, the Onyon then withereth and rotteth.

For which cause, the Egyptian Priests in time past, refused the Onyon in their Religious meats, where otherwise, Fruits, Herbs, Trees, and Beasts, receive a damage or diminishing and increasing through the occasion of this Starre, so that the Onyon onely obeyeth unto the contrary turnes of the Moon, whose preserving unto the Winter time, *Columella* prepared after this manner: he chose the Onyons or Scalyons (that are all alike) which be not budded forth, or that green blades appeared, and these dried afore in the hot sun, after which cooled again in the shadow, by strewing upon Time or Savory, he then laid them by courses, with either of these strewed between in an earthen pot, and by powring the liquor upon, which was three parts of Vineger, and one of brine: he strewed then a good handfull of Savory (in such manner) that the Onyons were couched or pressed under the liquor, which when they had drunk up the liquor, and seemed to lye dry, he poured upon and filled the vessel with the like mix ure, and in an apt place set the pot to preserve them to use.

This one thing I will not omit, although the same may seeme childish, in that it is noted by the learned man *Cato*, who writeth, that the letters drawn and written with the juyce of the onyon are invisible, which then shew and appear evidently, when the paper shall be heated at the fire: to conclude, the Onyons set in the middle of August in a red earth, do yield the year following their high stems and seed, but the worser will those be, which are bestowed in the earth, to serve green in the Lent time.

The Physick commodities of the Onyon.

Although the worthy Greek *Hippocrates* more commended the sight, then the eating of the Onyon, saying that the same in sight to be good and in body evill, forasmuch as it is hot and burning: yet I purpose here to treat somewhat of the Physick benefits of the Onyon, and of these, part faithfully gathered out of the Greek, and part out of the Latin Writers, as well Physicians, as cunning and most diligent searchers of husbandry secrets.

The Onyon hath the property of heating in the fourth degree, and of a grosser substance, as *Galen* witnesseth.

The Greek *Sotion* (both husbandman and Physician) is Author, that if any shall daily eat the tender Onyon fasting with hony, it shall maintain the continuance of health: the said Author reporteth besides, that the same recovereth and cureth Ulcers: to these, that it removeth the foul spots on the body, being diligently rubbed with it in the Sun, and to profit the eares running, by dropping the juyce into them. The same anointed, helpeth the swellings in the throat, and these roasted under hot embers, and eaten with oyle, do helpe the cough.

The Onyon after the roting eaten with hony, doth remove the grief of an evill stomach: the Onyon eaten raw harmeth the members, in that it too much drieth the moisture of the body: the onyon also eaten raw procureth a rough throat, and swelleth the stomach: the onyon notwithstanding applied with Vinegar on Piles, doth in short time open them: the juyce of the onyon is profitably anointed with honey, for the clearing of the eyes, and both removeth the pin and web, and amendeth the blood-shotten eyes: the juyce anointed on a bald place, recovereth the haire shed away.

There be which affirm, that the green Onyon applied with Vineger doth helpe the bite of a mad Dog within three dayes, but I rather suppose that the juyce added with Rue, Salt, and hony, and after the beating together workmanly applied, to performe the same: the often eating of the onyon, harmeth the cholerick, by procuring them hotter and drier in stomach: but this is to great purpose unto the flegmatick, in that it cutteth asunder, and consumeth the superfluous humours in them.

The Onyon roasted in embers, and applied with barley meal, doth stay

stay the dropping of the eies, and help the Ucers of the privities: the juyce besides dropped with momans milke into the eares, is said to amend the paine and noise of the eares. Which also many have given to persons soddenly swollen, by the drinking of water: and they have prosperously given the Onyon to such as are molested with the perillous flux *Dysenteria*: and these applyed, have marvellously profited the griefs of the loynes, and the juyce of them with the juyce of Fennel, expelleth the water beginning betweene the flesh and skin, which together with the Rue and Honey, recovereth the down right slumbering and sleeping, and with Raisons or Figs, applyed on impostumes, both ripeneth and speedily openeth them.

The Onyons after the roasting under hot embers eaten both morning and evening, not onely help the pains of the breast, but cause an easie spitting up of grosse humours, and purge the stomack: the Onyon after the mixing with honey and salt, applyed on warts, doth make them speedily fall off even by the roots.

If the Onyons be often used through their sharpnesse, they ingender in the stomacke evill humours, procure thirst, swellings, and windinesse: yea, cause head ach, and to become foolish, through the sumosie of them ascending to head, and harme the Braine: for which cause, the daily and too often using hinders reason, and procures terrible dreames, if so be a weak person newly crept out of sicknesse shall much eat of them; but especially raw, in that these give no nourishment to the body.

I add out of *Galen*, that if the Onyons shall be twice sodden, each water separated, and in the third water boyle, to give a very good nourishment to the eater, being boiled with a fat flesh, and other pleasant spices added, yet are they weaker then the green in working, although the evilnesse of the juyce be no longer remaining, nor felt.

The raw Onyon moderately used, according to the rule of Physick, heateth and cutteth asunder grosse and clammy humours, openeth the waies of the Vaines, provoketh the Termes and Urine, and increaseth the appetite: the juyce also drawn up by the Nostrils, or the favour received by the Nose, purgeth marvellously the head.

The Onyon is better commended to be eaten, then the favour allowed, in that the person which daily eateth of the young and tender Onyons with hony fasting, shall continue a long time in perfect health and strength.

The juyce removeth the white spots as wel on the face, as body : the juyce applyed with Hens greafe, healeth the kybs, galling of the heeles by a straight shooe : the juyce mixed with Hens greafe and anointed, removeth the red and wan spots of the face : the Onyon bruised with vin gar, and anointed on scabbed places, both healeth and causeth a clear skin ; the onyons after the boiling in wine or water, fried in oyle, and in plaister forme under the Navel, asswageth the painfull gripinge and flux, happening to women in childe bed : the Onyons roasted under hot embers, and mixed with leven and oyle of Lillies, and applied in plaister forme on impostumes, speedily breaketh and procureth them to run.

The commended vertues of the distilled water of the Onyons.

THe most chosen and aptest time for the distilling of Onyons, is in the first moneth of Harvest, for then ought the roots to be shred and workmanly distilled : this water drunk foure or five times unto the quantity of two ounces at a time, recovereth the swelling caused by the bite of a mad dog, or other beast ; the same drawn up by the Nostrils, asswageth the grievous pain of the head : the water helpeth the ach and pain of the teeth, if they be either rubbed or walshed with the same : this also causeth hairs to grow in any bald place of the head, if the same be anointed with it : the drinking the water expelleth wormes.

CHAP. XXI.

What care, skill, and secrets to be learned in the sowing and ordering both of lesser, and greater Garlike.

THe Garlike much desired, and often of the Husbandman with fat beefe, and other sodden meates, joyeth in an earth especially white, diligently digged and laboured without any dung bestowed in it, whose cloves broken off from the head, ought to be bestowed on the borders of beds round about, well a hands breath asunder, about the same time when the onyons are ; and these with the beds or little ridges made (in forme

form to such in the field) to be high raised, whereby the plants coming may the lesser be harmed with the showres falling, and the naturall moisture consisting in the earth. The cloves set in the ridges and borders of the beds may not be deep, nor the earth raised on them like to hillocks (as many do) but in an even manner, and unto the middle joynts bestowed, which when they shall have yeelded or sent up three blades, then these to be diligently weeded about, for through the often doing they increase the better, and yeeld a bigger head.

The Neapolitane *Rutilius* (writing of the garlike in his Instructions of Husbandry) willeth that the seeds to be committed to the earth in the moneths of November, December, January and February, in a ground well digged and laboured, and the same white, without any dung bestowed in it, besides the earth the same time indifferent drie, and in a warme day: for the seeds on such wise handled, are caused to prosper and yeeld the better. Although the learned *Plinie* seemeth to write that the seeds bestowed in the earth doe slowly come up, whereby these in the first yeare onely yeeld a head no greater then a Leeke, but in the second yeare they grow divided, and in the third yeare come to their full growth and perfection, and such some suppose to be the fairer and seemlier.

The seeds of the garlike with us, better agree to be bestowed in the moneths of September, October, Februarie and March, in a earth white, indifferent dry, and well laboured without dunging. If any happen to remane in beds (as *Rutilius* reporteth) after the feedes fully ripe an gone, those then renew in the yeare following of the owne accord, both in the roote and blade, yeeld feedes the same yeare, which may after be sowne in well laboured beds, to send forth green Garlike; if the owner would possesse Garlike both great and big in the head, then before the same be shot up into a stem he must workman-like, tie all the tops of the green blades to an other growing next to it, which after tread softly down with the feet.

The worthy *Rutilius* willeth, that when the stemme beginneth to appeare, to cover the same with earth after the treading downe, which in such manner to foresee, that it increase not into a bush, or many blades, this so handled in the hard treading down, to be daily applied that the juice may run to the root, and cause the head

to wax the bigger. The like of which *Plinie* in his first time experienced. The worthy *Sotion* in his Greek observations of Husbandry, and also *Rutilius* with certaine others report, that if the cloves of Garlike heads be committed to the earth, and the like pulled out of the ground, when the Moon shall be descending and under the Horizon (as hid to us) that the stinking savour will (in a manner) be distinguished, so that the breath of the eaters, shall very little be felt; which *Plinie* seemeth somewhat otherwise to utter, insinuating that the heads (unto the same purpose) ought to be bestowed when the Moon shall be under the earth, and to be gathered when the Moon shall be in conjunction with the Sun.

The said Greek *Sotion* seemeth to affirme, hat the Garlike heads may be caused to grow sweet of savor, if in the setting the kernels of Olives (after the joyning with them) be bestowed together in the earth, or the sharper ends blunted on some stone, and then committed to the earth, or else in the setting, that lies of the Olives be bestowed with the cloves. The singular *Didimus* (*Ruellius* noting the same) uttereth, or rather *Sotion* (as the Greek Copy sheweth) that the loathsomenesse or stinking savour by the eating of Garlike-heads is abolished, or put away, if the green and raw bean be soon after eaten: Others there are, which will the root of the Beet to be eaten, after the roasting under hot embers, affirming the same to be sufficient to remove the strong savor: Also with the like remedy *Alexander* one of the Greeke writers witnesseth, as *Plinie* writeth of him, the savor to be dissembled and hid. Our later writers of Husbandry and Physick report, that the ranke savour of Garlike may be extinguished, with the onely eating of greene Parsly-blades.

The commodiousest and apter time for the gathering of the Garlike-heads, is in the decrease or wane of the Moon, the day being drie and faire, when the blades be withered, that they leane or hang downe.

Many of the ancient Writers of Husbandry utter, that the Garlike heads will endure a long rime, and be to better purpose afterwards, if they be either hid in chaffe, or after the tying together hanged up in the smoke, There be others which after the infusion of the heads awhile in warm salt water, and letting them dry, do likewise hide them in chaffe.

But the heads handled after either manner, do for the more part remaine

remaine barren, or prosper not after the bestowing in the earth: To others it was sufficient to have dried them over the heat of the fire, that they might after grow. The learned *Plinie* uttereth, that those heads of Garlike be of a lowre tast, which possesse the more cloves round about, and he addeth that no more lothsomeneffe or strongnesse of savour doth consist in them after the seething, then in the onion like ordered: Nor he omitteth not, that the Garlike heads afore eaten to be instead of the white Neeswort for the Pioners, if they mind to avoid and escape the hazard of death. There is another wild Garlike which the Greeks name, *Ophioscridn*, in English, *Ramsfes*, growing of the owne accord in the fallow fields, through which the Kines milke by feeding on the greene blades, is caused to savour of the Garlike, yea, the cheese made of the same milke, doth render in the eating the like ranknesse of savour. The Husbandmen name this both the wild and Serpentine Gatlike.

This Garlike on such wise boyled, that it may not grow againe, and bestowed in beds, doth greatly avail against the harm of birds to seeds, as afore is uttered in my first part, there writing, that the same of *Plinie* is named *Alum*. But here cometh to mind a marvellous matter, not to be over-passed, which is, that neither the Weasel, or Squirrel, will after the tasting Garlike, presume to bite any fowles, by which practice, Pullts and other fowles in the night being sprinkled over with the liquor of the Garlike, may be defended from harm of either of these.

There is yet a matter more worthy the remembrance, and the same far marvellouser, which *Volateranus* uttereth, that in his time hapned a husbandman to sleep open-mouthed in the field by a haycock, cast up in the harvest time, which when he had unwittily suffered an Adder to creep into his body, with the eating incontinent of Garlike heads, was (as by a certain preparation against poison) delivered, yet the venome and death of the Adder consisting or remaining within the body distilled and shed forth in coeating, a matter to be marvelled at of the wise.

But this also is marvellous in the Garlike, that if it be boyled with a salt liquor, the same doth effectuously destroy the mites or little wormes in either peasons or beanes, so that the walls or floores of the barnes be wet with this mixture. Here also I thought not to overpasse the marvellous discord of the Adamant-
stone,

stone and Garlike, which the Greeks name to be an *Antipathia*, or naturall contrariety between them, for such is the hatred or contrariety between these two bodies, (lacking both hearing and feeling) that the Adamant rather putteth away, then draweth to it Iron, if the same afore be rubbed with Garlike, as *Plutarchus* hath noted, and after him *Claudius Ptolomus*; which matter examined by divers learned, and found the contrarie, caused them to judge that those skilfull men (especially *Ptolomie*) meant the same to be done with the Egyptian Garlike; which *Dioscorides* wrote to be small Garlike, and the same sweet in taste, possessing a beautiful head, tending unto a purple colour. There be which attribute the same to *Ophioscorida*, which *Antonius Microphonias Biturix*, a singular learned man, and well practised in sundry skills, uttered this approved secret to a friend whom he loved: And the same as last shall here be placed, that divers Garlike heads hanged on the branches or trees, doe drive farre off birds from the spoiling of fruits as the like *Democritus* noted in the Greek Instructions of husbandry.

That the big Garlike named of certain skilfull Authors, the Africa Garlike, is of a far bigger increase then the Garden garlike with us, which the worthy Greek *Sotion*, *Columella*, and *Rutilius* instruct, that the cloves to be broken from the head, and bestowed in a white ground, well laboured and dressed without any dung, and set in high ridges of beds, to the end the naturall moisture of the earth, nor showres falling may offend.

The time commended for setting of the cloves is in the moneths of January, February, and March, but some will to bestow them in the earth, from the beginning of October, unto the end of November, well a hand bredth a sunder, and unto the middle joynts, or rather a finger deep in the earth, which growne up to some height, to be often weeded about, and the earth diligently raked, whereby the plants may the better prosper.

These further growne up, the skilfull teach, to tie the tops of the blades by two and two together, which done, to tread the blades down with the foot, that the juyce by the same meanes may run to the root to increase the heads bigger.

The other instructions needfully to be learned, may the owner conceive by the former taught of the garden Garlike, which for the Physick benefits deserveth a place in every ground, especially in the Husbandmans garden.

The Physick-helpe and Commodities of the
Garlike.

He learned *Plinie* seemeth to me, not to have undvisedly written, that the Garlike doth serve unto many uses in Physick, and to the Husbandman especially is profitable, for which cause of sundry it is rightly named the Husbandmans Triacle.

This (according to the agreement of the skilfull) heateth and drieth in the fourth degree, the Onion, Garlike, and Leek, (as the skilful *Aegineta* witnesseth in his first Book) indued with a sowe vertue, doth heat the body, extenuate and cut the grosse humors in the same, yet the Cholerick ought to beware that they doe not too often eat the Garlike especially in the Summer time, and hot seasons, for at such times the Garlike inflameth and drieth the body, and increaseth both the red and a dust Choller: The worthy Greek *Sotion* (principall of the Writers of Husbandry) writeth that the garlike eaten with meat, or hanged against the region of the stomack, doth expell worms in the body, and applied in plaister form, prevaieth against the bite of either Snake or Adder, The heads burned and mixed with honey, and the same applied, doth remove the black and blew spots, and cause a fair colour.

The garlike eaten, putteth away the inward swelling of the body, softneth and openeth Imposthumes, and draweth forth matter, being afore sodden and applied thereon.

If the head be annointed with the juice of garlike, it killeth both lice and nits: The garlike also is drunke to great purpose, with the decoction of Organy, as *Dioscorides* witnesseth against lice and nits of the head.

The heads eaten do move urine, and are supposed to amend the defaults of the kidneyes, and a clove holden in the mouth, ceaseth the tooth-ach, proceeding of a cold cause.

The ashes of the Garlike heads after, the mixing with honey, annointed, stayeth the shedding of haire; in the same manner used amendeth the faults, or spots of the skinne: If the ashes be strewed on foule ulcers which are open, it speedily cureth them.

The ashes of the heads after the diligent mixing with honey, and may butter, annointed, doth in short time remove the foule scabs, and Leprie, and cleareth the skinne, if the same be daily

exercised in the bath or hot-house.

The Garlike tenderly sodden and eaten, procureth a cleare voyce, and recovereth an old cough, and correcteth the stomack cooled, the same mightly drieth up the moysture of the stomacke.

If any shall afore eat of the garlike, he shall not be endamaged by the bite of a venemous worme or Serpen, the Garlike bruised and applied on the bite, doth speedely cure it.

And the same in these marvelous (as writeth the skilfull *Serapio*) that although the heads eaten, doth helpe the sound sight of the eyes, yet doe these comfort and relieve the dulnesse of sight, through the moisture consisting in them. The boyled heads eaten with oyl & salt, do cure the mattering and breaking forth of wheelks, and remove both pimples and tetter: As well the raw as boyled heads eaten, do remove an old cough; but the boyled heads eaten are far more profitable then the raw, and likewise the sodden, then the roasted, and on such wise to the voyce they do more profit and help: The person which shall afore have eaten sundry garlike heads, if he happen after to drink poison, shall not be harmed by it.

The heads with the green blades boyled in wine and drunke, doth not only move urine, but procureth the Terms, and draweth downe the after-burden, if the belly afore be annointed with it; the like also may a smoke of the garlike procure, if a woman siting in a hollow chaire, and covered close about with clothes, receiveth the fume. The garlike bruised with the fig-tree leaves, and Camomil flowers by a like quantity, and applied in plaitter-form, doth cure the bite of a mad dog, or other beast.

The person which weakly digesteth meat eaten, through the coldnesse of the stomack, shall find great help through the sundry times eating of the sodden herbs with oyl and vinegar.

Paxagras used the garlike in wine against the Kings evill.

Hippocrates supposeth the after burden to be drawne downe through the siting over the smoke, and *Diocles*, frensie persons they do greatly help, if they after the boyling shall be eaten, and the same the dropsie persons, boyled with Centorie; and the garlike eaten, stayeth the flux of the belly, which the skilfull report, the green more effectuously to perform, bruised and drunk in pure wine with Coliander.

For an old cough proceeding of a cold cause, let the soles of the feet

feet, palmes of the hands, and chine of the back be diligently annoynted with Barrowes greafe, finely tempered with three heads of garlike clean pilled.

The Garlike eaten with fresh butter, or applied in plaister form on the stomach, doth in short time kill the worms in children.

The Garlike boyled with vinegar, and drunk with water and honey, expelleth the broad worms in the body, and all other harmefull creeping things in the bowells; the heads boyled with oyle and applied in plaister form, doth cure the bite of venemous things, in what part soever the same happeneth.

The harmes and swellings of the bladder, are removed with this oyntment, if it be sundry times applied without.

The garlike boyled with milk, and eaten, doth heale the ulcers of the Lungs.

The garlike boyled with Centorie in wine, and sundry times drunk, removeth the dropfie gathered of a cold cause. The garlike bruised and mixed with Coliander, and on such wise taken with wine, helpeth the grief of the Lungs, and difficultie of the urine: The heads boyled and bruised with beans, and tempered either with oyle Olive, or oyle of Poppy, and of the same an oyntment made, removeth head-ach, annoynted on the temples.

There is no better thing for the tooth-ach proceeding of a cold cause then to wash and retaine for a time, the decoction of the garlike, three cloves bruised in vinegar, which undoubtedly ceaseth the paine.

The heads also boyled with vinegar and Nitre, do remove the itch and taken in a white-broth, ceaseth the grievous pain of the going often to stoole. A garlikehead after the boyling in sweete wine, with a halfe-pennie waight of Benjamin drunke, doth in short time expell the quartaine.

The same bruised and mixed with fresh butter, profiteth very much the pipples of heas and cocks.

The person hardly making water, and subject to the stone shall greatly be eased of the grievous paine, by eating of garlike sundrie times.

The worthy *Galen* uttereth, that the heads tenderly boyled in two or three waters, do remove the sowerneffe of them, but these then yeeld a very small nourishment, in respect of the raw eaten with vinegar.

The inconveniences of Garlike out of

Plinie.

THe defaults of the Garlike are (as *Plinie* writeth) that it dul-
leth the sight, causeth windinesse, harmeth the stomack, and
much at a time eaten, causeth thirst.

So that for all causes it is better commended sodden then raw,
and boyled then roasted.

The Garlike boyled and roasted, brought to fine powder with
Mastick and Pellitorie, if the mouth be washed with the same de-
coction, doth marvellously help the tooth-ach.

The Garlike profiteth crafts men, husbandmen, and the Flegma-
tick, and those which for the more part drink water, and both use
cold meats, and hard of digestion.

The Garlike availeth against the infections of waters, mutation
of places, and other contagious aires (which hastily annoy) by the
eating afore of it in suspect places.

As touching the *Affrica* Garlike, the same may serve unto all the
diseases and griefs in a manner, which tofore are written of the
garden Garlike.

The commended vertues of the distilled water of
Garlike.

THe heads with the green blades finely shred, ought to be distil-
led in the Canicular, or Dogge-dayes, in the Tinne Limbeck.
This distilled water helpeth the swellings in the throat, if a linnen
cloth wet in the same be workman-like applied and drunke, unto
the quantity of two ounces at a time, or gargelled so often in the
mouth and throat, until the patient be better amended.

The water drunk every morning fasting, unto the quantity of
two ounces at a time, doth marvellously amend the green sicknesse,
and swelling of the Spleen, being used for twelve or fourteen days
space.

The water also drunk, profiteth unto all the said sickneses and
griefs, which tofore are uttered of the blade and roote.

CHAP. XXII

What care and skill is required in the sowing and ordering both of the Scalion and Squile Onyon.

THe Scalions better prosper and come up, being set then sown, for when they are committed to the earth in the seeds, the owner may not hope for a seemly growth of them, before the second yeare. The owner may bestow the Scalions in well dressed beds, from the beginning of November, untill the end of February, for to enjoy the proper yield the next Spring following: and they require to be likewise set in the ground (as afore taught) to the Garlike. But they are to be plucked up to use, before that the March violets be in their full pride and flourish: for if these be longer suffered, as unto the time of the perfit flourishing of the violets, they are then found feeble and withered. And for to know when the Scalions are ripe, it behoveth the Gardener to marke whether the blades beneath be withered; for on such wise seen, denoteth the full ripenesse of them. And to possesse Scalions with big heads, it behoveth the Gardiner to bestow round about the roots soft Cow dung, and to water them often, which grown to a reasonable heighth, he must also tread down and order as afore uttered in the using of the Leek.

The Squill onyon better commeth forward in the Garden being set with the head, then sown in the seed, for when the seeds are committed to the Earth, they yield slowly their seemly bush and heads.

The owner may bestow the heads of Squill onyons in well laboured and dressed beds, so that the ground be of a drie nature, and tending unto a saltness, whether gravelly or sandy, for they desire a like diligence to be bestowed on them, as is afore uttered of the Onyon and Garlike.

The ancient and latter writers report, that there are two kindes of the Squill onyon, as the Male and Femall, the Male yeelding white leaves, and the Femall black. This strong by nature, will continue in the hanging up, (in a shadowie place) a long time green, and it lightly groweth (as *Theophrastus* writeth) bestowed in drie earth, and speedily shooteth up to a heighth, it keepeth fruits to be

preserved, especially Pomegranets, the stalks afore broken off : and this is said to beare flowre thrice in a yeare, fore-shewing by it, the three seasons of committing seeds to the earth, as the first time of bearing flowers, to signifie the first time of plowing, the second time of flower bearing, the second time ; the third, the last time : for how many times these appear, even so often is the earth accustomed to be laboured.

