

The haven of health,... chiefly gathered for the comfort of students, and consequently of all those that have a care of their health, amplified upon five words of Hippocrates, written Epid. 6, labor, cibus, potio, somnus, Venus. Hereunto is added a preservation from the pestilence, with a short censure of the late sickness at Oxford / By Thomas Cogan. - Copy 2

Contributors

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HAVEN
OF HEALTH
—
COGHAN







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Present in copy 1

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T. Cogan

Haven of health. 4th edit.

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TO
 The Right Honourable, and my
 very good Lord, Sir Edward Seymor
 Knight, Baron Bewchamp, and Earle
 of Hertford, *Thomas Cogan* wisheth
 perfect health with encrease
 of Honour.



He art of Phyfick (right
 honourable) by the
 judgement of the lear-
 ned, hath two princi-
 pall parts: the one de-
 claring the order how
 health may bee prefer-
 ved, the other setting
 forth the meanes how

Two principall
 parts of Phy-
 sicke, preserva-
 tive and cura-
 tive.

sickenesse may be remedied. Of these two parts
 (in mine opinion) that is more excellent, which
 preserveth health and preventeth sicknesse. For
 as much as health is the most perfect state of mans
 body in this life, and the onely end or marke
 whereunto the Physician directeth all his doings;
 which state to continue, which end to enioy,
 which marke to hit, is much better then after we
 are fallen and erred, and missed, eftsoones to re-
 cover the same. Even as it is better to stand fast
 still, than to fall and rise againe; better keep still a
 Castle or City, than after we have suffered the e-
 nemy to enter, to rescue it again. For as the Poet

The end of
 Phyfick is to
 maintaine
 health.

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The Epistle.

saith, *Agrus eijcitur quam non admittitur hospes.*
 And for this cause (as I thinke) *Asclepiades* that
 famous Phyitian, leauing in a manner the use of
 medicine, bent all his study to the order of dyet :
 As though diet were of such force, that by it dis-
 eases might bee cured better than by medicines.
 Or, as *Cornelius Celsus* saith : *Quia omnia fere medi-*
camenta stomachum ledunt, malique succi sunt. And no
 doubt but that meane and temperate dyet, in the
 feare of God, is more commendable than all the
 delicate fare in the world, and ought of the god-
 ly to be esteemed as a thing that best contenteth
 nature, and preserveth health. Which is not
 onely confirmed by *Salomon* in his Proverbs,
 and by the example of the Prophet *Daniel*, but
 most manifestly by *Ecclesiasticus* in these words.
 How little is sufficient for a man well taught and
 thereby he belcheth not in his chamber nor fee-
 leth any paine. A wholesome sleepe commeth
 of a temperate belly. Hee riseth up in the mor-
 ning and is well at ease in himselfe. But paine in
 watching and chollericke diseases, and pangs of
 the belly are with an unsatiabie man. And againe,
 he saith : Be not greedy in all delights, and be not
 too hasty upon all meates : for excesse of meates
 bringeth sickenesse, and gluttony commeth into
 chollericke diseases. By surfet have many peri-
 shed: but hee that dieteth himselfe prolongeth
 his life. But some will say : may diet prolong
 mans life ? Why, *Iesus Sirach* saith so. And it is
 a common case defended by the Phyitians, that
Medi-

Cor. Cel. li. 5.

Ca. 15. ver. 16.

Ex. Ca. 7. 27.

Daniel 1. 12.

Eccle. ca. 31. 19.

Eccle. ca. 37.

ver. 28. 19. 30.

Whether diet
 may prolong
 life.

Dedicatorie.

Medicina vitam prorogare potest. Because Physicke is the ordinary meanes that God hath appointed for the preserving and recovering of health, and consequently for the prolonging of life so long as his good pleasure is. And though Phisicke cannot make a man immortall, nor surely defend him from all outward harmes, nor assure him to live out all his dayes, yet it maketh us sure of two things (as *Avicenna* saith) in that it keepeth the body from corruption, and defendeth that naturall moysture bee not lightly dissolved and consumed. But it is a common saying: *Qui medice vivit, misere vivit.* And a great punishment it is for a man to refraine his appetite. As, for your youth to forbear fruit: for one that hath the gout, to forbear wine and women. Whereunto I answer, that to live after the rules of Phisicke is to live in health. And to live in health is great happinesse: for health and strength is above all gold (as saith *Iesus Syrach.*) And a whole body above infinite treasure: so that for the inestimable commodities of health, some have supposed that *V. letudo* is *summum bonum*, as *Aristotle* declareth in his *Ethiques*. Now what a reproch is it, for man whom God hath created after his owne likenesse, and endued with reason, whereby hee differeth from beasts, to bee yet beastlike, to bee moved by sense to serve his belly, to follow his appetite contrary to reason? for as much as by the very order of nature, reason ought to rule, and all appetites are to bee bridled and subdued, as the

Philo-

Eccle. cā. 38 to the 13, verse.

The force of Phisicke.

To keepe a good diet is great happines

Cap. 30. 15. 16.

Lib. 1. cap. 4.

Reason ought to rule appetite.

The Epistle

Philosopher notably teacheth in these words : *ut enim puer ex pedagogi praescriptione, sic vis hac concupiscendi convenienter rationi debet vivere. Quocirca debet in moderato viro ac temperante, rationi congruere ea pars animi, quae cupiditatum est sedes : utrique enim propositum est id quod deceat.* Nay, if a man bee naturally inclined (as the most part of men be) to one thing or other contrary to reason, yet hee should strive against that inclination, and doe as they doe, which would make crooked things straight, that is, to bend them as much as may bee to the contrary. For, as the Poet *Ovid* saith :

Ethic. Lib. 3. c. 13.
ca. ult.

Est virtus placidis abstinnisse bonis. and

Fortior est qui se quam qui fortissima vincit.

Eras. in apo.
Socrates a singular example of abstinence and continence

Whereof wee have a worthy example in the Philosopher *Socrates*, who of set purpose oftentimes exercised and enured himselfe to endure hunger and thirst : which bee more hard to suffer than to feede moderately, and to forbear that which reason forbiddeth, although our appetite desire it. And when he was demanded why hee did so, that I may not accustom me my selfe, (quoth he) to follow my sensuall appetites, lusts, and desires. Also the same Philosopher affirmeth, that such as had well broken themselves to virtuous living and temperate diet, did perceive and take of the same, both much more pleasure and lesse paines, than such as with all high care & diligence did on every side make provisiō to have all things of pleasure. And I my selfe have knowne some that have taken as much delight in drinking of small

Dedicatorie.

small drinke, as others have by drinking of the strongest. And no marvaile, for true delight is best perceived, when appetite is ruled by reason, and not contrariwise, as the Epicures imagine, who make *voluptas summum bonum*. As that *Philoxenus Ericius* in *Aristotle*, who wished that nature had made his necke longer than the necke of a Crane, to the end that he might have felt a long while the sweetnesse & pleasure of meat & drink going downe the throate. But hee that hath the Gowt will say, as I have heard many Gentlemen say ere now : Drinke wine, and have the Gowt : drinke none, and have the Gowt. As who should say, that it maketh no matter what a man eateth or drinketh, for all is one so his stomake be to it. But this opinion is both repugnant to reason and common experience. For who so hath commonly an aking head, if it proceed of a hoate cause, shall feele that by drinking strong drink, the pain will be encreased. And who so hath a hoat stomack or inflammation of the Liver, shall plainly perceive that by hoat wines & spices it will become worse. And who so hath a wound or sore to bee healed, shall find that by eating fresh Beeffe, Goose & garlick, Pigeons and Eeles, & such like, the cure will not come so fast forward, as otherwise it would. What meaneth this, but that meates and drinckes doe alter our bodies, and either temper them or distemper them greatly? And no marvaile, seeing that such as the food is, such is the blood : and such as the blood is, such is the flesh. Wherefore

*Vers voluptas
quid*

Esbi, Lib. 3.

Cap. 12.

*Philoxenus the
Epicure.*

Whether or
no keeping of
a dyet doe ease
our maladies.

The Epistle

Suffer and ease
great causes of
the Gout.

Lib. 5. cap. 1. de
Sa. tu.
The good
effect of diet
in Galen.

Galen's dyet
stood chiefly in
three points.

I say to the Gentleman that hath the Gout: (for poore men seldom have it, because for the more part it groweth through excesse and ease) I say that although the forbearing of wine and women, and other things noysome in that disease doe not utterly take away the Gout, yet it will abate, qualifie and abridge the paine, and make it much more tolerable. And so I thinke of all other diseases whatsoever. And to prove that good diet may preserve a man from sicknesse, I need to use no other example than of *Galen* himselfe, who by the meanes of his temperate diet, (as he witnesseth) after he passed the age of 28 years untill the time of his death, he was never grieved with any sicknesse, except the grudge of a Fever of one day, & that happened only by too much labour, and lived, as *Sipontinus* writeth, 140 yeares, and dyed only through feeblenesse of nature. His dyet stood chiefly in three points, which I will here declare, that such as would live long in health may endeavour to follow it. The first point was, *Nunquam ad satietatem comedere aut bibere.* The second, *Crudum nunquam gustare.* The third, *Odorificum semper anhelim spirare.* These three points, whosoever will carefully keepe, if hee be of a sound constitution, may live long in perfect health. I say, if he bee of a sound constitution, for some are so corrupt from their nativity, that if *Esculapius* (as *Galen* speaketh) were ever at their elbow to advise them in their dyet, yet could they not live out halfe their daies.

And

Dedicatory.

And some that bee of a sound constitution by nature, doe yet through intemperancy so corrupt Intemperancy corrupteth the originall complexion. their complexion, that either they live not untill they be old, or else their old age is most fulsome and lothsome. Whereof hath risen that saying not so common as true, *Intemperanter acta inventus, effatam parit senectutem.* In this number chiefly be Courtiers, Lords, Ladies, Gentlemen, and Gentlewomen, though not all, yet many more than of the common people. For these commonly live not so long as the inferior sort. As for learned men, (if they be Students indeed) through rest of the body, and immoderate musing of the minde, they are not commonly so long lived (the more it is to bee lamented) as the vulgar sort. Wherefore that noble Philosopher *Theophrastus*, Cite. 3. Tus. Theophrastus complaint of nature. when he dyed, is reported to have accused nature, for that shee had given long life to Ravens and Crowes, whom it nothing availed, and had given but a short time to men, whom it behoved to live much longer, to the end that mans life might be perfectly instructed with all manner of arts and disciplines. But I trust your honour being chiefly moved by a speciall gift of Gods grace, and partly following these and such like advertisements, will so direct your selfe, that you may live long to the glory of God, to the benefit of the common-wealth, and to the comfort of your friends: which God grant according to the good pleasure of his will. And so I end, beseeching your honour to take this my dedication in good part. And although the worke bee most
B unworthy

The Epistle.

unworthy of so worthy a Patron: yet because it is an exercise of learning, whereof your honour hath beene alwaies a speciall favourer, my trust is that you will vouchsafe to give it your protectiō, and the rather for that it is the fruit of your owne foile, I meane the testimony of a dutifull minde of the tenant towards his Lord and Master. 1584.

Your Honours most humble

Oratour, Thomas Coghlan.

Authoris carmen Sapphicum ad

Lectorem, de promptum ex

Ecclesiastico, Cap. 30. vers.

14, 15, 16, 17.

*Quisquis optata fruitur salute,
Sic licet pauper, tamen hic potenti
Diviti prestat, mala quem flagellat*

Invaletudo.

*Prestat argento superatque fulvum
Sanitas aurum, superatque censum,
Quamvis ingentem, valideque vires*

Omnia prestant.

*Vita languescens praperante morbo,
Peior est multo: requiesque dulcis,
Anteit longe, miserum dolorem*

Corporis egri.

*Si sapiis, queres igitur salutem,
En tibi portus patefit salutis.*

Hunc tene, salum fructu & salute:

Vive valeque.

To the Reader.

BEcause this Treatise chiefly concerneth the dyet of our English nation, I have thought good, (most gentle Reader) first to declare the situation and temperature of this our countrey of *England*, and next to set downe the reason and order of the whole booke. Touching the situation, if we consider the division of the whole earth habitable into foure parts, that is, *Europe*, *Africke*, *Asia*, and *America*, then is *England* a parcell of *Europe*, and situated on the West side thereof, yea, so farre West, as of old time it hath beene thought, (*Cornelius Tacitus* witnessing the same in the life of *Iulius Agricola*) that beyond *England* dwelled no Nation, *Nihil nisi fluctus & saxa*. And as the Poet *Horace* speaketh, *ultimos orbis Britannos*. Whereas now through the providence of God, and travaile of men there is found further in the West, as it were a new world, a goodly countrey named *America*, or new *India*, for largenesse, plenty, wholesome and temperate ayer, comparable with *Affrike*, *Europe*, or *Asia*. Againe, if we respect the division of all the earth into five parts called in Latine *Zone*, correspondent to the division of the heavens by five circles, that is to say, the *Equinoctiall* circle, the two *Tropicks*, the one of *Cancer*, the other of *Capricornus*, the circle *Articke*, and the contrary *Antarcticke*, which are briefly and plainly set forth by the Poet *Ovid* in the first booke of his *Metamorphosis*, in this manner:

*Utq; dux dextra cælum, totidemq; sinistra
Parte secant Zona: quinta est ardentior illis:
Sic onus inclusum numero distinxit eodem
Cura Dei, totidemq; plaga tellure premuntur.
Quarum qua media est non est habitabilis æstu.
Nix tegit alia duas, totidem inter miramq; locavit
Temperiemq; dedit mixta cum frigore flumina.*

Then I say of five parts of the earth, those two which lye about the Poles, within the circle *Articus* and *Antarcticus*, through extremity of cold, are inhabitable: (as of old time hath beene thought,) howbeit now certaine Ilands are discovered within the circle *Articke*, and found

TO THE READER.

to be inhabited. The third and greatest part which lyeth in the middes betweene the two *Tropicke*s, by reason of the continuall course of the Sunne over it, and the direct casting of the Sunne beames upon it, named *Torrida Zona*, as burned or parched with overmuch heat, hath likewise beene thought inhabitable, yet now found otherwise: considering the greatest part of *Africke* well inhabited, and no small portion of *Asia*, with sundry Ilands adjoyning doe lye within this compasse, yet by the judgement of *Orontius* a man very expert in Cosmography, right under the Equinoctiall is most temperate and pleasant habitation: for so he sayth: *Torrida imprimis quanquam assidue Solis irradiatione arescere videatur, sub ipso tamen equatore, felicissima aeris temperatura ceteras omnes antecellit.* The other two parts onely, of which the one lyeth Northward, betweene the circle *Articke* and the *Tropicke* of *Cancer*, the other Southward betweene the circle *Antartick* and the *Tropicke* of *Capricorne*, are counted temperate and habitable regions, because they are tempered with heate on the Southside, and cold on the Northside. Howbeit these parts also about the middest of them are most temperate. For toward their utmost bounds they are distempered with heate or cold according to the *Zones* next adjoyned. Now in the temperate *Zone* Northward lyeth our countrey of *Brittaine*. After *Appianus*, *England* within the eight *Clim*e called *Dia Riphion*, and *Scotland* in the ninth called *Dia Darvas*, or after *Orontius*, whose judgement I rather allow, *England* in the ninth *Clyme*, and *Scotland* in the eleventh: for the old division of the earth, according to the latitude into seven *Climates*, *Orontius* utterly rejecteth, and thinketh the famous universitie and City of *Paris* in *France*, to be placed about the end of the eighth *Clim*e, because the latitude of the earth, or elevation of the pole *Articke* (for both are one in effect) is there 48 degrees; and 40 minutes. The same reason doe I make for *England*, because the pole *Articke* is exalted at *London* 51 degrees and 46 minutes, and at *Oxford* 51 degrees and 50 minutes, that therefore *England* should bee the ninth *Clim*e, because the distance of parallels from the *Equator* is after *Orontius*

Lib. 2. spb.
ca. 8.

TO THE READER.

in the ninth *Clim*, all one with our elevation. *England* then lyeth in the temperate *Zone* Northward, and the ninth *Clim*, having on the South-East side *France*, on the North-East, *Norwey*, on the South-West *Spaine*, on the West *Ireland*, on the North *Scotland*. Now concerning the temperature of the ayre in *England*, whether it bee in a meane, or doe exceed the meane, in heat, cold, dryth or moysture, shall best bee perceived by comparison of other countries. *Hippocrates* in the end of his third booke of *Prenotions*, setteth downe three Countries for example of temperate or untemperate aire in heate or cold, that is *Libya*, *Delos* and *Scythia*, *Libya* or *Affricke* as over hot, *Scythia* or *Tartariz* as over cold, and the Iland *Delos* of *Greece* as meane & temperate betwixt both. The like comparison is made of *Aristotle* in the 7. booke and 7. Chapter of his *Politikes*. Those nations (saith he) which inhabite cold countries, are courageous, but they have little wit and cunning. Wherefore they live in more libertie, and hardly receive good governance of the weale publike, neither can they well rule their borderers. And such as dwell in *Asia*, excell in wit and art, but they want audacitie, for which cause they live in subjection to others. But the *Græcians* as they have a Countrey in a meane betweene both, so have they both qualities. For they are both valiant and witty. Whereby it commeth to passe that they live at liberty, and have good government, and such a state as may rule all other. Hereunto I will adde the judgement of *Galen* that famous Physitian, written in the second booke *de San. tu.* and 7. Chapter, which may be as an interpretation of *Hippocrates* and *Aristotle*. The best temperature of body (saith hee) is as a rule of *Polycletus*, such as in our situation being very temperate, you may see many. But in *France*, *Scythia*, *Egypt* or *Arabia*, a man may not so much as dreame of any like. And of our Countrey which hath no small latitude, that part which lieth in the middest is most temperate, as the Countrey of *Hippocrates*: for that there Winter & Summer hath a meane temperature, and at the Spring and fall of the leafe much better. So that *Greece* by the judgement of these men is most temperate, and *France* distempered.

TO THE READER.

pered with cold by the opinion of *Galen*. And if *France* exceed the meane in cold, then is not *England* in a perfect temperature, but more declining to cold, because it is three degrees and ten minutes farther North, comparing *Oxford* and *Paris* together in the elevation of the Pole *Arctic*. Howbeit *Iulius Caesar* in the first book of his commentaries, thinketh the ayre to bee more temperate in *Britaine*, (in those places where he was) than in *France*, and the cold lesser. And *Polidorus Virgilius* in his Chronicle of *England* seemeth to bee of the same minde. The countrey (saith he) is at all times of the yeare most temperate, and no extremitie of weather, so that diseases be rare, and therefore lesse use of Physick than elsewhere. And many men all abroad doe live a hundred and ten years, and some a hundred and twenty, yet he thinketh the aire for the most part to be cloudy and rainy, which also is confirmed by *Cornelius Tacitus* in the life of *Iulius Agricola*, saying: The ayre of Brittain is foule with often stormes and clouds, without extremitie of cold. But to reconcile these sayings of ancient authors, I thinke that *England* may bee called temperate in heate in respect of *Spaine*, and temperate in cold in respect of *Norwey*, yet to be reckoned cold notwithstanding & moist, because it declineth from the mids of the temperate Zone Northward. And this is the cause why Englishmen doe eate more, and digest faster than the inhabitants of hotter countries (*videlicet*) the coldnesse of aire enclosing our bodies about. And therefore wee provide that our tables may be more plentifully furnished oftentimes, than theirs of other nations. Which provision, though it proceed chiefly of that plenty which our country yeeldeth, is yet notwithstanding noted by forraine nations, as of *Hadrstanus Barlandus* in a dialogue between the Inholder and the traveller, saying in this manner: *Ego curaveram ut Anglice, hoc est opulentissime pariter ac lautissime discumbant.* Thus much touching the situation & temperature of *Englãd*.

Now concerning the order of the booke: *Hippocrates* in the sixth booke of his *Epidemies* setteth downe this sentence, *Labor, Cibus, Potio, Somnus, Venus, omnia mediocria*: as a short summe or forme of a mans whole life touching diet. By the which words (if we marke them well as they be

TO THE READER.

be placed in order) not onely the time most convenient for every thing to bee used, but also the measure in using is plainly signified in the word (*Mediocria*) according to that saying of Terence, *Id apprimè in vita esse vitile, ut ne quid nimis*. Every man therefore that hath a care of his health as much as hee may, must not onely use a measure in those five things, that is to say, in labour, meate, drinke, sleepe, and venus, but also must use them in such order as *Hippocrates* hath proposed them, that is, to beginne the preservation of health with labour, after labour to take meat, after meat, drinke : after both, sleepe : and venus last of all. And not contrariwise, using *Hysteron Proteron*, to begin with venus, and to end in labour, like as I have heard say of a gentleman who had beene a traveller in forraine countryes, and at his returne, that he might seeme singular, as it were despising the old order of England, would not begin his meale with pottage, but instead of cheefe would eate pottage last. But wise English men I trust will use the old English fashion still : and follow the rule of *Hippocrates* approved by *Galen*, and by common experience in mens bodies found most wholesome. Such as have written of the preservation of health before mee, for the most part have followed the division of *Galen* of things not naturall, which be six in number : Ayre, Meat, and Drinke, Sleepe and watch, Labour and rest, Emptinesse and repletion, and affections of the minde. Which bee called things not naturall, because they bee no portion of a naturall body, as they bee which bee called naturall things, but yet by the temperance of them the body being in health, so continueth : by the distemperance of them, sicknesse is induced, and the body dissolved. This division Sir *Thomas Eliot* knight, no lesse learned than worshipfull, in his Castle of Health hath precisely followed, and hath set forth every part right according to *Galen*, as plaine as may bee, in the English tongue. Yet (in my judgement) this Aphorisme of *Hippocrates*, which I purpose (God willing) to declare, is more evident for the common capacity of men, and more convenient for the dyet of our English Nation. For who is so dull of understanding that cannot

TO THE READER.

not remember these five words, *Labor, Cibus, Potio, Somnus, Venus*, and in using them apply *Omnia Medicria*. Yet I know that the division afore said being well scanned may be found in a manner wholly comprehended in this short sentence. For exercise is to be used in an wholesome ayre, and affections of the mind do commonly follow the temperature of the body which is chiefly preserved by the moderate use of those five things. Then whether we follow in dyet *Galens* division into six things not naturall, or this rule of *Hippocrates* comprehended in five words, there is no great difference, saving that in writing for the instruction of others, that Methode is to used which is most briefe and manifest. And this is the cause gentle Reader, why I have taken another order than such as have written of this matter before me, even that order (as I thinke) which of all other is the best: Herein to give a watch word as it were, or occasion to others that be better learned and more at leasure to handle these points more perfectly. And in the meane time I trust every well disposed person will thankfully accept this my good intent, considering that none other cause hath moved mee hereto but onely the good will I beare first to the learned sort, who have most need of wholesome counsayles, and consequently to all those that loue to live in health. And as the words are placed in order, so shall I in order prosecute them. Yet one thing I desire of all them that shall reade this booke: If they finde whole sentences taken out of Master *Elis* his Castle of Health, or out of *Schola Salerni*, or any other author whatsoever, that they will not condemne me of vaine glory, by the old Proverbe (*Calvus Comatus*) as if I meant to set forth for mine owne workes that which other men have devised: for I confesse that I have taken *Verbatim* out of others where it served for my purpose, and especially out of *Schola Salerni*: but I have so enterlaced it with mine owne, that (as I thinke) it may be the better perceived. And therefore seeing all my travaile tendeth to common commodity, I trust every man will interpret all to the best. *Candide lector, etiam atque etiam vale.*

THE HAVEN OF HEALTH.

CHAP. I.

What labour is, the commoditie thereof, the difference of labours, the preparation to labour, the time, the measure of labour.



THE first word in order of that golden sentence proposed by Hippocrates, is labour, which in this place signifieth exercise. For so is the word Labour commonly taken of Hippocrates, as Galen witnesseth, saying: *Hoc nomen labor sepius consuevit Hipp. pro exercitatione accipere.* Labor then, or exercise, is a vehement moving, the end whereof is alteration of the breath or winde of man. Of exercise doe proceed many commodities, but especially three. The first is hardnesse and strength of the members, whereby labour shall the lesse grieve, and the body be more strong to labor. And that exercise or labour doth strengthen the body, beside the witness of Galen, where he saith, *Exercitationibus etiam firmitas quedam membrorum accidit, cum & naturalis ipse calor accenditur, & ex partium inter se attritu duritia quedam indolentiaq; comparatur,* it is proved by experience in labourers, who for the more part be stronger than learned men, and can endure

Epid. 6.

Epid. 6. com. 5.

What labor is,

The benefit of Exercise.

Li. 1. de Sa. tuen.

The Haven of Health.

Milo Crotoni-
ates.