The flower also of the Squill onyon (as *Beritius* writeth) shooting up in a straight stem, if so be it doth not hastily wither, signifieth the large or plentifull yield of fruits.

The Physicke helps both of the Scalion and Squill Onyon.

AS touching the benefit of the Scalions, there is no other aide nor profit to be hoped after, saving that these yield a more delight in the mouth, then the health of the bodie, for the Scalions serve to no other purpose, than to stir up or move persons unto the Veneriall act.

The Squill onyon hath the vertue of heating in the second degree, and cutting especially of the tough matter in the stomack.

The Squill onyon used raw, is very hurtfull to the body, especially to the inward members or parts, for which cause, the Squill onyon is not inwardly to be taken, except they afore be either rotted or boiled, or by some other manner prepared.

The worthiest force of the same in medicines is, by sharpening it especially with Vinegar, for which cause (being so prepared) is named the Squillitick Vinegar, the making of which is after this manner.

Take the heads clean pilled from the outward skinnes, those (after the shredding) hang in a sunny place, being stitced through with small packthread (in such manner) that the parts be a pretty distance asunder, which like handled, let hang for forty dayes space.

The dry pieces after bestow into a hogshhead of most sharpe Vinegar, but in such manner, that these of no part touch the vessel. The hogshhead after covered so close, that no vapours may breath forth, and set into the hot sun.

After the forty seven day, let the vessel be lifted up, and the pieces taken forth, which done, the owner shall then possesse a most sharp Vinegar.

There

There are others, which make the Squillitick Wine after this manner: the pieces of it shred, they bestow into a vessel of wine new made (that being put in) it may on such wise heat together and they use this wine to those purposes, as the Vinegar.

The Physick commodities of the Squill onyon are (as the learned *Constantine*, in his Book *de gradibus* uttereth) to amend the dropsie persons, such fetching the wind hardly, the defaults of the Liver and Milt proceeding of clammy humours.

The persons sick of the Ague, and having exulcerations or orfes within the bodie, ought to refraine the taking of the Squilliticke vinegar. For the Squillitick vinegar or wine, purgeth grosse flegme, and Corodeth procureth the going to the stoole, and urine, and causeth vomiting.

The squill Onyon (after the mind of *Dioscorides*) is roasted after this manner, this wrought in paste or clay is set into an Oven, or covered with coles, untill the paste or crust about it be sufficiently baked, which drawn or taken forth, if the head be yet not sufficiently softned, then after the covering of it with paste, the second time, and set it in an Oven, bake the same throughly.

The onyons are also kindly baked or roasted in an earthen pot, the mouth well stooled with dow or course paste, and set into the Oven.

This besides cut into round pieces, and after the stitching through with Paft thread, that these be a pretty distance asunder, hang in the aire from the sun beames, for on such wise handled, it serveth to the making of the oyle, vinegar and wine.

The singular *Dioscorides* teacheth the manner of boiling the Squill onyon, after this sort: Take the middle parts (the outward skins pilled away) which after the slycing into parts and boiled, throw the first water forth, on which powre other water, boiling in like condition; and this so often doe, untill no more bitternesse nor tartnesse in the water be felt, after these, the slices hangd up, and dried in the shadow, as above uttered, which done, if halfe a dram of the fine powder be sucked downe with Hony, the same amendeth the long continuance of the hard fetching of breath, an old cough, and the griefs both of the Liver and Milt, yea the dropsie and Jaundise. The like worketh the squillitick Vinegar, and the same expelleth wormes, and other corruptions in the body.

The *Oximel* made of the squillitick vinegar, expelleth melancholly, removeth the Apoplexie and falling sicknesse, breaketh and sendeth forth the stone, the same also purgeth the Matrice of clammy humours, and helpeth the ache in the Hips. The Squillitick vinegar fasteneth the teeth, by sundry times washing and rubbing of them with it, and amendeth a stinking breath.

The same dropped into the eares, removeth the clammy humours hindering the hearing. The oyle in which the squill onyon shall be steeped, anointed on places, putteth away warts, and cureth both the chape and clifts of the feet: the same annointed on moist or running scabs, healeth (or at the least) correcteth them, putteth away the dandrie of the head, and profiteth anointed on the bite of Serpents, and other venemous wormes.

The squill onyon containeth in it an oyle which is black: this oyle tempered with honey, and annointed on a ball place, procureth haire to grow. The squillitick vinegar holden in the mouth, amendeth the corrupted and foul gums. The same used, procureth a clearer sight of the eyes; healthful and profitable it is to the griefs of the sides and stomach, if a little be taken twice a day, but hastily drunk down, it overcometh the party for a while.

The squillitick onyon boiled in wine and drunk, expelleth all the inward diseases of the body, and helpeth especially a hot and corrupt Liver.

The squill onyon prepared in the abovesaid manner, and boiled with Worm-wood and Mastick in water and Vinegar, and sweetened with Sugar, helpeth unto the stopping of the Liver and Milt, recovereth the Kings evil and dropsie, mightily causeth urine, draweth down the termes, and expelleth the dead youngling. If Mice happen to drinke of the water in which the squillitick onyon shall be steeped for a night, they soon after dye.

The distilled water of the squill onyon, mixed with meale which Mice willingly eat, and bestowed in such places where they haunt, doth in short time kill those which eat of the same.

CHAP. XXIII.

*What care and skill is required in the preparing and ordering
of the Garden Saffron.*

AS touching the Garden Saffron, it joyeth to be bestowed in a mean and chalkie ground, and eve more well laboured, and it may very well be set in the beds, where the onions have been newly plucked up. The Saffron refuseth watering and moisture, for which cause the heads ought to be set in beds, between which furrowes be made, that these may receive the moisture falling, which they greatly feare. Besides these the heads are greatly indamaged through the resort of mice, and moles, which greatly covet to feed on the roots or onions of the Saffron.

The remedies against these two noyous beasts, are fully taught in my first part, which the Reader may resort unto.

The heads are rather to be bestowed in the earth, then the seeds, in that the seeds (after the committing to the earth) prosper not.

The heads are to be set on ridges, in the month of April or May, and the heads laid on a heap, to lie and wither in the shadow from the Sun beames, for the space of eight dayes before, which done, to set them with the hairy roots in the earth welled laboured and dressed and at length one by another well halfe a hand bredth asunder, and three fingers deep. Certaine there are which will them to be set for the better yeeld, after the midst of August unto the middle of September, letting these to remaine for two or three years, and that every year in the month of Aprill and May, the leaves or blades then dry to break off orderly, the other prospering to weed about, and to raise the earth after two fingers deep, but in such manner, that the heads be not touched.

After that the herbs be sufficiently cleansed, whenas the flowres be withered and dead, especially in August, and towards Harvest, which flourish not above a moneth, then these are to be gathered in the morning after Sun-rising, and after the drying by a gentle fire to be kept together in bagges of leather, in a close and dry place.

And this one thing as marvellous, is worthy to be noted, that

the root or onion standing quite out of the earth, yeeldeth notwithstanding the proper flowre of continuance but a day or two after the full opening, at the season of the yeare; but the head afterwards (as deprived of nourishment) withereth and rottech.

The blades be fresh and green all the winter through, in that the heads be ful of juice, and sufficient strong to indure the cold season: When the Saffron is set, and in the third year digged up, there are round about each head five or six heads growing, and joyned together within the earth.

The best Saffron is the same, which is fresh and new, and excelleth in the goodnesse of colour, in such manner, that the tops in which the seeds be contained be white, and mixed with a rednesse, the chine also is not lightly broken, and rubbed in the hand coloureth the skin, and is in savour comfortable, with a great sharpnesse, And this is named the Orientall Saffron.

The Physick benefits and helps of the Saffron.

THe Saffron hath the property of heating in the second, and drying in the first degree, as *Aegineta* witnesseth: The Saffron indureth for five years in perfect strength, being close kept in a leather bag, and set in a dry place.

Take a scruple of good saffron, or the third part of a dramme, and halfe graine weight of pure Musk, this mixed together with the best and hot wine, drinke fasting, for it is a singular remedy against the hard fetching of breath, of what cause soever the same shall happen.

The saffron procureth a fresh and fair colour to the drinkers of it, it comforteth the heart, purgeth and causeth healthfull blood, and removeth poisons from the heart: Taken in meat it causeth a long and easie breathing, and helpeth the *Asthma*.

Against the infection and plague inward, many after the torrifying of the saffron, Triacle and Mustard-seed in an emptie eggeshell close stopped, do make an electuary, with other spices adjoyned, which after the taking expelleth the poison or infection by sweats.

The use of it profiteth imposthumes in the brest, and those that be short winded, it amendeth the milt, moveth the veneriall act, and causeth urine, this also availeth against the vehement aking and
pains

Paines of the head, if such a plaister be made with the same; take of Saffron Gumme, Arabick, Euphorbium, and Myrrhe, of each a like weight, these after the finely working to powder, and tempering with the white of an egge, apply in the plaister form to the fore-head, for this without doubt availeth.

The Saffron taken either in meat or drink procureth urine, and the Termes, this also amendeth the yellow Jaundice, drunk especially with sweet wine or Malmsey; this given besides to an ulcered brest, stomack, liver, lungs, kidneys, and bladder, greatly profiteth.

For the grievous paine of the Gour, take a quantity of Saffron, with crums of white bread and milke, after the boiling together, applied in the forme of a Pultise, on swellings, imposthumes, and ulcers, doth greatly assuage both the swelling and paine, yea, mightily softeneth and breaketh imposthumes.

If with *Opium*, barley meal, milk, and the white of an egge, an ointment be made after art, and annointed on any painful and sore place, it doth assuage the grief in short time. The Saffron (as *Vitalis* writeth) doth greatly amend the febling of the heart, and weaknesse of stomack, the Saffron comforteth Palsey members, and softeneth the hardnesse of parts, for the which cause the same named Oxicrocie, is right profitable; The Saffron removeth the grief of the eyes, either of blood or other blemish, if with Rose leaves brought to powder, and mixed with the yolk of an egge, the same be applied in plaster-form on a linnen cloath to the eye. The Saffron removeth all swellings and griefes of the eyes, if the same be especially mixed with wine, and applied in plaster-form.

The Saffron is profitable mixed with womans milk, and annointed, for the distilling of the eyes. The Saffron removeth drunkennesse, drunk with Civite. The person also which shall drinke the powder of Saffron in wine, shall not be overcome by drinking: This besides is very profitable for remedies of the ears,

CHAP. XXIII.

What skill, and care, and diligence is required in the workmanlike sowing and ordering of the Nauewe.

THe Nauewes and Turnups are sown: after one manner in the earth, well turned up, and orderly dressed, or if the owner will in earable ground, and will indure in a manner any aire; yet these desire a drie ground, rather lean and gravelly, and diligently turned up.

The seeds well prosper, bestowed in a fine powdered earth, well laboured afore, and to possesse faire Nauewes, let not the seeds be above three years old, for being elder the seeds run into Coleworts: If the plants in the coming up appear too thick together, the owner may pluck them up, and set them thinner in other well dressed place: These also in the growing up ought diligently to be weeded, and the earth to be digged about, and let the greater and fairer still grow, to possesse their seeds, which in the moneth of August diligently bestow in a well laboured earth.

To commit seeds to the earth, the owner ought to stay untill the ground be well moistened with showres, for bestowed soon after they prosper and come the speedier up: But the owner or Gardener ought in any case to take heed that he bestow not the seeds in any shadowie place, for the shadowie places are disagreeable and hurtfull to the plants, although the ground be good, fertile and well laboured.

The property many times of the ground doth alter the Nauewe into a Turnup, and Turnup into a Nauewe.

The owner ought to gather the Nauewes in the moneth of November, and to possesse them all the winter time, he must burie the roots in sand lying in a seler, that he might not onely eat of them in the Winter time, but all the Lent through.

The worthy Nauewes be those which are rather long, and as they were crisped, and not big, and possessing few roots, at the most but one seemly root, and the same strait and sharp downward.

There be which make a singular composition of the Nauewes with Radish roots, a little salt, honey, mustard, delectable spices, and Vinegar; yea, the same may be made without spices, both wholesome and profitable.

The

The Physick benefits of the Navews.

THe worthy *Galen* reporteth the Navew to be hot in the second degree, and moist in the first.

The Navews tenderly boiled, do nourish much, yet evilly or hardly digested, and they make soft flesh, and the same puffed up, yet this lesse then the Turnup, who afore ought to be boiled in water, and that first water after the boiling powred forth, then into a second water bestowed; diligently boyle them, for the hardnesse of their substance will well be tempered; and meanly ingender a nourishment between good and evill.

The Navews which are not throughly boiled, do evilly digest, and procure a windinesse in the body besides a stopping in the veins and naturall powers; for which cause, these yeeld a more commoditie to the stomacke, and digest better, being twice boiled in faire water, and shifted a third time into a most fat broth, where boyled unto a sufficient tendernesse, and then eaten, there be which boyle them a third time in new Cow-milke, for the better digesting.

The seeds confected with Suger and eaten, increase Sperme in man; but the seeds bruited and drunk, do especially availe against poisons, for the which cause these are profitably ministred with Triacle.

CHAP. XXV

What care and skill is required in the sowing and rightly ordering of the Rape and Turnup.

THe Rapes be not much differing from the Navews and Turnups, saving that these be bigger, and sweet in the eating. For the Rapes or Turnups be much greater, and in the eating pleasanter then the Navews; The Rapes require a like ordering and dressing of the earth, as afore uttered of the Navew, which for truth ought to be rather sowne in the moneth of September, then in any other time, in a moist earth well dunged, diligently turned in and dressed; for by that meanes they prosper

per and come the better forward, and are caused to be fairer, tenderer, bigger, and sweeter of taste through the cold season following, like as the hoary frosts, snow, and cold mists, then in the dry and warm season of the year.

After these be come up, and ready to be removed, the owner must carefully see unto, that the leaves be not gnawne neither of spiders, nor by any other vermine or worms, and for the avoiding of like annoyance, it shall be profitable for the Gardener (wel a day before the committing of the seeds to the earth) to mix the seeds with the powder or dust of plank boards, or rather with the soot of a Chimney, which after wet with water, to the end that the seeds may receive some moisture, and being thus ordered, bestow the whole together in the earth the next day following.

The skilfull Neopolitane *Ruilius* reporteth, that the Rape or Turnup (as the Navew) prospereth under every aire, and desireth to be bestowed in a fat and loose earth, and the same so loose, that it in a manner falleth to powder, whereby the seeds may prosper, and come the speedier forward.

The seeds also are to be bestowed with fine powdred earth, to the end the Plants may not come up too thick together, about the end of July, unto the midst of September; and if rain happen not the day before, then the day following, moisten the ground with water gently sprinkled upon.

If the seeds committed to the earth be bestowed thin, the plants in the coming up (by diligence of the Gardener) will increase the bigger; for which cause, where the plants grow thick together, and these come to good strength, the owner may pluck up sundry, and bestow those a good distance asunder, whereby they grow the bigger in root.

And for the better furtherance of their growth; the owner shall sundry times water and weed about the plants. The seeds may be sowne in the open field, and where corn grew, if so be the ground be diligently ploughed, and the weeds weeded forth, these after the bestowing in the earth may the owner onely cover with the Harrow or Rake, because the seeds lie shallow on the ground.

The seeds joy in an open field, far from the shadow of trees, in that these lying under shadow be much harmed; if the owner mind to commit seeds to the earth in a dry season, he may then bestow them in some wel dressed place being moist and shadowie, thick together after the manner of the Colewort.

As

After this, when the plants be well grown up, and the earth sufficiently moistened with showres, the owner may remove and set the plants in larger places well dressed, from the end of August unto the entring of the Sun into *Libra*, or middle of September.

The Rapes to serve the winter time, ought to be gathered in the moneth of October, and those which are the fairer, by plucking away the outward leaves, may be set again in well dunged and dressed earth, to yeeld seeds the Summer following.

And to preserve the Rape or Turnup roots to serve the winter and Lent time, the owner may work after this manner, by washing first the roots, and these raw, bestow in ranks one upon another, and in each rank strew salt, fennell seeds and sauerie, or onely cover them with salt, close conched, and on such wise letting these remain for eight dayes, powre so much faire water upon as will cover them, which done, let the vessell stand in some vault, or selder, to serve for the abovesaid times, or longer if the owner will, if so be he fill up the vessell, when these lie bare and drie. These hitherto *Rutilius* in his Instructions of Husbandry.

This one thing is marvellous, and worthy the noting, so small a seed to increase in root to such a bignesse as we many times see them, of which the like hath been seen to have weighed thirty, yea, forty pound weight, to the admiration of many.

The owner ought especially to take heed that the seeds to be committed to the earth, be not above three years old; for the ground otherwise of the Rapes will change and bring forth Coleworts.

For to injoy fair and big roots, let the owner new set those roots which are grown unto a finger-bignesse, well a span distance one from the other; which done, and these somewhat more grown, the owner ought to tread down with the foot, and diligently cover the heads thick with earth, whereby the juice of the leaves and stalks may run to the increasung of the roots.

The roots after the gathering in the moneth of November, may likewise be preserved to serve the Winter and Lent time, as afore is uttered of the Navew.

The Physick vertues and helps of the Rapes.

THe Rapes heat in the second digree, and moisten in the first; these cause many humors, hardly digest, and increase much winde:

wind. The fowne Rapes are hard of digestion, which notwithstanding boiled do swell the belly, and increase the humors in the body.

The Rapes have a marvellous property in sharpening the sight, as the singular *Averrois* writeth; yet these thoroughly boiled, as I afore uttered to be done by the Navewes, do yeeld a nourishment, and are profitable to the body; contrariwise these eaten rawish or not well boyled, doe hardly digest, cause wind in the body, and molest the stomack.

The Rape seeds used in stead of Triacle, recovereth and helpeth poisoning, if any having drunk, or eaten poison shall take the seeds bruised in water and honey, this of experience knowne represseth or abateth the force of poison, that the same cannot harme.

The Rape or Turnup roots confected with vinegar, doth coole and ingender winde, yet these extinguish the hot and dry blood, of which most great and perillous sicknesses are cause. The roots and seeds eaten do stir the veneriall act.

They are profitable to health, being eaten after the third boiling, and if any fowly arrayed with scabs which represent the kind of a leprie, do wash all the body with water in which the rape seeds shal afore be boiled, it doth with the same cause in short time a fairer and cleare skin: The Rape roots boiled in May butter, after the tender seething eaten with a little salt do loose the brest: The decoction of them taken ceaseth a dry cough, boiled with oile olive, and eaten with pepper and a little salt noth help digestion. The roots daily eaten, do ingender grosse humors, for which cause greatly misliked of *Democritus*, to be used for a proper sustenance.

The decoction or broth of the roots tenderly boiled, applied on Palsie members, the hot Gout, and kided heels, do speedily amend and help these: if any in the side of the root after the making of a hole, do bestow in it the oile of Roses, and unwrought wax, and after the tender roasting under hot embers, do apply the same in ulcered or sore kibes it shal in short time cure them.

The benefites of the distilled water of Rapes.

THe Garden Rape or turnup both leaves and roots shred, ought to be distilled about the end of June, in a tin Limbeck.

This water, prevaieth against the galling of members, if these
be

be daily washed and supply with the same, and that a linnen cloth wet in it, be applied twice or thrice a day.

This helpeth any burning or scalding, if the same be washed with it, but after a crust gathered in one place, the same will in no manner be removed, but through the daily washing of it with this water, which in the end perfectly cureth the sore.

The distilled water of the putrified Rapes, applyed often hot with a linnen cloth wet in it, doth greatly profit the swelling and fores of the foot, caused of cold.

CHAP. XXVI.

What skill and diligence is required with the secrets to be learned in the sowing and ordering of the Radish.

THE Garden Radish with us, is better known, then I with pen can utter the discription of the same, for in a manner every person as well, as well the rich as the poore, the Citizens as Countrymen, when their stomack is slack or irketh at meat: they then to procure an appetite to feeding, by the same root, by cutting the roots either into a length on each side, or into round slyces, doe workmanlike season them with salt, heating them for the more delight in the mouth, between two dishes, supposing a more tenderesse caused to the roots, through the like doing: whose care and diligence in the bestowing of it in the earth, ought, (after the mind of *Columella*) to be after this manner; that the beds, before the bestowing of the seeds, be well laboured, and workmanlike turned in with dung; and when the roots be grown to some bignesse, then the earth to be raised and diligently heaped about them, for the roots shall be naked or lie bare of earth, that both the Sun and ayre beat upon them, then will they become in their further growth, both hard and hollow like to the Mushrome, as *Plinius* reporteth, which prescribeth to these both a loose and moist earth.

The worthy *Rusilius* (in his instructions of husbandrie) uttereth, that the Radishes refuse a hard, sandy, and gravelly ground, and do joy in the moisturt of the aire: besides, these ought to be sown in beds a good distance asunder, and the earth deepe digged

after a late or new rain fallen, except the place by hap shall be moist, and soon watered.

The seeds committed to the earth, ought immediately and with diligence, to be covered light with a Rake, and neither dung bestowed within, nor strewed upon the beds (although *Colsemella* otherwise willeth) but onely chaffe of Corne, as after shall further be uttered.

The skilfull practised in Garden matters report, that these better prosper being orderly set, then curiously sowne, and that these to be bestowed in the earth, as both sown and set, at two times of the yeare, as in the moneth of February, and beginning of March, if the owner shall enjoy the roots timely, and in August unto the middest of September, if the owner would enjoy them much sooner: and these then bestowed in the earth, are without doubt far better, forasmuch as the Radish in the cold season, groweth and encreaseth especially in the root, and is the same time tenderer, whereas the plants otherwise in the faire and warm season, runne up into a leafe and stem. Yet this manner of tryall, to possesse them in sharp Winter, is little in use with us, because the Radish can ill abide the bitter ayre, which once bitten and tainted with the frosts either therewith, or soon after dyeth: yet the learned *Plinie* writing of the Radish, uttereth the same to joy so much in the cold ayre, that in Germany hath sometimes been seen a Radish, which grew in compasse so big as an infants middle.

The skilful *Aristomachus* in his learned instructions of husbandry, willeth that the leaves of the Radish in the winter time be broken off, and thrown away, and to heape the earth high about them, lest puddles of water do stand in the beds, for the roots on such wise increase and be big in summer time.

Howsoever the roots shal be handled, certain it is, that the cold ayre and frosts do increase and sweeten the roots (as afore uttered of the Rape) if so be they may continue in winter time: for the cold ayre converteth the increasment into the roots, and not into the leaves, although that those (as *Theophrastus* uttereth) doe wax then hard in many places.

The roots are caused to grow the sweeter in eating, and more delectable in taste, if the leaves be broken off (as *Pliny* hath noted) before the Radishes shoot up into a stem.

And the leaf of the Radish, how much the smaller the same
shall

shall be, even so much the tenderer and delectabler root will it yield, which by watering with a salt liquor, or pickle, causeth to breath forth the bitternesse quite, if any such rest or be in the root.

As the like *Pliny* wrote, that the Radish is to be fed, yea and willed the roots for the tenderesse, to be often watered with pickle, or salt water.

The Egyptians watered with Nitre, to the end the roots might be commendable in sweetnesse and delight to the mouth, which possesse a Cartilage and thick rinde: to these, in many roots, sharp in taste, yet delectable in the eating, which are part left bare above the ground becometh tough and hard, through the occasion afore uttered, and hollow (like to the Mushroom) unlesse they be wel covered about with light earth.

There are Radishes supposed to be of a feminine kind, which be so sharp, and these possesse smaller leaves, and to the eye be a fairer green, as *Rutilius* writeth.

If the owner covet to enjoy sweet roots in tast, then after the counsell and mind of the singular *Florentine*, let him steep the seeds for two dayes before, in either water or hony, or Cuite, or else sugred water, and these dried in the shadow, to commit them orderly to the earth

If the Gardener desire to possesse faire and great roots, let him (after the mind of the aforesaid *Rutilius*) when the roots be grown to some bigness, pluck away all the leaves, saving two within to grow still, which done, cover the earth often over the heads to grow the sweeter and pleasanter.

A like experience in causing the root to become marvellous big, doth *Plinie* skilfully utter and teach, after this manner, by taking a great dibble, with the which making a hole in the earth wel six fingers deep, fill it up with fresh chaffe, after bestow a seed of the Radish with dung and light earth over the mouth, covering the same in like manner even with the earth; these performed, the root will grow and encrease unto the bignesse of the hole.

The skilful practitioners report, that the goodnesse of the Radish is known by the leaves, which the sweeter they be (after the manner) so much the tenderer and more pleasant are the roots in the eating: the like teacheth or sheweth the rinde, which the thinner the same is, so much the delectabler is the root in the tast of the mouth.

The thin bestowing of the seeds in well dressed beds, from the end of August unto the midst of September, and after the coming up diligently weeded about, with leaves broken off, the light earth covered about, and after watered with salt water, doe procure the roots not onely to wax, or grow the bigger, but tenderer and sweeter in the eating, forasmuch as the salt pickle very much abateth the bitternesse consistig in them, as by a like we customably see, that these be eaten with vinegar and salt.

And the plants better prosper, coming up in an open ayre, then bestowed in a shadowy place, where in the increase, the roots be much hindered.

If the owner happen to commit seeds to the earth in a drie season, let them be sown the thicker in beds, and if the same may be in a moist ground lightly watered.

The plants grown to a reasonable height above the earth, and that showres have moistened the ground a day before, the plants may then be removed, and set into beds wel laboured and workman-like dressed, which by diligence bestowed, grow the better and pleasanter in the eating.

That the Radish may not be harmed with the garden fleas, *Theophrastus* will eth to sow in the beds among them, the pulse named *Erum*.

Other singular helps for the most herbs, may be learned in my first part, which I have gathered for the most part out of ancient writers. Here is not to be overpassed, that in the Radishes a bitternesse consisteth according to the thickness of the rinde, as the worthy *Pliny* uttereth, which writeth that these also do offend the teeth, by blunting or setting them on edge.

But in this place commeth to mind, a secret very profitable, and to be esteemed with Vinteners, which the Author freely uttereth to them.

If the Vintener cutteth a Radish into slices, and bestoweth those pieces into a vessel of corrupt Wine, doth in short time draw all the evil savour and lothfomnesse (if any consisteth in the wine) and to these the tartnes of it like reviveth, which if the root be not able to rid and draw quite forth this default, let the same immediately be taken forth, and (if need shall require) put a fresh root like ordered. For this no doubt hath been proved, and profiteth many by understanding of this secret.

This no doubt is a secret very marvellous. that the Radish in no wise agreeth to be placed or grow nigh to the Vine, for the deadly hatred between them, insomuch that the Vine neer growing, turneth or windeth back with the branches, as mightily disdainning and hating the Radish growing fast by: if we may credit the learned *Plinie*, *Galen*, and the Neapolitane *Rutilius*, which seeme to have diligently noted the same.

And the reason they report to be like (as afore uttered of the agreement of the Colewort with wine) which is through the hid discord of natures consisting in them, so that if the places were changed, yet for all the removing, will they in no manner joy together.

Of which *Androceides* affirmeth the Radish and Colewort, to be a singular remedy against drunkenness, so that the ancient in Greece commonly joyned and matched the drinking of wine, with the Radish, as I afore uttered in the Chapter of the Colewort, so that no marvel it is if that these be used so common.

The Radish in time past hath been in much account, and so worthily esteemed, that *Moscopion* the Greek wrote a large pamphlet of the worthy praises of the same: yea the Radish before other meats, was so preferred in Greece, that at *Delphos* in the temple of *Apollo*, the Radish was esteemed as Gold, the Beet as Silver, and the Rape or Turnup as Lead.

The Radish also is said to polish very fair the Ivory, and buried in a heap of Salt, doth alter & reduce the same into a watry pickle.

The Radish to conclude, in the removing and setting again, looseth the sharpnesse resting in it, and this hath a singular delight in the rind, so that the same be new gathered and not too old of growth, therefore by the example of many seldome eaten, do unadvisedly refuse and omit the using of it.

And drawing to an end, I thinke it right profitable to utter the making of Vinegar with the Radish; as the learned *Petrus Crescensius* (in his work of Husbandry) hath noted the same, the roots of the Radish (saith he) being dried and brought to fine powder, and bestowed into a vessel which hath wine in it, let stand so seitle (after the well labouring and mixing together) for certain daies: which done, the owner shall enjoy a Radish Vinegar, very laudable and much commended for the dissolving and wasting of the stone in the Kidneyes, and many other painfull griefs.

The Physicke benefits and helps of the Radish.

THe Garden Radish (after the mind of the learned) heateth in the third degree, and drieth in the second, but the wild Radish in Physick causes is more effectuous.

This one commodity (among the physick helps) doth the Radish possesse; which is, that it procureth many times belching, after the eating at supper: for a remedy of this annoyance or incommodity, may he or she incontinent eat, certain branches of Ilope, Time, or Origany; or eat the root with pure Oile.

And this one commodity joyned with it, the root yieldeth a marvellous number of benefits, for the health and ease of persons.

Here further learn, the other commodities written by the wise, which are, that the Radish eaten, either before or after meales, doth cause wind, the wresting of the stomach dulleth the braine, eyes, and reason,

The singular Greck *Florentius* (in his instructions of Husbandry) writeth, that the Radish doth profite very much the flegmatick, and marvellously helpeth the stone in the Kidneyes, and stopping of the Urine by gravell; If any especially boyle the rind with white wine and water, and drinketh the same morning and evening, or the rind of the Radish bruised and strained, and drunk fasting in the morning, and that the person shall persevere or continue with the same for certain dayes.

The fresh rind after the steeping in white wine for eight houres, drunk with a fourth part of the powder of Medler kernels, like a vaileth.

The Radish taken fasting in the morning, with warm water prepared, procureth vomiting, for which matter, the Physitians rather appoint the seeds boyled, then the root. If the root be eaten with Oyle Olive, it stayeth the belchings of the stomach, which are wont to be caused by the same, in that the Olive suffereth not such wind to rise.

The juyce drunk with Cuite, cureth the Kings evill, and drunk with water and honey, amendeth the cough, which on such wise ministred, doth help those fetching the wind short and painfully.

The whole substance of the root, so much availeth against poyson, that taking the same fasting, it shal nothing harm the creature.

And

And the hands anointed with the juyce of the Radish, as afore uttered in my first part, may handle Serpents without feare.

The juyce of the Radish dropped into the eares, doth speedily asswage the wind and noise in them, the same drunk with water and honey, recovereth the Jaundise. The leaves boyled in porredge in stead of Coleworts, and eaten sundry times, amendeth the stoppings of the Liver and Milt.

The seeds bruised and given with white wine, is right profitable against all sorts of poisons and dangerous diseases.

And if any by a punishment, receive grievous strokes and spots, by whipping, bruising, and applying the Radish on the places, shal speedily cure them.

The same also cleareth scars, and reduceth wan spots unto the perfect colours, and removeth the pimples in the face: this besides delivereth the quartain Ague, if the same be daily given by the way of a vomit, at the comming of the fit.

The juyce of Radish boyled with honey, and after the adding of a litle Vinegar, the same strained and drunk, profitech against the quartain Ague, and stopping of the Milt.

The Radish applied in plaster form, delivereth the water between the skin, and helpeth a hard swollen Splene, as *Dioscorides* witnesseth.

The Radish well digested, being eaten with meat at Supper, for it heateth the stomack, yet the same causeth a strong breath, by sleeping soon after meat.

The seeds after the bruising drunk with white wine, doth cause Urine, and drunk with Vinegar, asswageth the swelling of the Milt.

The juyce anointed on old Ulcers, both cleareth and eateth away the Canker in them, the like performeth the powder of the root.

The Radish boyled with Muls water, or honey and water, and drunk warme, amendeth an old cough: it removeth the clammy Fleame of the breast, by spitting up in the daily drinking for certain dayes.

The fresh rinds of the Radish wel bruised, and taken with Vinegar and Honey, procureth the Patient to vomit: the like performeth the Seeds drunk with warm water.

The Seeds have a singular property in expelling, for which reason,

son, these are right profitable to them having eaten Mushromes, which they cannot digest.

If a round slice of the radish be applied on the Navill, it doth speedily cease the gripings in women, as the skilfull *Hippocrates* writeth.

The often eating of the Radish, procureth plenty of Milk to women giving suck, and Nurses.

The joyce of the root drunk with honey, sendeth down the Terms, and expelleth the wormes in the belly: the joyce gargelled with Honey and Vinegar, aswageth the swelling in the throat.

The commended helps of the distilled water of the Radish.

THe root finely shred in the beginning of September, ought to be distilled in a Tin Limbeck, or rather glasse body in *Balneo Marie*. The distilled water of Radish drunk morning and evening, unto the quantity of three ounces at a time, helpeth the digestion of the stomack, the Kings evill, and killeth the wormes of the belly: the Radish also received, cleanseth the stomack of all clammy humours, and other matters which hinder digestion: this besides openeth all manner of stoppings of the inner members and veines. This drunk in like order and quantity, doth extenuate the clammy humours in the Lungs, and amendeth the swelling of the Milt: this also cleanseth the breast of clammy humours, and causeth a clear voice.

The water drunk unto the quantity of three ounces at a time, both morning and evening, recovereth the poison taken either in meat or drink. The same quantity drunk at a time, profiteth against the Quarean Ague, draweth down the Terms, and sendeth forth the Stone.

This water helpeth those which are stinged either with the Bee or Waspe, or venommed with the Spider, if they shall wash the grieved place with the same, and shall applie linnen clothes wet in it. This water helpeth the prickings and itiches of the side, if the same be bathed with the water. The water dropped into the eyes, clearseth the humours falling which dimmeth the sight, it also removeth the spots of the face, by the often washing with the water, this removeth the yellow or blackish spots by beating, if the places be often rubbed with the same.

The water gargelled and retained in the mouth, amendeth the swelling of the throat, and Ulcers of the gums, for this resolveth, consumeth, and breaketh them.

The water often drunk morning and evening, chiefly at the going to bed, unto the quantity of three ounces at a time, for thirty dayes together, not onely cleareth the kidneyes and bladder, and the places which containe the stone, but breaketh the stone, and causeth Urine.

This water drunk for three or four weeks together, unto the quantity of three or four ounces at a time, both morning and evening, recovereth the water between the skin, and sendeth the same forth by the Urine, so that the patient refraineth the overmuch drinking: for how much the lesse he drinketh, so much the more water by the Urine is sent forth, through which the patient is also sooner recovered.

CHAP. XXVII.

What care and skill is required in the sowing and workmanlike ordering both of the Parsnip and Carot.

The seeds of the Parsnep and Carot, require one manner of diligence in the sowing, and to be bestowed in a ground painfully digged, well turned in with Dung, and workmanlike dressed before: but the seed to be committed to the earth, may not be bestowed in beds very thick together, to the end these in the encreasing may grow the faire and bigger.

The plants are in like manner to be set, and at those times sown as afore uttered of the Radish, as sown in December, January, and February, to serve in Lent and spring time, but these better commended, to be sown in harvest time, to enjoy them all the Lent.

The Gardiner which would possesse faire and big roots, ought to pluck away the leaves often times, and to cover light earth on the heads, as afore uttered of the Radish: besides these grown to some bignesse, at the least so big as the finger, ought to be thinner set, and often weeded about, whereby the roots may grow bigger and sweeter in the eating.

The Physicke benefits and hel'ps of the Parsnep and Carot.

THe vertues and properties of these two roots are in a manner like, and serve rather for the Kitchin, then to the use of Physicke, id that they be of a small nourishment, and lesser nourish then the Turnep or Rape doth.

The Parsnep root (by the ageement of the ancient) heateth in the middle of the second degree, and moitneeth in the first, but in these causes of physick finally allowed.

The root is brought to a more temperament for the bodie, if so be it be boiled in two or three waters before the eating, for on such wise handled, it harmeth the stomach the lesse.

This otherwise sodden (but in one water ingendreth wind in the body, through which it causeth and moveth a desire to the veneriall act: and often used, engendresh evill blood,

The root tenderly sodden in two waters, and removeth into a third, procureth the Urine, asswaget the colick passion, and sendeth down the Termes in women.

The Garden Parsnep, eaten with butter and pepper, and a little salt, profitech the Melancholik, and as *Vitis* writeth, this encreaseth good blood.

The Parsnep seed drunk and applyed to the privie place (as the learned *Dioscorides* writeth) draweth down the termes, helpech the straighnesse of making water, recovereth the water betweene the skin, and amendeth the stiches of the side or pluresie.

This commended for the sting or bite of any venomous worms or beast: this also applyed to the privy place, draweth down the dead younglings: the leaves thred and applyed with honey, doth thoroughly clear and amend the grea teating in of Ulcers.

It is thought that no venomous beast may hurt the Creature, which weareth or carryeth the root about him: and the root hangged about the neck, doth profit against the swelling of the throat.

The Garden Carot is thought to heat and dry in the third degree, but the leaves and flowerr especially, and many times the one used for the other in Physick causes.

There is another kind of Carot (being red in colour) which may be eaten raw, but the same sodden with the Turnep, seemeth a pleasant and dainty dish: and this may in like order be sown, as the others above taught.

The

The Carot growing of the own accord, which is of most men named the wild, more availeth in the leaf and flower for Physick purposes, then the root doth: so that the leaves are to be gathered to use, when the same yieldeth the flower, which (after the separating of the root) ought to be dried in a shadowie place, and kept in lether bags for the whole year: for these have the propertie of dissipating, consuming, and attracting, and is of quality drying by substance.

The head bound about with the powder of this Herb, made sufficiently hot, amendeth a cold rheume: the herb after the boiling in wine drunk, and a good quantitie of it after the steeping in wine and oile for ten dayes, be boiled so long, untill the wine be wasted, and after the hard wringing forth of the herb, the whole set over fire, and a little wax put to it, in making thereof a plaister; which applyed, amendeth the paine in the stomack, proceeding of wind through cold, the strangurie, and stopping of the Urine, and both the Collick, and Iliacke passion.

This Carot boiled in wine, with a quantity of Figs to discretion, and the same drunk fasting, removeth a dry cough: the decoction drunk, doth likewise help the hard fetching of breath. If the head be washed with the water or oile, in which the herb afore is sodden, doth remove the flux of the head, proceeding of a cold cause.

If three handfulls of this herb boiled in wine, to which oyle added in the boyling, and applyed to the belly, doth remove wind and heat the stomack: if a Sirrup be made of the herb and flowers, and the juyce of Fennel, and the same drunk morning and evening, amendeth without doubt the stopping of the Liver and Milt.

The herb boiled in Mallower, and herb Mercurie, both in wine and water, and the same after the boyling, applied on the navill, amendeth the vexings, and gripings of the belly.

The vertues and helps of the distilled water of the Parsnep.

THe Herb with the root finely shred, ought to be distilled about the end of March in a tin Limbeck, with a soft fire.

This distilled water drunke morning and evening, unto the quantiy of three ounces at a time, and the trembling members bathed

thed with the same, doth in short time amend the shaking of them.

If the water every evening at the going to bed, be drunk unto the quantity of six ounces at a time, doth not onely move forward the veneriall act, but encreaseth Sperme.

The water drunke unto this quantity of four ounces at a time both morning and evening, recovereth in short time the straightnesse or painfulnessse in making of water.

CHAP. XXVIII.

*The diligence and skill to be used both in the sowing and ordering of
of the Garden Poppie.*

THe Garden Poppie (after the minde of the Neapolitan *Rutilius*) ought to be committed to the earth, in the moneth of September, if it be in a hot and dry place: but the seeds in colder and more temperate places, may be bestowed after the middle of February, unto the end of Aprill, and sown in beds among the Coleworts.

The Plants come the better forward, if so be Vine branches or other boughes of trees be burned in the places, where you after mind to bestow the seeds. To be briefe, the seeds of the Poppie and Dill, require the like order and diligence in the bestowing in the earth, as afore uttered of the herb Charvill and Arach.

The Physicke benefits of the Garden Poppie.

THe white Poppie as all other kinds, cooleth in the fourth degree, and the seeds full ripe, before the gathering in the summer time may be preserved for five yeares.

The green heads of the Garden Poppie, boyled unto the thicknesse of honey, profit unto many griefs: this received, procureth sound sleep, removeth the cough, it also stayeth the flux of the belly, if any anointeth the belly with it.

The Poppie seed (after the bringing to powder) mixed with new milk or broth, and given to children to drinke warm, procureth them to sleep.

The

The Seeds bruised and spred on a tosse of Butter, doe cause children to sleep: the Seeds confected with Suger and eaten, doe marvellously prevaile, in procuring the weake patient to sleep soundly.

The Sirrupe of Poppie helpeth the reume, cough, and lacke of of sleep, by preparing it after this manner. Take of the new heads both of the white and black Poppie one pound, of rain wate four pintes, boile these so long together, until a pint and a halfe remain, to which after the straining, ad of Suger, and the Pennites, of each six ounces: these boile unto a height, according to art, and this they name, the simple Sirrop.

The compound is made after this manner: take of the fresh heads, both of the white and black poppie, twelve ounces of maiden haire, two ounces of licourice, five drammes of *lujube*, thirtie in number, of lettuce seeds five ounces, of the Mallowes and Quince seeds an ounce and a halfe, these after the boiling in foure pintes of water unto two, straine through a cloth, to which adde of Suger and the Pennites one pound, making thereof a Sirrupe according to art, for this recovereth a drie cough, the consumption of the Lunges, the reume, and debility of sleeping.

A plaister made of either seed, to which womens milke and the white of an egge added, this applied on the Temples procureth sleep.

The Seed or hearb of the white Poppie, (after the tempering with the oyle of Roses) applied on an ulcer caused through a bruse, draweth forth the heat in it, and the same applyed on a hot liver, greatly profiteth.

The powder of the white Poppie Seeds, mixed with oyle Olive and anointed on the chine of the back, removeth the griefe of the joints, and strengthneth them: the Seeds after the brusig with oyle Olive, applyed in plaister forme about the head, not only procureth rest, but sound sleep.

The patient which cannot sleep, may bruse certaine heads, and after the heating, presse forth the juice, with which washing the face like availeth. The heads of the green Poppie, boiled unto a thicknesse of honny, profit unto many causes: for this taken procureth sleep, removeth the cough, stayeth the fluxe of the belly, if any anoint him with the same. The juice of Poppie, mixed with the oyle of Roses, and annointing the feet therewith, removeth the rage of

the Gout: the seeds of the white poppie brought to powder, and mixed with the oile of Violets, and the chine of the barke annointed with the same, profiteth against the Ague, and heate of the Liver.

The commended vertues of the distilled water of the white Poppie.

THe aptest time for the distilling of white Poppie, is in the beginning of June, and that the hearb finely shred be distilled in a Tiane Limbeck with a soft fire.

This water profiteth against the red spots of the face, if the same be washed with it twice a day, this procureth white hands, if they be washed with it.

The distilled water drunke unto the quantitie of foure ounces at a time, before the going to bed, and annointing the Temples or beating veines of the wrosts, does not onely procure quiet rest, but sound sleep: this also used, mitigateth the paine of the head proceeding of heate.

This water applied with linnea clothes wet in it, extinguisheth any heat, and profiteth a burnt skin through the sun, in removing the heat, by often applying of linnen clothes wet in it.

CHAP. XX.

What skill, diligence and secrets is to be learned in the sowing and ordering of the Cucumber.

THe ancient in time past confounded, or rather contrary matched the Gourds with Cucumbers, as the like also *Plinie* did, and *Eurpidemus* the Athenian in his book which he wrote of pot-hearbs, named the Gourd, the Indian Cucumber, and *Menedorus* a follower of *Erastistratus* defineth two kindes of the same: the one, to be Indian, which as he uttereth, is the Cucumber: and the other to be that, which is named the Gourd. The Cucumber besides (after the sentence of *Varro*) is so named for the crooking of it, and the Greek physitians named it both *Sicyon* and *Sicya*, for that it stayeth and represseth (as *Demetrius* writeth) the venereal act, through the coldness consisting in it. But

But leaving further to utter of the Kindes, let us come to the matter in teaching what diligence is required, about the well handling of the Cucumber.

The Seeds after the minde of the Neapolitane *Rutilius*, desire to be bestowed in furrows not thick together, and these raised well a foot and a halfe high, but in breadth three foot, and between the furrows mult the owner leave spaces of eithe foot broad, whereby the Cucumbers (in the growing) may freely wander and spread abroad.

These after the comming up need neither to be raked nor weeded about, for that in their first comming up, they joy and prosper the better by growing among other hearbs, of which these are greatly strengthened and aided,

The plants creep along on the earth, and spread into branches much like to the Vine, which for the weaknesse of the stalke are caused on such wise to spread abroad on the ground, except these be otherwise shored up in their growing, with props workmanly set in the earth, for the better staying up of the weak armes and branches, that the fruits corrupt not by lying on the earth.

The seeds for the most part, appeare by the sixt or seventh day after the sowing: being sufficiently moistened with store of water for that space and time, by a pot or pots of water dropping continually downe with a list or wollen cloth hanging forth of the mouth of the pot, which manner of watering is named filtering.

This kinde of watering, is one of the chiefest matters required, in that the plants prosper and come speediest forward through the much moisture, in which they mightily joy: Yet these are much hindered, and greatly fear the frosts and cold ayre. For which cause the plants ought at such cold times to be workmanly fenced with mattrasses of straw diligently spread over them. The skilfull *Rutilius* writing of the workmanly ordering of the Cowcumber, willerth the seeds to be committed to the earth in the month of March, and for danger of the cold frosts, to cover the beds with mattrasses of straw, unto the middle of May, at which times the plants ought to be removed, and set againe into beds well danged, and thick laid for to run forth, and creep abroad on the ground, but the plants yeeld the more, if they be bestowed in beds well filled with earth and dang, and these raised above a foot high.

In the bestowing of the Seeds in the earth, the owner ought to have a care, that he set the seeds in beds a length, and these well two foot asunder one from another, herein considering whether the seeds be broken by the eight or tenth day following, which found either hard or broken, doth denote a perfectness or goodnesse of the Seeds: But these in a contrary manner discerned soft, are unprofitable, and to be cast away, in whose places others require to be set, proving by the sixt or eight day, if the Seeds be broken or otherwise soft, which in a contrary manner seen, bestow others in the places as above taught.

The plants after the coming up, need not to be weeded in any manner, for as much as the plants better prosper and grow the fairer, by coming up among other hearbs, of which these take a nourishment.

If the seeds before the sowing, be steeped for two dayes in sheeps milke (as *Rutilius* willeth) or in water and honny, as *Plinie* instructeth, or in Sugared water, which cause the plants, after their perfect growth, to yeeld cowcubbers, both sweet, tender, white, and most pleasant, as well in taste as in sight (as the singular *Cucumella* hath noted) and before him the Greek *Florentinus*, also after both, *Plinie* and *Palladius*, to all which experience confirmeth,

The Gardiner which would possesse Cucumbers timely and very soone, yea and all the yeare through, ought (after the minde of the Neopolitane) in the beginning of the spring, to fill up old worne baskets and earthen pans without bottomes, with fine sifted earth tempered afore with fat dung, and to moisten somewhat the earth with water, after the seeds bestowed in these, which done when warme and sunnie daies succede, or a gentle raine falling, the baskets or pans with the plants, are then to be set abroad, to be strenghtened and cherished by the sun and small showers: but the evening approching, these in all the cold season ought to be set under some warme cover or house in the ground, to be defended from the frosts and cold aire, which thus standing under a cover, or in the warme house, moisten gently with water sundry times, and these on such wise handle, untill all the, Frosts, Tempests, and cold aire be past, as commonly the same cease not with us, till about the middelt of May.