2

3

duce greater toyle. Whereof we have a notable exam-
ple in *Milo Crotoniates*, who by the use of carrying a
Calfe every day certaine furlongs, was able to carrie
the same being a Bull. The second commodity of la-
bor is increase of heat. Whereby happeneth the more
alteration of things to be digested, also more quick
alteration and better nourishing. The third is more
violence of the breath or winde, whereby the Pores
are cleansed, and the filth of the body naturally expel-
led. These things are so necessary to the preservation
of health, that without them, no man may bee long
without sicknesse. For as the flowing water doth not
lightly corrupt, but that which standeth still: Even so
bodies exercised, are for the more part more health-
full, and such as bee idle, more subject to sicknesse.
According to that saying of the Poet *Ovid*:

Lib. de ponto.

Cor. Cel. lib. 1.

Lib. de Sue. bon.

& vitio. cap. 3.

Difference of
exercise.

*Cernis ut ignavum corrumpant otia corpus,
Vt capiant vitium ni moveantur aque.*

Which also is affirmed by *Cornelius Celsus*, saying:
Ignavia corpus hebetat, labor firmat. Illa maturam senectutem, hic longam adolescentiam reddit. Yea *Galen* himselfe
is of the same minde, for thus he saith: *Sicuti quies corporis deses prorsus maximum est ad tuendam sanitatem incommodum, sic plane maximus fuerit in mediocri motione usus.* But there is great difference of exercises. For some
are swift, as running, playing with weapons, throwing
of the Ball. Some are strong or violent, as wrastring,
casting the barre. Some are vehement, as dancing,
leaping, football play. Againe, some are exercises only,
as those now rehearsed, and other mentioned of *Galen*,
not used among us. Some are not onely exercises, but
workes also, as to digge or delve, to eare or plow land;
or to doe any other work appertaining to husbandrie,

or

or whatsoever Crafts men of any occupation are wont to doe for the use and commoditie of mans life. For these as they are labours, so are they exercises, and make a good state or liking of the body, as *Galen* de-^{1. Aphorif. com. 3.} clareth, and is found true by common experience in *England*. For Husbandmen and Craftesmen, for the more part doe live longer and in better health, than ^{Labourers more healthfull than learned men.} Gentlemen and learned men, and such as live in bodily rest. Wherefore *Galen* himselfe sometime used rusticall labors, especially in winter: as to cleave wood, ^{Lib. 2. de Sa. Tuen. cap. 8.} to punne Barly, and such like. Againe, some exercises are appropriated to the parts of the body, as running, ^{The proper exercises of all parts of the body.} and going are the proper exercises of the Legges, Moving of the armes up and downe, or stretching them out, as in shooting and playing with weapons, serveth most for the armes and shoulders. Stooping and rising oftentimes, as playing at the Bowles, as lifting great waights, taking up of Plummets or other like poyses on the end of staves, these doe exercise the back and loynes. Of the bulke and lungs the proper exercise is moving of the breath in singing, reading, or crying. The Muscles, and together with them the sinewes, veines, arteries, bones, are exercised consequently, by the moving of the parts aforesaid. The stomacke and entrals, and thighs, and reines of the backe are chiefly exercised by riding. As for sitting in a boat or barge which is rowed, riding in a horse Litter, Coach or Waggen, is a kind of exercise which is called gestation: and is mixt with moving and rest, and is convenient for them that be weake and impotent, or in long and continuall sicknesse. But above all other kindes of exercises, *Galen* most commendeth ^{Tennis play is the best exercise of all other. Galen de prave pile exercitatione.} the play with the little ball, which we call Tenise, in so

much that he hath written a peculiar book of this exercise, and preferreth it before hunting, and all other pastimes. Because it may be easily used of all estates, as being of little cost. But chiefly for that it doth exercise all parts of the body alike, as the legges, armes, neck, head, eyes, backe and loynes, and delighteth greatly the minde, making it lusty and cheerfull. All which commodities may be found in none other kinde of exercise. For they strein more one part of the body than an other, as shooting the armes, running the legs, &c. wherefore those Founders of Colledges are highly to be praised, that have erected Tennis-courts, for the exercise of their Schollers: and I counsell all Students as much as they may to use that pastime. Notwithstanding I restraine no man from his naturall inclination, for I know that to be true which *Virgil* writeth, *Trahit sua quemque voluptas*. And as *Horace* saith, *Castor gaudet equis, ovo prognatus eo leui Pugnâ, quot vivunt capitum totidem studiorum Millia*---

For in the Mount *Olympus* in Greece where the most principall playes and exercises of all the World, were solemnlie kept and used every fift yeare, first ordained by *Hercules* the Champion (as it is thought) all men did not practise one onely kinde of activitie, but every man as he was minded so hee applyed himselfe. There was wrastring, running with Horses, and on foot, turning, leaping, coarsing with Charriots, contentions of Poets, Rhetoricians, Musicians, disputations of Philosophers and others. So I restraine no man from his naturall inclination, but I shew what exercise is best by the judgement of *Galen*. But least that by the violence of heate kindled by exercise,

any

Eglo. 2.

Li. 2. Scr. Sa. 1.

The games of
Olympus.The preparati-
on to exercise.

any of the excrements should hastily bee received into the habit of the body, also least some thing which is whole should by heavinesse of excrements or violent motion bee broken or pulled out of place, or that the excrements by violence of the breath should stop the Pores or Conduits of the bodie, the old Greekes and Romanes were wont to use fricacies or rubbings ^{Frications.} before exercise, in this manner. First, to rubb the body with a course linnen cloth softly and easily, and after to increase more and more to a hard and swift rubbing, untill the flesh doe swell and bee somewhat ruddie: then to annoint it with sweet Oyle, stroking it every way gently with bare hands. And of fricacies ^{Three sorts of rubbings.} they have made generally three sorts, first hard rubbing to bind or consolidate, then soft rubbing to loose or mollifie, and lastly meane rubbing to augment and increase flesh. But this kinde of preparation whereof *Galen* hath written abundantly in his second Booke *De Sa. Tuen.* is not used in England, and therefore I will end it with a merry tale of *Augustus* the Emperour, and an old Souldier. On a time as the Noble ^{A merry tale of rubbing.} Emperour *Augustus* came to a Bath, hee beheld an old man that had done good service in the Warres rubbing himselfe against a Marble Piller, for lacke of one to helpe him. The Emperour moved with pity gave an annuity, to finde him a servant to waite upon him. When this was knowne, a great sort of old souldiers drew themselves together & stood where as the Emperour should passe by, every one of them rubbing his backe against the stones, the Emperour demanded why they did so, because Noble Emperour say they, we be not able to keepe servants to doe it. Why (quoth the Emperour) one of you might clawe

Three towns
shiping.

Washing of the
face, and ba-
thing of the
eyes.

and rub anothers backe well enough. So wisely did hee delude the practise of Parasites, according to the old Proverb, *Muli mutuum scabunt*. Notwithstanding Master Eliote reporteth of himselfe, that hee found great commodity in one kind of fricacie, which is thus: In the morning after we have beene at the stoole, with our shirt sleeves or bare hands, (if our flesh be tender) first softly, and afterward faster to rub the breasts and sides downward and overtwhart, not touching the stomacke and belly, and after to cause our servant seembably to rub overtwhart the shoulders and backe, beginning at the necke bone, not touching the reines of the backe, except wee doe there feele much cold and wind, and afterward the legges, from the knee to the ankle, last, the armes from the elbow to the hand-wrest. And for those that cannot exercise their bodies at convenient times, either because they are letted with necessary businesse, or else by reason of utter weaknesse, this kinde of rubbing may well bee used in stead of exercise. *Supplet enim fricatio exercitium*, as *Georgius Pectorius* writeth. But leaving all kinde of fricacies to such as have leasure, I prescribe none other preparation to bee used before exercise, but onely evacuation of excrements from all such parts as nature hath appointed thereunto. That is, when you are risen from sleepe, to walke a little up and downe, that so the superfluitie of the stomacke, guts, and liver, may the more speedily descend, and the more easily bee expelled. That done, to wash your face and hands with cleane cold water, and especially to bath and plunge the eyes therein: For that not onely cleanseth away the filth, but also comforteth, and greatly preserveth the sight,

(as

(as *Avicen* writeth) whereof Students should have a special care. Moreover to extend and stretch out your hands, and feet, and other limbes, that the vitall spirits may come to the utter parts of the bodie.

Also to combe your head, that the pores may be opened to avoid such vapours as yet by sleepe are not consumed. Then to rubbe and cleanse the teeth. For the filthinesse of the teeth is noisome to the Braine, ^{Caput pectere a fronte cervicem versus optimum est.} Rubbing of the teeth.

to the breath, and to the stomacke. They may be cleansed (as *Cornelius Celsus* teacheth) by washing the mouth with cold water, putting thereto a little Vine-^{Lib. I. cap. 2.}

ger. And with the same (if you list) you may gargarize or guddle in your throate, and after rubbe them hard with a drie cloth. Some use to rubbe their teeth and gummes when they wash, with a Sage Lease or two, which is good to preserve them from corruption and abateth the rank favour of the mouth. All these things (which are fixe in number) are briefly comprehended in *Schola Salerni*, as followeth.

Lumina mane, manus surgens gelida lavet unda,

Hac illac modicum pergat, modicum sua membra

Extendat, crines pectat, dentes fricet, ista

Confortant cerebrum confortant cetera membra.

After this preparation, as occasion shall serve, you may fall to exercise, yet first you must diligently consider where and when (that is to say) the place and time. The place where exercise is to be used doth chiefly concerne the aire, which among all things, not naturall, as in habitation, so in exercise is greatly to be regarded, for as much as it doth both enclose us about, and also enter into our bodies, especially the most noble member which is the heart, and wee cannot be separate one houre from it for the necessity

The place and time of exercise.

Aire.

Foure proper-
ties of whole-
some aire.

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of breathing. Wherefore exercise must bee used in a good and wholesome aire, which consisteth in foure points, first that it be faire and cleare without vapours and mists. Secondly, that it bee lightsome and open, not darke, troublous and close. Thirdly, that it be not infected with carraine lying long above ground. Fourthly, that it be not stinking or corrupted with ill vapours, as being neare to draughts, Sinks, Dunghils, Gutters, Channels, Kitchings, Churchyards, or standing waters. For the aire so corrupted, being drawne into our bodies, must of necessitie corrupt our bodies also. These foure properties are briefly contained in two verses in *Schola Salerni*:

Lucidus & mundus sit ritè habitabilis aer,

Infectus neque sit, nec olens fætorè cloacæ.

The fittest
time of exer-
cise.

Epid. 6. Sect. 4.

Lib. 2. de S.

Tuen. cap. 2.

Now for the time when you should exercise, that Divine Physitian *Hippocrates* teacheth us plainly saying, *πρωτον αριστην ηγειρασται*. Whose authority *Galen* following faith; *Sanitatis tutelam à labore est auspicandum, quem excipere debent, cibus, potio, deinde somnus, mox Venus, in iis videlicet quibus venere est utendum*. We must beginne the preservation of health with labour, after that take meat, drinke, and so forth. The time then most convenient for exercise, is when both the first and second digestion is compleat, as well in the stomacke, as in the veines, and that the time approacheth to eat againe. For if you doe exercise sooner or later, you shall either fill the body with raw humours, or else augment yellowcholler. The knowledge of this time is perceived by the colour of the urine; for that which resembleth unto cleare water, betokeneth that the iuice which commeth from the stomacke is crude in the veins; that which is well colored not too high or base, betokeneth

The colour of
the Urine
sheweth when
we should
exercise.

betokeneth that the second digestion is now perfect. Where the colour is very high or red, it signifieth that the concoction is more than sufficient: wherefore when the urine appeareth in a temperate colour, not red nor pale, but as it were gilt, then should exercise have his beginning. By this meanes doth *Galen* trie out the time most fit for exercise. But because every man hath not skill to judge of urine, or hath not leasure or opportunity to view his water in a glasse as often as he would or should exercise, for the time most convenient, it shall be sufficient to remember that golden sentence of *Hippocrates*, *Labores cibos antecedant*. Let exercise be used before meat. Which rule, (as that famous Physitian *Euchysus* noteth) is unadvisedly neglected in the Schooles of *Germany*. For there the Schollers never exercise, but forthwith after meat either leaping, or running, or playing at the ball, or coyting, or such like. And the same abuse is ripe among us here in *England*, both in Universities, and in the Grammer Schooles. Wherefore it is no marvell if Schollers oftentimes bee troubled with scabs, and other infirmities, growing of corrupt humours, because by that meanes great store of raw humours are ingendred and brought forth to the skinne: (according to the saying of *Hippocrates*) *Si impurgatus laboraverit, ulcera erumpent*. Wherefore I counsell all Students not to exercise immediately after meat, for by that meanes the meat is conveyed into all the members, before it be concocted or boyled sufficiently. Yet to rise up after meat, and to stand upright for a while, or to walke softly a little is very wholsome: that so the meat may descend to the bottom of the stomack, where (as *Avicenna* writeth) resteth

In lib. 2. cap. 4.

An abuse of exercise touching the time.

Epid. 6 Sect. 3.

Apbo. 33.

Rise up after meat.

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

The exercise
of the Empe-
rour Antonine.

Palestra.

Three things
to be observed
touching the
time of exer-
cise.

Offic. 1.

the vertue of concoction, and is one of the first lessons
in schola Salerni, Surgere post epulas. But hasty moving
driveth the naturall heat from the inward parts, and
causeth ill digestion. As for craftsmen, and labourers,
if any demand the question, how they can have their
health, and fall to work straight after they have eaten,
I answer with *Virgil*; *Labor omnia vincit improbus.* And
as *Galen* writeth; *Nos neque Germanis, neque aliis agresti-*
bus, aut Barbaris hominibus hac prodinus, non magis equi-
dem quam Vrsis, Apris, aut Leonibus, aut aliis id genus: sed
Gracis, & iis qui tametsi genere sunt Barbari, Gracorum
tamen emulantur studia. So I write not these precepts
for laboring men, but for students, and such, as though
they be no students, doe yet follow the order and diet
of students. *Antoninus* the Roman Emperour, who
lived in *Galen's* time, and had a speciall care of his
health, was wont to come to the wrestling place about
Sunne-setting when dayes were at the shortest, and
about nine or ten of the clocke when they were at
the longest. Whose example if any list to follow
(as *Georgius Pictorius* doth interpret) hee should ex-
ercise in Summer six houres before noone, and in
the Winter, in the after-noone at Sunne going
down, and in the Spring time neare by noone. But
I restraîne no man to the houre, so it bee done accor-
ding to the rules aforesaid, that is, briefly to conclude,
Excrementis expulsi, In aere salubri, & Ante comeden-
dum. Yet it is not sufficient in exercise to observe the
time, the place, the things proceeding, except wee
keepe a measure therein: which also is taught by *Hip-*
pocrates in the word (*mediocria.*) And although every
man doth know (as *Cicero* saith) that *In omnibus rebus*
mediocritas est optima, that measure is a merry meane,
yet

yer few can hit that meane, as well in other things, as in this, unlesse they bee directed by a certaine rule. Wherefore *Galen*, who leaveth nothing unperfect, setteth downe foure notes by the which wee may know how long wee should exercise, and when wee should give over. The first is, to exercise untill the flesh doe swell. The second is, untill the flesh bee somewhat ruddie. The third, untill the body bee nimble, active, and ready to all motions. The fourth is, untill sweat and hot vapours burst forth. For when any of these doe alter, we must give over exercise. First, if the swelling of the flesh shall seeme to abate, we must give over forthwith. For if wee should proceed, some of the good iuyce also would bee brought forth, and by that meanes the body should become more slender and drier, and lesse able to increase. Secondly, if the lively colour stirred up by exercise shall vanish away, wee must leave off, for by continuance the body would wax colder. Thirdly, when agility of the limbs shall beginne to faile, we must give over, lest wearinesse and feeblenesse doe ensue. Fourthly, when the quality or quantity of the sweat is changed, wee must cease, lest by continuance, the sweat be greater or hotter, and so the body become colder and drier. But of these foure notes, sweat and swelling of the flesh, are the chiefeest to be marked in exercise, as *Hippocrates* sheweth; *In exercitationibus signum extenuationis est sudor, guttatim emanans, quique tanquam à rivulis egreditur, aut à tumore contrahitur*. As who should say, sweat and abating of the flesh, are two of the chiefeest signes to know when wee should give over exercise. This measure *Pythagoras*, that was first named a Philosopher, though no Physician,

Lib. 1. de San. Tuem. cap. 12. The measure of exercise.

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Lib. 1. de San. Tuem. cap. 12. The measure of exercise.

Lib. 1. de San. Tuem. cap. 12. The measure of exercise.

Epi 6. Sect. 3. Aphor. 4.

fitian hath yet defined in his golden verses.

Οὐδ' ὑγίειης τῆς περὶ σῶμ' ἀμέλειαν ἔχειν χρὴ,

Ἄν' ἀπετῶτε μὲν ἔσθ', καὶ σίτε γυμνασίῳ τε

Βοιῶνται· μή τις δὲ λέγων τοῦδ' ὁμῶς στανίηται.

Thus Latined by *Vitus Amerbachius* :

Corporis & debes non intermittere curam,

Inque cibo potique modus sit gymnastisque.

Hoc fiet lassum si te non illa gravabunt.

The same in effect is uttered by the excellent Greek Oratour *Isocrates*, in his Oration *ad Demonicum*. Ἀσκει

τῷ καὶ τὸ σῶμα γυμνασίῳ, μὴ τὰ πρὸς τὴν ψυχὴν, ἀλλὰ τὰ πρὸς τὴν ὑγίειαν
συμτρέποντα, τὰ τε δ' ἂν ἐπιπυχαιοῖς, εἰ λήγῃς τῷ πόνῳ, ἐπὶ πένειν δύναμεις.

Thus Latined by *Vnolhus*, *Eas corporis exercitationes am-
plectere, quæ valetudini potius quàm quæ ad robur profunt :*
quod ita consequere, si laborare desinas, dum adhuc laborare

The remedy of
immoderate
exercise.

queas. Now as I have shewed what time we should
give over exercise, so here I will end my treatise of
exercise, if first I shall declare what remedy is to bee
used against wearinesse which commeth by immode-
rate labour, either voluntary or necessary, for wee
cannot alwayes keepe the meane, but wee must doe
as cause requireth. Wearinesse, as all other infirmi-
ties of the body, is cured by the contrary : that is to

Lib. 3. Apho. 42.

say, by rest. According to the saying of *Hipp.* *In omni
corporis motu, quum fatigari cœperit, quies confestim lassitu-
dinis est remedium.* For when the body is tired through
over-much labour, and the strength faileth, and na-
turall moisture decayeth, then rest for a time recove-
reth the strength, reviveth the spirits, and maketh
the limmes able to endure labour, whereas otherwise
they would soone languish and pine away. Which
thing *Ovid* well perceived, as appeareth where hee
saith;

Quod

Quod caret alterna requie, durabile non est. Lib. 1. Epist. 4.

Hæc revocat vires, fessaque membra levat.

Where the Poet hath worthily added the word (*Alterna*) that is to say (done by course) for as it is not convenient alwayes to labor, so is it not good alwayes to rest. For that were idlenesse or slothfulnesse, which corrupteth both the body and soule. For in the body through immoderate rest, is ingendred cruditie, and great store of noysome humors. VVherefore *Galen* reckoneth Idlenes or immoderate rest, among the causes of cold diseases. And what inconvenience doth grow to the soule thereby, Christ himselfe doth teach in his Gospell, where he saith, It is better for a man to rip his Coate and sow it againe, than to be idle. But moderate rest doth comfort both the body and minde, as *Ovid* writeth:

Otia corpus alunt, animus quoque pascitur illis:

Immodicus contra, carpit utrumque labor.

VVherefore I will conclude with that notable sentence of *Galen*: as sluggish rest of the body is a very great discommoditie to the preserving of health, so no doubt in moderate motion there is very great commoditie.

CHAP. 2.

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

AS man doth consist of two parts, that is of body, & soule; so exercise is of two sorts, that is to say, of the body, and of the minde. Hitherto I have spoken of exercise of the body, now I will entreat of exercise of the minde, which is Studie: that is (as *Hugo de*

What study is. *Saveto Victore* defineth it) *Assidua ac sagax retractatio cogitationis aliquid involutum explicare nitens, vel scrutans penetrare occultum.* This kinde of exercise (as *Tullie* writeth) is the naturall nourishment of the minde and wit, for so he saith, *Est animorum ingeniorumque nostrorum naturale quasi quoddam pabulum, consideratio contemplatioque naturæ, doctrinæque homini & erudito cogitare est vivere.*

Acad. 4.

And likewise, *Tantus est innatus in nobis cognitionis amor & scientiæ, ut nemo dubitare possit, quin ad eas res hominum natura multo molius invito invitata rapiatur.* Which thing may well be perceived even in little children; for as soone as they have gotten strength to goe of themselves, they are as busie as Bees, and they devise a thousand toyes to be occupied in. Which motions no doubt proceed from the minde: For (as *Tul'ie* saith)

Offi. 1.

Idleness is against nature.

Lib. 5. de Trist.

Agitatio mentis nunquam acquiescit. Idleness therefore is not onely against nature, but also dulleth the minde, as *Ovid* worthily writeth:

Adde, quod ingenium longa rubigine læsum,

Torpet, & est multo quam fuit ante minus.

Ferilis assiduo si non renovetur aratro,

Nil nisi cum spinis gramen habebit ager.

Wherefore notable is that counsell of *Isocrates ad Dæmonicum*, Πείρω τὸ μὲν σῶμα εἶναι φιλόπον, τὴν δὲ ψυχὴν φιλόσπον; τὰ γὰρ σώματα τοῖς σωματικαῖς πόντοις, ἡ δὲ ψυχὴ τοῖς σπουδαίοις λόγοις ἀσκήσασθαι πρέπει. Thus Latined by *Volpius*: *Da operam ut corpore sis laboriosus, animo studiosus*: Nam ut moderatis laboribus corpora, sic honesta doctrina mentes augeri solent. Which lesson *Publius Scipio* who first was named *Aphricanus*, well followed, as *Tullie* alleageth by the witness of *Cato*; whose saying, because it is worthy and most fit for students, I will recite *verbatim*: *Dicere solebat Scipio, Nunquam se minus otiosum esse quam cum otiosus*

Offi. 3.

Scipio his saying to be followed of students.

ius, nec minus solum quam cum solus esset. Of this saying Tullie speaketh as followeth; *Magnifica vero vox ac magno viro ac sapiente digna, quæ declarat illum & in otio de negotiis cogitare, & in solitudine secum loqui solitum, ut neq; cessaret unquam, & interdum colloquio alterius non egeret.* Itaq; *duæ res quæ languorem afferunt cæteris, illum acuebant, tium & solitudo.* Leasure then and solitarinesse are two of the chiefeſt things appertaining to studie; which two who ſo hath obtained, and is *φιλομαθής*, (as *Iſocrates* speaketh) that is to ſay *discendi cupidus*, let him him obſerve theſe rules following:

Mane cito lectum fuge, mollem discute somnum:

Templa petas supplex, & venerare Deum.

Thole things preſuppoſed which I have ſpoken of in the preparation of exerciſe of the body, this golden leſſon of *Lillie* is next to bee obſerved. And if you goe not to the Church, yet forget not (*venerare Deum.*) And for this purpoſe no time is more convenient than the morning. Which the Prophet *David* every where witneſſeth in his *Pſalmes*, namely *Pſalme 5.* ſaying:

Quoniam ad te orabo domine, mane exaudies vocem meam, mane aſtabo tibi, & videbo, quoniam non Deus volens iniquitatem eſt tu.

And for ſtudie how much better the morning is than other times of the day, the reaſons following may declare. Firſt of all there be three Planets (as the *Aſtronomers* teach) moſt favourable to learning; that is, *Sol*, *Venus* and *Mercury*; theſe three in a manner meeting together when night approacheth, depart from us, but when day draweth neare, they returne and viſit us againe. Wherefore the beſt time for ſtudie is early in the morning, when the Planets be favourable to our purpoſe. Againe, when the *Sunne* ariſeth, the aire is moved,

How to begin our ſtudy.

The morning moſt fit for prayer.

The beſt time for ſtudy is the morning.

and

A good counsell
for students.

Tuscu. 4.

An example of
a slothfull
Scholler.