After these, when opportunity or an apt day serveth the Gardener

ner shall bestow the Baskets or Pannes unto the brimme, or deeper in the earth, well laboured or trimmed before, with the rest of the diligence to be exercised, as before uttered: which done, the Gardener shall enjoy very forward and timelier Cowcumbers then any others.

This matter may be compassed, both easier, in shorter time, and with lesser travell, if the owner, after the cutting of the waste branches, doth set them in well laboured beds, for these in far shorter time and speedier, doe yeeld faire Cucumbers.

This one thing I think necessary to be learned, for the avoiding of the daily labour and paines, in the setting abroad and carrying into the house, either halfe tubs, baskets, or earthen pannes, which on this wise by greater facility may be done, if so be the Gardener bestow the vessells with the plants in Wheel-barrowes, or such like with Wheelles: for these, to mens reason, causeth marvellous easinesse, doth in the bestowing abroad, and carrying againe into the warme house, as often as need shall require:

The young plants may be defended from cold and boisterous windes, yea, frosts, the cold aire, and hot Sunne, if Glasses made for the onely purpose, be set over them, which on such wise bestowed on the beds, yeilded in a manner to *Tiberius Caesar*, Cucumbers all the year, in which he tooke a great delight, as after the worthy *Columella*, the learned *Plinie* hath committed the same to memory, which every day obtained the like, as he writeth,

But with a lesser care and labour, may the same be performed, as *Columella* writeth, if in a sunnie and well dunged place (saith he) be sundrie rodde set a row, aswell of the Osier as Bramble, and these so planted in the earth, after the Equinoctiall of Harvest, to cut a little within the earth, whose heads after the wiser enlarging with a stiffe wooden prick, to bestow soft dung either within the pithes of Osiers and Brambles consisting in the middes: these done, to fixe or put seeds of the Cucumber into the places, which after the growing to some bignesse, joyne with Osiers, and brambles.

For the plants ou such wise growing, are after not fed with their owne, but as it were by another mother roote feeding, which by the same meanes yeeld Cucumbers, that will indure the cold season and frosts.

The learned *Plinie* uttereth the same matter, admonishing here the reader of the wrong instructions of *Columella*, although he seemeth to alledge an Authour, for which cause it shall be to great purpose to heare the sentence of *Plinie* in this, who removing the error of *Columella* uttered, that Cucumbers may be enjoyed all the yeare Greene, instructeth and willeth, that the greatest rodde of the bramble be set againe into a sunnie place, where these be cut, well two fingers long, about the equinoctiall spring or middle March, and into the heads of these after large holes made, the seeds to be bestowed lying especially within the pitches of the Brambles, and filled with soft dung, which done, that fat dung and fine Earth, after the well mixing together, ought to be thicke laid, and diligently heaped about the roots, which may the better resist the cold.

But howsoever these ought to be handled, it well appeareth, that *Plinie* doth disagree with *Columella*, in this instruction.

For *Plinie* willeth these to be set about the Equinoctiall spring, but *Columella* about the Equinoctiall Harvest, as the Neapolitan *Rutilius* interpreted and noted the same, to whom, as it should seeme, he bare a favour.

The plants much feare the thunder and lightning, for which cause the Gardener may not let nor remove them at those times: besides, if the tender fruits be not covered over with sheets or thin Coverlets, when such tempests or stormes happen, they commonly after perish and wither.

The Gardener minding to possesse long and tender Cucumbers, ought to set under the young fruits growing, an earthen panne, Bole, or halfe tub, filled with faire water, well five or six fingers, yet, halfe a foot distance from them, for these by the next day, will be stretched unto the water, so that setting the Pannes lower into the earth, or raising the fruits higher, ye shall daily see them stretched forth towards the water, unto the admiration of the owner for the length of them: which deprived of their vessels of water, shall in a contrary manner see them winded and crooking, so much these joy in the moisture, and hate the drouth: the fruits likewise will grow of a marvellous length, if the flowres be put to grow within hollow Canes or Pipes of the Elder: but the same is otherwise to be learned of the Oyle, for as the Cucumbers so deadly

ly hate (as *Plinie* writeth) that setting vessels of the oyle, in steed of the water under them, they after bend and winde away, as disdaining the licour, which the owner shall well trie and see that these to have bended so crooked or winding as an hooke in one nights space.

But there must be a special care, as *Columella* (after the Greek *Florentinus*) admonisheth, that no woman, at that instant, having the reds or monethly course, approacheth nigh to the fruits, especially handle them, for through the handling at the same time they feeble and wither.

If she in the place be like affected, she shall after kill the young fruits, with her onely look fixed on them, or cause them to grow after unfaverie or else corrupted.

The Cowcumber will yeeld fruits without seeds, if three dayes before the sowing, the seeds be steeped in Oyle *Selasminium* or *Savin* Oyle (as the Neopolitan *Rutilius* hath noted) or that the seeds afore be steeped in the juice of the hearb named of *Plinie*, *Culix*, or as the same in Greek may be conjectured to *Coniza*, in English *Flebane*.

The like shall be wrought, if the first armes or branches (after the condition of the veins) be on such wise digged about, that only the heads of them appear naked, which a third time to be like barred, if need shall so require, yet such a diligence to be exercised in the same, that what branches grow out, and spread on the earth to be workemanly cut away, preserving onely the stemme and branches that last shoot forth; which on such wise handled, yeeld fruits with the onely Pulpes, having no seeds in them.

If the Gardener desireth to enjoy Cowcumbers, having Romane letters, strange figures, and scutchins or armes imbossed on the greene rinde without, he may after the lively counterfetting of formes on the Moulds of wood, bestow of the potters clay, or plaster of Paris unto the thicknesse of a finger, which like handled, and cut into two parts, let drie in a faire and hot place, that these may the sooner serve to use, after bestow into the hollow moulds, framed to a like bignesse and length as the fruite of the young cowcumbers, which fast bound about, and so close together, that no aire breath in, let these on such wise hang untill the fruits have filled the moulds within, which they joy to doe, and be ready to be gathered.

For the young fruits of property, by the report of the skilfull, do so much desire or be so wonderfull desirous of a new forme, that into what workemanly vessel or mould the young fruits be bestowed, they by an earnest will and desire represent the figures counterfeited within, as the same is found noted in a singular work of Husbandrie: which, why *Rutilius* may ascribe to *Gargilius Martialis*, I see no reason.

To be brief, as the cunning of the mould shall be, such will the beautie of the fruites be: for many fruits have been seen (as *Plinie* reporteth) which presented the image of a winding Dragon on them.

The owner minding to enjoy Cucumbers, a long time fresh and faire, ought to bestow them in white wine lies uncorrupted or not turned, the vessel after the well pitching without, covered with a heap of sand, in some low feller or vault in the ground,

The Cucumbers do like continue a long time, if they be bestowed in a proper Pickle, made of water and salt.

But the freshnesse and delight of them, will a longer time be preserved, if after the husbandly instructions, the owner hang them so high in Barrells or Firkins, being a quarter filled or somewhat lesse, that these in the hanging doe in no manner touch the vinegar.

And the vessels shall be diligently pitched about, which the owner prepareth to serve to this purpose, that the force of the vinegar, in no manner breatheth forth, for this by nature is otherwise penetrable, and pierceth through the thinnesse of parts. And by this practise, may the owner at due times, all the winter through, make delectable Sallets of them.

The Cucumbers (by report of the skilfull) are the longest time preserved fresh and green, if so be these are bestowed in a Glasse vessel, filled with the purest distilled vinegar, which if the owner will, he may also preserve a long time, if that he cut them off, whiles they yet be young and small, and these bestow in a vessel of hot water to be scalded, which done, lay the Cucumbers abroad all the night time, to be thoroughly cooled, after lay Cucumbers into a vessel filled with a sharp Pickle, made of water and salt: for this will preserve them, by the former meanes, untill new doe come or may be had.

The ancient report, that a Pickle may be made, to preserve the Cucumbers.

Cucumbers and Gourds a long time, with salt, vinegar, Fennell, and Marjoram, if so be the Cucumbers in some vessel, be laid by courses, and these above named, strewed between.

There be others, which affirme, that these may a long time be preserved fresh and green, if they be bestowed into the Pickle made of Vinegar and Mustard seed wrought together,

The learned *Pliny* willeth the Cucumbers to be laid in a furrow made in a shadowie place, strewed after the form of a bed with sifted sand, which on such wise handled, to be covered over with earth and dry Hey.

Athenaus reporteth, that the Cucumbers be biggest and fairest to the eye, at the full of the Moon, so that these receive an increase according to the Moons light, through the watry moisture consisting in them.

For which cause, if the Gardiner mindeth to enjoy fair and big Cucumbers, let those be gathered at the full of the moon, wherein the decrease or wane of the Moon, they be then slenderer and not so sightly to sale.

To these, this *Athenaus* (favored of *Plinie*) addeth, that how often it thundereth and lightneth, the Cucumbers (as stricken with fear) turn and bend.

This one thing is marvellous, that Moiles and Asses are exceedingly delighted with Cucumbets, in so much that they receiving the savour far off, are by a marvellous delight allured to runne and breake into a place, where these many times grow. For which cause, the hedges and banks about must be strong made, whereby they in no manner, break in to tread down and wast the Cucumbers.

But the same is more marvellous which in the Greek instructions of Husbandry is noted, and of many hath been proved, that if an Infanc being sick of the Agae, and sucking still of the breast be laid on the bed made of the Cucumbers to sleep, being framed of like length to the Child, and that he sleepeth on the bed but a little time or a nap, he shall immediately be delivered of the same, for while he sleepeth, all the feverous heat passeth in the Cucumbers.

If the owner would enjoy Cucumbers, having but little water in them, he must dig a furrow, of a reasonable depth, and the same fille half up with chaff, or the walt branches of Vines or Trees, finely bro-

broken, cover over with earth, into which then bestow the seeds of a reasonable distance asunder, and in the comming up, water not the plants, or these moisten very little, but in the rest order the plants as afore taught.

To the loosning and purging of the body it also belongeth : if the owner shall steepe the seeds in the roots of the wild Cucumber bruised, either Ruberb, Turbith, Agarick, Ellebore, or any such like made into a Potable water, for three dayes together, or for five dayes together, after the Plants shoot up, doth often moisten them with this liquor, he shall after enjoy fruits, which will gently purge the belly.

And they may be caused to work the stronger, if the roots, while they send forth the branches, be digged about, and the smaler roots upward cut away, in the places of which, a quantity of the Ellebore, and some other purging simple laid, and the earth diligently covered about.

The Physicke commodities and helpes of the Cucumber.

THe Garden Cucumber, is moist and cold in the second degree, but the seeds dried, have the quantity of drying in the first, beginning of the second degree.

Diphilus Caristus (a Physitian among the Greeks very well learned, and in Husbandry singular) disallowed or rather forbad the Cucumber to be eaten at the beginning of supper, as a meat incommodious to the Creatore, in that the same (after the eating) procureth the person like to rest, as the Radish doth, but this eaten last at the meal, worketh an easier digestion of the meat, where otherwise in many, this casteth up the meats eaten.

The tougher part enclosing the seeds, is of a hard digestion, but the softer Pulpe or substance within, is of far speedier and easier digestion, and profitable to the Cholerick, and hot and dry stomach, being moderately eaten, for that this both cooleth and extinguisheth thirst.

The whole substance of the Cucumber, may moderately be eaten with Vinegar and salt, of such which daily exercise some labour of the body.

But to such which labour not, or be flegmatick, this altogether denied, for as much as this greatly harmeth especially the stomach and

and sinews, yet hath the water (workmanlike distilled) and the juyce clear strained forth, the properties of removing the Ague, and mitigating thirst.

The Cucumber is not to be eaten sodden, but rather raw, with oyle and vinegar, and the better fruits are those which be gathered at the full ripeness, or in the hand discerned somewhat light.

The seeds bruised and drunk, doth amend the strong savour of the Urine, but the decoction more availeth then this, and assawageth the heat of the Kidneyes, yea it abateth the heat, and thirst of the Fever.

The said *Diphilus* instructeth, that the seeds have the vertue of cooling, and for the same cause, hardly digested and sent by the windings of the belly, yea these (as he affirmeth) doe cause a great coldnesse, ingender Choller, and abate the veneriall act.

The seeds after the bruising, drunk in either Cuit or Milk, doe grealy profit such as have an ulcered bladder. To these, and such as are pained with the cough, if so many seeds be taken and used at a time, as may handsomely be taken up with three of the fingers, and these after the bruising with Cummine, drunk in wine, doth in short time amend the same.

The said powder drunk in womans Milk, unto the quantity of three ounces at a time, profiteth the frensie persons, and such molested with the perillous flux *Dysenteria*: yea, this powder drunk with a like weight of Cummine seeds, in powder, recovereth the spitting up of corruption or matter.

The whole substance and meat of the Cucumber, hath the vertue of cleansing and cutting asunder, of which the same causeth clear bodies, and so much the more, if any after the drying, finely beaten, and searling of the seeds, useth the same instead of a cleansing powder.

The learned *Galen* writing of the use and properties of the Cucumbers, uttereth an instruction worthy the learning, that although these (saith he) be well digested of the Cholerick, and that such without care, eat plenty or much at a time of them, yet they in the continuance of time, increase a cold and somewhat grosse humour in the veines, which not able to be digested in them, doth after corrupt the sound blood.

For that cause (saith he) I judge it profitable to refrain the meats being of an evill juyce and nourishment: although that those in cer-

tain

tain persons may easily be digested: for to us not taking a care and regard of them, is a juyce gathered (after a good distance of time) in the veines, which as soon as the same once putrified by a light occasion, doth immediately kindle and cause wicked Fevers: these hitherto *Galen* of the incommodities of the Cucumbers.

 CHAP. XXX.

What skill and secrets are to be learned in the sowing, and workmanlike ordering of the Gourd.

All the kinds of Gourds, require the same travell and diligence in the bestowing in the earth, as afore uttered of the Cucumbers, which after the large setting asunder and often watering, appear (for the most part) above the earth, by the sixt or seventh day after the bestowing in beds.

The weak and tender banches, shot up to some height, and coveting by a certain property in nature upward, require to be diversly added with poles to run up in sundry manners, as either over a round and vaulted Harbor, to give more delight, through the shadow caused by it, and the seemly fruits hanging down, or else by poles directed quite upright, in which the Gourd (of all other fruits) most earnestly desireth, rather then to run branching and creeping on the ground like to the Cucumbers.

The plants love a fat, moist, and dunged loose ground, as the Neapolitan *Rutilius* in his instructions of Husbandry hath noted, if a diligence be bestowed in the often watering of them, the plants require a lesser care and travell, in that they are very much furthered, by the store of moisture, although there may be found of those, which reasonably prosper with small store of moisture, or being seldom watered, and that they of the same yield fruit of a delectable tast.

If the owner or Gardener happen to commit seeds to the earth in a dry ground, and that the tender plants appear above the earth his care shall then be to water them plentiful for the speedier shooting up, after this manner: by taking certain pots filled with water, into which tongue of cloth afore laid to the bottoms of the pots, that these may the workmanlier distill and drop often on the plants,

plants, through the stooping forward of them: which no doubt profiteth greatly the plants in drough and hot seasons.

The longer and smaller have few seeds in them, and for the same more delectable in the eating; yea, these are better accounted of, and sold in the Market.

The Gardiner, minding to commit of the seeds to the earth, ought afore to steepe them in a Bole or Panne of water for a night, whereby the seeds apt to be sown, may the surer be known, which he shall well perceive by those resting in the bottome, of the cunninger sort preferred and used, but the others swimming above, as unprofitable, and serving to no use, are willed to be throwne away.

The chosen seeds are to be set in beds together with three fingers unto the middle Joynts, and sharper ends fixed upward, but the beds afore ought to be digged two foot deep, and so many broad, and the seeds bestowed wel three or four foot asunder, one from the other (in these filled up with old dung,) well turned in with the earth: or rather to procure them speedier to grow and yield the fruit the sooner, let the beds be filled with hot Horse dung, new taken out of the stable.

If the Gardiner would possesse Gourds of divers formes, as long, round, and short, it behooveth him to choose and set the seeds accordingly. For those seeds taken out of the neck of the Gourd, shall the owner after the counsell of the singular *Columella*, learned *Plinius*, and *Rutilius*, set in well dunged ground, with the sharp ends upward. Which after the well watering (as above taught) yeld fruitts long in form, tenderer, and better esteemed. The seeds taken out of the midst of the belly, and set into the earth with the big ends upward, do yield (after the husbandly handling and watering) great fruits, round and large, of which after the thorow drying, and meat taken out, be Bottles and other Vessels made, to serve for divers uses, in that these grow far larger in the belly, then any of the other kinds.

The seeds taken out of the bottome of the Gourd, and set with the grosse or big ends upward, do also yield after the workman-like ordering, fruits both great and large, yet these far lesser and shorter. And the seeds in generall, in what place they be set, ought to be bestowed in earth wel dunged, and the rather with hot horse dung, new taken out of the stable, if these be set in the month of

March. But the seeds in no manner, may be bestowed in low places, least showers of raine falling, hinder and corrupt the fruits, through the overmuch water cloying and standing in the Alley or other low place: the plants shot up to some height, ought to be diligently weeded about, and the earth heaped high up, and when need requirerh in the hot seasons, to water them often.

If the seeds happen to be set in a earth smally laboured and hollow, when the plants be somewhat grown above the ground, the owner ought to dig away of a good depth (from the young plants) the earth round about, that the roots may the freelier runne and spread abroad: the plants further growne and shot up, may the owner erect to run and spread like to a Vine well a mans height,

If the plants happen to be anoyed with the Leke or Garden fleas, the owner shall remove and drive them away, by the onely setting of the herb *Organie*, in sundry places among them, on which (if they happen to light) they either are incontinent killed, or caused to encrease but few after, as the Greek writers of husbandry, in their skilfull practises witness: out of which with diligence we have also gathered these, that to the owner or Gardener may happily appear profitable; as the Gourd (a matter somewhat strange) to yield fruits without seeds, if the seeds before the setting be steeped for three dayes at the least, in *Sesaminum*, or Savin oile, as the Neapolitan *Rutilius* uttereth, or in the juyce of that herb infused, named *Conyza*, in English, Fleabane.

The like may be wrought, if after the condition of the Vine, the principallest and first stem shot up, be on such wise digged about, that all onely the head of the same be left bare; which as it shall encrease, must the owner repeat: yea, a third time if need shall require the same.

And in this doing, must the owner have a care, that as the branches spread for (whether upright or on the ground) to be cut away, herein preserving onely that stem, which shot forth last.

The Gourds on such wise handled (as the Cucumber afore noted) wil yield fruits without seeds, possessing onely Cartilages, and a soft palpe within. If the owner would possesse fruits timely and very soon, then (after the instruction of the Greek writers of husbandry) bestow in earthen pans or old baskets without bottoms, fine sifted earth intermedled with dung, about the beginning of the spring, in which the seeds set, sprinkle and moisten sundry time with

with water : after this, in faire and sunny dayes, or when a gentle shower falleth, set them abroad, but when the Sun goeth downe, bestow the baskets with the plants within the house againe, and these like order so often (and water when need requireth) until all the frosts, tempests, and cold seasons be gone and past. After this as soon as opportunity and time will serve, and that a faire day be present, bestow all the baskets and pans of earth unto the brim, in well laboured and dressed beds, and applie that other diligence required, through which the Gardener shall possesse timely fruit, as well of the Gourds as Cucumber.

The same matter shall the owner bring to passe, and cause with lesser cost, travail, and time, if he cut away the wast branches of the Gourds, or tender shoots of the Cucumbers, for on such wise handled, they speedier yield and send forth their fruits.

If the Gardener coveteth to enjoy divers formes on Gourds, or sundry characters on Cucumbers, let him bestow the flower or tender young fruit of either, as the same shall yet be hanging on the branch, into a mould of like bignesse, as the fruit: which so handled, will after cause the Gourd or Cucumber, to possesse on the upper face, the like figures or characters, as were afore imprinted within the mould.

For the fruit of either, after the mind of *Gargilio*, so much desireth a new form, that it like representeth the image or figure imprinted within the mould. Insomuch that of what form the mould of the Gourd shal be fashioned, on such manner shal the fruit grow within the mould : And *Plinie* for confirmation of the same reporteth, that he saw many Gourds fashioned in their full growth after the form of a winding Dragon. If the owner endeavoureth to possesse long and slender Gourds, he must bestow the young fruits new grown, and hanging still on the Vine branches, either into a trunk of wood, or a long Cane bored through all the joynts, which in time growing, wil stretch & shoot forth into a marvellous length. For the substance which should encrease into a bredth, is caused through the hollow pipe to stretch and grow slender, whereby the narrowness of the hole so hindering the bignesse of growth, procureth the fruit to run into a length, as the like Gourd by the same occasion, *Plinie* saw to extend well nine foot of length. The like fruits altogether shall the Gardener purchase, if under the Vines, he set of some deepe in the ground earthen pans filled with

water, and they distant well five or six fingers from the Gourds hanging downe. For by the morrow or next day shall he see the fruits stretched even down to the water, by which feeding and handling of the pans with water, they may be caused to grow of a wonderfull length.

But the pannes for a time removed or taken away, will cause the fruits to crooke and winde upward, so much of property they joy in moisture, and refuse or hate the drowth: yet of the oyle is otherwise to be learned, forsomuch as they deadly hate the same as *Plinie* writeth, which if in the stead of water it be set under the fruits causeth them by the next day to winde another way.

If this likewise they cannot doe, yet doe they writhe, and as it were disdaining of the same, crooke upward after the manner of a hooke, as a like forme of the fruit may be tried in one night space.

This one matter ought especially to be cared for, as *Columella* after the Greek *Florentinus* warneth, that no woman come or verily seldome approach nigh to the fruits of the Gourdes or Cucumbers, for by her onely handling of them, they feeble and wither, which matter if it shall happen in the time of the Termes, doth either then slay the young tender fruits with her looke, or causeth them to be unfaverie, and spotted or corrupted within. The Gourds determined to be kept for seed, ought after the minde of *Rutilius* the Neapolitane, to hang still on their vine, unto the winter time, and cut or broken from the same, to be dried either in the Sun, or in the smoke: for the seeds othwise are prone to putrifie, and not after profitable to any use.

The Gourds and Cucumbers will indure, and be kept along time fresh and faire to the eye, if they be hid and covered with white wine lees, not over eger or sowre, in the hanging downe in pipes or hogsheds. They be in like manner defended and preserved by bestowing them in a pickle or brine. But they will a long time continue fresh and faire (as the worthy instructors of husbandrie report) if so be they hang so high within the vessels, that they be nothing neere to the vinegar. And the vessels appointed for the onely purpose, shall diligently be pitched over and round about, least the spirits of the vinegar in the meane time breath forth, and by nature otherwise is penetrable, through the thinnesse of parts.

The Cucumbers may in like manner be kept for a long time, if they shall be bestowed in a vessel of distilled vineger: for on such wise they putrifie not, as hath been tried of the skilfull searchers of secrets.

Thus by these practises, may the owner enjoy faire Cucumbers and Gourds all the winter to use, which if the Gardener will, shall he also preserve a long time, if while the fruits be tender, he cut them off, and scalde them in hot water, and after lay them abroad all the night to coole, and bestow them on the morrow into a sharpe pickle of brine, made for the onely purpose, which on such wise handled, will marvellous well indure, untill the new be come.

In this place commeth to minde, and that very aptly, the same which *Aibaneus* boasted, as touching his strange feast that he prepared for his friends, especially in that he served them with greene Gourds for a daintie dish, in the moneth of January, which so pleasantly savoured and eate, as if they had been new gathered, in a manner. Which like, by studie and diligence of the Gardeners that exercised this art, they supposed them to be preserved.