How long we
should studie
without inter-
mission.

and made more cleare and subtile, and the blood, and spirits of our bodies doe naturally follow the motion and inclination of the Aire. VVherefore the morning or sunne rising, is most fit for study. *Aristotle* therefore in his *Oeconomikes*, not without great cause biddeth us to rise before day, and saith that it prevaileth greatly both to the health of the body, and to the study of Philosophy. VVhose counsell that famous Oratour of Greece *Demosthenes*, diligently followed (as *Tullie* reporteth of him) *Dolere se aiebat Demosthenes, si quando opificum antelucana victus esset industria*; whose good example I wish all students to follow, having alwaies in minde this short sentence, *Aurora Mysis amica*: and not to imitate the practise of *Bonacius* a young man, of whom *Poggins* the Florentine maketh mention. This *Bonacius* was wont to lie long in bed, and when he was rebuked of his fellowes of so doing, he answered smiling, that hee gave care to certaine persons who contended and disputed before him. For as soone as I awake, said hee, there appeareth in the shape of women, *Sollicitudo* and *Pigritia*; Carefulnesse and slothfulnesse: Carefulnesse biddeth mee to rise and fall to some work, and not to spend the day in my bed. Contrariwise slothfulnesse biddeth me lie stil, and take mine ease, and keepe me from cold in my warme Couch. Thus while they vary & wrangle, I like an indifferent judge inclining to neither part, lie harkening and looking when they will agree: and by this meanes the day is overpassed or I beware. This young mans practise I leave to loytering Lurdaines, and returne againe to diligent students, who having used the preparation aforesaid must apply themselves earnestly to reading and meditation for the space of an houre: then

to remit a little their cogitation, and in the meane
time with an Ivory Combe to kembe their head from
the forehead backwards about forty times, and to rub
their teeth with a coarse linnen cloth. Then to returne
again to meditation for two houres, or one at the
least, so continuing, but alwayes with some intermis-
sion, untill toward noone; and sometimes two houres
after noone, though seldome, except we be forced to
eate in the meane season, for the Sunne is of great
power at the rising, and likewise being in the midst
of the heavens: And in that part also which is next to
the midst, which the Astronomers call the ninth part
and the house of wisdom, the Sunne is of great ver-
tue. Now because the Poets doe account the Sunne as
Captaine of the Muses and Sciences, if any thing bee
deeply to be considered, wee must meditate thereon
especially the houres aforesaid. As for the residue of
the day is convenient rather to revolve things reade
before, than to reade or muse of new: Alwayes re-
membred that every houre once at the least wee remit
a little while the earnest consideration of the minde;
neither should we meditate any longer than we have
pleasure therein; for all wearinesse is hurtfull to health;
wearinesse of the body is evill, but wearinesse of the
minde is worse, and wearinesse of both worst of all:
For contrary motions draweth as it were a man in sun-
der and destroyeth life. But nothing is more hurtfull
than studying in the night: for while the Sunne shi-
neth over us, through the power thereof the pores of
the body are opened, and the humours and spirits are
drawen from the inner parts outward. And con-
trariwise, after the Sunne setteth the body is closed
up, and naturall heate fortified within. Where-
fore

Afternoone
study not very
good.

Incubatio no-
cturna studiose
inimica.

Why study is
better by day
than night.

fore to watch, and to be occupied in minde or bodie in the day time is agreeable to the motions of the humours and spirits; but to watch and to study in the night, is to strive against nature, and by contrary motions to impaire both the body and minde. Againe by continuall operation of the aire, opening the Pores, there followeth exhalation and consumption of the vitall spirits, wherby the stomacke is greatly weakned, and requireth a renewing and repairing of the Spirits, wch may best be done in the season when naturall heat returneth from without to the inward parts. Wherefore whosoever at that time shall begin long and difficult contemplation, shall of force draw the spirits from the stomacke to the head, and so leave the stomack destitute: whereby the head shall be filled with vapors, and the meat in the stomacke for want of heare, shall be undigested or corrupted. VVell therefore saith *Erasmus*, *Nocturnæ lucubrationes longe periculosissima habentur.* Notwithstanding I know that such as bee good Students indeed, having alwayes in minde that notable saying of *Plinius*, *Omne perire tempus quod studio non impertias;* doe spare no time neither night nor day from their bookes. VVhereof *Plinie* himselfe hath given a goodly example, in that by his owne testimonie, he wrote that most excellent work called the Historie of nature, *Noctibus et succisævis temporibus.* Yea *Galen* in his old age (as hee writeth) was faine to cate Lettuse boyled, of purpose to make him sleepe. *Quod in juventute* (saith hee) *meapte sponte vigiliis assueveram.* And againe he saith, *Urgebam ego studia supra condiscipulos omnes non interdiu solum. sed etiam noctu.* As for poor Students they must follow the example of *Cleanthes*, who in the night time, by drawing of water, got where-

Plinie his diligence to be followed of Students.

Lib. 2. de al. fa. cap. 40.

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

wherewithall to finde himfelfe in the day to studie
 Philosophy under *Chrysippus*, or the example of that
 Noble King *Alured* or *Alfrede*, the first Founder of the
 Vniuersitie of *Oxford*, who divided the day and the
 night into three parts, and spent eight houres in eat-
 ing, drinking and sleeping, and eight houres in hearing
 and deciding of causes, and eight houres in study: Or
 as that excellent Poet *Plantus*, who was faine for his
 living to serve a Baker in turning a Querne or Hand-
 mill, that hee might yet sometime apply his studie.
 Wherefore let not poore Students disdaine to doe ser-
 vice in the day, that they may yet imploy some time
 in the night. And if they waxe pale with overmuch
 study, it is no reproach but a very commendable signe
 of a good student. Yet would I have none to study so
 much, that thereby they should fall into sicknesse, or
 become melancholick, as *Homer* writeth of *Ajax* and
Bellerophon: But I would have all students alwayes to
 remember *τὸ μέγαν ἐπὶ πάντων ἀπὸ τῆς μάχης καὶ τοῦ πόλεως*, as *Isoc-*
rates writeth. And if it happen that wee bee cloyed
 with studie, then must we fall to recreation and use
 some honest play or pastime, yet so as *Tullie* prescri-
 beth, *Ludo et joco uti illis quidem licet, sed sicut somno &*
quietibus ceteris tum cum gravibus seriisq; rebus satis feceri-
mus. Ipsumq; jocandi genus non profusum, nec immodestum,
sed ingenuum & factum esse debet. Whereof wee have
 have a notable example in *Valerius Maximus*, of *Scevo-*
la that learned Lawyer, who being wearied with law
 matters, was wont to recreat his minde with Tennis-
 play, and therein is said to have excelled: Yet some-
 times hee played at Dice, and Tables, when he had bin
 long busied in well ordering the lawes of the Citi-
 zens, and Ceremonies of the gods. For so he saith, *Ut in*
rebus

Plantus pain-
 fulnesse.

Better to be
 pale with study
 than love.

Mediocritas
semper optima:
satietas enim
omnium verum.

Offic. 1.
 How play is to
 bee used.

Lib. 8. cap. 8.

*Scevola optime
pila lusse
iraditur.
Cic. 1. de Orat.*

*A wittie answer
of Socrates
made to Alcibi-
ades.*

*Unlawfull
games.*

*Trocolude, alias
juge.*

Lib 6. Apoph.

*The dice play
of the Emperor
Caligula.*

rebus seriis Scevolam, ita & in surrilibus lusibus hominem agebat, quem rerum natura continui laboris patientem esse non sinit. Likewise we reade of *Socrates* the Philosopher, who notwithstanding hee was adjudged by the Oracle of *Apollo*, to be the wisest man in the world, yet for recreation hee blushed not to ride upon a Reed among his little children: And when hee was laughed to scorne of *Alcibiades* for so doing, he answered him very prettily, tell no body (sayth he) that thou sawest me, untill thou have children of thine owne. As who should say, Such is the affection of Parents towards their children, that they are not ashamed oftentimes to play the children with them. But of recreation of the body I have spoken sufficiently before, and now I will speake somewhat of recreation of the minde: for there bee some pastimes that exercise the minde onely, as Dice, Tables, Cards, and such like, which because they are accounted dishonest games, and forbidden even by heathen writers, as by the sage *Cato* in his morall precepts, I will omit them; and if any Student will use them, he shall not doe it (*me am here:*) yet I will rehearse one example of Dice playing, because it is famous. *Caligula* the Emperour (as *Erasmus* reporteth) when hee played at Dice, got more by lying and forswearing, than by true play; and upon a time yeelding his turne of casting unto his next fellow, going forth to the doore, he espied two rich gentlemen of Rome passing by, whom straightway hee commanded to bee taken, and their goods to bee seised to his use: And so returning againe into the house very joyfull, hee boasted that hee never had a more luckie cast at the Dice. As *Caligula* got those Gentlemens goods, so thinke I all is gotten that is wonne

wonne by dicing. Therefore I let it passe, and returne
to my purpose. There is an ancient game called the
Chesse, which was invented after *Polidorus Virgilius*,
in the yeare of the world, 3635. by a certaine wise Play at the
man called *Xerxes*, to mitigate the minds or hearts Chesse.
of Tyrants. For it declareth to a Tyrant, that Maje-
stie or authority, without strength, helpe, and affi-
stance of his men and subjects, is casuall, feeble, and
subject to many calamities. This game is an earnest
exercise of the minde, and very commendable and
convenient for students, and may easily be provided
to be alwayes ready in their chambers. But for a mind
wearied with study, and for one that is melancholike;
(as the most part of learned men are) especially
those that be excellent, as *Arist.* witnesseth, there is no
thing more comfortable, or that more reviveth the spi-
rits, than Musicke, according to that saying of *Hessius*;
Nam nihil humanas tanta dulcedine mentes

Probl. Sect. 30.

quest. 1.

Omnes homines

qui ingenio cla-

rueunt, melan-

cholicis fuerunt.

Afficit, ac melice nobile vocis opus.

And because it is one of the liberall sciences, it ought
the more to be esteemed of students. And that for
good cause. For by the judgement of *Aristotle*, Musicke *Polii. 3. cap. 3.*
is one of those foure things that ought to be learned
of youth in well governed Commonwealths: and in *The commodi-*
the fourth chapter of the same Book, he declareth that *ties of Musicke,*
Musick is to be learned, not only for solace and recrea-
tion, but also because it moveth men to vertue and
good manners, and prevaileth greatly to wisdome, qui-
etnes of mind, and contemplation. But what kinde of
Musicke every student should use, I refer that to their
owne inclination. Howbeit the examples following *The Harpe the*
may declare, that the Harpe of all instruments is most *most ancient*
ancient, and hath bin in greatest price and estimation. *instrument.*

Orpheus

Sam. x. Cap. 16.
Lib. i. de Stu.
Sa. tucnd.

Tafcu. i.

Eruf. 3. Apoph.

Orpheus that ancient Poet, and Harper most excellent, (as the Poets surmised) did with his musicke delight wilde beasts, as Lions and Tigers, and made them to follow him, and with his sweet harmonie drew stones and woods after him, that is to say, moved and qualified the grosse hearts, and rude minds of men. The Prophet *David* delighted in the Harpe, and with the sweet melody thereof, delivered King *Saul* from the vexation of the evill spirit. *Marsilius Ficinus* speaking of himselfe, sayeth, *Ego etiam si modo infima licet componere summis, quantum adversus atra bilis amaritudinem, dulcedo lyra cantusq; valeat, domi frequenter experior.* And if every student could play upon instruments, it were the more commendable. For *Themistocles* (as *Tully* writeth) *Quod in convivio recusaret lyram est habitus indolentior.* And *Socrates* when he was old, so much esteemed of Musicke, that hee was not ashamed being old, to learne among boyes to play upon instruments. And how comfortable Musicke is to all sorts of men, wee may plainly perceive by labourers; for the Gally-man, the Plough-man, the Carter, the Carier, ease the tediousnesse of their labour and journey with singing and whistling : yea, the brute beasts be delighted with songs and noyses, as Mules with bells, Horses with Trumpets and Shalmes, are of a fiercer stomacke to their appointed ministerie. Wherefore I counsell all students oftentimes to refresh their wearied minds with some sort of melody. For so shall they drive away the dumps of melancholy, and make their spirits more lively to learne. And so I end this Treatise of labour.

CHAP. 3.

Of Meat.

After labour, there followeth in the sentence of *Hippocrates, Cibus*, whereby he giveth us to understand, that meat must bee taken after we have exercised. The necessity whereof needeth no prooffe, considering that nature hath taught all living creatures to seeke by sustenance to maintaine their lives. The infant new borne seeketh to sucke. The Lamb, the Calfe, the Colt, yea, the whelp yet blinde, gapeth for the dugges of the Damme. For such is the state of man and beast touching the body, that the spirits, humours, yea, the sound substance of all parts doe continually waste and weare away ; so that unlesse by nourishment other like bee restored, of necessity the whole must shortly be consumed. For life may well bee compared to the match of a Lampe, which if it bee not continually fed with sufficient oyle, is soone extinguished. Against this necessary and naturall inevitability and mortality of mankinde, God of his infinite providence and goodnesse hath provided food whereby to repaire, to restore and countervail, so long as his good pleasure is, the continuall impairing and decaying of our flesh. Wherefore it becometh us to have a speciall care and regard that wee use such meats as may best nourish our bodies, and in no wise hinder our health. Which to performe, it is necessary, that in meats we consider six things : First, the substance. Secondly, the quantity. Thirdly, the quality. Fourthly, custome. Fifthly, time. Sixthly, order. These six are briefly set downe in *Schola Salerni*, though

The necessity
of meats.

Six things to
be considered
in meats.

though not in like order as followeth:

Quale, Quid & Quando, Quantam, Quoties, ubi dando:
Ista notare cibo debet medicus bene doctus.

These six I shall briefly handle as they are proposed.

The substance of meats.

Concerning the substance of meats, some are good, which make good blood, and some are ill, which engender ill blood. Which difference may easily be perceived by the view of the Treatise following, divided into three parts, according to *Galen* First I shall speake touching Corne or Graine; next touching Herbs and Fruits; lastly, touching living and sensible creatures, and their parts pertaining to diet.

CHAP. 4.

Of Wheat.

Triticum.

OF all Corne or Graine used in diet, Wheat is the chiefest. *Theophrastus* describeth divers sorts of Wheat, but the greatest difference in my judgement is in the colour, for some is browner or blacker, and other is whiter and fairer. The best kinde of Wheat was called in old time *Siligo*, whereof was made the finest bread, called *Panis Siliginus*, which we call Manchet, and was plentiful among the Romans and other Nations also subject to the Roman Empire. And although *Plinie* preferre the Wheat of Italy before all other, confirming the same by the saying of the ancient Poet *Sophocles*, *Et fortunatam Italiam frumento canere candido*: yet as I thinke, we have as good Wheat in England, both red and white, as may be found in any Countrey in all Europe, and as good bread is made thereof, especially that of Yorke, which they call
 Maine

Gal. li. 1. de Ali. fa. ca. 2.

Lib. 18. cap. 7.

Maine bread. Wheat in nature is manifestly hot, and being laid to outwardly as a medicine, is hot in the first degree, without any manifest moisture. And touching the choice of Wheat, which is best to make bread withall, *Matthiolus* perfectly describeth, *Triticum ex quo omnium optimus fit panis, eligi debet fractu contumax, densum, grave, colore aureum, lucidum, leve, trium mensium, maturum, mundum, pinguique terra ortum.* And if wee cannot conveniently provide Wheat that hath all the foresaid properties, yet let it bee such as *Galen* requireth. Let it be hard Wheat, that will not easily be broken betweene the teeth, let it be thicke or close together, not loose or open: Let it be heavie or weighty; let it be of yellow colour. Of such Wheat as this may be made that bread which is best and most wholesome for youth and age, which ought to have five properties. First, it must be well leavened, *Nam panis qui fermento caret, nemini prorsus est accommodus.* Howbeit in England our finest Manchet is made without leaven. Next it ought to be light, for thereby it is knowne that the clamminesse thereof is gone. Thirdly, it ought to bee well baked, for bread that is ill baked is of ill digestion, and sore grieveth the stomacke. Fourthly, it must be temperately salted, for bread over sweet is a stopper, and bread over-salt is a drier. The fifth thing is, that bread should be made of the best Wheat, such as I have spoken of before. These five properties are briefly comprised in two verses in *Schola Salerni*;

*Panis non calidus, nec sit nimis inveteratus,
Sed fermentusque oculatus, sit bene coctus,
Et salsus modice, & frugibus validiselectus.*

But the first verse containeth two other notes touching bread. The one is, that it ought not to bee eaten

Maine bread of
Yorke. *lib. 1. de Ali.*
sa. a. 9.

Lib. 2. Dios. 1.
cap. 78.
What Wheat is
best.

Lib. 1. de Ali. sa.
cap. 2.

Wheat bread
ought to have
five properties.
Gal. lib. 1. de Ali.
sa. ca. 2.

The smell of
new bread very
wholsome.

What bread is
best.

Lib. 1. de Ali.
fa. ca. 2.

Lib. 1. de Ali. fa.
cap. 4.
Unleavened
bread is very
unwholsome.

Ga. li. 1. de Ali.
fa. ca. 7.

Proesse of
time doth alter
mens stomacks.

hot, because it stoppeth much, and swimmeth in the stomach, by reason of his vaporious moisture, yet is the savour of new bread very wholsome, and reviveth one out of a swoone, as *Arnoldus* saith. The other is, that we ought not to eat bread that is very stale or mouldie, for it drieth the body, and ingendreth melancholy humours. Whereupon it followeth that bread to be best, which is made of pure flower of good Wheat, sufficiently leavened, somewhat salted, well moulded, well baked, neither too new nor too old: that is to say, after Doctor *Boord*, that it be at least a day and a night old, and not past foure or five dayes old, except the loaves be very great, which definition *Galen* himselfe uttereth in these words; *Concocti inter panes sunt facillimi, qui plurimum sunt fermentati, & pulcherrime subacti, quique in Clibano igne moderato fuerunt assati*. Whereby it appeareth that all kinde of bread made without leaven is unwholsome, and after *Galen*, descendeth slowly from the stomach, engendreth grosse humours, causeth oppilations of the liver, increaseth the weaknesse of the spleene, and breedeth the stone in the reines. Wherefore cakes of all formes, Simnels, Cracknels, Buns, Wafers, and other things made of wheat flowre, as Fritters, Pancakes, and such like, are by this rule rejected. *Quando ne tritici quidem sumpta farina concoctus sit facilis, nisi per salem, fermentum, misturam, triturationem, clibanumq; elaborata fuerit*. Howbeit now adayes common experience proveth in mens stomacks, that bread much leavened is heavie of digestion, and no bread is lighter than Manchet, which is made of fine flowre of Wheat, having no leaven. And by the foresaid definition, all loaves that are not baked in an Oven, but upon irons, or hot stones, or upon the hearth, or under

der hot ashes, are unwholsome, because they are not equally baked, but burned without, and raw within.

And of such loaves as are baked in an Oven, the greatest loaves doe nourish most, after Master Eliot, because the fire hath not consumed the moisture of them.

The greatest loaves do nourish most.

But whether bread be made in forme of Manchet, as is used of the Gentility, or in great loaves, as it is usual among the Yeomanie, or betweene both, as with the Franklings, it maketh no matter so it be well baked. Burned bread, and hard crusts, and Pastiecrusts, doe engender adust choller, and melancholy humours, as saith *Schola Salerni*:

Burned crusts ill.

Nem comedas crustam, choleram quia gignit adustam.

Wherefore the utter crusts above and beneath should be chipped away. Notwithstanding, after *Arnold*, the crusts are wholsome for them that bee whole, and have their stomacks moist, and desire to bee leane, but they must eat them after meat, for they must enforce the meat to descend, and doe comfort the mouth of the stomacke. Browne bread, made of the coarsest of Wheat flower, having in it much branne, and that bread which *Galen* calleth *Autopyros*, that is, when the meale wholly unsifted, branne and all is made into bread, filleth the belly with excrements, and shortly descendeth from the stomacke. And beside, that it is good for labourers, (*Crassa enim crassis conveniunt*.) I have knowne this experience of it, that such as have beene used to fine bread, when they have beene co-
stive, by eating browne bread and butter, have beene made soluble. But Wheat is not only used in bread, but being soddin, is used for meat, as I have seene in sundry places, & of some is used to be buttered. And *Galen* himselfe (as he writeth) travelling into the Countrey,

Crusts good for some.

Browne bread.

Browne bread looseth the belly.

Buttered Wheat.

Lib. 1. de Ali. sa. Ca. 7.

for want of other food was faine to eate sodden wheat in an husband mans house : but the next day after, he and his mates that had eaten with him, were much grieved thereby both in the stomacke and head. Whereby hee concludeth that it is heavy and hard of digestion, but being well digested, nourisheth strongly, and strengthneth a man much : wherefore it is good for labourers. Of wheate also is made *Alica* and *Amylum* mentioned of *Galen*, things not usuall among us. Yet *Amylum* is taken to be Starch, the use whercof is best knowne to Launderers. And *Alica Saccharata* is taken for Frumentie, a meat very wholsome and nourishing, if it be well made, yet in digestion much like to sodden Wheat. As for Turkie Wheat, French Wheat, and such like strange graine, I will over-passe them, because they bee not usuall in our Countrey of England. Yet of French Wheat I can say thus much by experience, that in some parts of Lancashire and Cheshire they use to make bread thereof for their household, being mingled together with Barley, but for the Winter time only. For when the heat of the yeare increaseth, it waxeth ranke of savour. Also therewith they fat their Swine, for which purpose it is greatly commended, and in my judgement it is more fit to feed Swine than Men. More of bread shall bee spoken hereafter, when I intreat of other graine.

CHAP. 5.

Of Rye.

Ric bread.

Scale, commonly called Rye, a graine much used in bread, almost thorowout this Realm, though more plentifull in some places than in other : yet the bread that

that is made thereof is not so wholesome as wheate-
bread, for it is heavy and hard to digest, and therefore
most meet for labourers, and such as worke or travaile
much, and for such as have good stomacks. There is
made also of Rie mixed with Wheate, a kind of bread
named misseling or masseling bread, much used in di-
vers Shires, especially among the family. Which be-
ing well made after the order prescribed in the Trea-
tise of Wheate, is yet better than that which is made
of cleane Rie, but that which is halfe Rie and halfe
Barly is worse. Rie laid outwardly to the body, is hot
and drie in the second degree after *Dodonæus*, whose
authoritie I alledge, because *Galen* hath written little
or nothing thereof, except *Typha* be Rie, as Master *E-*
liot judgeth it; then is it in a meane betweene Wheat
and Barley.

What Misseling
or Masseling is.

The tempera-
ture of Rie.

CHAP. 6.

Of Barly.

Hordeum, Barlie, whereof also bread is used to bee
made, but it doth not nourish so much as wheat,
and after *Matthiols*, troubleth the stomach, maketh
cold and tough juice in the body, nourisheth little and
ingendreth winde, yet some affirme that it is good for
such as have the Gout. Barlie is cold and drie in the
first degree, and (as *Galen* saith) howsoever it be used
in bread, or pisan, or otherwise, it is of cooling na-
ture, and maketh thinne juyce, and somewhat clean-
sing. And in the tenth Chapter of the same book,
he saith, that Barley bread passeth very soone from the
bellie. As of Wheate, so likewise of Barley there is
great choice to bee had, for some is better and some
is worse. Yet all Barley generallie considering

In li. 2. Diosc. lib. 1.
ca. 79.
Barlie bread
good for gowry
folkes.
Ga. li. 7. de simp.
li. 1. de Ali. fa.
cap. 9.

Malce.

the

What Malt is
made of.

the nature thereof is more meet for drink than bread,
and thereof is made the best Malt to make Ale
or Beere. And though Barly be cold, yet it maketh
such hot drinke, that it setteth men oftentimes in a
furie.

CHAP. 7.

Of Oates.

Lib. 6. Simp.

Lib. 1. de ali. fa.
cap. 14.

Malt made of
Oats.

Oate bread.

Ianock bread.

Oats are bread,
drinke and
meate.

Avena; Oates, after Galen, have like nature as Bar-
lie, for they drie and digest in a meane, and are of
temperature somewhat cold, also something binding,
so that they helpe a laske, which I my selfe have proved
in Cawdales made with Oatemeale: Yet Galen affir-
meth, that Oates are *Inimentorum alimentum non homi-
num*, whose opinion in that point must be referred to
the Countrey where hee lived: For if he had lived in
England, especially in Lankashire, Cheshire, Cum-
berland, Westmerland, or Cornwale, hee would have
said, that Oates had bene meat for men. For in these
parts they are not onely Provender for Horses, but
they make Malt of them, and therof good Ale, though
not so strong as of Barly Malt. Also of Oates they
make bread, some in Cakes thicker or thinner, as the
use is; some in broad Loaves which they call Ianocks, of
which kinde of bread I have this experience, that it is
light of digestion, but something windie, while it is
new it is meetly pleasant, but after a few dayes it wax-
eth drie and unsavorie, it is not very agreeable for such
as have not been brought up therewith: for education
both in diet & all things else is of great force to cause
liking or misliking. In Lankashire as I have seene,
they doe not onely make bread and drinke of Oats,
but

But also divers sorts of meats. For of the greates or groats, as they call them, that is to say of Oats, first dried, and after lightly shaled, being boyled in water with salt, they make a kind of meat which they call water-Pottage, and of the same boyled in Whey, they make Whey-pottage, and in Ale, Ale-pottage: meats very wholsome and temperate, and light of digestion; and if any man be desirous to have a taste of them, let him use the advise of some Lankashire woman.

Sundry sortes of meats made of Oates.

CHAP. 8.

Of Beanes.