As the like *Nicander* long before *Aibaneus*, and many others report, who will the Gourds to be first dried in the aire, and stitched through the heads with a strong packthread, to be after hanged up in the smoke, that the pots filled with them may leasurely soak all the winter, and drinke in of the Brine.

At this day in France, through all the winter moneths, are the Gourds hanged up in the roofes of their houses, to be preserved for daintie dishes green, when occasion offereth to use them, especially those which are named the Citrones, that far longer indure, and be not so lightly subject to putrifying.

The fruits of the Gourds, Mellons, Pompons, and Cucumbers, may be caused to loose and purge, like to many others, if the seeds be steeped for a night and a day in the licour made with *Ruberbe*, *Agaricke*, *Turbith*, *Senæ*, *Colocynthis*, *Scamonie*, or other simple purging medecines and those after the bestowing in the earth, watered for five dayes together, and five times every day. When the Gourd is felt unpleasant, the fruits by the steeping, may after receive what savour and taste the owner will, if the seeds before they be committed to the earth, be infused for a time in any pleasant licour, whether the same be damask or musk water, for the plants shooting up

of, these will yeeld fruit of like savour, as well being sodden as raw, after the condition of the Cucumber.

The like altogether may be wrought or caused without any art, if whiles the fruit is a seething, you bestow in the licour what taste, colour; or savour you desire to have. For the Gourd and Cucumber are of such a kinde, that they be void of any qualitee

The rinde of the fruit of the Gourd grown to full ripenesse, becommeth so hard as wood.

The Gourd planted in the ashes of mens bones, and watered with oile, yeeldeth fruit by the ninth day, as the ancient *Hermes* affirmeth. Which man, for that he teacheth vaine matters, for the same cause he giveth me occasion to credit him weakly. Yet experience doth many times cause the uncertaine to prove certaine.

The Physick benefites and helps of the Gourd.

THe fruit of the Gourde, is of a cold and moist temperament, and the seeds especially used in medicine. That worthy Philisition *Crisippus* with the Greeks, condemned or rather utterly forbade the Gourds in meat, as unprofitable for their coldnesse to the stomach,

That skilfull man *Diphilus* contrary affirmeth, that the Gourds boiled in water and vineger doe strengthen the stomach.

The learned *Galen* writeth, that the Gourd in no manner may be eaten raw, in that the same is unpleasent to eat, but either sodden, roasted, or fried in a pan, is well commended.

The Greek writers of husbandry doe report, that the Gourd doth loose the belly, and that the juice of the same dropped into the grieved eares, caused of heat, they affirme to profit, unto which use of it selfe, and with the oile of Roses dropped warme into the eares.

The outward rinde pared away, and the meat with the kernels not fully ripe, heated or parboiled in water, and after shred small like to the Cabbedge, and boiled with butter, onions, and a quantitee of Salt, This on such wise prepared and eaten, profiteth leane men.

Ochers after the cutting of the unripened fruit into round slices, boile them with butter in a dish like Apples. The

The wine standing for a night abroad, in the hollow of the fresh Gourd, and drunke with a fasting stomack, purgeth gently the belly costive,

The meat of the Gourd, after the seeds taken forth applied, helpeth the cornes of the toes and feet: the juice of it boiled, and rubbing the mouth therewith, fastneth loose teeth, and asswageth the paine of them, proceeding of a hot cause.

The seeds of the Gourd clean picked from the skin, being sodden in barley water, strained and drunke, help the inflammations of the liver, kidnies, and bladder, the impostumes of the brest, and provoketh urine.

If a sick person of the Fever, refuse to drinke of this water, a sirrope then with suger, may be compounded of the same, which mightily profiteth all kindes of Agues.

The juice of the peeces of the Gourd, tempered with milke and vinegar, in which a linnen cloth wet, and applied on the liver, verry much asswageth the heat of the liver.

When the winter approacheth, the seeds ought to be taken forth of the fruit, and these rubbed well with salt, that the clammy humors may on such wise be removed.

The seeds ought rather to be laid in a drie place, whereby the proper moisture may not corrupt them, and those seeds like prepared, will indure for three years.

The peeces of the rinde of the Gourd brused, and annointed or applied in plaister forme on the heads of infants, doth asswage the inflammation or burning caused of the braine: the peeces or juice of the same applied, doth like mitigate the burning Gout, and qualifie the inflammations of the eyes.

The Gourd after the fine shredding, applied in plaister forme, asswageth tumors and swellings: the drie ashes applied on burnings doth marvellously availe, the ashes also of the rindes applyed on ulcers of the privie place, beginning to putrifie, both purgeth, and bringeth them to a scar.

The juice of the Gourd, after the boiling with a little honny and Nytre drunke, gently looseth the belly, the same juice mixed with the Oils of Roses, and annointed on the ridge bone and loynes, cooleth the burning of Fevers: this besides annointed helpeth the shingles.

Here learne that the Gourd roasted, or boiled in a dish, or frying pan,

pan, is more wholesome than raw, for that through the roasting, it leaveth a great force of watery moisture, and therefore yeeldeth a stronger and worthier nourishment.

The Gourd sodden, requireth a tartness to be matched with it, for the same otherwise is felt unsaverie and without delight, so that it better re iseth, being matched with either salt, soure or tart things that neerer agree to the benefit of our bodie, and the same ought to be on such wise prepared, that it procure not the creature to vomit, as the singular *Galen* hath clearly uttered.

The benefits and helps of the distilled water of the Gourd.

THe chosen time for the distilling of Gourds, is when they be full ripe, for these then are to be finely shred, and the kernels with the whole substance aptly distilled.

The distilled water of the fruits, mixed with a quantitie of suger, drunke, not onely looseth the belly, but ceaseth thirst, and helpeth the cough proceeding of a hot cause.

The said water drunke morning and evening, unto the quantitie of three ounces at a time, for fortie dayes together, doth marvellously help the stone in the kidnies.

This water drunke in the like manner for ten dayes together, purgeth the kidnies and bladder, and causeth urine: this also drunk in the like manner, qualifieth the burning of fevers, when no other medicine can assuage the same: this besides applied without, on the region of the heart, with linnen clothes wet in the same, like represseth the heat.

CHAP. XXXI.

Of the rare helps and secrets of the Pompons, Mellons, and Musk Mellions.

THe ancient, both of the Greek and Latine writers of Husbandrie, attributed the Pompons and Mellons, to a kinde of Cucumbers which they confessed, very neer to agree with them, in that the Cucumbers, in their growth have been seene, to be changed into Pompons, and Mellon Pompons, which two kindes of fruite, doe differ in themselves, especially in the forme and quantitie:

quantity: for when these appeare to exceed in bignesse, they are then named Pompons, but they growing round, and in forme of an Apple fashioned, are by a bie-name of the Pompon and Apple, named Mellon Pompons. For which cause *Palladius* namech all this kind of forme Apples, Mellons; or as if a man should say he named them apple-wise, or Quince-like, which are not wont to hang, as *Plinie* writeth, but to grow round on the ground, and they are then grown to ripenesse, when the stalk is parted from the body, and a sweet savour from the belly striketh to the Nose. Further, those growing after the formes of the Quince, which properly are named Mellons, have a harder and tougher meat then Pompons, and they not onely enjoy lesser wrinckles in the rind, but be drier, grosser, whiter of flesh, and have more seeds then the Pompons.

The other kind, named Cytrons, be in form and colour like to the Citron, and the leaves of the branches divided into many smal parts after the form, feathers, or wings of Birde.

The other kind named the Winter Pompons, are nothing so big of growth, as be the common Pompons of the Garden.

But the best kind of all, are the Mellons, next the Turkish pompons, and those made sweet by art, when the Seeds before the bestowing in the earth, are for a night laid in water well mixed with Sugar, or honey.

The Mellons and Pompons hardly come up in any Country, at due time of the yeare, without labour, cost and diligence of the Gardener in hastening them forward, nor these caused well to spread and yield before the great heat of the year be come, which season, some yeare, hapneth divers, and intermedled with cold, and either over dry, or over moist; which much hinder the ripening of them in the harvest time, and toward the vintage. For which cause the Gardener ought to hasten the fruits forward by dung, and heat of the beds, which alwaies procure a more health to persons. The seeds of Mellons to be committed to the earth, ought to be such which have been kept within the fruit, unto the full ripenesse of the same: for these then taken forth of the Mellon be more worth, and reserve in them the proper substance within the bodies. If the owner would possesse the fruits of the Mellon timely, hee ought afore to infuse the seeds in luke warm water, for six or ten hours, and those after to bestow in beds, prepared, about the tenth

day of March, well three or four foot distant one from the other, and the beds to be cast well two foot high, and so many broad, and to fill them with old dung finely broken, and with black earth sufficiently loose wrought together, for on such wise handled they yeeld a bigger, fuller, and pleasanter fruit. Certaine skilfull Gardeners bestow horse dung in beds, so hot as the same cometh forth of the stable, to cause the plants far sooner to shoot up, and they turn upward six or ten of the seeds of the Pompons with the sharp ends downward, as certain do four or five of them to come up, and those they lightly cover over, with much beating or treading the earth downe on them. *Rutilius* in his husbandry, willeth the seeds both of the Mellon and Pompon, to be thin set in beds, in such manner, that the seeds be placed well two foot asunder, and the places well digged and diligently turned in with fine dung, for the plants joy in a libertie, that they may spread at will hither and thither, and are greatly holpen by other herbs, growing among them, as the Cucumbers are, so that they shall need but little raking and pulling away of other herbs.

After these, for danger of the cold and frosts, the owner may cover the plants and beds with light mattresses made of straw, or with mats spread on rods, shored up with the forkes set at each corner of the beds, or he may for a seemlier sight, laie abroad boards or tables on pillers or other staies of stone, set at each corner of the beds in such manner, that the boards may be lifted off, when the sun shineth hot, and set over again, at the going down of the sun, or when the cold aire is felt.

And as soone as the Mellon hath yeilded leaves sufficient great, the Gardener ought to water the same gently and softly, with a list sharpened at the end hanging forth, and broad at the other end, resting within the Pot or Dish full of water, which on such wise continually moistneth (by the drops falling) the Earth verie drie.

The Mellons further growne, the owner ought to remove, and set the plants againe, when the fruits are yeilded so bigge as Oranges, and this especially must be done after the middest of May, when as the cold of the yeare is wel spent, that otherwise might hinder the growth of them, and set well six foot distant one from the other, in beds diligently dunged and laboured.

The Pompons purchase a far greater sweetnesse, and pleasanter
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in taste, if the seeds afore be steeped for three dayes in water well mixed with Sugar, or in water and honey named Mulse; and in like manner the fruits are found sweet in the eating, if the seeds steeped in new Cow milk, be then set wel in dressed beds,

The Pompons in like manner will obtain a favour of Roses, if the seeds afore be laied among dry Rose leaves for twenty or thirty dayes together, and those after with the leaves, set in wel dressed beds, or the seeds steeped in Rose-water, or other odoriferous liquor, which after the drying in the shadow, then as afore uttered, committed to the earth, as the worthy Author *Florentinus* in his Greek instructions of Husbandry writeth, and after him the like that worthy *Ratilius*.

Here I think it a matter not to be omitted, that Cats by an earnest desire covet the Pompons, for which cause the owners must have a care to looke diligently thereunto.

To procure Pompons to continue a long time without decaying or corrupting, let the owner water the plants for a time, with the juce of Houfeleek.

The other matters to be learned, are fully taught in the secrets of the Cucumbers and Gourds, where many devises are uttered, that may be used common. As if the owner would enjoy timely fruits, and having strange forms on them, big, laxative, and without seeds, let him diligently read and consider the former Chapters, both of the Cucumber and Gourd.

The Mellons and Pompons ought then to be gathered, when the stalks begin to feeble, and the fruits to yeeld a pleasant favour in the eating, at which time the owner must diligently take heed of Cats, that have an earnest love and desire to them, as afore is uttered.

Also the Gardener ought to conceive, that those named the winter Pompons, doe never grow to a full ripenesse on their beds, and for that cause to procure them speedily to ripen, he must (after the gathering) hang them up in the roof of the house, and eat of those, when they appear yellow within.

The Physicke commodities of the Pompons and Mellons.

THe learned report that the Mellons cool and moisten in the second degree, yet those felt sweet in tast, are temperately cold.

The seeds also are uted in medicine, and possesse the same property.

Diocles Caristius (*in libris salubrium*) uttereth, the Pompon to be easie of digestion, and to comfort very much the heart, yet the same yieldeth but a small increase to the bodie.

Diaphilus reporteth, that the meat of the Pompon doth make fat, yet very hardly digested, through coldnesse mixed with the moiture of the same, besides, it rendreth a small nourishment, and hardly moveth the belly.

Phenias reporteth, that the Pompon must be eaten after the stomack is emptie, for that this is otherwise lightly converted into those humours, which of the same occasion hinder digestion, through the preheminance that it then obtaineth in the receptacle of the meat or stomack.

Therefore he willeth the Pompons, to be eaten with a fasting stomack, and to pause from eating any other meat, until this in the stomack be half digested.

Diphilus writeth, that the Pompons eaten, doe greatly asswage unnatural heats of the stomack, and mitigate wicked Agues.

Galen reporteth, that all kind of Pompons, have the propertie of cooling, and enjoy a large moiture, yet those not without a manifest quality of clensing, in that the seeds marvellously clense the face of sun-burning, of pimples, and foul spots.

This Author further addeth, that the same doth yield and cause a wicked juyce, although it may sometimes be wel digested of the stomack.

Besides he affirmeth the same to cause Choller, and to yield the plentie of moiture out of order.

The Pompons ought to be eaten for the first meat, but in such manner that such which are flegmatick, do drink old wine after the same, and the Chollerick, to drink some sowre or tart thing after it, for on such wise handled, is all manner of harme avoided.

For this kind of meat doth lightly alter into choller, or fleum, for which cause the over-sweet Pompon doth offend the Chollerick, and the fruit unripe the flegmatick. Many

Many worthy men prefer the long Pompons before the round, yet doe all the kinds move or loose the belly, and cause Urine, so that they shal be ripe. For which cause they are judg'd profitable for the kidneies, but the seeds more availe, insomuch that stones there prepared they marvellously expell.

The outward rind of the Pompon applied to the forehead, doth effectuously asswage and stay the running of the eyes.

Such which have a hot stomack, and encombred with Choller, are greatly harmed, if they drink wine after the eating of the same, in that of the own nature it is lightly caused, and the wine immediately increaseth it more, and causeth a sharper humour in such bodies, and apt to vomit: yea this also extenuateth, gross and clammy humours, yet doth it well agree, that the flegmatick eat of the Pompon: forasmuch as in the same is a substance tender and soluble, that is, the same which is next to the seed, for this doth not lightly corrupt.

The persons which eat of the Pompons, may not immediately eat any other meat after them, in that those both corrupt, and alter the same eaten.

All the kinds of Pompons provoke vomiting, in bodies prepared, except the meat, enjoying a good juyce, be eaten immediatly upon, for they on such wise, move the speedier downward.

The greater number of Physitians write, that those eaten, doth mitigate the venercall act, and do abate the genitall seed.

The seeds properly cleanse the face, if the skin be sundry times washed with the decoction of them; the Mellons (as *Galen* reporteth, in *lib. de facultatibus alimentorum*) have the property of cleansing; for which cause they may aptly clear sunny spots, pimples, and other foul spots both of the face and body,

The seeds of the Mellon clean picked from their upper skin, and diligently brought to powder with bean flowre, this after the ardy mixing with Rose water, and dryed in the sun like cakes, dissolve in faire water, washing their face sundry times with it: for it marvellously cleanseth, and procureth with wine a clear face, yea the same mundifieth all foul spots on the skin.

The seeds also have the property of causing Urine; yea, those purge both the Loines and Kidneies, but the seeds more availe in the Loines, then in the Bladder, so that a mightier remedie must be invented for the stone in the bladder, then for the stone of the loines and kidnies.

The roots of the Mellons, not onely cleanse, but heal the ulcers full of matter, being applied with honnie in plaister forme.

Many there be, which eat the Mellon with vineger, but to it they adde and mixe, the Penniroyal and Onions, by which the harmefull force of the cold might be so tempered,

Diphilus writeth, that a little peece of the Mellon put into a pot with meat, causeth the speedier boiling of the Nettle or Mustard-seeds or the slip of the fig tree, on such wise ordered.

The commended helps of the distilled water of the Mellons.

THe best time for the distilling of Mellons, is when they be thoroughly ripe, which shred small, distill after art, about the harvest time.

The distilled water of the Mellons drunke, helpeth singularly the stone, procureth urine, and cleanseth the kidnies, the rather being used both morning and evening, for three or four weeks together, unto the quantitie of three or foure ounces at a time.

The said water, for a time drunke, not onely cooleth the Liver, but cooleth and extinguisheth all inward heats not naturall: yea, this tempered with Suger and drunke, ceaseth marvellously thirst.

The water drunke, in like manner abovesaid, amendeth speedily an old cough.

The water applied without the body, with linnen clothes wet in the same, not onely expelleth the heats, but the swellings of the bodie, wheresoever those shall happen.

CHAP. XXXII.

Worthie instructions about the sowing and setting of sundrie physick hearbs, to these of the greatest number of fragrant hearbs, and pleasant flowers: and first of the blessed Thistle.

WHere afore we have sufficiently written of the apt placing and workmanly ordering of the most hearbs and fruits, both for the pot and fallets, and for their benefits for the use of physick: in this part following (for a further increase and comfort
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of the simple) we purpose to intreat not onely of the artly placing of sundrie physick hearbs, but to what uses these serve for the aid and benefit of health.

And of these we intend to begin with that worthie hearb named the blessed Thistle (for his singular vertues) aswel against poysons, as the pestilent ague, and other perillous diseases of the heart: which to many at this day is very well known, although great controversies have been amongst the ancient Phisicians, about the true description of the hearb: for both the name and forme of the hearb, doe declare the same to be a kinde of thistle: yet the learned *Rutilius* writing of the blessed thistle, came neerer to a troth, and faithfuller described the forme of the hearb, in that he affirmed the same to have a big stalk, and leaves crisped with prickles (after the condition of the Endive) the flower yellowish, and seeds small, contained within the soft downe, (as in the other thistles) and that they doe late wax ripe.

This hearb named the blessed thistle, requireth to be sowne in a well laboured ground, and the seeds ought to be committed to the earth in the first quarter of the moone, but those not to be bestowed in beds above three fingers deep.

The hearb also joyeth and well prospereth comming up among Wheat.

The Phisick benefits and helps of the blessed Thistle.

The hearb of qualitie is hot and drie, which the bitter taste of the same well demonstrateth, besides it drieth and somewhat digesteth: the hearb hath the nature and propertie of opening the stopping of members, and of pearceing and causing urine.

The blessed thistle either eaten or drunke delivereth the patient from the mightie paine of the head which vexeth about the eyes: this also putteth away the giddinesse of the head, restoreth (by a like reason) memorie lost, the hearing, and diseases of the Lungs.

The leaves brought to powder, and drunke in wine, consume and send forth the fleume of the stomack, but the leaves are the better and handsommer taken, if of the powder pills be made.

This in like manner purgeth the breast and bloud, and very much profiteth the consumption of the Lungs: the leaves boiled

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in Wine, and drunke hot, doth cease gripings, provoke sweat, break the stone, and help the monthly termes.

The hearb for a time used, comforteth the braine and sight, not onely if the same be eaten, but if the eyes also be annointed therewith.

When the juice of the hearb cannot be had, then let the pouder, or the hearb it selfe dried, bee steeped for a night in water, and the eyes washed with the same: The juice also dropped into the eyes, removeth the bloud consilting in them.

The blessed thistle refraineth or stoppeth the bleeding of the nose, or mouth, if the hearb be applyed to the place, from whence it runneth.

The powder of the same herbe purgeth the *Vunla*, the Jawes, and throat, and cause that the patient may the easier eat and spit forth fleume and grosse humours.

The hearb drunke in wine, amendeth a weak stomach, procureth an appetite to meate, and abateth the heat: yea, this consumeth the evill bloud, and engendreth the good.

If the hearb shall be boiled in water, and drunke, the same consumeth evil humours, and preserveth the good, this boiled in wine and drunk, provoketh sweat.

The hearb drunke boyled, or raw with wine, breaketh the stone, the same eaten, strengthneth the palsie members, and recovereth the exulcerated lunges.

The blessed thistle boiled in the water of a healthful male childe drunke, profiteth the dropsie persons, helpeth the plague, and dissolveth all impostumes: yea, this removeth the canker and falling sicknesse: the powder of the leaves, unto the quantity of halfe a Walnut-shell at a time drunke in wine, is a most present remedie against the plague, if the same shall be received within foure and twentie houres space of the time grieved: If wine be boiled with the hearb, and drunke, profiteth the like: this by a like manner received, amendeth the rotten Fevers of the stomach, and such encumbred with the feaver *Quartane*: the downe proceeding of the flowres of the blessed thistle, applied on deep cuts, and new wounds, doth in short time cure them without paine.

The powder of the hearb mix:d with meale, and a plaister employed of the same with hot vineger, helpeth the pusses and other swellings of the plague: the hearb cureth any manner of burning,

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and the blisters proceeding of the same, if afore dried, and mixed with the proper juice it be applyed on the places.

This hearb drunke with white wine, removeth the Collick, and putteth away scabs: the hearb chewed in the mouth, amendeth a stincking breath: the hearb also bruised, and applyed on botches speedily cureth them: yea, this recovereth the defaults of womens places, and cureth the termes.

The bite of venemous beasts may be holpen, either with the juice, or decoction of the hearb in water: the pouder of the hearb eaten or drunk, helpeth stiches in the side, and the pleurisie: this also profiteth infants incombred with the falling sickness, and wormes.

Many worthie Physicians affirme, that the pouder or juice, or the decoction of this hearb doth expell all manner of poisons: the example of which matter *Hieronimus Tragus* (in his *Herbal*) learnedly uttereth, where he reporteth that there was a certaine young maiden, which unknowing thereof, did eat poison in an apple given to her, whose bodie incontinent swelled, and no medicuie could asswage the swelling untill that the distilled water of this hearb was ministred to her, which in short time mittigated or abated the swelling, to the wonder of many, so that on this wise the childe was delivered from all peril of the poyson.

A like historie reported of others, that a childe happened to sleep in the field open mouthed, into whose mouth an Adder crept and went down into the bodie, but after two ounces of the distilled water was ministred, the Adder incontinent crept forth again by the fundament without further harme or hurt unto the childe. Wherefore against all poisons, they affirme the pouder, juice, decoction or distilled water of this hearb, to be a singular remedie, applied either within or without the bodie: but after the taking either of these, the patient ought to be diligently covered with clothes, that he may well sweat for three houres space.

The wine made in harvest of the blessed thistle, and drunk in the time answerable, profiteth and helpeth all the griefs before uttered.

The commended vertues of the distilled water of the
blessed Thistle.

THe time and order of distilling of the same, is, that the
hearb alone, about the end of May be distilled.

The water distilled of the blessed thistle drunk unto the
quantitie of two or three ounces at a time, both morning and
evening, putteth away head-ache, comforteth memorie, help-
eth the giddinesse of the head, and recovereth especially all the
griefs of the eyes, although they be but washed with the
same.

The water in like manner taken, profiteth such being in a
consumption of the bodie. The water in like quantitie drunk
both morning and evening, breaketh the stone, and cureth
any burning, by often applying linnen clothes wet in the
same.

The patient molested with the quartain or any other Ague,
by taking three ounces of the distilled water of the hearb fast-
ing, well a quarter of an hoare before the fit of cold begin,
and lying down to sweare, be well covered with clothes, shall
within certain fits so using himself, be delivered either of the
one or other Ague, the like doth the decoction of the hearb or
the powder drunk hot with wine.

Against eating Cankers, or any other putride ulcers, there
is scarcely to be found any other worthier than the leaves, the
juice, decoction, or water of the blessed Thistle. And notable
diseases hath the hearb recovered, especially in women, whose
breasts were eaten and consumed with the Canker, even unto
the bare ribs, by cleansing first the places with this water, and
applying after the powder of the hearb, which on such wise
handled, healed them in short time.

And bathes are profitable made of this hearb, for the dis-
solving of the stone, and provoking of the Termes.

CHAP. XXXIII.

What care and secrets are to be learned in the sowing and setting of the hearb Angelica.

The hearb *Smyrniūm*, which at this day of all the Physicians and Poticaries throughout Europe is named *Angelica*: this when in the first year it shall come up of the seed, yeeldeth stalks of a foot and a halfe high, a finger big, round, tender, smooth, and bending back to the earth: these also divided and spread forth into two, or three, and many times four smaller stalks or armes, in whose top are leaves in forme like to the leaves of the Smallach, but far greater, and those, divided into three parts, sharp fashioned at the end, and growing unto twelve fingers in height and breadth, and green all the Winter.

In the second or third year, the stemme shooteth up, out of the middle of the leaves, and in height two or sometimes three cubits, increasing within a thumb bigness for the most part, round jointed, whitish and smooth, and as the same were sprinckled with dusty spots and hollow within, beset also with leaves in joynt forme, much lesser then the abovesaid. This also hath little branches and certain stemmes shooting forth, in whose top are great tuffes, well five or six inches broad, and those in forme imbossed round, and full of whitish flowers, in which doe after succeed two seeds, conjoynd together, long, cornered, and of ashie white colour: those also contained within the huske, be long, plain, black without, white within, and the tough kernel covered with a rinde or pilling sharp edged. This increaseth in root many times so big as the hand can clapse about, and sometimes bigger, yea, it sendeth forth the root before the stemme be come up, which root increaseth in years well a foot of length, or into many parts divided, being black without, and white within, big, soft, and full of Juice, which being cut, sendeth forth a yellow Juice, or licour from the inner side of the rinde, and a like licour is contained in the veins of the leaves, but the same more watery.

The root, seeds, and leaves possess an eager taste, fretting the jawes, somewhat bitter, thin, and aromatick or sweet smelling.

The most effectuouſ of all the parts, is the proper licour, next the seeds, then the root, last the flowers and leaves.

The hearb Angelica joyeth to be sowne in a well laboured earth, and the same rather drie than moist, for the harming by wormes, after the comming up, this requireth to be diligently weeded about and seldome watered. This Angelica flourisheth and beareth flowers in the moneth of July and August.

The Physick commodities of the Angelica.

The hearb of qualitie is hot and drie in the third degree, it openeth, extenuateth, and dissolveth.

This hath special properties against poysons, it cleareth the bloud and body.

The root is soveraigne against the plague, and all manner of poysons, the like doth the distilled water of the root prevaile.

The powder of the hearb, unto the quantity of halfe a dram, with a dram weight of pure Triackle, given in foure or five ounces of the distilled water of the same, and the patient well covered to sweat, doth marvellously help the infection of the plague, and sudden agues or sweating.

And for lack of Triacle, may a whole dram of the powder be ministred.

The root of the hearb (after the infusing in vineger) applied to the nose, or the powder of the root drunk sometimes tasting in wine, very much availeth against a pestilent aire.

The distilled water of the Angelica, or powder of the root ceaseth gripings of the belly proceeding of cold, if the belly otherwise be not costive. To be brief, the distilled water and powder of the root, recovereth all inward griefs of the body, and in the pleurisie or stiches of the sides, this is profitably ministred. The powder of the Angelica (or as some write the distilled water of the hearb) helpeth ruptures, and the diseases of the Lungs, it puteth away gripings of the belly, amendeth the strangury, sendeth forth the yongling and Termes, and dissolveth all inward swellings of the bodie. The

The root boiled in wine or water and honey, and drunk, prevaileth in all the abovesaid griefs, being in due order ministred. The juice bestowed into hallow teeth, stayeth the running of them: the water of the herbe dropped into the ears, doth like availe in the same. This also amendeth the dimnesse of sight. The leaves of the Angelica wrought with the leaves of Rue and Honey in a plaister form, and the same workmanly handled, doth not onely heale the bite of a mad Dog, but the sting of venemous worms. This plaister applied on the head of the patient sick of the Ague, doth in short time draw to it all the heat of the feaver. The distilled water, juice, and powder of the herbe, workmanly applied in the deep wounds, do cleantse, and regenerate or renew flesh in the places.

The distilled water applied with linnen clothes wet in it, doth marvellously asswage the ache of the hips and gout, in that the same consumeth soft and clammy humours gathered.

Many other vertues of this herb may be gathered by the former helps uttered.

The seeds have like properties as the root possessech: the wilde Angelica is weaker in vertue, but boiled in wine and applied in plaister form, doth especially cure new and old ulcers.

C H A P. XXXIV.

What care and diligence is required in the artly sowing of the herbe Valerian.

THe Valerian groweth up with a long and high stem, jointed and hollow, bearing on the top a tuffe, and flowers purple mixed with a whitnesse, or white mixed with a rednesse, after the form of Organy, the root as big as the little finger, and white, with many other sma l roots branching in the earth, and these yellowish of colour, sweet in savour. And this doth *Hieronimus* book report to be true Valerian, and that rare to be found, which for the rarenesse, is at this day sowed in many Gardens. The Valerian cometh very well up, being bestowed in a moist and well dinged ground, and the herbe after the coming up, requireth to be often watered, untill it hath yeilded a high stem. The

The Physick benefits of the Valerian.

THe hearb of qualitie heateth in the third degree, and drieth in the beginning of the second, and the root especially ferveth for the use of Physick.

The root of the Valerian brought to powder, and drunk in wine, provoketh sweat and urine, the like performeth the root it self, being boiled in Wine: yea, this also amendeth the pain anditches of the sides and back.

The root dried, may be kept for three whole yeers, and gathered especially in the moneth of August.

The powder of the root of Valerian, mixed with the white Hellebor, or Neeswort, and the flowre of Wheat, this in apt places laid, killeth Mice. The root boiled in white Wine with Fennell and Parsely seeds, doth mightily provoke the urine, cold, helpeth the pains in the sides, and moveth the Terms.

This also prevaieth against poison, and the plague, by drinking of it.

Certain do boile the root of the Valerian, with Fennell, Anuise seeds, and Licourise, for the cough and straightnesse of breath.

The green hearb and fresh root bruised, and applied, doth mitigate the pain of the head, stay fluxes, and profiteth the shingles.

The flowers or roots boiled in wine, and dropped into the eyes, procureth a clearnesse of them, healeth the great piles in the fundament, and other ulcers; but this especially amendeth the dimnesse of sight, as *Jeronimus's* book witnesseth.

The worthie vertues of the distilled Water of the Hearb.

THe convenient time of the distillation of the same, is, that the root, hearb, and stem, with the whole substance, be shred together, and distilled about the end of May.

The distilled water of Valerian, drunk unto the quantity of four ounces at a time, both morning and evening, and linnen clothes

clothes wet in it applied upon, doth in short time amend ulcers, old sores, and those causing swellings : yea, this availeth against the piles, by applying linnen clothes wet in it.

The said water drunk in like quantitie, both morning and evening, profiteth the creature having any bone broken : this also helpeth a rupture, or a bodie broken : and dropt into the eyes, cleareth them.

The distilled water of the Valerian, drunk unto the quantitie of a spoonfull at a time, every morning fasting, doth expell the long worms in children.

This water drunk in like manner, as afore uttered, profiteth against poison, and a pestilent aire : it healeth new and old wounds, cleareth ulcers and impostumes within the bodie, and removeth the ach of the hips.

The distilled water orderly drunk, procureth clear eyes, removeth the pain in them, and procureth sweat, this poured into troubled wine, causeth the same purer and clearer to be drunk,

The said water asswageth the pain of the members, proceeding of an untemperate coldnesse, by daily annointing the members with it.

The vertues of the distilled water of the roots of Valerian.

THe distillation of this water is to be wrought, from the fifteenth day of August, unto the eighth daie of the month of September.

This distilled water drunk, as afore taught, doth remove poison, and profiteth against venemous beasts.

The water distilled drunk fasting, unto the quantitie of six ounces at a time, before the fit cometh, delivereth the Quotidian Ague.

The said water in like quantitie given, and both annoined, and applied with linnen clothes wet in it, amendeth the stiches in the sides.

When two persons at variance, shall drink a quantitie of this water out of one eup together, it doth after procure them friends, and loving one to another.

C H A P. XXXV.

*The diligence required in the bestowing of the
herbe Bytonie.*

THe Bytonie is an herbe, having a slender stem, and foure square, growing in many places a foot and a half high, the leaves long and soft and indented round about, like the Oken leaves, and sweet smelling, among the which, greater leaves are those growing nigh to the root: in the top of the stems is the seed, eared after the manner of Saverie, the roots spreading small, and beareth purple flowers.

The herbe Bytonie joyeth to be sown in a moist and cold ground, and by a brick or stone wall, to enjoy the shadow of the same, for the herbe much delighteth to stand in the Sunne beams.

The Physick commodities of the herbe Bytonie.

THe herbe Bytonie (after the minde of the learned) is hot and drie in the first degree compleat, or in the middle of the second, and hath the nature of cutting asunder, which is manifest of the taste, that is sowre and somewhat bitter.

The herbe boiled with the flowers in wine, and drunk, stayeth belching, the rawnesse of stomack amendeth, and the sowre restings correcteth. The self same may the distilled water, or a confection made of the flowers with sugar, or the powder of the drie herbe it self, or ministred with honey.

The herbe drunk in wine, very much profiteth the diseases of the Matrice: and this, to be brief, is available to all inward griefs of the bodie, in what manner soever the same be taken. For this given in Malse vineger, unto the quantity of a dram, profiteth in the sending forth of the harmful humours of the stomack, liver, milt, kidnies, bladder, and matrice.

The person which feareth to have drunk poison, by taking a dram weight of powder in wine, shall be delivered of the harm both by urine and siege. The

The hearb (after the boiling in water) drunk, profiteth phrensic persons: such having the falling sicknesse, the Palsie, and ache of the Hips.

The hearb helpeth digestion, if any after supper eateth unto the bigness of a bean of the same, being afore boiled in honnie, this also steeped in wine for a night, and drunk stayeth vomiting.

The hearb boiled in wine and drunk, expelleth the Ague, and ministred to the weight of two drams, with *Hidromel*, sendeth forth the water between the skin, and many humours.

The powder of the hearb to the weight of a dram drunk with wine doth speedily help the Jaundise, and sendeth down the Termes.

The *Bytonie* boiled in wine and strained, if with three drammes of *Hiera Picra Galeni* mixed and drunk fasting, gently purgeth the belly: the hearb boiled with Honnie, recovereth the consumption of the body, and mattery spittings of the Lungs.

The hearb brused, and applyed in plaster forme on the hurt of the head, as witnesseth *Apuleius*, doth by a marvellous speediness close and heal the same, yea, this hath such a proprietie, that it fastneth broken bones, and by this force draweth forth, and dissolveth the clotted blood.

The powder of the hearb given to the weigth of a dram in wine, stayeth the spitting of blood.

The leaves brused and applyed in plaister forme on the eyes, doth speedily help the eyes brused or hurt by a stripe: the roots also of the hearb boiled to a third part in water, and the eyes suppled with the same water, doe speedily remove the pain of them.

The juice of the hearb dropped into the eares with the oyle of *Roses*, removeth all manner of pain in them, the same amendeth the hardness of fetching of breath, if the breast be annointed therewith: the herbe eaten causeth the clearnes of sight.

The *Bytonie* boiled in old wine & vineger, unto the consumption of a third part, and gargelled in the mouth, removeth toothach.

This drunk in wine, recovereth an evill colour of the body, the same boiled in wine and drunk, they affirme of experience to profit the diseases of the Milt.

The eating of two ounces of the powder with Honney for eight daies together asswageth the cough, two drammes of Bytonie and one of Plantaine, ministred with foure ounces of warme water before the fit of cold, puteth away the quotidian.

Three drammes of the powder, with one ounce of pure Honnie given in three ounces of warme water, before the fit coming, doth marvellously remove the fits of the Tertian and quartane ague.

For grief of the bladder, take four drammes of Bytonie, of Parsely roots three scruples boiled, but the roots of the Parsely afore boiled in a pint of water, unto the consumption of the halfe, and then the Bytonie added to, and given to drink, which so delivereth the paine, that never after it cometh again.

The Bytonie drunk in wine, dissolveth the stone, and helpeth all painful griefes of the bladder, yea, this is most effectuous in the strangurie, certain perswade for a singular remedie against the stone, to drink the pouders of Bytonie, Vervain, and Yarrow, by equall portions in water.

The roots of Bitony boiled with the leaves unto a third part away, and drunk in water, with the hearb applied alone, doe mervellously asswage (of experience known) the paine of the Gout.

The leaves heated between two new Tiles, and applied to the forehead, doe mittigate the grief of the eies, and stay the running of them, in that this among other hearbs, which they apply to the head, obtaineth a princpality.

*The commended vertues of the distilled water
of Betonie.*

The time of gathering, and distilling of the Betonie, with the whole substance, is about the end of May.

The distilled water of Bitonie, as *Hieronymus Brunsvicensis*, a most expert Herbarian witnesseth, drunk unto the quantity

city of four ounces at a time, both morning, noone, and evening, puteth away the dropfie, Jaundise, and any ague.

The distilled water helpeth the diseases of the kidneys, Milt, and Lungs, and all those griefs heretofore uttered: the water either drunke or applied on the places with linnen clothes wet in it, if the evill or grief shall appear without the body.

CHAP. XXXVI.

The skill and diligence required in the artly bestowing of the Hearb Lovage.

THe Lovage joyeth to grow by wales, and under the Eeves of an house, it also prospereth in shadowy places, but especially delighteth to grow near to a running water.

This in the growing sendeth up a long and slender stemme, like to Dyl, jointed with leaves round about like to the Melyote, sweet favouring, tenderer and softer, towards the top smaller and much more divided. In the top of the stemme groweth a tuffe, in which consisteth the seed, black, hard, and long, like to the Fennell seed, being sharp in taste, and sweet in smelling, it also beareth flower, and hath a pale root within, but black without, sharp, sweet favoring, tender, full of juice, and byting the jawes.

The hearb for his sweet savor is used in bath, but the seed is of greater effect in medicine.

The Physick benefitts of the Hearb Lovage.

THis Hearb of qualitie is hot and drie, in the third degree, the seeds indure in strength and vertue for three years.

The drie root bruised heateth the stomack, helpeth digestion, expelleth superfluous humors, and drunk in wine, unto the weight of half a dram at a time, ceaseth all inward griefs: this

also expelleth poisons, causeth urine and the Termes, and performeth the like matters, which the *Angelica* doth.

The hearb boiled in wine or water, and drunk, openeth the stopping of the Liver and milt, the hearb bruised and mixed with Cummine, very much profiteth if the same be drunk in wine, for this recovereth the stomack, and expelleth noyous windes out of the bowels.

The herb Lovage with Galingale and Cinamon boiled in wine, and drunk with a fasting stomack, amendeth the diseases of the stomack, milt, and bowels, a powder like to *Eclegma* prepared of the Lovage seeds, Cinamon, Rapontick, and Galingale, with sugar in equall proportion mixed, and drunk in wine, availeth unto the abovesaid diseases.

If any drinke a quantitie of the Lovage seeds, in wine fasting, it procureth the person to purge both upward and downward, the seeds after the boiling given up in glister forme, doth greatly ease the person pained with the Gout in the feet.

The seeds steeped for a night in white wine, and drunk fasting, doe mightily draw downe the Termes, yet are the seeds of themselves over forcible unto the use of the medicine inward, in that they ministred or applyed in plaister forme, both break and open ulcers, yea, expell mightily the dead yongling.

For which cause the strength of those seeds must be tempered, by a like weight of the Fennell and Annis seeds, which on such wise ministred, worketh his propriety in the bodie without harme.

But the seeds may safely be applyed without the body in any manner without any other addition to them.

The Lovage seeds boiled artly in wine, doe asswage the gripings of the belly and bowels, remove the swelling of the stomack, digest the humors of the stomack, cure the bite of venomous wormes, procure urine and the Termes.

A bath made of the Lovage, Rosemary, Peneroyal, Sage, Camint, Cammonyll, Mellilote, the Cytrine, *Stachados*, Mugwort, and Fenegrate, these together boiled in wine, and sitting over the fume to sweat, not onely openeth the pores

of the body, and draweth forth all evil humours, but dissolveth the stone, procureth Urin and the Termes, healeth the Cramp, proceeding of the fulness of body, the pain of the Gout, the Palsie, the Kings evill, and heateth all the inner members.

The root bruised and applied in plaister form, doth greatly availe on the bite of a mad Dog, and venemous worm, in that the same both mitigateeth and expelleth poyson.

The commended vertues of the distilled water of Lovage.

THe time of the distillation of the same is, that the leaves shred together with the stems, be distilled in the middle of May.

The distilled water of the Lovage, drunk morning and evening, unto the quantity of two or three ounces at a time, doth in short time help them, pained with stiches about the breast and sides, removeth the griefe of the stone in the Loines and bladder, cleareth the hoarseness of voice, and putteth away the dangerous swelling of the throat, by washing and applying on the same, linnen clothes wet in it.

The distilled water asswageth the swelling of the head, and the aking of the same, if linnen clothes wet in it, be applied upon: it procureth a white and lovely countenance, if the same be diligently washed both morning and evening with water.

This helpeth the pushes, and rednesse proceeding of heat, hapning commonly from the knee down-ward, by applying linnen clothes wet in it, that ceaseth the heat and cureth the pushes.

This cureth the Canker of the mouth, if it be often washed with the same, and that at each time, the powder of the Barberrie root be sprinkled upon:

This also cureth the grief and exulceration of womens places, if these be washed therewith, for three or four times a day: the same doth the said water performe, if linnen clothes wet in it, be sundry times applied upon.

*What care and skill is required in the bestowing of the
Herb Elecampane.*

THe herb Elecampane groweth up with a long stem, big, and mossie, and the leaves with mossy hairs on the one side, on the top of the stem, being many times a mans height, is a big yealow flowre growing, in which the seeds are contained, and those by feeling procure itch.

The root within the earth, reddish without, and white within, big, sharp in tast, and sweet smelling. The root is digged up at the beginning of summer, and sliced, dried in the sun.

This especially flourisheth in the moneth of July.

The Elecamane may not be sown, in that the seeds bestowed in beds prosper not, but rather set the young buds broken tenderly from the root, in earth wel dunged and laboured afore. And those begin to set in the month of February, well three foot a sunder one from the other, in that those send forth big leaves, and long roots spreading in the earth.

The Physick commodities of the Elecampane.

THe Elecampane of quantity, heateth in the end of the third degree, and moistneth in the first.

The powder of the dry root mixed with pure honey, and used in form of an *Eselegma*, amendeth the cough, the root also of the Elecampane (artly prepared) defendeth the Lungs from evill humours, removeth the ach of the Hips and joynts, and sicknesses proceeding of a cold cause.

This expelleth the grosse humours in man, and asswageth the ache of the Huckle-bones; boiled also in wine, and mixed with Sugar in the drinking amendeth that hard fetching of breath by the ueck, especially holded upright, and procureth Urine

The powder of the root drunke in like manner, sendeth downe the Termes, and this is profitable ministred against
poy-

poyson, and the bite of venemous wormes and beasts.

The root canded with Hony or Sugar, is said very much to prevaile against the danger of a pestilent aire, being afore eaten, for which cause the raw root (of many) is eaten in the plague time.

The root of the Elecampane is canded after this manner, by plucking the root out of the earth in the month of October, at what time the same is grown to a full ripenesse, which then is to be rubbed and censed with a course hairy cloth, after this scraped fair with a sharp knif, and those roots which are big, to be sliced into three or four pieces so long as a finger, which after the putting into a brasse chafer, to be tenderly boiled with Vinegar, but in such manner, as the pieces burne not to the sides or bottom of the chafer: within three dayes after the boiling, they are to be dryed in the sun, and then bestowed into a new earthen pot, well pitched about, on which a pleasant Cuit poured to soke them in, and store of the herb Savory pressed down upon them: which done, the mouth of the pot to be diligenty stopped with a skin or thick parchment.

The roots may otherwise be ordered in scraping them clean, and after the cutting of them into two or three pieces, well a finger long, to let those steep in water a whole day over hot embers; which done, to boil the pieces two or three times over, in as much weight of honey or sugar.

The conserve of the Elecampane root, may be made by cleansing and scraping the root in the manner above taught; which done, to cut them into thin slices, letting them soke in water over the hot embers, for a long space, and to boil them until the liquor be all wasted, then to beat those in a stone mortar, letting them after to passe through a strainer or linnen cloth: this done, to boil the whole with a like weight of honey and sugar, two or three times over.

All other roots may in like manner be canded, and made into conserve, but far pleasanter in the eating, if to the confection a quantity of Cinamon be added.

The same also they name to be canded, when the root or the thing canded, remaineth whole after the canding, but the conserve in a contrary manner remaineth not whole, in that
the

the same is beaten small to the making of it.

The leaves of the Elecampane boiled in wine, and a plaster made of the same, applied to weak and loose members, doth so much heat them, that in short time they recover strength and heat.

The Elecampane putteth away ire and heavinesse, comforteth the heart, and sendeth forth the superfluous humours by Urine: this also (after the mind of *Hippocrates*) causeth mirth.

The herb defendeth and preserveth the skin of the face, and like garnisheth the whole body with a continuall seemlineffe, the wine also of the Elecampane made, heateth cold members, the same drunk ordered, helpeth all the diseases which are afore uttered.

Here note, that all wines boiled or made of the herbs, do more prevaile in the morning, then at evening.

The Elecampane boiled with Pellitory, and mixed with oile, applied hot to the belly, ceaseth the gripings of the bowels, and the same applied under the Navill, removeth and helpeth the strangury.

The worthy vertues of the distilled water of the leaves of the Elecampane.

THe time answerable to the distillation is, that the herb and root shred together, be distilled in the moneth of May.

This water drunk morning and evening, for five or six dayes together, the quantity of an egge-shel full at a time, expelleth the grief of the stone.

The distilled water drunk in the said manner, or a quantity bestowed in drink, helpeth the poison broken: the same also drunk, and the head annointed therewith, in such manner as the same may dry in, greatly comforteth the head.

The distilled water drunk morning and evening for certain dayes together, comforteth and strengthneth the stomack, amendeth the hard fetching of breath, the cough, pleurisie, poison, the stone, and Termes in women.

The distilled water strengthneth the members anointed
There

therewith, and the more by daily drinking thereof; this also expelleth the stone of the kidnies and bladder, and the same cleareth the parts of the body, and causeth Urine, by drinking of it morning and evening, for certain dayes together.

*The commended vertues of the distilled water of
the root.*

THe root of the Elecampane, is to be distilled about the end of May, or from the moneth of July, unto September.

The distilled water of the same drunk many dayes together, unto the quantity of two or three ounces at a time, healeth an inner Rupture: the distilled water drunk in the said manner, helpeth the stone, provoketh the Termes in women, aswageth the grief of the stone, and provoketh Urine: yea, this drunk in the above said manner, sendeth the dead youngling out of the mothers wombe.

The distilled water either drunk or applied with linnen clothes wet in it, removeth the smelling of womens places: the said water also drunk, or applied with linnen clothes, aswageth the swelling Testicles, and onely this drunk often, doth amend them.

The distilled water drunke fundrie dayes, unto the quantitie abovesaid, both morning and evening, ceaseth the cough, and consumeth the grosse and clammy humours about the stomach.

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C H A P.

CHAP. XXVIII.

The care in the bestowing of the herb Pepperwort.