Faba, Beane, in cooling and drying is very neare in a mean temperature. Green Beanes before they be ripe are cold & moyst, but when they be drie they have power to binde and restrain. The substance of Beanes is something cleansing, and the Huske is somewhat binding. Pythagoras the Philosopher gave forth this saying: *Faba abstinet*, as some interpret, abstaine from Beanes; because they make the sight dull, and raise up ill dreames (as *Plinie* saith.) But howsoever Pythagoras meant it, true is that saying of *Galen*, *Flatulentus est cibus etiam si felix atus diutissime fuerit, ac quovis modo paratus*. And againe he saith, *Faba ut edulium flatulenta est, ac coctum difficilis si quid aliud*. Wherefore they are meate for Mowers, as the Proverbe is, and for Ploughmen, but not for Students. Being sodden they are used to bee eaten as well greene as drie: the greene Beanes they use to butter the other they eate with salt unbuttered. Of greene beanes *Galen* giveth his judgement, *Si virides prius quam mature sint atque exsiccate edantur, idem eis accidet quod fructibus omnibus, quos*

Ga. lib. 7. Simp.

The nature of Beanes.

Lib. 1. de Ali. Fa. cap. 19.

Lib. 7. Simp.

Beanes are windy and hard of digestion.

Greene Beanes.

Lib. 1. de Ali. fa. cap. 19.

ante

ante perfectam maturitatem mandimus: humidius scilicet alimentum corpori praebeant, ob idq; excrementosius, non in intestinis modo, sed in toto etiam habitu. Also of Beanes in Leycester shire they make bread; I meane not horse bread (which is commonly done throughout England) but for their family: but it can in no wise bee wholesome, because it filleth the body full of winde: Notwithstanding I know that such as have beene brought up therewith doe like it well. *Adeo a teneris assuescere multum est.*

8
CHAP. 9.
Of Pease.

Lib. 1. de Ali. fa.
cap. 21.

Pease are better
than Beanes.

Three sorts of
Pease.

1

2

3

How Pease or
beanes should
be eaten.

The seasoning
of windy meats.

Pisum, Pease, after Galen, are like in substance to Beanes, and eaten after the same manner, yet they differ in two things. First in that they are not so windie as Beanes: and next because they bee not so absterfive or clensing, and therefore they passe more slowly from the belly. There beethree sorts of Pease common among us in England. The first Garden Pease or hasty Pease. The second sort is called Gray Pease. The third greene pease, both growing in the fields. The two first sorts are used to bee eaten greene before they bee full ripe. First they are sodden, then buttered, salted, and peppered. But if any student list to eate greene Beanes or greene Pease, let him spare no pepper upon them, for this is a generall rule in Galen, for meats that be windie, *Quicquid in omnibus cibariis inest flatulentum, id per calfacientia & tenuantia corrigitur.* Pease are commended in Schola Salerni, on this wise:

Pisam

Pisam laudandam delegimus ac reprobendam :

Pellibus ablatis sunt bona pisa satis.

Sunt inflativa cum pellibus atq; nociva.

That is, they be wholsome to eat when the Husks be taken away, for if they be eaten in the Husks, they be hurtfull, and doe inflate. But how they should bee eaten without the huske I doe not know, except it be in pottage; for they are not wont to bee blanchd as Almonds, but there is made of them a kinde of broth or pottage called Pease-pottage. Some make it with Pease boyled whole, but that is not good; Other strein the pease after they bee boyled, and that is best. And this kinde of pottage is commended of *Arnoldus*, upon the said verses, for it maketh (saith hee) the belly laxative, and procureth urine, and unstoppeth the veines; wherefore it is wholsome at such times as folkes use grosse and oppilative meates, as on fasting dayes; and in England it is used accordingly, for commonly pease pottage is most eaten in Lent. If pease be unwholsome, then the bread which is made of them is unwholsome, yet it is much used in Leicester shire. But I leave it to rusticks, who have stomacks like Ostriges, that can digest hard yron; and for students I allow no bread but that which is made of wheat, as before is mentioned.

Pease pottage,

Pease pottage good.

At what time pease pottage is most wholsome.

CHAP. IO.

Of Rice.

O *Risa*, Rice, after *Galen*, is something binding, and therefore stoppeth or bindeth the belly. And againe he saith: All men use this graine to stop the belly; and they boyle it as *Alica*, yet is it more hardly digested and nourisheth lesse, and is not so pleasant in eating.

Lib. 8. Simp.

Gal. li. i. de Ali. fac. 17.

E

ting.

Rise pottage,
and their pro-
perty.

L b. 2. D. of. c. 88.

Rise pottage
good for a flux,
how they
should be made.

The Preface
to the hearbs,

ting. But we use to make a kinde of Pottage with Rise called Rise-pottage, which being wel made with good Milke, and spiced with Sugar and Cinamon, is verie pleasant and easie of digestion and restorative. For thus writeth *Matthiolus*, *Sunt qui Orisam quoque dicunt genitale augere semen, in bubulo lacte decoctam, additis Sac- caro & Cinamomo.* And in the same place he saith, that it is very good to be eaten in any kinde of lask or flixe, especially being first dryed and after boyled in Milke wherein hot stones have beene quenched. But if any list to make Rise pottage properly for a flix, they may be made in this maner. Take a good handfull of Oaten barke, and boyle it in a gallon of running water to the halfe or more; then streine it and let it coole, then take halfe a pound of Iorden Almonds, and beate them in a Morter with the huls and all on, after streine them with the foresaid water, & so with Rice make Rice pottage. Rise may be eaten also with Almond Milk, and so it doth restore and comfort nature. Hitherto I have entreated of such graine as is usuall among us in bread and meates as for other sorts named of *Galen legumina*, in English, Poulse, as Fitches, Tares, Fengreeke, and such like, I overpasse them, because they are not used as sustenance for man, but for medicine, or else as fodder for beasts. And now shall I speake of hearbs and fruits, I meane of those that appertaine to diet, and as they be used *pro alimentis*, and not *pro medicamentis*. For that belongeth to another part of Physicke, though I know that there may be, as *Hippocrates* saith (*in cibo medicamentum*) which thing as occasion shall serve, I will brieflie touch for the behalfe of Students. And of hearbs I shall declare first such as be hot, and after those that be cold.

CHAP. II.

Of Sage.

OF all garden hearbs none is of greater vertue than Sage, in so much that in *Schola Salerni*, it is demanded,

Hot hearbs.

Cur moriatur homo cui salvia crescit in horto?

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

The nature of Sage.

Salvia confortat nervos, maunumq; tremorem

Tollit, & ejus ope, febris acuta fugit.

Now because it is good against palsies and comforteth the sinewes and Braine, it must needs bee good for Students, who are commonly cumbred with diseases of the head: It may be used in way of mear, as in the spring time with bread and butter, especially in May: as I my selfe have knowne a man of 80. yeares and upward, who for his Breakfast in Summer used to eate sixe or seven Sage Leaves minced small with a little salt, and in winter as many blades of unset Leekes, drinking alwayes a draught of good Ale after it, by which meanes he preserved himselfe long in healthfull state. Sage is used commonly in sawces, as to stufte Veale, Porke, roasting Pigges; and that for good cause, for it drieth up superfluous moisture, and stirreth up appetite. Also of Sage is made a kinde of wine, which they call Sage wine, in this manner. Put a little bagge full of Sage bruised in a Quart of new Wine, and let it stand so a night, then wring it out and use it. This wine is good to consume

Sage is good for students.

An old mans dyet.

Why Sage is used in sawces.

Sage wine.

Sage Ale.

Sage and Rue
put in drinke,
are good a-
gainst infection.

sume fleame and to comfort the braine and finewes. Much after the same manner is made Sage Ale; yet some use onely Sage Leaves, whole as they grow, being first cleane washed they put them in the bottome of a Vessell; and tunne up new Ale upon them, so letting it stand for three or foure dayes, untill they draw it: for every gallon of Ale two handfuls of Sage will suffice, in operation, it is like to Sage wine. I my selfe have proved it very good for a rewme. Moreover Sage is used otherwise to be put in drinke overnight close covered, or two or three houres before wee drinke it, for so it is good against infection, especially if Rew be added thereto, as witnesseth *Schola Salerni*;

Salvia cum Ruta faciunt tibi pocula tuta.

C. H. A. P. 12.

Of Rosemary.

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

Rosemary good
for students.

Lib. 3. D. of. 6. 73.

Plenty of Rose-
mary in one
part of France.

NEXT in vertue to Sage is Rosemary and of much like qualitie. For it is both hot and drie. *Fernelius* saith, *Vna cum cerebro & nervis, cor, sensus omnes & memoriam confirmat, tremori atque paralyti salutaris*, and therefore excellent good for students any way used. Beside that (as saith *Matthiolus*) *Visum acuit, si toto tempore quo floret, quispiam ieiunus flores una cum circumstantibus foliis cum pane & sale quotidie voraverit. Praestat etiam ad frigidos ventriculi affectus, ad coliacas passiones & vomitum cibi, si cum pane devoretur, aut bibatur in pulverem contritum ex meraco.* The use of Rosemary in Kitchin, is well knowne to all men. I would the hearbe were as plentifull among us in England, as it is in that part of France which is named PROVANCE, where

where it groweth of it selfe without setting, and is
 used for a common fuell. Such as have not the Herbe,
 may yet have the flowers preserved of the Apotheca-
 ries, called *Conserua Anthos*, like in operation to the
 Herb, which I wish to be often used of students. Such
 as have the Herbe, may use it now and then, as *Alexis*
 prescribeth, to cleanse and comfort the stomacke, and
 to make a sweet breath in this manner: Take Rose-
 mary, with the flowers, or without, a handfull, or
 more, seeth it in white Wine a good space, and put
 thereto if you may, a little Cinamon, then drinke it,
 and wash your mouth therewith. The same Wine
 without Cinamon is good to wash the face and hands,
 for it maketh a very cleare skinne. I was wont to put a
 handfull of Rosemary in a quart of white Wine, and
 to suffer it to boyle in the quart untill it were ready
 to be burned, and then to use it, or halfe a handfull in
 a pint of Wine, and sometimes a few Cloves withall.
 Which drinke by experience I found greatly to com-
 fort both my stomacke and braine. Or if you like not
 to be at the cost of Wine, seeth it in Ale, or pound it
 and straine it with Ale or Wine. For being so drunke,
 it is very good to open the obstructions of the Liver
 and spleene, which is a speciall way to preserve health.
 Good therefore to be used at the spring or fall of the
 lease, for a weeke together. And so I was wont to use
Agrimony to prevent a dropisie. If any man list to make
 a perfect Electuary of Sage & Rosemary, to comfort
 the stomacke and braine, and to make a sweet breath,
 hee may compound it after *Alexis*, in this manner:
 Take of Sage two ounces, of Rosemary flowers halfe
 an ounce, of Cloves five drammes, of Cinamon
 one dramme and a halfe, of Nutmegges one scruple,

*Conserua of
 Rosemary
 flowers.
 Lib. 1. p. 80.*

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

Another.

This maketh
 sweet breath,
 and killeth
 Wormes.

An excellent
 Electuary of
 Sage and Rose-
 mary.

bray every thing, and with honey or Sugar make an Electuary, and give thereof in the morning halfe a spoonfull : then drinke a little red Wine, wherein is boyled a little Sage, and this doe every day, untill you have your purpose.

CHAP. 13.

Of Borage.

The tempera-
ture of Borages

Borage is good
for students.

Lib. 1. cap. 7. de
Stud. sani. tu.
Five great ene-
mies of stu-
dents.

Lib. 6. Simp.

Why Borage
leaves are used
in wine.

Conserve of Bo-
rage, and how
it is to be made.

Borage, which of *Galen* is named Buglosse, is hot and moist in the first degree. But in Gardens there is found another Herbe commonly called Buglosse, differing from Borage both in leafe and flower. And after *Dodonæus*, Buglosse, and *Lange de Beefe*, are cold and dry, not farre from the meane temperature. No Garden Herbe is more convenient for Students than Borage or Buglosse, because of those five things which be enemies to studie, as *Marsilius Ficinus* writeth, that is to say, *Pituita*, *Atrabilis*, *Coitus*, *Societas*, *Matutinus somnus*, two of them, that is, *Pituita* and *Atrabilis*, are well holpen by the use of these herbs. For thus writeth *Galen* of Buglosse which is to be understood likewise of Borage. *Buglossum humida calidaq; temperiei est, itaque vinis injectum, letitie ac hilaritatis causae esse creditum est, sed & iis qui ob supremi gutturis asperitatem tussunt, coctum in meliorato convenit*. Whereby it appeareth, that to put Borage leaves in Wine, is no late invention, and is done for good cause, and to bee frequented of Students. Such as have not the Herbe ready, may yet have *Conserve* of Borage flowers, or Buglosse flowers, which may be made as followeth. Take Borage flowers, or Buglosse, when they are full ripe and may easily bee pulled from the stalks, pound them

small

small, then take for one ounce of the flowers, three ounces of Sugar: put in your Sugar by little and little, and incorporate them well together, put it up in a Gally pot, and Sunne it for twenty or thirty dayes, and keepe it for one yeare. But hee that will not bee at such cost, may yet distill the Herbe with the flowers when it flowreth, and use to drinke the water with Wine, or of it selfe with a little Sugar, if need bee, which also is a good way to take any distilled water. The water of Borage or Buglosse being drunke with Wine, doth comfort the braine and the heart, and increaseth memory and wit, and engendreth good blood, and putteth away melancholy and madnesse.

Boragewater.

How to drinke a distilled water.

CHAP. 14.

Of Baulme.

BAulme, after *Avicen*, is hot and dry in the second degree, an herbe greatly to be esteemed of Students: For that by a speciall property it driveth away heavinesse of minde, sharpeneth the understanding and the wit, and increaseth memory: other vertues it hath also, which bee declared at large by *Gesnerus*, in his Booke of distillations, where hee teacheth to draw a water from this Herbe, as followeth: Take Baulme with the whole substance, shred it small, and bray it, and lay it to steepe a whole night in good white Wine, in an earthen vessell, well covered and stopped, on the morrow distill it. This water hath the properties aforesaid, and may be drunke of it selfe with Sugar, or mingled with good Gascoigne Wine. And if any list to make a perfect water, and expert against melancholy, let them take Buglosse, Borage, and

The temperature of Baulme.

Baulme water, and the properties thereof.

An excellent water for Students.

Lib. 1. cap. 10. de
Stud. San. in.

and Baulme, and distill them together, for this water is highly commended of *Marsilius Ficinus*, in *atra bilis remediis*.

CHAP. 15.

Of Hyfop.

Gal. lib. 8. Simp.

HYfop is hot and dry in the third degree, whose vertues are briefly comprehended of *Schola Salerni*, in these verses:

*Hyssopusq; herba est, purgans à pectore phlegma,
Ad pulmonis opus cum melle coquenda iugata.*

Vultibus eximium fertur præstare colorem.

Sirrup of
Hyfop.
Hyfop Ale.

Of Hyfop is made a Wine named Hyfop Wine, which helpeth by drinking thereof diseases of the breast, the sides, the Lungs, the shortnesse of wind, and an old cough, all which effects may be wrought by the use of the sirrup. When I was much troubled with cough and cold, I was wont to make Hyfop Ale, after the manner prescribed of Sage Ale, saving that I put to an ounce or two of good Liquorice, thin cut in slices, whereby in that case I have beene much eased. Also for the same purpose you may distill the Herbe, and use the water distilled after the manner afore said.

CHAP. 16.

Of Mint.

Gal. lib. 4. Simp.

MInt is hot and dry in the third degree. Whereof beee divers kinds, both of the Garden and field, but one most fragrant in favour, which is called Spere Mint, and is used to be put in puddings, and is found by

by experience to comfort the stomacke, and helpe digestion, beside that, it giveth a pleasant verdure in eating, and one passing property it hath, and that very profitable for Students, *Quod animum olfactu excitat*, Lib. 3. Dioscor. 35 as *Matthiols* writeth. Therefore of it may bee made a good posie for Students, to smell to oftentimes: and if any be troubled with ill savour of the mouth, and rottenesse of the gummes, they may boyle of these Mints in white Wine, with a little Vinegar, and when it is cold, wash their mouth and gummes therewith, and after rub them with powder of dry Mints. The same powder also is very sweet, and an approved Medicine for the Wormes in children or old folkes,

A good Lotion for the teeth and mouth.

Powder of Mint good to kill wormes,

Si detur in lacte tepido sorbendum jejuno.

Which thing also is confirmed by *Schola Salerni*:

Mentitur Menta si sit depellere lenta

Ventris lumbricos, stomachi vermesque nocivos.

CHAP. 17.

Of Time.

Time is hot and dry in the third degree, the use whereof in the Chollicke & Stone, is well known to the Physitians, and the use of it in Kitchen is well knowne to all men. Beside that (as *Aetius* reporteth) it may bee dried and made in powder, and used for sundry good purposes, but one way especially it serveth our turne: That is, three drammes of this powder, mixed with a draught of Oximell, doth purge melancholy humours, and dulnesse of the senses, proceeding of melancholy, & the same potion also giveth clearnesse of sight, and helpeth the paine of the eyes, if it be taken fasting, or before supper. The same powder

Gal. lib. 6. Simp.

Powder of Time good for Students.

is good also for the Gowt, for swelling of the belly and stomacke, for paine of the bowels and loynes : and for want of Oximell, it may be taken in a draught of white Wine.

CHAP. 18.

Of Saverie.

SAvery, after Master *Eliot*, purgeth flegme, helpeth digestion, maketh quicke sight, provoketh urine, and stirreth up carnall appetite. It is hot and dry in the third degree, and one good property it hath, whereby it is good for students, in that it doth quicken the braine by smelling thereto, *Et lethargicos olfactu excitat*, as saith *Fernelius*. Beside that, it doth strengthen the stomacke that is prone to vomit, it may bee taken, as I have said of Time, being dried and made in powder, and supped off in a reare egge, or else boyled in wine.

How Savory
may be taken.

CHAP. 19.

Of Penroyall.

PEnroyall is hot and dry in the third degree, and doth extenuate heat, and decoct, it reformeth the stomacke oppressed with flegme, it doth recover the faint spirit, and expelleth melancholy: by siege it may be taken, as I have said of Time and Savery.

CHAP.

CHAP. 20.

Of Towne Cressis.

Towne Cressis, or Garden Cressis, is hot and dry in the third degree. It may not be eaten alone, but with cooling Herbs, as Lettuce, Sorrell, or Purslane. For so is the heat qualified, and that is the best way to make Sallets, to mingle hot herbs and cold together, except a man doe it of purpose to coole or heat. The often eating of this Herb in Sallets, doth give a sharpnesse and readinesse of wit. And one medicine I will write, which I have read in an old written Booke of this Herbe, that if any have an extreame Laske, if he drinke but a dramme of the seeds thereof in powder, in a draught of red Wine, or cold water, six or seven mornings together, not receiving any thing in two houres after, he shall be holpen, if it be curable. For a Laske.

CHAP. 21.

Rue.

Rue, or Herbe Grace, is hot and drie in the third degree, the vertues whereof are pithily set forth Gal. lib. 8. Simp. cap. 61.
in Schola Salerni.

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

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

Ruta comesta recens, oculos caligine purgat.
Or else the juyce of Rue, together with the juyce of Fennell,

2 Fennell and Honey being clarified, and made up into an ointment, and used to be put into the eyes. The second propertie is, that Rue abateth carnall lust, which is also confirmed by *Galen*, where he writeth of Rue; *Quin & tennuim est partium statusq; exstinguit, quare ad inflationes competit, ac Veneris appetitum cohibet, digeritq; atque exiccat sane strenue.* Yet *Schola Salerni* in this point maketh a difference betweene men and women: for they say;

Ruta viris coitum minuit, mulieribus auget.

3 Because the nature of women is waterish and cold; and Rue heateth and drieth, therefore (say they) it stirreth them more to carnall lust, but it diminisheth the nature of men, which is of temperature like unto the aire, that is, hot and moist. The third propertie is, that Rue maketh a man quicke, subtill, and inventive; by reason that by heating and drying, it maketh a mans spirits subtill, and so cleareth the wit. The fourth is, that the water that Rue is sodden in, being cast and sprinkled about the house, riddeth away Fleas, and killeth them. Beside these foresaid properties, which bee all very profitable for Students, Rue hath a speciall vertue against poyson, in so much that the very smell of Rue keepeth a man from infection, as is often proved in time of pestilence: for a Nose-gay of Rue is a good preservative, but being received into the body, it is of much greater force. For as *Dioscorides* writeth, *Lethalium medicamentorum antidotum est, si semen ex vino acetabuli mensura bibatur, folia per se sumpta, aut cum nucibus, juglandibus, aridisq; ficis inefficaces venenorum vires reddunt, contra serpentes simili modo sumere convenit.* *Arnoldus* affirmeth, that

Rue is good
against poy-
son and the
pestilence.

Lib. 3 cap. 45.

that the eating of Rue, in the morning with figges and sweet Almonds, preserveth one from poyson: And true is that medicine, and approved of king *Mithridates*, that if any doe eat fasting two drie Walnuts, as many figs, and twenty leaves of Rue with a graine of Salt, nothing which is venomous, may that day hurt him, and it also preserveth against the pestilence.

King Mithridates medicine.

CHAP. 22.

of Dill.

Dill is hot and dry in the second degree: the seeds be chiefly occupied in medicine, & of the green hearbe *Galen* writeth, that it procureth sleepe; wherefore in old time they used to weare Garlands of Dill at their feasts.

Ga. lib. 6. Symp.

CHAP. 23.

of Sperage.

Sperage is temperately hot and moyst, the seeds, hearbe and roots are used in medicine chiefly for the stone and strangury. Nam *semen, aut radix aut herba in sa in vino albo cocta & pota, plurimum prodest calculosis.* Sperage is used also to be eaten, as appeareth by *Galen*, where he saith: *Omnes Asparagi stomacho utiles sunt, urinam cient, & parum prebent nutriendi.* And as *Avicen* writeth; the eating of them doth amend the sight, soften gently the belly, purgeth the breast, the bowels and the reines, and maketh a good favour in all the body, but the Urine then stinketh. By mine advice such Students as be troubled with gravell

Lib. 1. de ali. fac.

Fen. ult. lib. 4.

Medicine for the stone.

or stone, shall use Sperage, Alifander, Gromell, and such like hearbs in Sallers, at their first budding forth, or else make pottage with them.

CHAP. 24.

Of Lonage.

LOnage is hot and drie in the third degree, the seeds and rootes be most used in medicine, and bee of like operation to Percely and Fenell. *Semina sunt possunt totam noctem in vino albo infusa, aut etiam decocta, sed adhibito pari pondere anisi & feniculi, nam alioquin vehementer corpus perturbant, purgant enim utrinque valide.*

CHAP. 25.

Of Grummell.

Lib. 3. cap. 141.

An easie medicine for the stone.

GRummell is hot and drie in the second degree, not used in meats but in medicine, especially the seeds have this operation, after *Dioscorides*, *Lithospermum, quod a seminis duritia nomen accepit, hanc vim habet, ut semine cum vino albo poto, calculos frangat, pellatque urinam.* An easie and a necessary remedie for many Students.

CHAP. 26.

Of Coriander.

Lib. 3. cap. 62.

COriander commonly called Coliander. The seed is most in use, and is moderately hot and drie, which is proved by that it breaketh winde, and resolveth impostumes, though *Dioscorides* think it to be of cooling nature. It is thought to be very hurtfull and to cause

cause madnesse, and therefore reckoned of *Dioscorides*, among poysons; which is to bee understood (as *Mat- Lib 6.* *thiolus* upon the same place noteth) of the immoderate use thereof, and especially when it is prepared; for it should never bee used neither in meate nor medicine, except it have bene first steeped in Vineger by the space of three dayes: it is used to bee made in Confits, which in my judgement are most wholesome for Students of all other sorts; for being eaten after meate, they doe not onely strengthen the stomacke, but also repress the vapours ascending to the head, and therefore good to stay a rhume, a common and a continuall adversary to Students; and *Simeon Sethi* affirmeth, *Semen Coriandri stomachi bonum esse & eundem corroborare, cibum in ventriculo retinere, donec probe concoquatur.* Which last property is verie good to helpe a Rhume, because that commonly it proceedeth of indigestion. Wherefore I advise al such as be much troubled with Rhumes, to use after their meales, some Coriander Confits.

Coriander
Confits good
for students.

Coriander
Confits good
for a Rume.

CHAP. 27.

Of Charvaile.

Charvaile is very profitable unto the stomacke, but it may not sustaine very much boyling; being eaten with Vineger, it provoketh appetite & also urine. The decoction thereof drunken with wine cleanseth the bladder. In *Schola Salerni* I reade three properties of Charvaile. First that if it bee stamped and laid plai-sterwise to a Cankar, it helpeth it. Next that if it be drunken with wine, it easeth the belly. Thirdly, that it ceaseth vomiting and the laske, which properties

Cap. 67.

are

are briefly contained in these verses:

Appositum cancris tritum cum melle medetur.