THe Pepper-wort is a seemly herb, yielding leaves greater and broader then the Peach or Bay-tree, and those thicker, greener, and softer, the herb also growing a foot and a half and sometimes two foot high, with a stiffe and round stem, bearing on the top white and very small flowres; after these, a small seed and long root.

The leaves are sowre, and bite in tast like Pepper on the tongue, for which cause this is rightly named Pepper-wort; this groweth every where in Gardens, and well ordered in the ground, endureth for two yeares, in certaine places also (as witnesseth *Ruellius*;) it continueth green ten years. It flourisheth or beareth flowres in the month of June or July, and next yeeldeth the seed.

The Herb Pepper-wort, ought to be set before the beginning of March, after the growing up, to be clipped and cut like the Sives, but this not often, for after the first day of November, the herb ought not to be cut, least it perisheth or drieth through the cold season ensuing. The herb prospereth and continueth two years, if the same be well dunged about, and diligently weeded.

The Physicke benefits of the Herb Pepper-wort.

THe herb of quality, heateth and drieth in the third degree, as *russelsius* reporteth, but *Galen* affirmeth the Pepper-wort to be hot, as the Cresses is, in the fourth degree, yet lesser dryeth then it, and the leaves of this herb doth by propertie exulcerate: the nature also of the herb, is to cut and extenuate the meat received, and clammy humours.

The Pepper-wort is not to be used or taken inward without milk, and it hath the like properties as the Cresses, which after the manner of condite things, must be condited with
milk

milk and salt. And the same may be made after this manner, by infusing the fresh leaves in new milk; and after the third day, the whey pressed forth.

Time, and Parsely mixed, and diligently beaten together, this well sodden and strained, to add so much salt as shall suffice.

Seeing the leaves possesse such a sharpnesse (as *Dioscorides* reporteth) that they do exulcerate parts within, for that cause may they aptly serve unto exulcerating in the pain of the hips, if after the brusing with an Elecampane root, it be laid to the place a quarter of an hour. And this in the like manner lying to, asswageth the swelling of the Milt.

The root beaten with barrows grease, or with the Elecampane root, and applied in plaister form on the hip grieved, doth deliver the ach in short time.

This amendeth the skin of the face, by exulcerating, so that the same be after healed, with Oile of Roses and wax. And on such wise it easily taketh away foul scabs and leaerie, and the marks of Ulcers.

The root of the herb Pepper-wort tyed on the Arme, or hanged about the neck, is supposed to cease or asswage the tooth-ach.

CHAP. XXXIX.

The care in the bestowing of the Celondine.

THe Herb Celondine shooteth up a foot and a halfe high, and sometimes is more slender of stem, bearing many leaves and those like to the Crowfoot, but softer and to a yellowish colour tending, yeelding also a yellow flowre like to the Violet.

The juyce in the herb of yellow colour like Saffron, biting the tongue, sowre, somewhat bitter and strong favoring. The root above all one, but within the earth shed into many yellow hayrie roots: it commonly growth in shadowie places, by

walls, and in stony heaps: this flourisheth at the coming of the swallows, and all the Summer, but it withereth at the departure of them.

The Celondine commeth up in any earth, yet doth the same more joy bestowed in a shadowie place, and the seeds ought to be committed to the earth in the moneth of February, which after the coming up, will endure for two years, if after the shedding of the seeds, the stems be cut away, well four fingers above the roots.

The Physicke benefits of the Celondine.

THE Celondine is of quality hot and dry, in the third degree absolute: but *Platearius* affirmeth the herb to be hot and dry in the fourth degree. Four things are preserved of this herb, as the leaves with the stem, the roots, seeds, and juyce.

The juyce of the herb boiled in a Copper vessel with honey on the coles, and dropped into the eyes, procureth a clearness of them, and putteth away the dimness of sight.

The juyce mixed with salt Armoniack, and dropped into the eyes, removeth the pin or web growen on them, and causeth a clearness of sight. The herb with the flowres diligently beat, boiling them after in water, and that water boiled, powre into a por, setting the same again over the fire, and well skimming it in the boiling, when the liquor beginneth to seeth over, strain it soon after through a linnen cloth, which keep close stopped in a glass or a pot to use, for this dropped in the eyes, removeth the dimness of sight.

The juyce of the root cleareth the Leprie, if any annointeth the places therewith, and the patient after taketh the Sirrup of Fumicory for nine dayes together, both morning and evening, which without doubt recovereth and helpeth the same.

The juyce is to be purchased in May, as wel out of the roots, as leaves and flowres beaten together, and pressed forth, which after the drying in the shadow, to be formed into little Pasties.

The root of the Celondine, boiled in white wine with Annis-seeds, and drunk fasting, delivereth the Jaundise through stopping in the body, and applied (after the boiling in wine) or chewed in the mouth, asswageth the tooth-ach. A

A handful of the Celondine purged, boiled in an equal quantity of Rose water, and strained, to which an ounce and a half of Triacle added, is a most effectuous remedie against the plague.

The root boiled in wine, and applied in plaister forme on the Shingles or Tettors, speedily healeth them, the hearb brused (as *Plateanius* reporteth) boiled in wine, and applied upon, or a sponge wet in the said decoction, removeth the Chollick passion.

The powder of the root sprinkled on wounds and ulcers, both cleanseth and healeth them.

For the Canker of the mouth, bone, or sinewes, the powder of the said root, with the powder of Roses wrought together with vineger, and boiled unto a mean thickness, like to mustard, and the cankerous parts annointed with it, doth much availe.

For provoking of the Termes, and cleansing the matrice, let a foment be often applyed with the water of the decoction of the same.

The commended vertues of the distilled water of Celondine.

THe time of gathering and distilling of the Celondine is, that the hearb with the whole substance be small shred, and distilled in the middle of May.

The distilled water drunk unto the quantitie of foure ounces at a time, both morning and evening, expelleth the yellow Jaundise: this drunk in the like manner, availeth against the gripings of the belly.

The distilled water drunk in the above said manner, mitigateth ague, and removeth scabs caused of cold, if they often be bathed or soupled with it.

The distilled water drunk unto the quantity of two ounces at a time, either twice or thrice a day, profiteth unto the stopping of the liver and and milt.

The water dropped into the eyes, correcteth the pin and web, puteth away the redness of them, and causeth a sharp and readie sight.

If the mouth be washed with the said water, it ceaseth the

toothach, and paceth away spots of the face, if the face be washed with this water.

The distilled water drieth and healeth a Canker, yea Fistula also, and removech pestilent pushes, if a linnen cloth wet in it, be applyed on the places twice or thrice a day.

CHAP. XL.

The care in bestowing of the hearb of Filipendula.

THe hearb Filipendula groweth in stonie and rough places, as on hills, bearing a leaf like to the wilde Partenip, or Passly, the stem big, and a foot or somewhat more in height, yeelding on the top a white flower in the month of July, after that the seed like to the Orache, and a big root, out of which many round heads or kernels grow.

The root ought to be digged up in the end of harvest, which indureth for ten years.

The Filipendula commeth well up in any earth, yet doth the hearb more joy, being sowne or set in a stonie or gravelly ground: the Seeds require to be committed to the earth in the moneth of April, and to be like ordered, after the shooting up in the weeding and watering as afore taught of the other hearbs.

The Physick commodities of the hearb Filipendula.

THe Filipendula of qualitie is hot and dry in the third degree, which is vehement bitternesse, sufficiently declareth.

The seed, leaves, and stemme of the Filipendula, drunk in wine and honnie boiled together, send downe the after burden and further the birth of the child.

The root of the Filipendula brought to powder, and drunk in wine, not onely helpeth the kings evill and strangury, but the stone, paine of the kidnies, and ach of the hips.

The powder of this root taken in wine, removeth the swelling and coldness of stomack, helpech the hardness of fetching breath,

breath, and such short winded, yea all sickneses which proceeds of a cold cause,

The meale of this root mixed with meat and given to eat, recovereth the falling sickness, by sundrie daies using.

Against the hardness of fetching breath, take this pouders, and Gentian in like weight, and use the same in meat, for this without doubt availeth in short time.

*The commended vertues of the distilled water
of Filipendula.*

THe chosen time for the distilling of it is, that the whole hearb with the root be finely shred together and distilled in the end of May.

The distilled water of Filipendula, drunk unto the quantity of three ounces at a time, both morning and evening, recovereth the plague.

The said water drunk unto the quantitie of foure or six ounces at a time, availeth against poison, if a man by hap hath either eaten or drunk poison.

The distilled water drunk unto the quantitie of four ounces at time, both morning and evening, dissolveth and cureth the stone of the kidnies, and bladder.

F I N I S.

The first part of the book
is divided into three parts
the first part is the
theory of the book
the second part is the
practice of the book
the third part is the
conclusion of the book

The second part of the book
is divided into three parts

The first part of the second part
is the theory of the book
the second part is the
practice of the book
the third part is the
conclusion of the book

FINIS

A necessarie Table to the second Part of
 this Book, briefly shewing the Physical opera-
 tions of every hearb and plant therein contained, with
 the vertues of their distilled waters

A

Angelica cureth poisons, cleareth
 a bloud, and preserveth the body
 against the plague. fol. 154
 Angelica availeth against the pestilent
 aire, it recovereth all inward griefs,
 it helpeth ruptures, it amendeth the
 dimness of the sight, the bite of a dog,
 the heat of the fever, deep wounds,
 reneweth flesh, &c. fol. 154. 155
 Angelica asswageth the ache of the ribs
 and the Goute, it cureth new and
 old ulcers. fol. 155
 Artochoke reformeth the savour of the
 mouth. fol. 49
 Artochoke causeth urine and veneriall
 afe. fol. 49
 Artochoke amendeth the hardnesse of
 making water and the ranke savour of
 the Arme pits. fol. 50
 Artochoke strengthneth the stomach,
 and helpeth the privie places, that men
 children may be conceived. 50
 Arage or Orage helpeth the stopping of
 the liver, it ceaseth the shedding of
 the gall or yellow Jaundise, it casteth
 up choller, softneth the belly, healeth
 impostumes, swellings, swimings,
 drawing of the winde short, expelleth
 worms, provoketh vomiting, helpeth
 a hot liver, it looseth the belly, and de-
 livereth the pain of the bladder, help-
 eth the ague, profiteth against spit-
 ting of bloud: it helpeth the matrice,
 draweth a thorne or naile out of the
 skinne: it looseth rough nailes from
 the fingers, it helpeth the hot goute
 in the feet, it softneth the belly be-
 ing hardned by heat, and removeth
 svellings. fol. 16. 17

B

Beete looseth the bellie, provoketh
 urine, purgeth the body of evill hu-
 mors: it helpeth the smelling, the
 paine of the eares, and of the gums,
 it procureth haire to grow, and kil-
 leth lice, nittes, and dandrie: it healeth
 whelkes, blisters of sealding and
 burning, gripings of the belly,
 stayeth a loose bellie, driveth away
 the wormes of the bellie, helpeth the
 obstructions or stoppings of the Li-
 ver, the corrupted spleene and the
 shingles. fol. 12. 13
 The discommities of the Beete: it gripeth
 and biteh the stomach, and increaseth
 evill humors. fol. 13. 15
 Beete softneth the bellie, cureth the bi-
 ting of a Scorpion, the beating paine
 of the temples: it profiteth the Oile
 on the milt, it restraineth the rearms.
 fol. 17
 Borage procureth gladsonnesse, it help-
 eth the giddinesse and swimming of
 the head, the trembling and beating
 of the heart, it increaseth memorie,
 and removeth melancholie, and the
 kings evill it doth onely comfort.
 Buglosse prevaileth for the roughnesse
 of the throat and cough, it procureth
 gladsonnesse, it purgeth red choller, it
 expelleth the noisome humours of
 the lungs, it removeth the swelling
 of the feet: it preserveth a good me-
 mory, it comforteth the heart, and en-
 gendreth good bloud. fol. 26. 27
 Bucks horne helpeth the griefs of the
 joints, it bindeth, it putteth away the
 fever. fol. 73
 Betony stayeth belching and rawnesse
 of

M m

of

THE TABLE.

- of the stomacke. fol. 158
 Bitonie profiteth the diseases of the ma-
 trice, and all inward griefs. fol. 158
 Bitonie purgeth all poison, it profiteth
 frensie persons, falling sicknesse, palsie,
 ach of the hips: it helpeth digestion,
 stayeth vomiting: it expellerth the a-
 gue, &c. fol. 158
 Bitonie fastneth broken bones, dissolvet
 clotted blood. fol. 159
 Bitonie stayeth the spitting of blood:
 it helpeth the eies bruised, and the
 paine of them: it helpeth the pain of
 the eares: it causeth cleernesse of
 sight, removeth tooth ach, the quo-
 tidian, tertian, quartain ague, the
 grief of the bladder, &c. fol. 159
 Bitonie asswageth the paine of the gout,
 &c. fol. 160
 Blessed thistle causeth urine, helpeth the
 megrim, restoreth memorie and hear-
 ing, helpeth the diseases of the
 lungs, purgeth fleume of the stomack
 and blood, helpeth consumption of
 the lungs, gripings, provoketh sweat,
 breaketh the stone, and helpeth the
 monthly termes. It comforteth the
 braine and sight, purgeth the blood
 in the eyes, stoppeth the bleeding at
 the nose, purgeth the Uvula and ceas-
 eth the spitting of fleume.
 fol. 159. 160
 Blessed Thistle helpeth a weake sto-
 mack, procureth appetite, abateth
 heat, consumeth evill blood, provok-
 eth sweat, strengthneth the palsie
 members, recovereth the lungs ex-
 ulcerated: it profiteth against the
 dropisie, helpeth the plague, impo-
 stumes, cankers and falling sicknesse,
 it is a present remedie against the
 plague, the fever of the stomacke,
 and the quartaine, it cureth greene
 wounds, pusses, swellings of the
 plague, any burning, the chollick,
 icabs, a stinking breath: it hel-
 peth womens privities: it hel-
 peth stiches, pleurisies, and in-
 fants incombred with the falling
 sicknesse. fol. 151
 Blessed Thistle expelleth poison with
 two examples. fol. 153
- C
- C**oleworthe helpeth the hardnesse of
 making water, the canker sores,
 the ulcers in the pappes of women,
 aches in the joints, hardnesse of hear-
 ing. fol. 7
 Coleworts procureth the monethly
 course of women, it cureth the fore-
 nesse of eies: it profiteth against
 the eating of venemous mushrooms:
 it maketh children to goe speedilier
 alone, cutteth the disease of the
 Spleene and Jaundise: it clean-
 seth the scurfe and leuprie: it amend-
 eth the voice and grief of arteries:
 it cureth the bite of a dogge, it hel-
 peth the Reume and falling of the
 uvula: it helpeth the bite of a Ser-
 pent or Adder: it cureth the gout,
 joint sicknesse, old ulcers, purgeth the
 head, draweth the termes or redde
 downe, and qualifieth inflammati-
 ons. fol. 8.
 Coleworts asswageth great swellings:
 it breaketh botches, stayeth the shed-
 ding of haire, the disease of the
 spleen: it cureth eating ulcers, canker
 sores, griefes of the flankes or sides,
 head-ach, a drie cough: it drieth a
 moist belly. fol. 9
 Coleworts bringeth these discom-
 modities: it hardneth the belly, it
 harmeth the fleumatick, and wo-
 men having the redde course on
 them. fol. 10
 Chervill provoketh urine, and sendeth
 downe the termes in women: it looseth
 fleume: it putteuh away gripings of
 the belly, it ingendreth winde: it kil-
 leth wormes in the belly: it healeth
 a canker: it ceaseth ach in the hips:
 it recovereth the dandry of the head:
 it healeth running sores, it healeth
 the

THE TABLE.

- the bit of a mad dog, it breaketh the stone of the bladder, and provoketh urine, it dissolveth the blood gathered into knobs. fol. 68. 69
- Chervil healeth impostumes behinde the eares. fol. 69.
- Cresses dryeth superfluous humours, it expelleth the dead youngling: it easeth the cough and looseth the breast: it availeth against the palsie of the tongue. fol. 69
- Cresses are not to be used alone. fol. 69
- Cresses restrain the distillations of the head, cleanse the braine and paine of the head, help against the palsey, provoke needling, and amend the lethargie and sleeping out of measure: dryeth the uvula, helpeth infections of the head, as knobs and dandrie: stayeth the going out of the fundament, expelleth the round and flat wormes in the body, these help the griefes of the breast, the ach of the hips, and griefe of the loines, purchase a readier understanding, and wit, remove the chollick proceeding of a cold cause, help the strangurie, removeth the paine of the teeth, and doth asswage the swelling of the milt. fol. 69. 70
- Carors amend a cold reume, the paine of the stomack, stopping of urine, and chollick, a dry cough, the hard fetching of breath, the fluxe of the head, remove winde, heat the stomack, help the stopping of the liver, the vexing of the belly. fol. 121
- Ciccorie cureth scabbed places, causeth a faire skin, recovering the stopping of the liver, it purgeth the matrice: it helpeth the liver, the vexing paine of urine, the kings evill, the plague, burning agues, pestilent pushes, the gout proceeding of heat, and cureth the shingles. fol. 53. 54. 55
- Celondine the juice of the hearb clear-eth the eyes, removeth the Pinne and webbe, being mixed with salt Armoniack. The hearb removeth the dimnesse of sight, the juice cleanseth the Leaprie, the root draweth away the Jaundise, and helpeth the tooth-ach, and healeth Tettors or shingles: the hearb removeth the chollick passion, the pouder of the root cleanseth and healeth ulcers, healeth the Canker of the mouth, bones or sinews being annointed with the same boiled in vinegar with the pouder of Roses. fol. 170. 171. 172
- Celondine boiled in Rose water, and a quantitie of Triackle added to the same, is a most effectuous remedie against the plague. fol. 171
- Filipendula is of quality hot and dry in the third degree. fol. 172
- The leaves and stemme of the Filipendula drunke in wine and hony mingled together, help the after burthen, and furthereth the birth of the childe: the root brought to pouder, helpeth the kings evill and strangurie, the stone, paine of the kidnies, and ach of the hips. Taken in wine, it removeth the swelling and coldnesse of the stomack, hardnesse of fetching breath, and all sicknesses, proceeding of cold causes. fol. 172. 173
- The water of Filipendula beeing drunke Morning and Evening, unto the quantitie of three ounces at a time, recovereth the plague. The same also being drunke four ounces at a time, is good against poison, and also dissolveth and cureth the stone of the kidnies and bladder. fol. 173

E

Endive prevaileth against the stopping of the liver and milt, against the simple and double tertian, against the heat of the liver, against burning

THE TABLE.

impostumes, it draweth hot pushes, it cureth the Cardiacke passion, it stayeth the flux, it helpeth the king; evil the shingles, hot impostumes and swellings, asswageth headach, the spitting of blood, the excesse of sperme. fol. 52

• Elecampane amendeth the cough, the ache of the hippes, expelleth grosse humours, ceaseth the hard fetching of breath, it procureth urine, &c. fo. 164

Elecampane is profitable against poyson, against the pestilent aire and plague, &c. fol. 165

Elecampane recovereth strength and helpeth the strangurie. fol. 166

G

Garlike heateth the body, extenuateth grosse humours, it expelleth wormes, cureth the bite of a Snake, taketh away black and blew spots, fol. 100

Garlike harmeth the cholerick person.

Garlike putteth away inward swellings, openeth impostumes, killeth lice and nits of the head, moveth urine, helpeth toothach proceeding of a cold cause, stayeth the shedding of haire, curth ulcers, removeth leproy, procureth a clear voice, and removeth an old cough, correcteth the stomach, cooled drieth up the moisture of the stomach, it is a preparation against the bite of a serpent, relieveth the dulness of sight, healerth tetter and wheals, it resisteth poison, removeth uriae, procureth Terms, draweth down the after burdens, cureth the bite of a mad dog, helpeth the digestion of the stomach, the kings evil, frensie persons, dropsie, it stayerth the fluxe, an old cough proceeding of a cold cause, it helpeth wormes in children, expelleth the broode wormes in bodies, it cureth the bite of venomous things the swellings

of the bladder, healerth ulcers of the lungs, dropsie being of a cold cause: it helpeth the griefs of the lungs and difficultie of urine, headach, toothach proceeding of a cold cause, itch, the paine of going often to the stoole, expelleth aquatraine, cureth the pippes of hennes, it helpeth the stone. fol. 95, 96, 97, 98*

Galike profiteth against contagious aires.

Gourd comforteth the stomach, looseth the bellie, helpeth the heat of the eares, profiteth leane men, purgeth gently, helpeth the cornes of the toes, fastneth loose teeth, and helpeth the toothach, the inflammations of the liver and bladder, impostumes, provoketh urine, helpeth all agues, asswageth the heat of the liver, the inflammations of Infants heads, the burning gout, the inflammations of the eies, asswageth tumors, ulcers on the privie place, looseth the bellie, cooleth burning fevers, helpeth the shingles. fol. 141. 142

L

Leek cureth the bite of a venomous beast, helpeth the difficulties of making water, stayeth the spitting of blood, dulleth the sight of the eies, offendeth the stomach. fol. 81

Leeke juice sodden draweth downe the Terms, procureth urine, obtaineth a superfluous hear, stayeth the bleeding of the nose, causeth vomiting, and putteth away drunkenness being eaten raw.

Leeke amendeth an old cough and the ulcers of the lungs, healerth pushes, the grief of the eares and the toothach: it purgeth ulcers, removeth the blood clotted in brused members, stayeth the fluxe of blood after birth, ceaseth the bleeding of the nose, profiteth against paines of the hippes, sto-

THE TABLE.

- macke, ceaseth an old cough, helpeth
 the dropie, staieth the fluxe of the bel-
 ly, and helpeth a hoarse voice, fol. 82.
Nettle accustomed to eat an unfer leeke
 with oile for his sounding voice. fo. 82.
 Leeke helpeth the paine of the head, it
 prevaileth against the exulcerations
 of womens privie places, looseth the
 difficultnesse of making of water, ay-
 deth the deliverie of the childe, for
 the spitting of bloud and staying the
 bleeding of the nose is very profita-
 ble, cleanseth the wounds, helpeth the
 ach of the hips, recovereth the wa-
 sting of the lungs. fol. 82. 83.
 Lettuce procureth sleep, causeth good
 blood, helpeth digestion, looseth the
 belly causeth plentifulnesse of milke
 in the breasts, sharpneth the sight,
 cooleth impostumes, helpeth the
 dropie, cureth the shedding of sperme,
 procureth sleep being laid under the
 coverlet, and profiteth cholericke
 persons. fol. 59
 Lettuce is noisome unto married men:
 it dulleth the sight of the eyes, it a-
 bateth the venerall act, it harmeth
 the sicumatick: the overmuch eating
 of Lettuce is as perillous as Hemlock.
 fol. 60. 61
 Lettuce helpeth the Tertian ague, it
 looseth the belly, it represseth drun-
 kennesse. fol. 61
 Lettuce procureth sleep. fol. 62
 Lovage helpeth digestion, expelleth su-
 perfluous humours, it ceaseth inward
 griefs, it expelleth poison, causeth
 urine, &c. fol. 161. 162
 Lovage expelleth the stone of the kidnies
 and bladder, &c. fol. 163

M

- M**arigold helpeth the after burden
 of a woman, stayeth the fluxe of
 pissing of blood, it killeth the worms,
 it healeth pushes, and stoppings, and
 griefs of the liver, comforteth the
 stomack, and procureth appetite to
 meat, heateth a cold breast, asswageth
 the paine of the teeth, it recovereth
 the pallsie, and fit of the plague: is a
 preparative against the plague, it
 helpeth the quartaine, it helpeth the
 milt or cold stomack. fol. 30. 31
 Mintes uncurdech milke. fol. 42
 Mintes stayeth the belching of the sto-
 mack and vomiting, it profiteth a-
 gainst the long wormes in the body,
 it helpeth the swolne privities, asswa-
 geth the fluxe of the bellie, and
 scouring with blood, it stayeth the
 reddes in women, it healeth ulcers
 on the infants heads, quickneth the
 spirits, bringeth appetite, amendeth
 the default of the nostrills, retain-
 eth the fluxes of blood, softneth the
 pappes, and defendeth them from
 mattering, it looseth the belly, pro-
 cureth a seemely colour, profiteth
 the spitting out of bloud, asswageth
 the head-ach, and the noise in the
 eares, it removeth the dimnesse of
 sight, it amendeth the strong savour
 of the mouth, it helpeth the teeth,
 and purgeth the gums, and healeth
 the blistering of the tongue, it com-
 forteth in cold sicknesses, it stayeth
 the will to vomit, and helpeth the
 shingles, it dissolveth and cureth im-
 postumes, and helpeth the spottes in
 the eyes. fol. 42. 43
 Mallowes or Holihock remove a hoar
 cough, recovereth the lunges bliste-
 red, and is a singular remedie against
 the consumption of the lungs, heal-
 eth the putrified sores of the throat
 and mouth, looseth the belly, and
 helpeth the hoarseness of the voice,
 it ripeneth any impostume and sof-
 teneth it. fol. 44.
 Mustard seed heateth and ripeneth it
 breaketh impostumes without paine,
 it cureth the biting of a venomous
 beast, it helpeth the pallsie of the
 tongue, and availeth against all pal-
 lies, it helpeth the dropie, the bli-
 stering

THE TABLE.

stering of the mouth, the swelling of the throat, it procureth a good memorie, it helpeth a cold gout, sciatick, and feebleness of sinewes, it removeth the dimnesse of sight, and putteth away the spots and webbe in the eies, it causeth thirst, and provoketh the veneriall act. fol. 47

Mustard seed preventeth the falling sicknesse, it purgeth the braine, it cleanseth the braine from humours, it amendeth the fall of the Uvula, and ulcers of the throat, it draweth downe fleume from the head, it removeth the swelling of the Jawes, it helpeth the suffocation of the maxillae, it ceaseth the ach of the teeth comming of cold, it breaketh the stone in the bladder, and procureth the Termes, it causeth a cleer voice. fol. 75

N

Navevves nourish much, profit the stomacke, increase sperme in man, prevaile against poison. Folio. 131

O

Onions maintaine health, cure ulcers, remove spottes in the bodie, profit the eares running, help swellings in the throate, and the cough, remove the griefe of the stomacke, open pilles, cleare the eies, remove the pin and web, amend the blood-shotten eies, recover the haire shed away, the biting of a mad dog, &c. fol. 88. 89

Onions eaten rawe harme the members. fol. 88

Onions harme the chollerick, and profiteth the fleumatick person. folio. 89

Onions stay the dropping of the eyes, help ulcers of the privities, paine and noise of the eares, Disenteria, griefe of the loines, the water between the flesh and the skinne, cure slumbering, and impostumes, paine of the breast, spitting of grosse humours, purgeth the stomack, cureth warts. fol. 89

Onions often used, ingender evill humours, procure thirst, swellings, windiness, head ach, cause to become foolish, they nourish nothing. Folio. 89

Onions twice sodden nourish. Folio. 90

Onions eaten rawe cutte grosse humours asunder, open the veines, provoketh Termes and urine, increaseth appetite, purge the head, remove the white spots on the face, heale kibes, remove the redde and wan spots of the face, healeth scabs, asswageth fluxes and gripings in childbed, heale impostumes speedily. fol. 90

P

Pimpernell is especially applyed for poyson, it driveth venemous blood from the heart, it ceaseth the head-ach, it healeth a green wound, ulcers and other wounds, by experiment tried upon a cock: moveth sweat, expelleth poyson, removeth the disease of the hippes, the cough, and purgeth the breast, and stone of the kidnies and bladder, and removeth the strangurie: the gripings of the bowels, the stopping of the liver and milte, it putteth away any fever: an experiment against the physick of the Lunges. fol. 23. 24

Parfely doth incarnate Ulcers and Carbuncles, it doth dissolve the impostumes of the pappes, it amendeth the stopping of the Liver: it provoketh urine, it stayeth loosenesse of the belly, strenghteneth loose parts and helpeth the stone, it healeth the shingles, the hardly making of waters.

THE TABLE.

- rer, and softneth the hardnesse of the Pappes: It healeth the Kidneyes, removeth Ulcers out of the mouth, and Jaundise, and helpeth womens monthly course: it is delectable to the stomack, it expelleth winds in the bodie, removeth scabbes, and maketh a faire skinne: it helpeth the swelling of the stomack, and Dropsie, it cleanseth the Liver and Leapry, and removeth the paine of the Loines and Bladder, it prevaileth against a Fever, it procureth a sound braine and perfect memorie, and purgeth the blood, asswageth the Strangury, and helpeth the biting of a madde Dogge.
fol. 34. 35.
- Parfely seeds are the principall causes, the Roots the next, the leaves as third in working.
fol. 35
- Parselaine asswageth hotte and Cholericke fluxes, and helpeth the burning Fever, helpeth the Teeth being on edge, helpeth the Shingles, hindereth venereall act, and abateth sleepe, it expelleth the wormes in the belly, it stayeth the flux Disenteria, ceaseth the Tooth-ache, it helpeth the stomacke swollen, it cooleth inward heat, amendeth the Ulcers on the privities, it healeth an hot impostume, it removeth the Ulcers of the head.
- Purleane helpeth swolne eyes, and spitting of blood it removeth the burning Fever, it quallifieth the heat of the stomacke, it stayeth Womens monthly course, it stayeth the bleeding at the Nose, and the head ache, it extinguisheth the heat of the eyes, it stayeth Disenteria, it strengthneth both the Kidneyes and Bladder, it helpeth burning Fevers, it killeth the wormes in the belly, and stayeth the spitting of blood; it helpeth excoriation in womens bowels, and the rawnesse of privy places; it helpeth the head-ache, it mitigateth a furious heat, it helpeth the Navels of Infants, it stayeth the loose Teeth in the head, it asswageth the kernels and Ulcers in the mouth, it mitigateth the cefire of often drinking, it removeth warts; it asswageth the gour, and inflammation of the Paps, the fall of the Uuvia &c.
fol. 64. 65
- Parfenep and Carots removeth the venereall act, procureth Urine, and asswageth the Chollerick, sendeth downe the Termes in Women; it profiteth the Melanchollicke, encreaseth good blood, helpeth the straightnesse of making water, amendeth stiches of the sides or pluries, the bite of venomous beast, it amendeth the eating of Ulcers, the wearing of this root is profitable.
120
- Poppy procureth sleepe, helpeth the Rheume, Cough, and lacke of sleepe.
fol. 122
- Poppy recovereth a dry Cough, Consumption of the Lungs, Rheume, and debility in sleeping, it draweth heat out of an Ulcer, helpeth a hot Liver, strengthneth the joynts, removeth the rage of the gour, profiteth against the Ague.
fol. 123.
- Pompons or Mellons, are easie of digestion, comfort the heart, asswageth unnatural hearts in the stomack, they take away sunne burning and soule spots.
fol. 146.
- Pompons profit the flegmatick and choleric person.
fol. 146. 147.
- pompons which are round, loose the belly, and cause Urine.
fol. 146.
- Pompons asswage the running of the eyes
fol. 147.
- Pompions mitigate the venereall act, denseth the skinne, causeth Urine, purgeth the loynes, Kidneyes, and bladder, heale vlcers, and cause speedy boyling.
f. 147
- Rocket

THE TABLE.

swelling in the Throate. fol. 118.

R

Rocket encreaseth the Sperm, causeth the venereall act, causeth a giddinesse and paine in the head, encreaseth a strong heat, is hurtfull to the head, encreaseth milke in women and nurses, causeth urine, softneth the belly, comforteth the stomach, helpeth digestion, recovereth blacke scares unto whitenesse, amendeth pimples or pushes in the face, killeth nits and wormes of the head, helpeth bruised bones, and bitings of venemous beasts, the Jaundise, and hard swelling of the Milt, &c. fol. 65. 66.

Rapes or Turnup sharpneth the sight, yeeldeth nourishment, extinguisheth heat and dry blood, it stirreth the venereall act, cureth scabbes, helpeth digestion, hot gouts and kided heeles. fol. 110.

Radish eaten before or after meat, causeth wind, dulleth the braine, eyes, and reason. fol. 116

Radish profiteth the stegmatick, helpeth the Stone, stopping of the Urine by gravell, procureth vomiting, stayeth belchings, the Kings evill, the cough, profiteth against poyson, and to the handling of Serpents, it helpeth the noise of the eares, the stopping of the Liver, it availeth against all sortes of poysons and diseases, it cureth strokes of whippes or bruises, it cleareth scares and pimples in the face, it delivereth the quartaine Ague. fol. 117

Radish profiteth against the stopping of the Milte, it delivereth the water betweene the skinne, and swolne milt, it eateth out the Canker of Ulcers, amendeth the old cough and fleume, it procureth vomitings, it causeth mushrooms to digest, it helpeth gripings in women, procureth Milke, sendeth downe the Termes and wormes in the belly, asswageth the

S

Saffron amendeth the hard fetching of the breath, procureth a faire colour, comforteth the heart, causeth healthfull blood, removeth poysons from the heart, causeth long breath, expelleth Infections, helpeth impostumes in the breast, moveth the venereall act, and causeth Urine, helpeth head-ache, procureth the Termes, removeth the yellow Jaundise, it profiteth an ulcered breast, stomach, liver, lungs, kidneyes and bladder, it helpeth the gout, impostumes, swellings, the griefes of any fore, feeblenesse of the heart, palfie, the griefe of the eyes, the distilling of eyes, removeth drunkennesse, and diseases of the eares. fol. 104. 105

Sperage helpeth the Palfie, Kings Evill, Strangurie, a hard Milt, and stopping of the Liver, it recovereth the shedding of the gale, it removeth the swelling of the belly and cholick, it procureth Urine, and dissolveth the small stones in the bladder, it helpeth the griefes of the womens privy place, it profiteth against the stinging of Bees, it helpeth the hardly making of water, the paine of the gummes, teeth, mouth, breast, and chine of the back, it removeth the venereall act, and looseth the belly: the dropping paine of the Urine, the difficultnesse of the same, the flux Disenteria: It cleareth the kidneyes, and stopping of the Liver. fol. 20. 21

Spinage softneth the belly, moysteneth the body, removeth the griefes of the breast and lungs, it profiteth in hot causes, it nourisheth more then Araga, it asswageth the Choller, it helpeth the sorenesse of the throat, hoarse voice, the hardnesse of breath, the cough &c. fol. 22.

Sorrell procureth appetite to meat, pres-

THE TABLE.

preserveth against the plague, it ripeneth sores, it asswageth the flux Disenteria, the paine of the belly, and abortment of the stomack, it helpeth the leapry, and Ringwormes, and rough nailes, the itch of the body, the paine of the eares and teeth, the kings evill, the head-ack, any sickness comming of heat, Jaundise, the reds of women, all fluxes of the belly, the swelling of the milt, the burning of the Fever. fo. 76

Strawberry leaves helpeth hot impostumes. fo. 77

The strawberry amendeth the hardness of the spleene, the stone, healeth wounds and Ulcers, procureth the termes, staideth the bloody fluxe Disenteria, and causeth vrine, it helpeth inflamations of the Liver, and clenseth both the kidneyes and bladder, it helpeth aches, and provoketh vrine, it fasteneth the Teeth, and stayeth the rhume: it is good for cholerick stomackes, it putteth away the impostumes of the throat, it removeth the rednesse and pimples which happen on the face through the heat of the liver, it asswageth the rednesse of the eyes, the Jaundise, fetcheth the wind short, & cooleth thirst. fo. 76. 77

Scallions or squill Onions move venereall act, cut the tough matter in the stomack. 100

Squill Onion amendeth the drop sic, the fetching of wind hardly, the defaultis of the Liver, the Ague, exulcerations, purgeth fleumes, and the belly, causeth vomiting. 109

Squill Onions amendeth the hard fetching of breath, an old cough, griefes both of Liver and Lungs, expelleth wormes, Melancholly, Apoplexie, falling sicknesse, the stone, purgeth the matrice, cureth the ache of the hips, fasteneth the teeth, amendeth the favour of the breath, helpeth the hearing, driveth away warts, chappes

of the feet, running scabs, the dandry of the head, the bite of Serpents, procureth haire to grow, amendeth the foule gummes, the sight of the eyes, griefes of the sides, expelleth all diseases of the bodie: also it killeth mice &c. fol. 111. 102

T

Time removeth joynt sicknesse, purgeth Choller and Humour, it helpeth the passions of the bladder, the swelling of the belly, it removeth the griefe of the hippes, lomes, and sides: it amendeth the breast, and the inflamations of Hypochondria, or the flankes, it amendeth melancholly, blacknesse of the eyes, and the paine of them: it asswageth the griefe of the cold gout, the stiffness of limmes, it asswageth the swelling of the Testicles, it purgeth the bowels: it helpeth the hard fetching of breath, and falling sicknesse, it breaketh the stone of the kidneyes and bladder, it helpeth the stinging of a Bee. fo. 37. 38. 39

Black Time is not to be used. fo. 38

Time which hath a purple flowre, is commended: all Time is mightily hot. ibid.

Time healeth the bite of an Adder, or Snake, it helpeth the spitting of blood it stayeth the Rhume comming of a cold cause, it easeth the cough, and a cold stomacke, the headache, frenesie, Letharge, and often slumbering, it openeth the stoppings of the Liver and Milt, and moveth vrine, it recovereth the bites of venemous beasts, it helpeth the swelling in the throat, it stayeth bloody vomitings, it heateth the stomake, it removeth wind in the bowels, it ceaseth the strangury, it moveth vrine, and expelleth the stone. fo. 38. 39.

Valerian

THE TABLE.

V

Valerian provoketh sweat, and vrine amendeth fitches, killeth mice, moveth the termes, prevaileth against the plague, helpeth the straightnesse of breath, the headach, fluxes, and Shingles, procureth clearnesse of sight and healeth the piles. fol. 157 158.

W

Water of the herb Valerian distilled amendeth vlcers, old sores, swellings, piles, broken Ruptures: it cleareth the eyes, expelleth wormes: it profiteeth against a pestilent aire, impostumes and ache of the hips, it provoketh sweat &c. fol. 157

Water of the roots of Valerian distilled removeth poyson: the Quotidian Ague and fitches. fol. 157

Water of white Poppie distilled, cureth the red spots of the face, procureth white hands: it helpeth the head ache proceeding of heat: it extinguisheth any heat. fol. 124

Water distilled out of Gourds, looseth the belly, ceaseth thirst, the cough; helpeth the stone, purgeth the kidnies and bladder; quallifieth burning Fevers. fol. 142

Water of mellons distilled, helpeth the stone, procureth Urine, cleanseth the kidneyes, cooleth the Liver, ceaseth thirst, breaketh the cough, expelleth heat and swellings. fol. 148

Water of the blessed Thistle distilled, putterh away headache; comforteth memory, helpeth giddinesse and all griefes of the eyes; Consumption of the body, breaketh the stone, cureth burnings. fol. 152

Water of the leaves of Elecampane expelleth the grief of the stone, helpeth the person broken, comforteth head, strengthneth the stomvcke, a-

mendeth the hard fetching of breath; the cough, pluriſie, poyson, the stone and termes of women; cauſeth vrine &c. fol. 166. 167

Water distilled out of the root of Elecampane healeth an inner Rupture; asswageth the griefe of the stone, provoketh Urine: it sendeth the dead youngling out of the belly; it, asswageth the swelling of the Testicles, it ceaseth the cough &c. fol. 167

Water of Strawberrie leaves distilled removeth the Kings evill, it looseth the breast, purgeth the lungs, helpeth the cough, cleanseth the leapry; it mitigateth the heat in the eyes, it ceaseth overmuch sweating; it is healthfull for the stopping of the Liver. fol. 77

Water of mustard seeds distilled amendeth Vlcers of the Gummes; it helpeth the consumption of members; it heateth the marrow in the bones: this water profiteeth against a cold diseases in the joynts. fol. 76

Water distilled out of Leeks remedieth the spitting of cold blood; it profiteeth a barren woman, it stayeth the bleeding of the nose, it helpeth a costive belly and ache of the hips; purgeth the kidnies and bladder, procureth Urine, expelleth the stone, healeth wounds; it profiteeth exulcerations and fracture of womens places fol. 82. 83.

Water distilled out of Onions recovereth swellings, caused by the bite of a mad dog; asswageth headache and toothache, causeth haire to grow, expelleth wormes. fol. 90

Water distilled out of Garlike helpeth the swellings in the throat: also the greene sicknesse and swelling of the splene. fol. 98

Water distilled out of Rapes, helpeth gallings, burnings, scaldings, swellings of the face. fol. 110

Water distilled out of Radish, helpeth

THE TABLE.

- peth digestion, the Kings evill, worms
 of the belly, clenseth the stomach : it
 openeth all manner of stoppings, ex-
 tenuateth the humours in the lunges,
 clenseth the breast, causeth a cleare
 voice 125
- Water of Radish** recovereth poyso-
 ning taken in meate or drinke, hel-
 peth the Quartaine, draweth downe
 the Termes, and helpeth the stone, af-
 swageth the stinging of the Bee, pro-
 fiteth against the venome of a spider,
 helpeth the pricking in the side, clea-
 reth the eyes and the face : it remo-
 veth yellow or blackish spots by hea-
 ting : also the swelling of the throat
 and cleareth the Kidneyes, breaketh
 the stone, and causeth Urine, and ex-
 pelleteth the water betweene the skin
 fol. 118.
- Water distilled out of Parsneps,** helperh
 the Palsie, moveth the venereall act,
 and encreaseth the sperme, helperh
 the painfulnessse in making of water.
 fol. 122
- Water distilled out of the root of Lo-
 vage,** helperh an inner Rupture, hel-
 peth the stone, provoketh the terms
 in women, removeth the swellings of
 womens places, and ceaseth the cough
 &c. fol. 163
- Water of Colewortes** stayeth womens
 reds, it profiteth the birth of a child,
 the dropping of the Urine : it stayeth
 a loose belly. fol. 10
- Water of the red Colewort** softneth
 the belly, putteth away the giddines
 of the head, helpeth the Apoplexie,
 the Cramp, Palsie, Inflammations,
 Swellings, Ulcers within the bodie
 and without. fol. 10
- Water of the white Beete,** ptevaileth a-
 gainst the stone, it ceaseth the vexing
 pain of joynt-aches. fol. 13
- Water of Sorrell** prevaileth against
 the plague : it removeth all inward
 heats, ceaseth thirt, and helpeth the
 liver and milke : also removeth the
 shingles, scaldings, or burning, the
 kings evill : it cooleth the burning
 heat of Agues. fol. 29
- Water of Pimpernell** helperh the stone
 of the kidneyes and bladder, and pur-
 geth the reyns : it helperh the plague,
 profiteth women whose matrice, is
 cold, and sendeth downe the reds, it
 helperh the shaking of the members :
 it expelleth grieffe from the heart, and
 evill humours, and provoketh Urine,
 it profiteh against poyson, and cau-
 seth a white skin. fol, 25
- Water distilled out of Borage,** affwa-
 geth the griping, and swellings of the
 belly : it cureth Disenteria, and hard-
 nesse of fetching breath : it comfor-
 teth the heart and braine, and rende-
 reth a helpe to memory and wit : it
 purgeth all blood and frennesse : it
 ceaseth the stinging of a Bee or Spi-
 der : it procureth clearnesse of sight ;
 it removeth the ringing and paine
 in the eares : it comforteth the heart,
 it helperh the Rhume, burning Fe-
 vers and Jaundise, it cooleth the Li-
 ver : it helperh the flux Disenteria,
 the painfull fetching of breath, and
 decay of minde, the weake braine : it
 purgeth the blood, and pricking a-
 bout the heart and breast : it clenseth
 the leapie and scabs, and stayeth the
 filling of the head, the head-ache, the
 burning of the eyes, the ringing of
 the eares. fol. 27. 28
- Water of Marigolds** distilled, recover-
 eth all defaults of the eyes, and pro-
 cureth cleare eyes, and als putteth a-
 way the griefes of the head, fol.
31
- Water of Parsely** distilled, profiteth a-
 gainst the stone of the Kidneyes and
 Loines : it purgeth the kidneyes, and
 bladder, and greatly provoketh urin.
 fol. fol. 35
- Water distilled of running Time,**
 strengthneth the head, braine, and
 stomach : it also procureth appetite
to

THE TABLE.

meat, it removeth the noise and rumbling of the belly, it softneth the hardnesse of the stomack, and moveth Urine, it comforteth the sight, and consumeth distillations of the head, it helpeth a quotidian ague, it amendeth a cooled Liver and Milt, and healeth the bowels exulcerated, it openeth the stopping of nostrils, and eares, it restoreth hearing, helpeth giddinesse, stayeth desire to vomit, & expelleth the gripings of the belly, it breaketh the stone, and moveth urine it cureth brused members. fol. 40.

Water of Marigolds or Holihock distilled, cureth the breaking out of the mouth, as also the outward and inward heat, the Sningles, Ulcers, and all swellings, it cureth all inward heats of Fevers, it cooleth all impostumes of the Lungs and sides, it mitigateth the flux Disenteria, the hot swellings of womens places, the kidnies & bladder, it expelleth the stone, it procureth sleepe in a hot Fever, and ceaseth thirst. fol. 44. 45

Water of Mints distilled strengthneth the stomack, and digesteth the meat received, it helpeth the stopping of the Liver and Milt, it opereth the wayes of the Urine, it procureth an appetite to meat, it stayeth belching and vomiting, it recovereth a stinking breath, and putrifid Gummes, it stayeth founding and giddinesse, it purgeth the matrice, it dissolvethe the milke curded in hard pappes, it healeth Ruptures within, it restoreth the Uvula fallen, it healeth the scabs of Children, it helpeth wormes, and heateth a cold stomack. fol. 45. 46.

Water of Cichory cooleth the heat of the stomack, it preserveth from the plague, it cureth carbuncles, it stayeth the rising of the lungs, and stoppeth the flux Disenteria: it openeth the stopping of the Liver, it helpeth

the swelling of the Uvula and throat, helpeth wasted members, and the bite of venenous beasts, helpeth the Ulcers in the eyes, and the dimnesse of sight, the pin and web &c. fol. 54. 55.

Water of Lettuce distilled, Profiteth the Liver, it cooleth the blood inflamed, it stayeth the flux Disenteria, it amendeth trembling of members, and helpeth sleepe, it helpeth women lacking milke, it ceaseth a drie cough, it molifieth the throat, cleanseth the breast and lungs, ceaseth thirst, tempereth heat of the stomacke, Liver & kidnies, it looseth the belly. fol. 62

Water of Chervill distilled, helpeth men bursten and hurt by grievous falls, and resolveth the blood clotted in lumps, it profiteth against the stone of the Kidnies, it looseth the belly; it procureth a good stomack, comforteth the heart, putteth away shaking of the Fever, is healthfull for the head, and comforteth the senses, it removeth the paines of the lungs. fol. 70

Water distilled of Strawberrie, amendeth an unnaturall heat, ceaseth thirst proceeding of the Liver, or of choller, it cooleth the liver, looseth the brest, refresheth the heart, purgeth the blood helpeth the Kings evil, prevaileth against the stone, loines and kidnies, it cureth blisters in the mouth, it procureth womens Termes, helpeth a broken legge, healeth all soale legs, it cureth filthy wounds, and allwagerth swellings of the face, helpeth the leproie, purgeth blood, removeth spots out of the eyes, and comforteth nature expelleth poisons, allwagerth burning humours, and comforteth conception, stayeth watering in the eyes, & cooleth heat in the m, restoreth a dim sight, it cureth pimples in the face. fol. 76. 77

Water of Betony distilled, putteth away dropsie, jaundise and ague, cureth diseases of the kidnies & milt. fo. 161