Cum vino potum, lateris sedare dolorem,

Sæpe solet, tritam si nectis de super herbam.

Sæpe solet vomitum ventremq; tenere solutum.

CHAP. 28.

Of Senue.

Lib. 3. Simp.

Senuie which bringeth forth that seed whereof mustard is made. After Galen Mustard seeds be hot and drie in the fourth degree, and are much used in medicine, especially to purge the head. The vertues of them are briefly set forth by Schola Salerni:

Est modicum gramen siccum calidumq; Sinapi:

Dat lacrymas purgatque caput, tollitque venenum.

Mustard for
whom it is
good.

A medicine to
cleare the
breast, good for
fingers.

For a tetter or
Ring worme.

The force of the seed is well perceived by eating of Mustard, for if it be good in licking too deepe, we are straightway taken by the Nose, & provoked to neese, which plainly declareth that it soone pierceth to the braine. Wherefore as it is a good sawce, and procureth appetite, so is it profitable for the Palsie, and for such Students as be heavy headed, and drowsie, as if they would fall asleepe with meate in their mouthes: and if any be given to musick, and would faine have a cleare voice to sing, let them make Mustard seeds in powder, and worke the same with honie into little bals, of the which they must swallow one or two downe everie morning fasting, and in short time they shall have verie cleare breasts. And for a Tetter or a Ring-worme a little Mustard laid upon it within few dayes will cure it.

CHAP. 29.

Of Mercury.

Mercurie is not that hearbe which is called in Latine *Mercurialis*, but (as I thinke) it is that which of *Matthiolus* is named *Bonus Henricus*, of hot and drie temperature, and is found by experience to loose the belly, and to purge choller and fleame; inso much that divers who have beene grieved with the ague, by often using of pottage, made chiefly of Mercurie, Beets and Orages, have been delivered by that means in short time. And it is a common proverb among the people: Bethou sicke or whole, put Mercurie in thy coole.

Pottage of
Mercurie good
to loose
the belly.

CHAP. 30.

Of Mallowes.

Mallowes are hot and moyst in the first degree, being used in pottage they loose the belly, and are good for such as be costive, for so saith *Schola Salerni*:
Dixerunt Malvam veteres, quod molliat album.

The rootes of wilde Mallowes, or Garden Mallows, being made cleane from the earth, and washed, and at the one end first a little scorched with a knife, and then rubbed hard upon the teeth, taketh away the slimnesse of them, and maketh them very white. But of all things that I have prooved to make the teeth white, and to preserve the gums from putrefaction, Mastick is best: which must be beaten to powder, and laid upō a linnen cloth, suppose a corner of the towell, that you drie your face withall, & rubbed hard for a space upon

To make white
teeth.

the teeth, & the mouth after washed with cleane water. this practice used once in a moneth, keepeth the teeth faire, and marvellously preserveth the gummies from corruption.

CHAP. 31.

Of Persellie.

The vertues of
Persellie.

Lib. 5. Meth. me.
cap. 7.
Persellie, why
it is evill.

Perselly is hot in the second degree, and drie in the third: It is of piercing and cleansing nature and thereby dissolveth winds, provoketh urine, and breaketh the stone. The chiefe vertue of persellie is in the roote, the next in the seed, the leaves are of least force, yet of most use in the Kitchin; and many use to eate them not onely with flesh or fish, but also with Butter in a morning, and that for good cause, for by the judgment of late writers, Persellie is very convenient for the stomacke, and stirreth up appetite, and maketh the breath sweet: yet I reade in *Fernelius*, that Persellie should bee ill for the Falling-sicknesse, for young children, and for women that give suck; for so he saith, *Sed epilepticis, (ut quorum paroxysmos irritet) & fetui, & mulieri lactanti insensum.*

CHAP. 32.

Of Fenell.

Fennell is hot in the third degree and drie as it were in the first. Whether it bee greene or red of color, I think there is no difference in operation, though the common people judge otherwise, as they doe also of Sage; for the red fennell or red sage (as they thinke)
is

is of greater vertue. *Schola Salerni* setteth forth foure ^{Foure properties of Fennell} properties of fennell in two verses:

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

The seeds of Fennell are of greatest vertue, and most in use; being eaten they break winde, provoke Vrine, and open the stopping of the Liver and spleen. And in women they bring downe their termes, and increase milke in their breasts; and therefore good to be used of Nurses. Students may use them being made up in Cumfits, wherein I my selfe have found great commodities, as being often grieved with windinesse of the stomacke. ^{The vertues of fennell seeds.} ^{Fennell Cumfits.}

CHAP. 33.

Of Anise.

A Nise is hot and drie in the third degree: The hearbe is little used, but the seeds altogether. They may bee either eaten or drunke whole, or made in powder. *Schola Salerni* compriseth two speciall vertues thereof in one verse,

Emendat visum, stomachum confortat Anisum.

Beside that it maketh sweet breath, procureth Vrine, cleanseth the reines, causeth abundance of milke in women, & encreaseth sperme, it is used to bee made in Cumfits, and so is it best for students: and if any be grieved with the Collick or stone, it shall be good to put Anise seeds or Fennel seeds in their bread, whole, or being made in powder, it may be easily wrought up with the Dough. ^{Anise seeds Cumfits.} ^{Bread for such as have the Collicke.}

CHAP. 34.

Of Cummine.

For an unsavory
breath.

To beautifie
the face.

Lib. 3. Diosc. c. 60.

Cummin is hot and drie in the third degree, the seed is chieflie used and not the hearbe, nor root; It is little used in meates, but often in medicines, to provoke Vrine, and breake winde. For one that hath a stinking breath, if it proceed of corrupt fumes, rising from the stomacke, it may bee used thus: Take two handfuls of Cummin and boyle it in a Pottle of good white wine, till halfe bee waisted, then streine it, and drinke it first in the morning and last at night fifteene dayes together, halfe a Pinte at a time, hot or colde. The same wine also is good for the Collick, & for the Cough; and Cummin seeds sodden in water, if the face be washed with the same, doe cause the face to be clearer and fairer, so that it be used now and then, for the often & much using of it doth make the face pale: good therefore for such as be high coloured. In *Matthi-*
olus I reade a practise to bee wrought with Cummine seeds and (as I thinke) hath beene used in time past of Monkes and Friers. *Cumino* (saith he) *frequenter utuntur in cibis, & eo saepe sufficiuntur qui facies suas exterminant, ut sanctitatem & corporis macerationem admentiantur.*

CHAP. 35.

Of Carawaie.

Gal. lib. 7. Simp.

Lib. 3. cap. 57.

Caraway the seed which is most used in medicines is hot and drie almost in the third degree. The vertues whereof are well set forth by *Dioscorides*: *Vrinam concitat, stomacho utile, os commendat, concoctio-*
nem

nem adiuvat. Wherefore they are much to be used of students, who commonly doe need the foresaid helps. The Herbe and root be also in use, for so saith *Matthiolus*, *Herba proolere comeditur, Estur radix cocta perinde ac Pastinaca.* Moreover he saith, that in Germany, they use to put Careway seeds whole in their bread, and to spice their meats therewith, as they doe in Italy with Anise and Fennell. Wherefore I advise all students that be troubled with wind in the stomacke or belly, to cause Fennell seeds, Anise or Careway to be wrought up in their bread. And if they list they may boyle any sort of them in white Wine, as I have said of Cummin, and use the decoction in like manner, and in mine opinion these are the better. For the same purpose Careway seeds are used to be made in Comfits, and to be eaten with Apples, and surely very good for that purpose, for all such things as breed Wind, would be eaten with other things that breake wind. *Quod semel admonuisse sat erit.* And if they be eaten alone, they be very wholesome.

Good bread for such as be troubled with wind

Careway Comfits.

CHAP. 36.

Of Coleworts.

Coleworts are hot and dry in the first degree, they are used to be eaten, especially the Cabage Cole. Which being boyled, are very good with Beefe, together with Vinegar and Pepper. The vertues of Cole are well described by *Schola Salerni.*

Ius caulis solvit, cuius substantia stringit.

Utraque quando datur, venter laxare paratur.

Arnoldus affirmeth, that Coleworts engender melancholy humours, and ill dreames, and that they hurt

Lib. 2. cap. 113.

A practise to
preserve a man
from drunken-
nesse.The contra-
riety betweene
the Vine and
the Colewort.

the stomacke, nourish little, dull the sight, all which qualities be very noysome to Students. Wherefore I counsell them not much to use Coleworts. *Diosc.* writeth, that if they be eaten last after meat, they preserve the stomack from surfetting, and the head from drunkennesse. Yea, some write, that if one would drinke much Wine for a wager, and not bee drunke, but to have also a good stomacke to meat, that he should eat before the banquet, raw Cabbage leaves with Vinegar, so much as hee list, and after the banquet to eat againe foure or five raw leaves, which practise is much used in Germanie, as *Matth.* upon the Preface of *Diosc.* noteth, where he saith, that the Vine and the Coleworts be so contrary by nature, that if you plant Coleworts neare to the roots of the Vine, that the Vine of it selfe fleeth from them. *Ideo nil mirum* (saith hee) *et tantum Brassicam contra temulentiam pollere credant, quodque Germani quotidianis mensis id olus semper apponant, ut vini noxam effugiant.* But I trust no Student will prove this experiment, whether he may be drunken or not, if he eat Colewort leaves before and after a feast.

CHAP. 37.

Of Bassill.

Gal. lib. 8. Simp.

Lib. 2. de Ali. Fa.

BAssill is hot in the second degree, and somewhat moist. For the which cause it is not good to receive it inwardly, but outwardly applied it doth digest and concoct. Yet *Galen* saith, that many doe eat it with oyle and Vinegar. With us in England it is not used to bee eaten, but yet greatly esteemed for the sweet favour thereof, which of some is thought to comfort the braine, and to open and purge the head: yet

yet to a weake braine it is hurtfull by reason of the strong savour, and causeth head-ach, as I my selfe have proved. And one thing I read in *Hollerius* of Basill, *Lib. 1. cap. 1.* which is wonderfull : *Cuidam Italo ex frequenti odoratu Basilicae herbae, natus Scorpis in cerebro, vehementes dolores & longos, mortem denique attulit.* A strange tale of Basill.

CHAP. 38.

Of Majoram.

MAJORAM is hot and dry in the third degree, an Herb much esteemed of all persons for the pleasant smell thereof. I meane that which is called Majoram-gentle. The Herbe being made in powder, and given with meat, or drunke in Wine, doth heat the coldnesse of the stomacke, and comforteth digestion. And the powder of Majoram, with a little Ginger drawne up into the Nose, or the greene Herbe a little bruised, and put into the nostrils, doth provoke needling, and gently purgeth the head. *Ga. lib. 8. Simp.* To provoke needling, and purge the head.

CHAP. 39.

Of Spike and Lavender.

SPIKE & Lavender be both of one nature, both hot and dry in the second degree compleat. That which we call Lavender, is thought to be the female of this Herbe, and Spike the male. The chiefe use is of the flowers, which being of fragrant savour, be dried and laid among linnen, or else they are distilled, and a very sweet water is drawne from them. Which water being sunned for a time, is not onely sweet of smell, and therefore comfortable to the braine, but also is good

*Matth. lib. 1.
Diosc. cap. 6.*

A Lotian for
the Palsie.

To recover the
speech being
lost.

good for the Palsie, and all other infirmities of the braine proceeding of cold, if the Temples, the hollownesse under the eares, the nape of the necke bee washed therewith. Yea, two or three spoonfuls of the water being drunke, recovereth the speech being lost, and reviveth one from a swoone. Wherefore not without cause the Herbe is reckoned of *Schola Salerni*, among those things that cure the Palsie.

*Salvia, Castoreumq; Lavandula, Primula veris,
Nasturt. Athanas. hæc sanant paralytica membra.*

That is to say, Sage, Castory (that is, the stones of the beast *Castoreum*) Lavender, Primrose, Water Cresse, and Tansie, cure and heale members infected with the Palsie.

CHAP. 41.

Of Lilly.

Lilly is hot and dry of quality; both the flowers, leaves, and roots are used in medicine, but not in the Kitchin. The flowers are commended in the Gospel for beauty, and preferred before the royalty of King *Salomon*. Wherefore they are a great ornament to a Garden or house, yet the smell of them is discommended, and accounted ill for the plague. They be of two sorts, white and red. As for wood Lillies, called in Latine, *Lilium convallium*, so much used and esteemed in Germany, as *Matth.* writeth, or water Lillies, called in Latine, *Nymphaea aquatica*, I say nothing of them, because they are not usuall in Gardens.

Lib. 3. Disc.
cap. 120.

CHAP. 42.

Of Flower Deluce.

Flower Deluce is hot and dry in the third degree. The root is onely used in Medicine, the flowers in adorning the house. One Medicine I have read to be made with this Herbe, which I will set downe for the behoofe of Students. Take a new laid egge, powring out the white, put into the yolke so much of the juyce of the root of Flower Deluce, as was of the white, after set the same egge a while in hot embers, which being sufficiently warmed, sup off fasting in the morning, and the patient shall after send forth a marvellous abundance of water, and so be eased of the drop sic. Or else you may take a dram or two of the dry root made in powder, and drink in Whey clarified, for so it is good also to purge the drop sic water. And if you put a little Cinamon to the juyce of Flower Deluce in the egge yolke, it is a very good Medicine for the shedding of nature, as hath beene often proved.

CHAP. 43.

Of Pionie.

Pionie is of two sorts, male and female, the male is of more effect in Medicine, and is hot and dry in the second degree. The leafe, root and flowers are in use. The root being made in powder, and drunke in Wine, doth ease the paines of the reines and bladder. And the powder of the seeds of Pionie, being ministred in meat and drunke to children, doth send forth the stone beginning in them, good therefore to be used in youth

A Medicine for the Drop sic.

Ad Generitatem.

For the stone in old folks or children.

Two generall
wayes that dis-
eases doe grow
by.

youth, of such as have the stone by inheritance from their parents, by a tennure called *ex vitioso semine* : Or else have gotten it by purchase, *ex intemperantia* : By which two wayes the most part of diseases doe grow.

CHAP. 44.

Of Giliflower.

Gilliflowers
good for sundry
diseases.

Lib. 2. Dioscap.
153.

An easie Medi-
cine, and excel-
lent for the
plague.

Vinegar of Gil-
iflowers excel-
lent for divers
purposes.

Giliflower is of sundry sorts and colours, the pur-
ple flowers are of greatest vertue, and are of hot
and dry temperature. As they are in beauty and sweet-
nesse, so they are in force and wholsomnesse, they may
be preserved in Sugar as Roses, and so they are very
good against the plague, or any kinde of venome. Al-
so for the falling sicknesse, Palsie, giddinesse, crampe :
but for the pestilence *Matthiolus* saith, *Succus ex univer-*
sa planta expressus, quatuor unciarum pondere haustus, ubi
marbus invasit, liberat. Moreover, the leaves of the
flowers put into a glasse of Vinegar, and set in the Sun
for certaine dayes, doe make a pleasant Vinegar, and
very good to revive one out of a swoone, the nostrils
and temples being washed therewith : And is good al-
so to preserve from the pestilence, being daily used in
like manner. As for Winter Giliflowers of all sorts,
they are of much like temperature, and used in Medi-
cine, but not in meats. Yet for their sweetnesse they
are worthily cherished in Gardens.

CHAP. 45.

Of Germander.

Gal. lib. 3. Simp.

Germander is hot and dry in the third degree. It
is much used in Medicine, but not in meats. Yet if
the

the greene leaves cleane washed be eaten fasting, it is
a good preservative against the plague, as *Martholure*
porteth: Because it is somewhat bitter, it may best bee
eaten with great Raisins cleane washed, and the stones
first taken out. It is called of some *Febrifuga* (saith he)
Eo quod epoto ejus decocto diebus aliquot, tertianas fuget &
finiat. And no marvell if it helpe Tertian Agues, for
it openeth the Liver & Spleene, and avoideth choller.
For which purpose this decoction may greatly helpe.
Take a quart of white Wine, and boile therein an hand-
full of Germander, halfe an ounce of Seane, a quarter
of an ounce of Fennell seeds, and if you put as much
Persley seed thereto; it doth not onely open the stop-
ping of the Liver and Milt, but also helpeth the Stran-
gury & Stone. Boile it to the halfe, straine it and drinke
it fasting in two mornings, and abstaine two houres af-
ter. Also one Medicine I have read of this Herb, which
is very profitable for students. The Herbe being made
in powder, and put in a linnen bagge, and applied hot
to the head, is a speciall remedy against the rheume.

A preservative
for the plague.
Lib 3. Diol. 6. 96.

A good Medi-
cine for a Ter-
tian Fever.

An excellenc
Medicine for
any kinde of
Fever.

A passing good
Medicine for a
rheume.

CHAP. 46.

Of Blessed Thistle.

C*ardus Benedictus*, or Blessed Thistle, so worthily
named for the singular vertues that it hath. It is
hot and dry of temperature, and may bee used sundry
wayes, either in the greene leafe eaten with bread and
butter, as wee use Sage and Persly in a morning, or
it may bee boiled in Potrage among other Herbs, or it
may be used in the juice, strained with Wine or Ale, or
the Herb may be boyled in Wine or Ale, and strained,
and a little Sugar put in to make it sweet, or it may bee
dranke

The perfect rule
of *Cardus Be-
nedictus*.

drunke with Ale or Wine, being made in powder, or it may be used in the distilled water drunke by it selfe alone, or with white Wine before meat, or with Sacke after meat, or you may use it in a decoction on this wise; Take a quart of running water, scethe it and scum it; then put in a good handfull of the Herb, and let it boile untill the better part of the liquour be consumed, then drinke it with Wine, and if you list, with Sugar, to make it the more pleasant. Howsoever it be used, it strengthneth all the principall parts of the body, it sharpneth both the wit and memory, quickneth all the senses, comforteth the stomacke, procureth appetite, and hath a speciall vertue against poyson, and preserveth from the pestilence, and is excellent good against any kind of Feaver, being used in this manner: Take a dram of the powder, put it into a good draught of Ale or Wine, warme it, and drinke it a quarter of an houre before the fit come; then goe to bed, cover you well with clothes, and procure sweat, which by the force of the Herbe will easily come forth, and so continue untill the fit be past. Or else you may take the distilled water after the same manner. By this meanes you may recover in short time, yea, if it were a pestilentiall Feaver; so that this remedy bee used before twelve houres be past after the disease felt. For which notable effects this Herbe may worthily be called *Benedictus*, or *Omnimorbis*, that is, a salve for every sore, not knowne to Physitians of old time, but lately revealed by the speciall providence of Almighty God.

CHAP.

CHAP. 47.

Of Wormwood.

Wormwood is hot in the first degree and drie in the third. Two sorts of wormwood are well knowne to many, that is our common wormwood, & that which is called *Ponticu n*, now sown in many gardens, and commonly called French wormwood. And while it is young it is eaten in Sallads with other herbs, to the great commoditie of the stomacke and Liver; for it strengtheneth a weake stomack, and openeth the liver and spleene: which vertues are chiefe, for the preservation of health, as *Galen* witnesseth, *Iecoris meatus per quos fertur alimentum, apertos esse, non a-* *grotis modo, sed sanis etiam est tutissimum.* For which purpose there is to bee had in the stilliard at London a kinde of wine named wormwood wine, which I would wish to be much used of all such Students as be weake of stomacke; they may easily have a Rundlet of three or foure gallons, or lesse, which they may draw within their owne chambers, as need requireth. I was wont when appetite failed, to steep a branch or two of common wormwood in halfe a pinte of good white wine, close covered in some pot all night, and in the morning to streine it through a cleane linnen, and to put in a little Sugar and warme it, and so drinke it; or sometime to burn the like quantity of wine with sugar and a branch or two of wormwood put into it; wherein I have found many times marvellous commodity, and who so shall use it now and then, shall be sure of a good stomack to meat, & be free from worms. I read yet another way to make wormwood wine, prescribed by *Euo-*

Lib. 6. Simp.

Lib. 2. de Ali. fas. cap. 8.

The chiefe meanes for the preservation of health.

Wormewood wine.

Wormewood wine easie to be made.

thus, as followeth. Take of *Aquavita* and *Malmsey*, of each like much, put it in a glasse or bottle, and put to it a few leaves of wormwood, especially when it is dried, let it stand certaine dayes, and when you list straine out a little spoonfull, and mixe it with a draught of Ale or wine, it may be long preserved.

CHAP. 48.

Of Sothernwood.

Gal. lib. 6. Simp. **S**othernwood is hot and drie in the third degree, it is not used in meats, the smell of it is so strong that it will make some mens heads to Ake, yet the hearbe somethig dried and put in a linnen bagge, and laid as a Stomacher next the skinne, comforteth a cold Stomack well. That which is commonly called Sothernwood after *Matthiolus*, is the male kinde of this hearbe, and that which we call Lavendercotten, is the female, named in Latine *Cypressus* and *Santolina*, and are both of like temperature: yet Lavender Cotten, beside the beautie that it beareth in a Garden, is commonly given of women to young children for the wormes, being first punned and strained with milke, and taken fasting, warmed, which effect it surely worketh (as I have prooved by often experience) which it doth through the bitternes. For this is a generall rule, that all bitter things kill wormes, as Centory, wormwood and such like: But the setting of Sothernwood or Lavender Cotten within the house in flower pots, must needs bee very wholesome, for *Dioscorides* writeth, that Sothernwood, *Serpentes & substra u & nidore fugat, & in vino potum exitialem venenorum antido-*

Lig. Diosc. ca. 25.
Lavender
Cotten.

A proved medicine for the wormes.

Sothernwood good to be set up in the house

CHAP. 49.

Of Artichokes.

Artichokes, reckoned of *Matth.* among the number of Thistles, is hot and dry in the second degree: It is called of *Galen*, *Cinara*, and thought to make evill juice, especially when the flowers begin to shed: they have beene used to be eaten raw, but our use is to boyle them, and so they are best, by the witness of *Galen* in the same place. They are now proved to be restorative, & being well sodden and eaten with Vineger and Pepper, they doe not onely strengthen the stomack, but also they procure a more earnest desire both of man and woman to the venereal act. They that eate them onely for that purpose, I would they might eate the innermost part onely, and not those leaves which bee plucked off round about, nor yet the bottome which groweth next the stalke.

Li. 3. Diosc. 14. Lib. 2. de ali. cap. 51.

The vertues of Artichokes.

CHAP. 50.

Of Leekes.

Leekes are hot and drie in the third degree, and as *Arnoldus* affirmeth in *Schoola Salerni* their nourishment is nought, they hurt the eyes, and ingender blacke melancholy blood, and cause terrible dreames, they hurt the sinewes through their sharpnesse, they hurt the teeth and gummes, and cholerick and melancholy folkes shou'd not use to eate them, and especially raw, yet if they be boyled and eaten with Honey, they cause one to spit out easily the fleame which is in the breast, and open and ease the Lungs. In some

Cap. 13. Raw Leekes unwholesome.

Leeks boyled, and eaten with honey good for sicke.

Shires

Lecke pottage
very whole-
some,

A good plaister
for the Cholick

A medicine for
the stone.

cap. 74.

Shires of England they use in Lent to eate raw Leeks, and Honey with Beanes or Pease sodden, but what Rusticks doe, or may doe without hinderance of their health, is nothing to Students, *Crassa enim (ut aiunt) crassis conveniunt*. If any student be desirous to eate Leeks, let them be first boyled, or else made in pottage, for Leek potage be very wholesome, not only for such as be cumbred with flegme, but also for those that have the collick or stone. Unset Leekes are best: And one notable experiment I will set downe for the comfort of those that be troubled with the said diseases, how by this hearbe which is so common in use, they may bee greatly eased. For the Collicke take unset Leekes, blades and all, chop them small, boyle them in good white wine, with May Butter or fresh Butter, untill the wine be in a manner wasted away, then lay them abroad betweene a cleane linnen cloth plaister-wise on the belly, so hot as the patient may well abide it, and at the cooling of that, apply another hot plaister, and thus doe the third or fourth time together, if need shall so require. And for the stone, take unset Leekes in the moneth of *June*, shread them small and distill them, sunne the water for a moneth or two, and drinke morning and evening a good draught; for this helpeth the costive belly, helpeth the paine of the Hypps, purgeth the Kidnies and Bladder, causeth Urine, and sendeth forth the stone. For which purpose also I have knowne some to cut Leeks in small peeces, and to drie them in an Oven, or against the fire, and to make them in powder, which powder they would use in their drinke oftentimes. Beside the qualities aforesaid, Leekes have two effects mentioned in *Schole Salerni*:

Reddis

*Reddit fecundas mansum per sepe puellas,
Manantemq; potest naris retinere cruorem.*

cap. 80.

And againe, they say, that Leekes seed & Henbane seed burned together, & the smoak received through a funnell into the mouth on that side which aketh, helpeth the tooth-ache.

A good medicine for the toothache.

CHAP. 51.

Of Onyons.

O Nyons are hoate and drie almost in the fourth degree: Being eaten raw (as *Arnoldus* saith) they engender ill humours and corruptible putrifications in the stomack, and cause fearfull dreames and headache, and if they bee much used, they marre the memory and trouble the understanding. Yet we see that husbandmen and labourers are nothing hurt by eating of Onyons, but rather holpen both in appetite & digestion. The reason whereof (as I thinke) is that which the Poet *Virgill* writeth, *Labor improbus vincit omnia*. Yet experience teacheth that Onyons sliced & served to the Table with sufficient water, with a little salt, is a good sawce to stirre up appetite to meat, and to put away lothsomenesse of the stomacke, and cause good digestion, and their hurtfulnesse is thereby something diminished: and the water or broth of them may be well used of Students, with Mutton roasted, or Capon, or Woodcock, and the Onyons themselves, may be eaten also of such as be flegmatick: But Onyons, if they be sodden, especially in the broth of good flesh, and so eaten, they comfort a cold stomack, and cause good digestion, and are not hurtfull; wherefore

Schol. Sa. ca. 132
Raw Onyons
unwholesome.

Onyons fed-
den be very
wholesome.

A medicine for
the cough.

Mat. lib. 6. ca. 20.

For burning or
scalding.

For the plague

fore being used in pottage, or otherwise boyled for
sawces (as cooks best know) or baked in a pie, as I have
seene in some places, they be not hurtfull but whol-
some, especially for flegmatick persons, or at such
times as flegmatick meats be used, as in Lent, or upō
fish dayes: And if any be troubled with the cough, &
bee over-laid with abundance of flegme in the breast,
so that they cannot easily draw their winde, let them
roast Onyons under hott imbers and eate them with
Honey and Pepper, and Butter, morning & evening,
and within few dayes they shall feele their breasts
loosed, and the flegme easily to bee avoided, as I my
selfe have often proved. And for any burning or scal-
ding *Fernelius* writeth, *Porri illita folia presenti sunt am-
bustis remedio; & Cepe cum sale contuse ambusta parti im-
posita miraculo persanant.* And for one infected with
the Pestilence take a great Onyon, and cut him over-
thwart, then make a little hole in each peece, the
which you shal fill with fine Triacle, and set the pieces
together againe, as they were before; after this wrap
them in a wet linnen cloth, or wet paper, putting it so
to roast covered in the hot imbers, and when it is roa-
sted enough, presse out all the juyce of it, and put to
it a little vineger and Sugar, and give the Patient.
Hereby it appeareth, that Leekes and Onyons are not
only good in meats, but also in medicines. As for Scal-
lions, they are much of the Nature of Onions.

CHAP. 52.
Of Garlicke.

Garlick is hot and drie in the fourth degree; if it be eaten raw it hurteth the sight, and breedeth Headache, yet is it good for them that have flegmatick, grosse and clammy humours, being moderately taken and in the cold time of the yeare; but chollerick folkes should abstaine from it, especially in hot seasons, for it doth inflame and drie much, and engendreth red choller and adust humours; but in the body wherein there is grosse matter, or much cold enclosed, it heateth all the body, and openeth the places which are stopped, it cutteth grosse humours and slimie, and dissolveth grosse winds; wherefore it is good for the Cough, and maketh one to spit well; it may be sliced thinne as Onyons are, and put in water with a little salte, or as commonly they use, to punne it, and put to it a little water, or the broth of flesh; but if it be sodden, it hath somewhat lesse force, and yet loseth not his propertie: The like is said of Onyons and Leekes of *Galen*, where hee giveth a generall judgement of eating of Garlick, Leekes, Onyons, and such like sharpe things, for whom they be wholesome, and for whom not, as followeth. *Abstinendum ab assiduo usu omnium acrim, & potissimum, cum is qui ipse vescitur, natura fuerit biliosus. Solis enim qui vel succum pituitosum, vel crudum & crassum ac lentum acervarint, cibi ejusmodi sunt accommodati.* Moreover, Garlick hath a speciall property against poyson, as appeareth in *Schola Salerni*, *Allia*, *Ruta*, &c. and is thought of some a good preservative against the Pestilence; But especially,

Gal. lib. 3. Simp

For whom
Garlick is
good, and for
whom not.

*Lib. 3. de ali. fa.
cap. ult.
Who may best
eat Garlick,
Onyons,
Leeks, and
who not.*

cap. 13.

The Haven of Health.

Sundry vertues
of Garlick.

ally, it is good for them that travaile over divers countries, and use divers drinkes, or if they happen to drinke naughy corrupt water, as it is alleaged in the same place out of *Macer*.

*Allia qui mane jejunio sumpserit ore,
Hunc ignotarum non ledet potus aquarum,
Nec diversorum mutatio facta locorum.*

Lib. 12 Me. c. 8.
Garlick is the
countrey mans
Triacle.

English men
may eate Gar-
lick by *Galen*'s
rule.

Garlick is
good for the
Collicke,

A medicine to
drie up a
Rheume, fal-
ling to the sto-
mack.

A good medi-
cine for
wormes,

Also Garlick is named of *Galen*, *Theriaca rustico-
rum*, where he saith, *Est allium ex eorum ciborum genere
qui & flatum discutiant, & minime sitim inferant. Ac
si quis vel Thracas vel Gallos, vel deniq; qui frigidam regio-
nem incolunt, vesci alliis vetuerit, non leviter iis hominibus
nocuerit*: and if Frenchmen may eate Garlick, be-
cause of the coldnesse of the Countrey, then may En-
glish men much more eate it, because they dwell in a
colder Region, as I have shewed in my description
of *Britaine*. Also in the same place *Galen* saith, that to
eate Garlick and drinke Triacle (as I gesse) in Ale
or wine, is good for the Collick, if it come without an
Ague, *Quia omnium eduliorum maxime flatum discutit*.
And one thing I reade in master *Eliot* very profitable
for such as be troubled with a rhume falling down to
the stomacke, whereby their stomacks be over-moist,
as mine was many yeares together. The medicine is
thus, to boile certaine Cloves of Garlick in Milke, and
to straine it and drinke it fasting, for that dryeth up
the moysture of the stomack. The same medicine is
also very good to kill Wormes, as I have often proved.

CHAP. 53.

Of Radish.

Radish is hot in the third degree, and drie in the second: The rootes are much used to bee eaten with Mutton roasted at supper, & those are best that bee whitest, as they crie in London, white Radish white; and the sweetest Radish say they, doe grow in the sowrest places, *videlicet, in Sterquiliniis*. Master Eliot by his owne experience would disprove Galen touching the use of these roots, for Galen findeth fault with those Physicians that eat Radish rootes raw after other meats, to comfort digestion, where as all others following their example have beene by that meanes grieved. So saith Galen, though Master Eliot write the contrary; whose opinion though it be ancient and grounded upon *Dioscorides*, where hee saith, *Summo cibo sumi debet, quo magis ejus distributionem adjuvet, cum autem presumitur, cibum suspendit*: yet this prooffe I have had in my selfe, and I dare say not one among an hundred is otherwise, but if they eat Radish rootes last, they shall belch much, by reason that they breake winde, or rather breed it, and they shall feele their stomacks oftentimes turned up; And as before meales, if they bee eaten first, they let the meat that it may not descend, so eaten after other meates they will not suffer the meate to rest in the stomach, but as the Countryman said, that had eaten fish fried with Lampe Oyle, they will make the meat est soones to rejolt; but our common manner in England is not to eat them before meate or after meate, but together with meate as sawce. And for that

Gal. lib. 8. Simp.

Lib. 2. de Alim. fa. ap. 70.

Galen defended against M. Eliot touching the use of Radish. Lib. 2. cap. 106.

Radish neither good before meate, nor after meate.

How Radish
may best be
eaten.

Radish corrupt
the breath.
Lib. problem.
40.

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

that purpose they are not onely served whole, but also sliced thinne, and with salt strowed upon them, beaten betweene two dishes untill they be somewhat soft, and the salt hath pierced through them, which indeed is the best way to use them: but they are unwholesome any way, especially for such as have weake stomacks and feeble digestion; for they engender raw humours, and cause lothsomenesse, and breed such corruption in the stomacke, that by much using them they make a stinking breath, which qualitie is well declared by *Alexander Aphrodisseus*, where hee saith, that they are deceived that thinke Radish by a naturall propertie to make the breath unsavorie; for then (saith hee) *Omnes qui eam edissent, fetidum eructarent*. But this is the reason why it worketh it in some, and not in others; *Quorum ventriculus non vitiosis excrementis, maximeq; pituitosis redundat, eorum eructus purior est; quorum autem illis redundat, impurus & male olens. Radix enim vim calefaciendi incidendi extenuandiq; materiam obtinet. Flatusq; ex humoribus movet, quos per ructum retrudit ac rejicit*. The like reason is to bee given of Turneps, and roasted Cheese, why they should corrupt the breath.

CHAP. 54.

Of Turneps.

Turneps are of hot and moist temperature; if they bee first well boiled in water, and after in the fat broth of flesh, and eaten with Porke or Beefe, they nourish much, they augment the seed of man, and provoke carnall lust; They bee windy, wherefore they should be eaten with Pepper: They breake flegme in the

The vertue of
Turneps.

the brest and cause one to spit easily, but being much and often eaten, they make raw juyce in the stomack, and corrupt the breath; the seed of it is put in Triacle, as good against poyson.

CHAP. 55.

Of Parsenips and Carets.

Parsenips and Carets are hot and drie, but Carets are hot and drie almost in the third degree; they both have vertue to breake winde and expell Vrine, which properties be very profitable for such as be subject to the Cholick and stone. The rootes are used to be eaten of both, first sodden, then buttered, but especially Parsenips, for they are common meat among the common people all the time of Autumne, and chiefly upon fish dayes: But they that abstaine from flesh, and eate Parsenips or Carets, meaning thereby partly to subdue their lust, are deceived, by the judgment of Matthiolus, where he saith: *Pro jejnantium instituto, essent potius eorum cibis abdicanda; venerem enim non obscure stimulant*: wherein hee agreeth with Diosc. in the same Chapter; for so Diosc. writeth of Parsenips; *Radix urinam pellit, venerem stimulat*. And of Carets, *Galen writeth, Radix flatuosum quiddam obtinet ac venerem*: Wherefore they are both good for such as bee weake and in a consumption. And if students doe eate them, I meanethose that bee Students indeed, which follow the lesson of *Plinie, Omne perire tempus quod studio non impertias*, except they use other provocation, they need not greatly to feare Cupids force; for *Pythias* said to *Chremes* in *Terence, Sine Cerere & Baccho friget Venus*. But of Parsenips and Carets *Galen* writeth,

Parsenips and Carets good for the Collick and stone.

Li. 3. Diosc. ca. 52. Parsenips and Carets provoke Carnall lust.

6. Simp.

Parsenips and Carets be restorative.

Lib. 2. de Ali. fa.
cap. 67.

Carets are
better than
Parseneps.

ceth, *Urinam timent, & si quis ipsis copiosus utatur, vitiosum
succum mediocriter gignent, Caritamen Radix melioris est
succiquam Pastinaca.*

CHAP. 56.

Of Capers and Sampere.

Lib. 2. de Ali. fa.
cap. 34.

Capers be ve-
ry wholesome
for the preser-
vation of
health.

Sampere.

Capers be hot and dry in the second degree; they are brought to us from beyond the Sea, and as Galen writeth, they nourish nothing after that they be salted, but yet they make the belly loose, and purge flegme which is therein contained. Also stirreth appetite to meate, and openeth the obstructions or stopping of the Liver and Spleene, which is a speciall vertue in the preservation of health. They should bee eaten with Oximell before other meate, but our custome is to eate them with meate. Sampere is of much like nature, and used as a fawce with meats after the same manner: It is a weed growing neare to the Seaside, and is very plentifull about the Ile of Man, from whence it is brought to divers parts of England, preserved in Brine, & is no lesse wholesome than Capers.

CHAP. 57.

Of Tanfie.

cap. 60.

Why Tanfies
are to be used
about Easter.

Tanfie is hot in the second degree, and drie in the third. It is one of those fixe things which are reckoned in *Schola Salerni* to be good for the Palfie. The reason is (as I thinke) for that it avoideth flegme, and by the heate thereof dry the sinewes: Also it killeth wormes, and purgeth the matter whereof they be engendred: Wherefore it is much used among us in England about Easter, with fryed Egges, not without

without good cause, to purge away the flegme engendered of fish in the Lent season, whereof wormes are soone bred in them that be thereto disposed, though the common people understand not the cause, why Tansies are more used after Lent, than at anie other time of the year. The hearbe is good also for the Stone, and stopping of Vrine, as *Matt.* reporteth.

Lib. 3. Diosc.
cap. 138.

CHAP. 58.

Of Feverfew.

Feverfew is hot in the third degree, and drie in the second: it is not used in meats, but in medicine: It is called of *Matthiols* *Matricaria*, and is onely to be used in womens diseases. Yet this experience I have of it, that being punned small and tempered with a little salt, and laid to the pulses of both wrests, it cureth Agues in children, and sometime in the elder sort too, so that it be renewed once in 24 houres, and used continually for the space of nine daies.

An experiment
for a Feaver.

CHAP. 59.

Of Fumitory.

Fumitory is hot and dry almost in the second degree; though it grow wild, yet because it is found in some gardens and is very profitable for Students, I have here mentioned it. *Galen* sheweth how a Countrey-man was wont to use it, both to strengthen his stomach, and to loose his bellie: First he made the hearbe into powder, *Et cum uti volebat subunctionis gratia, melicrato inspergebat: at roborare volens stomachum, vino nimirum diluto.* But Students may distill the

Lib. 7. Simp.

How a man of
the Countrey
used Fumitory.

hearbe

Great vertues
of fumitory.

To make a fair
colours in the
face.

hearbe, and use to drinke the water by it selfe with a little Sugar or with white wine fasting, for it doth strengthen the stomack, open the Liver, purifie the blood by purging humours adust, and by that meanes helpeth itching and scabbiness, and Morpew, and giveth a lively and fresh color to the face, good therefore for such as would be faire, and hurtfull to none. Some use to boyle Fumitory in clarified Whey, and so it is very good also to bee drunke for the purposes aforesaid. Syrup of Fumitory is of the same effect, and may be drunke being mixed with white Wine, three spoonfulls of the Syrup to a quarter of a Pinte of the Wine.

CHAP. 60.

Of Filipendula.

Filipendula is hot and drie not fully in the third degree: it is highly commended of Physitians for the Stone, and Strangurie, and stopping of Urine: Wherefore such as be grieved with the like infirmities, may use the hearbe in pottage or brothes, or otherwise by the wise counsell of the learned Physitian.

CHAP. 61.

Of S. Johns Woort.

Saint Johns Woort is hot and drie in the third degree: Beside that, it is a very good Pot-hearbe, it is used both in Physick and Surgerie. In Medicines, as

Ms. Diof. 4. 156. *Matthiolas writeth, Epotum semen ex vino calculos*

*& venenis adversatur. Aqua stillatitia florentis jam her-
ba, maxime quibusdam praefertur comitialibus et resolutis.*

And in Surgerie there is made thereof a Balme which
is excellent good for wounds, after *Alexis*, in this man-
ner: Take of *S. Iohus* Wort the flowers, and of the
flowers of *Rosemarie*, of each one a handfull, put
them together into a glasse, & fill it with perfect Oyle, *Lib. 2. par. 4.*
and close well the mouth of the glasse, that no Aire
goe out, then let it stand in the Sunne the space of
thirty dayes, and in cleare nights also, and when the
Oyle shall have gotten the colour of the flowers,
straine it, and put to it *Ginger* one dramme, and a lit-
tle *Safron*, dissolved in good wine, then set it in the
Sunne againe the space of 18 dayes, and annoint the
wounds with the said Oyle, luke warme twice a day,
and you shall have your effect.

An excellent
Balme to heale
any wound.

CHAP. 64.

Of Cinckfoile.

Cinckfoile is drie in the third degree, & hath very
little heate: it is much used in Surgerie, when
need requireth to binde and consolidate, and is a very
pot hearbe.

CHAP. 63.

Of Avens.

AVens is hot and drie in the second degree, an
hearbe sometime used in Medicine, but most
commonly for the Pot.

CHAP. 64.

Of Hartes-ease.

For the falling
sicknesse in
Children.

HArtes-ease or Panfles are dry & temperate in cold and heate: the flowers are beautifull for varietie of colours, but not used in meates, yet the hearbe is commended for a rupture. And the distilled water, the hearbe and flowers is thought good for the falling evill in children, if they drinke it oftentimes.

CHAP. 65.

Of Marigolds.

Lib. 4. Dios.
cap. 186.

For rednesse of
of the eyes.
For the Tooth-
ake.

MArigolds are hot and dry, an hearb well knowne and as usuall in the Kitchin, as in the hall; the nature wherof is to open at the Sun-rising, & to close up at the Sunne-setting. It hath one good property, and very profitable for Students, that is, as Mattheolus writeth, *Hujusce herbae usu acui indies oculorum acies*. And againe, *Constat stillatitiam floridae plantae aquam, oculorum ruborem et inflammationem arcere, si in oculis instilletur, aut linteculi in ea macerati superponantur*. Siccata pulvis cavus dentium immisus dolorem levat. But it is of greater force in womens disease, as hee writeth in the same Chapter. *Constat sexcentis feminarum facili periculis, eandem valere plurimum ad menses ducendos, et praesertim epoto ejus succo, aut herba ipsa recente diutius decurata*.

CHAP. 66.
Of Larks claw.

Larks claw, or Larks heele, is temperately warme,
and is of small use in meat or Medicine.

CHAP. 67.
Of Columbine.

Columbine is temperate in heat and moisture: the
flowers onely are used to adorne the house. *Semen* An easie me-
(*ut scribunt quidam rei herbarie authores*) *drachma pondere* dicine for the
potum ex Cretico vino addito croci momento, icteritiam sa- Yellowlaundies
nat, sed agros in lecto subinde sulare oportet.

CHAP. 68.
Of Chamæmell.

Chamæmell is hot and dry in the first degree. An
Herb in great estimation among the Egyptians,
and was thought a remedy for all Agues, as *Galen* re- *Lib. 3. Sim.*
porteth. And this Medicine I learned of a Country *A good medi-*
man, for an Agew, which I have proved true in ma- *cine for a*
ny, though it failed in some. Take a handfull of *Fever.*
Chamæmell, wash it cleane, and bruise it a little,
and see the it in a pint of Ale, till halfe be wasted, scum
it well, and straine it, and drinke it an houre before
the fit, and if you thinke it bitter, put in Sugar, cover
you warme, and procure heat, so doing three dayes
together fasting. The smell of the Herbe is comforta-
ble to the braine, and therefore to be frequented of
Students.

CHAP.

CHAP. 69.

Of Saffron.

Lib. 5. Metb.
cap. 21.

Saffron is hot in the second degree, and dry in the first; though it be reckoned among spices, yet because it groweth in many Gardens, and is so usuall in meats, I thought good to mention it in this place. *Fernelius* writeth, that Saffron, *Cor imprimis deinde alias partes roborat, emendatque earum putredines: sed extra modum sumptus lethalem vim inferre perhibetur.* Which thing is proved true by experience: for if a man use much Saffron, it will make him very fainty: but being moderately used, *Stomacho utilis est, ciborumq; concoctionem juvat.*

CHAP. 70.

Of Oke of Hierusalem.

To preserve
cloths from
Moths.

Oke of Hierusalem is hot and dry in the second degree. The chiefe use of it is in Physicke for shortnesse of wind, and avoiding of bloud and flegme by spitting as in Plurisies and Impostumes. It may be boyled with Liquorise thinne cut, or else by it selfe in pure water, and after sweetned with a little honey or Sugar, and so drunke. But Students may cut the Herbe when it is full growne, and dry it a time in the Sunne, and after lay it among their cloaths, for so it will keepe them from Moths, and give them a good savour, which Wormwood will not doe, though Wormwood being used in the like manner, preserve garments from Moths.

CHAP.

CHAP. 71.

Of Alecoast.

Alecoast is hot and dry in the second degree. If Alecoast Ale.
you list to make a pleasant drinke, and comfortable to the stomacke, put certaine handfuls of this Herbe in the bottome of a vessell, and runne up new Ale upon it, after the manner of Sage Ale before prescribed. The Herbe Maudlin is of the same nature, Maudlin.
and much like of smell.

CHAP. 72.

Of Clary.

Clary is hot and dry almost in the third degree. It is found by experience very good for the back, and restorative in a waste. For which purpose they use not onely to boile the leaves whole in broths, tied together in one bunch or handfull, but also they frie the leaves with the yolks of egges, and so serve them up to the table. And thus much I can say by prooffe, that who so shall use this Herb often, shall finde great ease for the griefes aforesaid.

A good Medicine for the backe grieved, or for a waste in man or woman.

CHAP. 73.

Of Betayne.

Betaine, though it grow wilde, yet it is set in many Gardens, and is hot and dry in the second degree. The vertues of it are innumerable, (as Antonius Lib. 3. Medib.
Musa, who hath written a peculiar booke of this Herb, cap. 13.
doth

For diseases of doth resist, but especially it is good for the braine, so that (as *Fernelius* writeth) *Cerebrum vel odore solo recreat, hinc Comitialibus furiosisq; medetur, Paralyfin, torpentiaq; membra persanat.* For which vertues it is greatly to be esteemed of Students. And one thing I have often proved, when I was a Student my selfe, that if you put a leafe of it up into the nostrils, it will provoke needling, and purge the head of flegme.

To purge the head.

CHAP. 74.

Of Angelica.

ANgelica is hot and dry almost in the third degree. It is a rare herbe, and of singular vertue, but chiefly commended against the Pestilence, as well to preserve a man from it, as to helpe him when he is infected. After *Matthiolus*, *Pestilentiam arceat hausta, aut frequenter commansa.* And so was I wont to use it at Oxford in time of Plague, to grate of the dry root into drinke, and to carry a little peece of the root in my mouth when I went abroad. And for such as be infected, *Datur radice semidrachma una cum Theriaca drachma e sua ipsius aqua, iis qui peste laborant, & deinde sudare coguntur, repetiturque eodem modo post septem horas, aliqui enim hoc tantum antidoto sanati sunt.* Beside the vertues aforesaid, the decoction of the root in water or wine, is excellent good for those that be short winded, through abundance of cold flegme stopping the Lungs. And the same decoction is wonderfull good to dissolue and avoid any inward impostume, or congealed bloud, and greatly strengthneth the stomack, yea, the powder of the root being taken in drinke, comforteth the heart, and strengthneth such as bee subject

Li. 4. Diosc. XII.

A good Medicine to preserve from the Pestilence.

For one infected with the Pestilence.

For shortnesse of wind and an impostume.

subject to swooning, and for the biting of a mad dog, or stinging of any venomous worme: pound the leaves of this Herbe and Rue together, and apply them to the place, and give the Patient to drinke inwardly the decoction of the leaves or roots. Moreover the root chewed, or a little peece thereof put into the hollownesse of the tooth, helpeth the tooth-ach, and ameneth the ill favour of the breath: in so much, that it will in a manner take away the smell of Garlick. Wherefore every Student that hath a Garden, should provide to have this Herbe.

For biting of a mad dogge, or stinging of a venomous Worme,

For the tooth-ach.

CHAP. 75.

Of Pellitory of Spaine.

Pellitory of Spaine is hot in the third degree fully, and dry in the second. The chiefe use thereof is in Medicines to purge the head. Which effect it worketh, if a man cut but a little peece of the root dried, and chew it betweene his teeth for a time. For so it draweth abundance of flegmaticke and waterish humours, which must be avoided by spitting, holding downe the head. It may best bee done fasting, or at night a little before we goe to bed. And this practise I have proved good, not onely to ease the tooth-ach, (which is a paine most intollerable) but also for a rheume & grieve of the head, proceeding of a rheume, which is a common calamity of Students. Also Matthiolus saith, that this roote *Oris halitum commendat, & omnes roborat sensus*, and that *in pulverem contrita, vinoque subinde pota frigidis occurrit morbis: Quamobrem resolutis, comitialibus, convulsis auxilio est.*

To purge the head.

For a rheume.

Lib. 3. Diosc. 65.

CHAP. 76.

Of Dragons.

DRAGONS is hot and dry in the third degree: The chiefe use whereof is against the plague. For which purpose we use to distill the Herb, and preserve the water, which may be used as need requireth. A little fine Treacle being mixed withall, *Non solum valet ad preservandum, verum etiam ad liberandum infectos.*

For the plague.

CHAP. 77.

Of Elecampane.

ELECAMPALE is hot in the third degree, and drie in the second. The chiefe verue thereof is to open the brest, and to helpe shortnesse of wind, caused by rough flime stopping the Lungs. Also it openeth opilations of the Liver and Spleene, and comforteth the stomacke, as faith *Schola Salerni.*

Cap. 68.

Enula Campana, hac reddit prae cordia sana.

Conserua of
Elecampane.

Lib. 1. Diosc. 12.

And for this purpose, who so listeth may make Conserua of Elecampane roots, in this manner. First wash the roots cleane, slice them in peeces as bigge as your thumb, seeth them in faire water untill they be tender, take them up and pound them, and draw them thorow a haire Sieve or strainer, then set them againe over the fire, and put to them the double or treble weight of Sugar. And when it is perfectly incorporated, take it off, and keep it in a glasse or gally-pot. Also of the roots of Elecampane is made a kind of Wine called *Vinum Enulatum*, much used in Germany, as *Matthiolus* writeth; *Quod vinum in potu sumptum mirifice visum*

visum acuit. Beside that, it hath like vertue as the conserve. The best time to gather the roots, is when the leaves fall. Which time also is best to take all other roots that are to be used in Physicke, except it be for present necessitie. The best season to gather roots is.

CHAP. 78.

Of Setwall.

Setwall, or Capons-taile, is hot and dry in the second degree. Thereof bee two sorts, commonly knowne and set in Gardens. The one small, which is called Valerian, and is a good pot-herbe, and beside that, is very good to heale a cut, as every Kitchen maid knoweth. The other is named of some, great Valerian, whose vertues are very great and very many, after Matthiolus, where he saith : *Præstat Phn ad venenosorum ictus ex vinopotum, & adversus pestilentiam, non modo haustum, sed etiam olfactum, valet ad stranguriam ejus decoctum potum. Datur quoque utiliter anhelosis, & suffientibus, præsertim si coquatur cum dulci radice, uvis passis & semine anisi. Devorata radix flatu pellit. Tota planta virens una cum radicibus contusa, & capiti dolenti illita, dolores & punctiones mulcet. Facit & ad oculorum vitia, ubi albo vino decoquatur, & deinde vinum in oculum instilletur. Additur in potionibus vulnerum intrinsecorum, magno juvamento.* And one thing I will note of this Herbe for the pleasure of Students, that the roots thereof being dried and laid among cloths, they give a sweet smell to them.

Lib. I. Disf. c. 10.

CHAP. 79.

Of Galingale.

Galingale, or rather Cipresse roots, though it bee rare, yet is it found in some Gardens, and is hot and drie in the third degree. Beside that, the roots are good in Medicines; if they be laid among cloths, they make them to savour well. *Matth.* setteth downe an easie Medicine to bee made of this root for the Dropsie, in this manner; *Ciperi radicum farina, addit baccharum lauri eadem mensura, urina iunioris pueri excepta & illata, hydropicos mirifice juvat.*

Lib. I. Disf. c. 4.

For the Dropsie.

CHAP. 80.

Of Skirwort.

Skirwort is hot and dry in the second degree. The roots thereof are used of skilfull Cooks for Salads, as Burr roots when they are young.

CHAP. 81.

Of Prickmadem.

Cold Herbs.

Prickmadem is one kinde of (*Sedum*.) Another is Housleeke, and the third is Stone crop. All three doe grow commonly upon the slates of houses, but Prickmadem is planted in Gardens, and is used for a Pot herbe, and is cold in the third degree.

CHAP. 82.

Of Lettuse.

Lettuse is cold and temperately moist in the second degree: The hearbe is much used in Sallads in the Summer time with vineger oyle, and sugar or salt, and is found both to procure appetite to meate, and to temper the heate of the stomack and Liver. But in one point we differ from the use of old time. For wee eate Lettuse in the beginning of our meales, whereas they were wont to be eaten last, as the Poet *Martial* writeth:

Claudere quæ cenæ lactuca solebat ævorum,

Dic mihi cur nostras inchoet illa dapes.

Galengiveth Lettuse this commendation, that of all hearbs it breedeth lest evill juice; it may bee eaten raw (as I have said) in Sallets, yet because of it selfe it is waterish and cold, as *Galen* writeth *Non modo suavior sed utilior etiam redditur, si acrium cicerum quoddam assumpserit, ob eam certe causam nonnulli Erucæ ac porræ folia, alii Ocimi lactucæ admiscunt.* It may be also eaten being first boiled, as we use in Proops, or as *Gal.* used in cleane water, for so he saith; *Ætate juvenili cum mihi ventriculus bile assidue infestaretur, lactuca quo ipsam refrigerarem utebar: cum vero ad etatem declinantem perveni, hoc olus fuit mihi adversus vigilias remedio: tum enim contra ac in Inventute, somnum mihi dedita opera conciliabam, grave enim mihi erat præter voluntatem vigilare, quod mihi accidebat partim quod juvenute meapte sponte vigiliis assueveram, partim quod declinantium etas ad insomnium est propensa. Itaq; lactuca vespere commansa, unicuique erat mihi insomnio*

Whose example I wish all Students to

L. 3

follow,

The old custom of eating Lettuse.

Lib. 2. de Alii. fa. cap. 40.

Cap. 52. eius lib.

Li. 2. de Alii. fa. cap. 40.

How Galen used to eate Lettuse, and why.

For whom
Lettuce are ill.

For one that
would live un-
married.
Lib. 6. Simp.

follow, because they are commonly in youth and age even as Galen was: Yet one thing I warne all men of out of Matth. *Cavendus est lactucarum usus, suspiriosis, sanguinem excreantibus, pituitosisque, sed iis maxime qui procreandis liberis dant operam.* And if any Student list to live honestly unmarried, let him use oftentimes this medicine, set forth by Dios. *Epotum semen lactuce libidinum imaginationes in somno compefcit, & venerire fragatur.* And as Galen saith, *Genitura profluvium cohibet: sumi potest in Cervitia, prius contritum mane & vespere.*

CHAP. 83.

Of Endive and Succorie.

The vertues of
Endive and
Succory.

The Liver is
the work-house
of blood.
The heate of
the Liver.

ENDIVE and Succory are cold & drie in the second degree; because they are much like in operation, I joyne them both together. The leaves especially of white Endive are not onely used in medicines, but also in meates, either raw in Sallads, or boyled in Brothes. Both Endive and Succorie any way used doe coole the heate of the liver, and by a speciall property doe strengthen it, and open the obstructions thereof. For which vertues they are worthy to bee greatly esteemed: For it is a great preservation of health, to have the liver temperate and unstopped, considering that it is the place where all the humours of the body are first wrought, and therefore called *officina sanguinis*. Students that have hoate stomack or hoate livers, may cause their Cookes to boile them in a broth with a chicken: Or they may distill them in the Summer season and keepe the water, and when they are disposed, drink a good draught fasting with a little Sugar,

Sugar, or else by the advise of some learned Physiti-
an, they may use the syrup of Endive, or Succorie. I
was wont to lay certaine handfuls of the greene
hearbs, cleane washed in the bottome of a vessell, and
to tunne up new Ale to them, not over strong: and
so to make Endive Ale, after the manner of Sage Ale,
shewed before, wherein I found great commodity
being troubled with inflammation of the Liver.
Dandelion and Sowthistill, are of much like effect to
Endive and Succory, for they are both cooling and
very good to bee used in pottage, or boyled whole in
Broths, or eaten in Sallads: They have one good pro-
perty, very profitable for Students, (who for the more
part have ill stomacks) for of Sowthistill *Matth. saith,*
In vino decoctus stomachi fluxionibus medetur: and of
Dandelion he saith, *Cocta herba stomachum dissolutum*
adstringit.

Endive Ale.

Dandelion and
Sowthistill.

Li. 2. Dios. c. 124.

CHAP. 84.

Of Bleet.

Bleet is cold and moist in the second degree: It is
used for a Pot-herbe among others, and is some-
time eaten being first boiled in water, and then fried
with Oyle and Butter, and after that seasoned with
Salt and Vinegar, or Verjuice: yet the often eating of
it is disallowed by *Matth. Quia vomitiones movet, ventri-*
culi, & intestinorum termina facit, & alui fluxiones diet
excitabile.

CHAP.

The Harven of Health.

CHAP. 85.

Of Spinage.

Spinage not mentioned in *Galen* is colde and moist in the first degree, being used in brothes or pottage it maketh the belly soluble, and easeth paines of the backe, and openeth the breast, and strengtheneth the stomack.

CHAP. 86.

Of Orage.

Orage is moist in the second degree, and cold in the first, being used in pottage it doth both loose the belly, & ease the pain of the bladder. The seed of Orage is a vehement purger, as *Matt.* writeth; *Nowiego Pharmacopolam quendam*, (saith hee) *qui ad rudicos purgandos, Atriplicis tantum semen exhibebat. Quod iis non sine molestia magna, abunde aluum ciebat, atque etiam simul crebros provocabat vomitus.*

CHAP. 87.

Of Beets.

Betes are cold in the first degree, and moist in the second, they be absterfive and looseth the belly. But much eaten they annoy the stomacke, yet are they right good against obstructions or stopping of the liver, and doe greatly helpe the splene.

Li. 2. Dis. c. 112.
 Orage seed
 purgeth ex-
 tremely both
 wayes.

CHAP. 88.

Of Violets.

Violets, the flowers are cold in the first degree and moist in the second: Of them is made Conserva in this manner. Take the flowers of Violets, and pick them cleane from the stalke, and cut off all that which is Greene. Punne them small, and put to them double the weight of Sugar, to the weight of Violet Flowers; But to all other Flowers, put three parts of Sugar to the weight of the Flowers, incorporate well together the Violets and Sugar, and keepe it in a glasse or Gallipot, it will last one yeare, it is very good to bee used of such as have hot Stomacks or hot Livers. Also it cooleth the head, and procureth sleepe, it tempereth the heart & all other parts of the body. The leaves may be boiled in a broth with other cooling hearbs, as Endive, Succory, Orage, Beets, Sorrell, Strawberry, Lettuce; For so they make the belly soluble & avoid choller, and doe bring the parts inflamed to good temper.

Conserva of Violets how to be made.

The vertues of Conserva of Violets.

What hearbes are good for a cooling broth.

CHAP. 89.

Of Sorrell.

Sorrell is cold in the third degree and drie in the second; the leaves being sodden do loose the belly. In a time of Pestilence, if one being fasting do chew some of the leaves, and suck downe some of the juice, it marvellously preserveth from infection as a new practiser called *Gnainerius* doth write; and I my selfe have proved in my household, saith Master *Eliot* in his Castell of health. Which practice proveth

For the Pestilence.

M

that

Conserva of
Sorrell.

How to make
Conserva of a
ny hearbe.

that greene sawce is not onely good to procure appetite, but also wholsome otherwise against contagion. The seeds thereof brayed, and drunk with wine and water, are very wholesome against the Collicke, and fretting of the Guts; it stoppeth the laske and helpeth the stomack annoyed with repletion: If any bee grieved with heate of the stomacke or inflammation of the Liver, they may easily make a good Conserva for that purpose in this manner: Take the leaves of Sorrell, wash them cleane, and shake off the water, or else tary untill the water be dried cleane; then beat them small in a marble Morter if you have it, if not in some other, and to every ounce of Sorrell, put three ounces of Sugar, and incorporate them well together, putting in the Sugar by little and little, then put it in a glasse or Gallipot, and stop it close, and so keepe it for one year. After the same manner you may make conserva of any hearbe.

CHAP. 90.

Of Rose.

Her. lib. 5. me. 3.

The vertues of
Conserva Roses

How to make
Conserva Roses

Rose is cold in the first degree and drie in the second, somewhat binding, especially the white Rose: but the red is lesse cold and more drie and binding, as for the damask and musk rose is hot & moyst withall. Beside the beauty and fragrant savour of Roses, which is very comfortable to all the senses: of Rose leaves is made a conserva, passing good to be used of Students, not onely to coole, but also to comfort the principall parts of the body, namely, the head, heart, stomack, liver, spleen, reynes; it may bee made thus: Take the buds of red Rose, somewhat before they

they bee ready to spread, cut the red part of the leaves from the white, then take the red leaves and beate them very small in a stone Morter with a pestell of wood, or otherwise, as you may conveniently, and to every ounce of Roses put three ounces of Sugar in the beating after the leaves be smal, and beat all together, untill they be perfectly incorporated, then put it in a glasse or Gallipot, stop it close, and set it in the Sunne for a season, for so teacheth *Iacobus Weckerus* in all Conserues. It may bee kept for a yeare or two. Of Rose leaves likewise may be made a water of like operation to the conserva, and may be drunk as other distilled waters, either of it selfe with Sugar or mixed with wine. The red Rose water pure without any other thing mingled, is most commended for wholesomnesse, but the damaske Rose water is sweetest of smell: And the best way to distill Roses or any other flower or hearbe, after *Matth.* is in a Stillatory of glasse set over a pot of boyling water, which they call *Balneum Marie*, for those waters which be distilled in Lead or Brasse, receive some smatch of the mettall, and be not so wholesome for mens bodies: But our common manner of distilling in England is in Lead or Tynne, and so we draw very good waters, which keep their strength for a yeare or two; and if any list to draw a very sweet washing water, he may draw it as followeth. Take the buds of red Roses; Spike flowers, and Carnation Gilophers, or others, but most of the Roses, let them dry a day and a night, put to them an ounce of Cloves grosse beaten, and so distill them, after that Sunne the water certaine dayes close stopped; and if you will yet make it more sweet, take of Musk and Givet, of each a graine or more, tie it in a fine linnen

Conserues
should be sun-
ned.

Red-rose water
or damaske.

Li. 1. Dist. 6. 113.

A very sweet
washing water.

Damask powder
to make
sweet water to
strow among
clothes.

A sweet water
good cheape.

The use of
sweet waters
for students.

A good water
for dimmes of
sight, or for
any other im-
pediment of
the eyes.

linne cloth by a thred, so that it may soke in the water, & so let it stand in the Sun for a time. Or else you may make a very sweet water thus. Take of Cipresse roots, of *Calamus aromaticus*, of Arris, of Cloves, of Storax, Calamite, of Benjamin, of each a quarter of an ounce; make them in powder, and when you will distill your Roses, fill your Still with Rose Leaves, and a few Spike Flowers, and upon the topp strow some of your Powders, and so distill them: These Rose-Cakes will bee very sweet to lay among clothes. And if you list you may hang Muske and Civet in it, and Sunne it, as I have said before, for twenty or thirty dayes; and if you will not be at cost upon Spices, you may make a very sweet water thus: Take Damaske Roses or red-Roses, Spike Flowers, Rosemary, Giloflowers, Mynte, Majerom, Balme, Bay-Leaves, of each alike, and distill them. Also Spike Flowers distilled alone doe make a very sweet water. These waters, I counsell all Students that bee able, to have, at the least some one of them, and to sprinkle themselves therewith sometimes, and wash their temples, Nostrils, and Beards, for the savour of sweet waters and perfumes doe greatly comfort the Braine, and revive the senses; but pure Red Rose water is not onely good to be drunk, but it is good also to wash the eyes; and if any Student be dimme of sight, he may make an excellent water for the eyes, in this manner: Take three Spoonefuls of Red-Rose water, one spoonefull of White Wine, of Tutia a dramme, of Aloes Epaticke, of white Sugar-Candie, of each the weight of two pence, make all in Powder, and mixe them together, let them settle in a glasse for two or three dayes, whereof drop as need requireth into the eyes, for it doth

doth clense, dry, and strengthen the sight, and helpeth all exulceration and rednesse, proceeding of heat. And for such as have a care to preserve their sight, as all good students have, (for it standeth them upon) they may make a water after the prescription of *Schol.* *Sal.* as followeth :

Another good water for eyes.

Feniculus, Verbena, Rosa, & Chelidonia, Ruta,

Ex istis fit aqua quae lumina reddit acuta.

Take of each of these five alike, gather them when they are dry, cut those herbs short that be long, distill them, and Sunne the water as before is said, and use now and then to wash your eyes therewith.

CHAP. 91.

Of Purslane.

Purslane is cold in the third degree, and moist in the second. The leaves are used to bee eaten in Sallets with Vinegar, by themselves, or with Lettuce in the Summer season. And surely very good for such as have hot stomacks, for it doth mitigate the great heat of all the inward parts of the body, likewise of the head and eyes. Also it represseth the rage of *Venus*: wherefore it is much to bee used of such students as will live honestly unmarried. Being eaten, it helpeth the teeth that be set on edge with sowre things. Some use to preserve it in salt and brine, but so it heateth and purgeth the stomacke.

Against Venus.

CHAP.

CHAP. 92.

Of Strawberry.

The vertues of
Strawberries.

Strawberry wa-
ter, wherefore
it is good,

Strawberrie is cold in the first degree, and dry in the second. The leaves and roots are used in Medicines, but the fruit is used to be eaten. And beside that it is very pleasant in taste, it qualifieth the heat of the stomake and Liver. In some places where they are plentifull, they use to distill them, and draw a very cooling water, which is good to drinke for such as have cholericke stomacks, or inflamed Livers, and being dropped into the eyes, helpeth the itch, rednesse, and inflammation of them, as I my selfe have proved. They may be made in a Conserva in like manner, as I shall shew after ward of Berberies.

CHAP. 93.

Of Poppie.

any fling

Lib. 4. Diosc. 60.

For a Stieck of
Plurisie.

Poppie, whereof be three kinds, white, red, and blacke. The red is wilde, and groweth among corne, the white & blacke are commonly in Gardens, it is cold & dry in the first degree. The seeds of white Poppie and blacke, are used to be eaten, as appeareth by *Diosc.* and *Matth.* yea, the Countrey folks about Trident, (as saith *Matth.*) take the leaves of wilde Poppie, at their first budding forth, and boile them as they doe other Herbs, and eat them with butter and Cheese. And one goodly experiment I learne out of *Matth.* in the same place, that the red leaves of Poppy which grow among corne, being dried and made in powder, and given in drinke, should marvellously helpe

helpe a Pleurisie, and the women of Salerne give their children the powder of white Poppie seeds with milk to cause them to sleep; it may also be given otherwise for the same purpose, as in Posset-drinke, in an Ale-berry, or best of all in a Cawdale made of Almonds and Hemp-seed.

To procure
sleep.

CHAP. 94.

Of Orpine.

Orpine cooleth in the third degree. It is proved good to heale a cut, being pounded and laid to it. It is wonderfull to see how long this herbe wil continue greene, being hanged up in the house as I thinke, through the abundant and firme moisture that is in it.

To purge the
head

CHAP. 95.

Of Burnet.

Burnet is dry in the third degree, and cold in the second. It is very astringent, and partly cooling, and therefore good to put in Wine, to confirme the stomacke. And being used in portage, it bindeth the belly. And as *Matth.* reporteth, *Muliebre profluvium efficacissime sistit, dysenteriam, & ceteros alvi fluxus cohibet, & biliosas vomitiones reprimit.* And as hee saith in the same place by the authority of *Matthæus Curtius*, it is also very good in the plague. For which purpose I have knowne some to distill the Herbe, and to keepe the water all the yeare. Which thing may easily be done for the Herbe is very plentifull, and is commonly greene, Winter and Summer.

Lib. 4 Diosc. c. 45.

Burnet good
for any flux of
man or woman.

Burnet good for
the Plague.

CHAP.

CHAP. 96.

Of Deyfies.

To purge the
head.
Lib. 3. cap. 139.

DEYfies are of nature cold and moist, whether they be red or white, double or single. They be of like vertue, they are used to be given in Potions in fractures of the head, and deepe wounds of the breast. And this experience I have of them, that the juyce of the leaves and roots of Deyfies being put into the nostrils purgeth the braine, they are good to be used in pottage, for *Matth. writeth, Herba ipsa recens in acetariis devorata, alvum adstrictam lenit, id quod etiam prestat ex jure pinguium carniū decocta.*

CHAP. 97.

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

GOURDs are cold and moist in the second degree. Being eaten raw, they be unpleasant in taste, and ill for the stomacke, and almost never digested. Therefore hee that will needs eat them, must boyle them, roast them, or fry them. Every way they be without savour or taste, and of their proper nature they give to the body cold and moist nourishment, and that very little, but by reason of the slipperinesse of their substance, and because all meats which be moist of nature be not binding, they lightly passe forth by the belly, and being well ordered, they will bee meetly concoct, if corruption in the stomacke doe not prevent them.

CHAP.

CHAP. 98.

Of Melons and Pepons.

Melons and Pepons, commonly called pompions, be cold and moist in the second degree, they bee almost of one kinde, saving that the Melon is round like an Apple, and the innermost part thereof where the seedes are contained is used to be eaten. The Pepon is much greater and somewhat long, and the inner part thereof is not to be eaten. The vulgar people call both by the name of Melons, and they use to boyle them and to eat them with fat Beefe, or frie them with Butter, and to eat them with vineger & pepper. They both are very cold and moist, and do make ill juice in the body, if they be not well digested, but the Pepon much worse than the Melon. They doe least hurt if they be eaten before meales. Albeit if they do finde flegme in the stomacke, they bee turned into flegme, if they find choler, they be turned into choler, Notwithstanding there is in them the vertue to cleanse and provoke urine, and if any bee troubled with heat of the stomacke or liver, or reines, with the Strangury, they may take ripe Melons, and shred them into small pieces, and distill them, and sunne the water for a moneth, then drinke thereof every morning tempered with a little Sugar, the quantitie of three or foure ounces, for the space of a moneth: for besides that, this water cooleth all the inward parts, it doth greatly helpe the stone, provoketh urine, and cleanseth the kidnies.

Melons and
Pepons be like
the Chamele-
on.

An excellent
water to coole
the reynes and
to helpe the
stone.

N

CHAP.

CHAP. 99.

Of Cucumbers.

Cucumbers bee likewise cold and moist in the second degree, they are pared, sliced thin and served to the table with vinegar and pepper in the Summer season, and eaten with Mutton, and proved to be cooling and comfortable to such as labour with their bodies, or have hot and strong stomacks. But for flegmaticke and delicate persons which do no labour, they bee unwholesome, and ingender a cold and thick humour in the veines, which seldome or never is turned into good bloud, and sometime bringeth in fevers. They are good to abate carnall lust. And the seeds as well of Cucumbers as of Melons and Gourds, beeing dried and made cleane from the huskes, are very medicinable against sickneses proceeding of heat, and the difficultie or let in pissing, as Physitians prove daily in their practise.

CHAP. 100.

Of Nettle.

After all garden herbes commonly used in kitchin, I will speake somewhat of the Nettle, that Gardeners may understand, what wrong they doe in plucking it up for a weed, seeing it is so profitable to many purposes. Whether it be cold or hot, may well be perceived by touching: for who so handleth it without some defence for his hand, shall feele that it is hot in the third degree, and drie in the second, according as Avicen affirmeth. Cunning cookes at the spring of the

the yere when Nettles first bud forth, can make good Nettle potage
potage with them, especially with red Nettles, very
wholesome to cleanse the breast of flegme, to breake
winde, to provoke urine, and to loose the belly. All
which properties with other moe are briefly com-
prehended in Scho. Sa. cap. 66.

*Aquis dat somnum, vomitum quoque tollit & nsum,
Compefcit tuffim veterem, Colicis que medetur,
Pellit Pulmonis frigus ventrisque tumorem,
Omnibus & morbis sic subvenit articularum.*

CHAP. IOI.

Of Fruits.

NOW that I have spoken sufficiently of garden
herbes, it followeth that I intreat of fruits, which
is the second part of my division proposed before,
touching meats. For such is the providence of God
toward mankind, that hee hath not onely provided
corne and herbes for our sustenance, but also fruits,
flesh and fish. Howbeit, herbes and fruits were the
first food that ever was appointed to man, as appeareth
by the commandement of God given to Adam. And
from the time of Adam untill after Noahs flood, the use
of flesh and wine was altogether unknown: for before
the flood they neither eat flesh nor dranke wine. But
now by the change of dyet of our progenitors, there
is caused in our bodies such alteration from the nature
which was in man at the beginning, that now al herbes
and fruits generally are noyfull to man and doe en-
gender ill humors, and be oft-times the cause of pu-
trified Fevers, if they be much and continually eaten.
Notwithstanding unto them which have abundance

Herbes and
fruits were the
first meats of
mankind.

Gen. 1. ver. 29.

Gen 9. Ver. 3.

The alteration
of mankind
touching dyet.

of choler, they be sometime convenient to repress the flame, which proceedeth of choler. And some fruits which be stypticke or binding in taste, eaten before meales, do binde the belly, but eaten after meales they be rather laxative. Wherefore it shall be expedient to write particularly of such fruits as bee in common use, declaring their noyfull qualities in appeyring of nature, and how they may bee used with least hurt.

CHAP. 102.

Of Apples.

The difference
of Apples.

Raw Apples &
Quodlings.

OF all fruits, Apples are most used amongst us in England, and are cold and moist in the first degree, as *M. Eliot* alleageth. Howbeit there is great difference in apples, as in forme, so in taste: for some be sweet, some be soure, some bitter, some harrish or rough tasted Apples, some be of a mixt temperature both sweet and soure, &c. The sweet and bitter Apples are inclining to heat, the soure & harrish are cooling, and therefore good, where the stomack is weake by distemperance of heat. But all Apples generally are unwholesome in the regiment of health, especially if they bee eaten raw or before they bee full ripe, or soone after they be gathered. For (as *Avicen* sayth) they hurt the sinewes, they breed winde in the second digestion, they make ill and corrupt bloud. Wherefore raw apples and Quodlings are by this rule rejected, though unruly people through wanton appetite will not refraine them, and chiefly in youth when (as it were) by a naturall affection they greedily covet them, as I have knowne in my daies many

many a shrewd boy for the desire of apples, to have broken into other folkes orchards. But apples may be eaten with least detriment, if they be gathered full ripe, and well kept untill the next Winter, or the yere following, and be eaten roasted, or baken, or stewed. For so they are right wholesome and do confirme the stomacke, and make good digestion most properly in a cholericke stomacke, yea raw apples if they bee old, being eaten at night going to bed, without drinking to them are found very commodious in such as have hot stomackes, or bee distempered in heat and dryth by drinking much wine, & are thought to quench the flame of *Venus*, according to that old English saying, Hee that will not a wife wed, must eat a cold apple when he goeth to bed, though some turne it to a contrary purpose. And this experiment I have knowne, that a roasted apple suffered untill it were cold, and then eaten last at night to bed-ward, hath loosed the belly, and is therefore good for such as bee commonly costive. But what time is best to eat apples *Galen* declareth. *Ceterum post cibum statim dare ipsa conveniet, nonnunquam autem & cum pane ad ventriculum & stomachum roborandum iis qui deiecta sunt appetentia, tardeque concoquunt: quique vomitu, diarrhoea ac dysenteria infestantur.* Which saying is diligently to be noted, for this is a confirmation of our use in England, for the serving of Apples and other fruits last after meales. Howbeit wee are woont to eat Carawayes or Biskets, or some other kinde of Comfits, or seedes together with Apples, thereby to breake winde engendered by them: and surely this is a verie good way for students. The best Apples that wee have in England are Pepins, Costards, Duseannes, Darlings, and

How Apples may be eaten with least hurt

Cold Apples for whom they are good.

A cold roasted Apple what it worketh. *Lib. 2. de Ali. fac. cap. 21.*

The English use of eating Apples proved by Galen.

The best way to eat apples.

Appletarts.
How to pre-
serve apples a
long time.

and such other. They that will not eat Apples, may yet eat Apple tarts, which be very wholesome for cholericke stomackes, if they be well made. Who so will preserve apples long, must lay them in honey, so that one touch not another.

CHAP. 103.

Of Peares.

How raw peares
may be eaten
with least hurt.

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

cap. 39.

Ad lepyropotum sine vino sunt pyra virus.

Peare baken,
rosted or stewed.

But if they be roasted baken, or stewed, they are not unwholesome. And eaten after meat being ripe and well gathered, they doe restraine and knit up the stomacke

make and fortifie digestion, which also is approved by *Schola Sal.*

Cum coquis, antidotum pyra sunt, sed cruda venenum.

Cruda gravant stomachum, relevant pyra cocta gravatum.

But to avoid all inconvenience that may grow by eating of Pears, Apples, and other fruits, *Cordus* giveth a very good caveat in this manner.

Vi pyra non noceant, extra mundentur & intra,

Mox immerge sali. projice deinde foras.

The great pears which *Virgil* nameth *Gravia* *Vol.* *Georg. li. 2.* *lema*, in English peare-wardens, may be longest preserved and have chiefly the foresaid vertues. As for other sorts of pears, though they be more pleasant in taste, yet they are but *legia*, as *Galen* speaketh, that is to say Summer fruits.

eodem.

How Peares & other fruit may be eaten without hurt.

CHAP. 104.

Of Peaches.

PEACHES be cold in the first degree, and moist in the second. *Dios.* saith, that ripe peaches be wholsome both for the stomacke and belly. But they should be eaten before meales, as *Galen* sheweth, and not after meat (as our manner is in England) for beeing eaten after meat, they swim above, and both corrupt themselves, and also the other meats. But eaten before, they mollifie the belly, and provoke appetite, and qualifie the distemperature of choler in the stomacke. And after Peaches we should drink wine, to helpe the coldnesse of them, as it is in *Scho. Sal.*

Persica cum musto, vobis da ut ordine iusto.

But for such as can rule themselves and refrain their appetite according to reason, it is best of all to forgoe both

Lib. 1. cap. 137.

Li. 2. de ali. fa. cap. 19.

Peares should be eaten before meat.

Wine to be drunke with Peares.

both apples, peares and peaches, together with other things which ingender melancholy, and are unwholesome for sicke folkes, and are briefly contained in these verses following taken out of *Scho. Sal.*

*Persica, poma, pyra, & lac, caseus & caro salsa,
Et caro cervina, & leporina, bovina, caprina,
Atra hec bile nocent, suntque infirmis inimica.*

CHAP: IO.

Of Plummes.

Plummes are cold and moist in the second degree. Though there be diverse sorts of Plummes both of the garden and field, and of sundry colours, yet the Damasins are counted most wholesome: and beeing eaten before meats they coole a hot stomacke and soften the belly, as it is in *Schola Sal.*

cap. 41.

Frigida sunt, laxant, multum prosunt tibi pruna.

Damasins

What Prunes
are best.

Lib. 2. de ali. fa.

147.32

The Damasins Plummes are wont to be dried and preserved as figges, and are called in English, Prunes. Howbeit the Latine word *Prunum* signifieth any kind of plumme: yea Sloes and Bullase which grow wild. Our Damasins in England be so small, and so soure, that they will make no good Prunes. But our Prunes are brought from beyond the sea. The best are called Damaske Prunes, because they grow in a citie of Syria called Damascus, as *Galen* noteth, and are brought out of Syria to Venice, and from thence to other parts of Europe. The next in vertue to Damaske prunes, be Spanish prunes. They are used divers waies in Physicke, as in Syrrups, electuaries, Conservees to loose the belly, and to avoid choler. But for meats, though they nourish little, they be chiefly used in Tarts, or stewed

ed in water or in wine, and so if they be eaten before meales, they dispose a man to the stoole. I say before meals, because we are wont to eat them after meales. And some (as I have knowne) being costive and using them after meales, purposely to make them soluble, have missed of their purpose. Which error may be holpen by eating them before meat. For so saith *Math.* speaking of Prunes stewed. *Primis mensis devorata præter id quod esui placent, commodissime aluum citant.* Whose judgement I my self following having a cholerick stomacke, and a costive belly, was wont sometime to breake my fast with a dish of prunes stewed, contrary to the use of other men who commonly eat them last. I have written the more of Prunes, because it is so common a dish at Oxford. As for Sloes and Bullase, they are more meet for swine, than men.

Stewed Prunes should be eaten before meat to loose the belly.

Sloes and Bullase.

CHAP. 106.

Of Cherries.

CHerries be cold and moist in the first degree, they be divers in tast and commonly of two colors, either blacke or red. The red Cherries, if they be soure or sharp, be more wholesome. And if they be eaten fresh and newly gathered, & fasting, or at the beginning of dinner, their nature is to scour the stomacke, and to provoke appetite (as saith *Arnoldus*) upon *Sch. sal.* whose authority I alledge, because peradventure it may seem strange to some, that I prescribe them to be eaten before dinner, whereas our common use is to eat them after dinner. The vertues of Cherries are briefly set downe in the same Chapter, as followeth;

Cherries should be eaten before meales. cap. 40.

Si Cerasum comedas, tibi confert grandia dona.

○

Expurget

Expurgat stomachum, nucleus lapidem tibi tollit,

Hinc melior toto corpore sanguis inest.

The vertues of
cherries.

That is to say, Cherries purge the stomacke, and the kernels of the cherry stones, eaten drie, or made milk, breaketh the stone in the reines or bladder, and that which no fruit in a manner else doth, the substance or meat of Cherries, engendereth very good bloud, and comforteth and fattereth the body. But yet let no student be too bold hereupon, to take any surfet of Cherries, as I have knowne some do, but alwaies to remem-

How to pre-
serve cherries.

ber that golden lesson of *Pythagoras*. And if you would eat Cherries or plummies, without all danger, then may you preserve them after this manner. Take a pynt of faire running water, halfe a pinte of Rose-water, halfe a pound of Sugar, seeth all together upon a soft fire of coles, till the one halfe be consumed, then take it from the fire, and when it leaveth boiling, put therein your cherries or plummies, if they be cherries cut off halfe the stalks, and let your fruit bee the like weight as of the Sugar. Set it againe on the fire, and keepe it in the like heate, till they be soft, the space of an houre, if need be. Then put into it some Cloves bruised, and when it is cold keepe it in a glasse or gallipot, the stronger the syrrup is with sugar, the better it will continue. Some put to the syrrup Cinamon Sanders, Nutmegs, Cloves, and a little Ginger. Seeth them not hastily for feare of much breaking.

CHAP.

CHAP. 107.

Of Quinces.

Quinces be cold in the first degree, and dry in the beginning of the second. They are not used to be eaten raw, for so they are both unpleasant and unwholesome. And in my judgement no better for a students stomacke than raw beefe, but beeing roasted, stewed, or baked, and eaten after meales, they close and draw the stomacke together, and helpe digestion, and mollifie the belly, if they be abundantly taken: for this is *Galen* his rule: *Qui stomachum habent imbecillum, ventrem iis deijci, cum postremis epulis astringentium quippiam sumpserint.* Wherefore students having commonly weake stomackes, may (if they be coltive) ease themselves, by eating after meat something which doth binde and restraine the stomacke, as *Galen* telleth of one *Prota* a Rhetorician, on whom the like practise was proved. But Quinces may be otherwise used very wholesomly, as being made in conserva, or preserved in syrrap condite, or made in Marmalade. And because the making of Marmalade is a pretty conceit, and may perhaps delight some painefull student, that will bee his owne Apothecarie, partly to spare cost, and partly to be sure that it be rightly made, I will here set it downe as plainly as I can. Your Quinces beeing full ripe, and very yellow, as in Lent season, or thereabout, first pare them, and take out the cores, then seeth them untill they be tender and soft. That done, beat them small in a wooden mortar, or marble, with a pestill of wood, then with some of the liquor wherein they were sodden, draw them through a strainer, as

Lib. 2. de Alim. cap. 22.

How to make
marmalade of
Quinces.

you would doe a tart, then set it over the fire to seeth softly, and in seething, strew in by little & little white Sugar made in powder, the weight of the Quinces or more, as your taste shall tell you, stirre it continually and put therto some pure Rose-water or Damask-water, let it seeth on height, untill it bee well standing. Which thing ye may know by taking some of it upon a knife, and letting it coole. For if it be stiffe, then take it off and box it, while it is warm, and set it in a warm and drie ayre. And if you will not have your Marmalade so binding, you may put some ripe Apples of good verdure among your Quinces, when you boile them with Sugar. The Apples must first be sodden or roasted, and then drawne through a course boulder, as a tart. After the same manner you may make Marmalade of Wardens, Peares, Apples, Medlars, Cheries, Strawberries, yea, of Prunes or Damascins, or other plummes. First to boile them upon a soft fire with a little faire water, till they be soft, then to draw them, as yee doe a tart, after to boile them againe with sufficient sugar, to dash them with sweet water and box them.

To make any
kinde of mar-
malade.

CHAP. 108.

Of Grapes.

GRapes be divers in taste, and so are they in quality, for soure grapes are cold and moist, and sweet grapes are hot and moist. The like is to be said of other sorts. All grapes, if they be eaten newly gathered doe trouble the belly, and fill the stomacke with winde. But if they be kept two or three dayes after they bee gathered, till the huske be somewhat asswaged, they nourish.

nourish the better, and are lesse laxative: neither doe they inflate so much, as saith *Arnoldus*. Ripe Grapes and sweet doe nourish much, and make one fat, as *Galen* proverth by experience of those which keepe vineyards, who feeding two or three moneths upon grapes and figges onely, become very grosse. But the flesh so gotten, soone weareth away againe, because it is not firme and fast, but loose and over-moist. And *Schola Salerni* reckoneth grapes that be sweet, for one of the twelve things that nourish and make fat. And well I wote that who so eateth many of them, they will make him fat with an R. you know what I mean. Grapes are used to be eaten after meat as other fruits; but *Arnoldus* saith, upon the same chapter, That if they be eaten upon a full stomacke, they both bee corrupted in the stomacke, and they corrupt other meat.

Lib. 2. de Ali. 1. cap. 9.

cap. 9.

Grapes make one fatte with an R.

CHAP. 109.

Of Raysons.

OF Grapes dried through the heat of the Sunne, are made Raysons, which bee therefore named in Latine *uvæ passæ*, and they be hot in the first degree and moist in the second. Among us in England, they bee of two sorts, that is to say, great raysons, and small raysons, otherwise called Corans. The greatest sort are called raysons of the Sunne, the other are commonly to be had, and be much used in meats, and that for good cause, for beside their pleasantnesse in taste, they doe make the stomacke firme and strong, and do provoke appetite, and do comfort weak bodies being eaten before meales. But some question is made of ray-

Whether Ray-
sons be binding
or loosing.

Lib. 7. & 8. de
com. medi.

Li 5. Diu. cap. 4

Raysons by na-
ture are good
for the liver.

Lib. 7. de Comp.
med.

cap. 42.

sons, whether they be binding or loosing, which Ga-
len himselfe doth answer, where he saith, that Raysons
without kernels doe open the brest and liver, but
eaten with the stones they binde. Whose opinion Mat-
thiolus confirmeth in these words, *Vva passa que vina-*
ciis carent, vel quod ita natura producantur, vel quod ii ar-
te fuerint exempti, si dulces sint, adstringente facultate a-
deo privantur, ut et amirifice leniant. Quamobrem pecto-
ris angustie, tussi, exasperatis faucibus, & renum vesicae-
que vitis maxime conveniunt. Beside this, Raysons
are *Secundum totam substantiam visceri ipsi, hoc est iocina-*
ri familiares ac proprie. And they concoct raw humors,
and withstand putrification, as Galen writeth, and for
this purpose they may well be eaten fasting, the stones
being first taken out. And for cruditie or rawnesse of
the stomacke, master Eliot by his owne report never
found any thing better, than fine rubarbe chewed
with raysons of Corans, yet raysons of Corans, by the
judgement of Arnaldus, doe cause opilations of the
spleene, though they be good for the brest and reins,
and so saith Schola Sal.

Passula non spleni, tussi valet, & bonarent.

But Rubarbe may be better eaten, as I thinke, with
great raysons.

CHAP. III.

Of Figges.

Figges, if they be new, are hot and moist, if they be
old, they be hot in the first degree, and drie in the
second, if they bee ripe they doe least harme of any
fruits, or almost none. Yet beeing much eaten, they
make ill bloud, whereof lice are ingendred. By rea-
son

son of their sweetnesse, they annoy the liver and spleen inflamed, and they fill the belly with winde, but by their quicke passage the winde is soone dissolved. In *Sch. Sal.* are set forth two operations of figges, as followeth,

Vermiculos veneremque facit. sed culibet obstat.

After *Avicen*, figges are best eaten fasting with nuts or almonds, for so they breed better juice in the body, and open and prepare the way for meat. And he more commendeth the eating of them with nuts than with almonds. But our use is to eat figges and almonds together, which (in my judgement) is better. For so they may better cleanse the brest and lungs, which is a speciall vertue that figges have. And though wee eat them commonly after other meats, or upon fasting daies for want of other meats, yet, as it appeareth by *Galen*, Physitians were wont to give them *longe ante cibum*, with ginger or pepper, or powder of Time or peniroyall, to such as had oppilations of the liver or spleene, or had any hard congealed matter in the inward parts of the body, or any distillations or rheums falling into the brest and stomacke, for in all these cases figges doe profit much; beside that they make the belly soluble, and do cleanse the reins of the back. And one easie medicine I wil set downe for the comfort of such students as be short winded, taken out of *Math.* *Caricas drus ant tres, nocte una in aqua vite maceratas, asthmaticos juvare qui mane eas devoraverint.* Also in *Sch. Sal.* it is shewed that a plaster made of figges first sodden in water and a little vineger, and after beaten smal in a mortar, are good for the swines evill, for kernels, for swellings, as appeareth in the verses following,

Serofa, tumor, glandes, ficus cataplasmate cedunt.

Lib. 2. de Ali. fa. cap. 8.
Figs to be eaten before meales.

Lib. 1. de Dios. c. 146
For a cough

For swelling in the necke

CHAP. III.

Of Almonds.

Bitter almonds

Almond milke
how to be made
Cawdales of
Almonds.

Almond Butter

To blanch al-
monds,

Almonds be hot and moist in the first degree, they doe extenuat and clense without binding. Wherefore they purge the brest and lungs, and bee good to be eaten with figges, of such as be short winded. As for bitter Almonds, I omit, because they are not used to be eaten, though in medicines they be of great vertue. Of sweet Almonds is made by skill of Cookes, Almond milke, a very temperate meat in hot diseases. Also cawdales of Almonds, both comfortable to the principall parts of the body, and procuring sleepe: also almond Butter very delicate and good for a stuffed breast. The making of which things I referre to cunning cookes, or to the learned Physitian, who is, or ought to be a perfect cooke in many points. Yet because all students be not of habilitie to have a cooke, or a Physitian at their pleasure, I will set downe an easie way, which I was wont to use my selfe in making of almond milke. Take a pottle of faire water, boile in it two handfulls of violet leaves, or if you list, one handfull of violet, and another of strawberrie leaves or the like quantitie of Endive and Succorie or other cooling herbes; take also an ounce of good Liquorice, cut in thin slices, if you would make it for flegme, let the herbs and Liquorice boyle in the water leasurely untill halfe be waited, then straine it, and let the liquor coole. Then take a quarter of a pound of almonds and blanch them, that is to say, put them into water boyling hot, and let them steepe therein a while, then get off the huskes, as you shale nuts, that done, punne them

them small in a mortar of Marble (if you have it) until they waxe moist, then put the Almonds into the liquor, and stir and blend both together with a spoone, after that draw the liquor and all through a streiner, pressing the Almonds well with the back of a spoone. And of that which is strained when you will occupie more or lesse, you may put in sugar and set it over the fire, untill it boyle, then take it off, and use it as please you. Some draw their almonds after they be blanched and strained, with faire water onely, making it neither too thick nor too thinne, which way also is good: or to draw them with any distilled water, as rose-water, Endive or Succory water. As for Almond Cawdales are made with ale, strained with almonds, blanched and brayed, as before, then lightly boiled and spiced with Nutmeg & Sugar, as before is said, or otherwise, as pleaseth the party.

Divers sorts of Almond milke

Cawdales of Almonds how they are made

CHAP. II2.

Of Dates.

DATES new gathered are hot and moist in the first degree, but if they be old, they be hot and drie in the first degree. Dates being much eaten, and not well digested, annoy the head and cause gnawing in the stomack, and make grosse iuice, and sometime cause obstructions or stoppings in the liver and spleene: wherefore they are not wholesome for students. Yet they are commonly used at delicate feasts, to set forth other meats, and are counted restorative. But their chiefe vertue is, that if they be well digested, and temperatly used, they nourish and make the flesh firme, and binde the belly. And for this last property they

Calen. Lib. 2. de Ali. fa. 6a. 26.

Lib. 1. cap. 126.

For any laske
or waste.

are much used in medicines, when it is requisite to binde or restraine, and so saith *Diosc.* *Decoctum Palmarum, per se potu & gargarizatione magnopere astringit & cohibet.* Good therefore in any laske or waste in man or woman. And for that purpose they may be used, sodden in milke or in Muscadine. Yea the very stones of Dates beeing beaten to powder, and used together with *sanguis Draconis*, in Raspis or red wine, is passing good in the sayd cases, as by experience I have often proved.

CHAP. III.

Of Pomegranates.

Lib. 2. Simp.

A good medicine
for a laske
Lib. 1. Disc. 1:7

Pomegranates be of good juice, and profitable to the stomack, especially they which are sweet. But in hot fevers, they that are soure bee more expedient and wholesome, for then the sweet doe incend heat and pusse up the stomacke. They are found by experience to be very comfortable and restorative in long sicknesse, and specially they are good in any consumption or fluxe. Because as *Galen* saith, *Malum granatum omne adstringentem qualitatem obtinet.* In somuch that the very pill of a Pomegranate, being made into powder and drunke in red wine or Raspis, together with a little Cinnamom, is a singular remedie for any laske or fluxe, as I have often proved. Yet *Matthiolus* prescribeth the whole Pomegranate to be used, as followeth, *Punicum malum fictili vase inclusum, cooperculo argilla circumlito & infurno combustum, dysentericos, & torminosos, presentaneo remedio iuvat, ubi ipsius sesquidrachman in pulverem contriti, ex vino potandum propinabis.* And as for the kernels of soure pomegranates, hee writeth in

in the same place, that *Officuli puniceorum malorum acidorum uncia una cum thuris drachma, in tenuissimum pulverem contrita, auxiliantur feminis albis uteri profluvio laborantibus, si quotidie rosarum stillatitia aqua, huiusce pulveris binas hauerint drachmas.*

For a waste in women.

CHAP. II3.

Of Medlars.

Medlars are cold and dry in the second degree, they straine or binde the stomacke, and therefore they are good after meales, especially for such as be over laxative: being much eaten they ingender melancholie, and be rather *medicamentum* than *alimentum*, as *Galen* saith. Yet of the stones or kernels of Medlars, may be made a verie good medicine for the stone, as *Matth.* writeth. *Mespilorum officula, in pulverem contrita, calculos & renibus pellunt, ubi cochlearis mensura, ex vino in quo vulgaris petroselinæ radices decoctæ fuerint, ebibantur.*

Lib. 2. de ali. fa. cap. 25.

Lib. 1. cap. 136.

Li. 1. Diosc. 133.

A good medicine for the stone.

CHAP. II4.

Of Services.

Services are much of the nature of Medlars, saving that they are not so binding. Yet they are more pleasant in eating. They are likewise to be eaten after meat, to constraine and close up the stomacke. They are plentiful about Oxford. *Manduntur, ut alvum sistant,* as saith *Dios.*

Lib. 1. cap. 136.

CHAP. 115.

Of Berberies.

The vertues of
Conserva bar-
beries, and how
it is to be made

For the yellow
jaundise

How to keepe
berberies all
the yere.

Berberies are cold and moist in the second degree. Because of their sourenesse they are not used to be eaten alone, but made in conserva, or else put in other meats. Conserva of Berberies is very good for a hot stomacke, or hot liver, to provoke appetite, to restrain vomit, as I have often proved in hot diseases. It may be made in this maner: Take of Berberies a pint full, cleane washed and picked from the stalkes, let them seeth leasurely in a quart of water, or more, untill they be soft, then poure out the water, and draw them through a strainer as you doe prunes, then take all that is strayned, and put to it three times so much sugar, and let them seeth together, untill the sugar be incorporate with the Berberries, then take it off, and put it in a glasse or gallipot. Also this experiment I will disclose for the behalfe of students. That the inner rinde or Barke of the Berberry tree, being laied in ale or white wine close covered and drunk the next morning after, is a sufficient medicine to cure the yellow jaundise, if it be used foure or five times fasting in a morning, abstaining two houres after it. and if any list to preserve Berberries whole, for a banquetting dish, they must bee used as I have declared before of Cherries. And if you would keepe them all the yere for saucing of other meats, then take them, and picke the leaves cleane from them, and put them in a pot of earth, and fill the pot full of verjuice, or cover them over with salt, and take them out as you occupie them.

CHAP.

CHAP. 116.

Of Olives.

OLives, if they be ripe are temperately hot, they which be Greene, are cold and drie. They are brought into England from Spaine, being preserved in salt liquor, and are used as a sauce, and so they doe not onely stir up appetite, but also strengthen the stomacke, and being eaten with vinegar, they loose the belly. Of Olives is made our salet oyle, and that which is comonly called oile Olive, the mother or ground of many other oils, & is most properly called by the name of oyle, as *Galen* writeth, wherewith as *Matth.* reporteth, may be made a very good medicine to ease the paine of the cholicke and stone. Which I will recite for the behalfe of students. *Oleum si cum paripondere vini Cretici calidum bibatur, aut clystere infundatur, Colicos, Iliacos, & Calculosos dolores mirifice mulcet.* And this commodity I note in this medicine, that it may be received at both ends, or one or tother, as best shall like my brother. The salet oyle, which is indeed the purest oile olive, is wholesom to be eaten with sops of white bread, & is like in operation to butter, yet some deale stronger in loosing. And this prooffe I have of it, that if you would procure an easie vomit, and without all danger, to cleanse the stomacke and inward parts, take but foure spoonefulls of Sacke or white wine, and as many of salet oyle, and mix both together, and warm it and drinke it, and you shall have the effect.

Lib. 6 Simp. Lib. Diosc. cap. 31.

A good medicine for the cholicke and stone.

Salet oyle and the operation thereof.

Sacke and salet oyle to procure a vomit

CHAP. II5.

Of Orenge.

Orenge are not wholly of one temperature, for the rinde is hot in the first degree, and drie in the second, the juice of them is cold in the second degree, and dry in the first. They are colder and hotter as they are in sourenesse or sweetnesse. For the sower the juice is, the colder it is, and the sweeter, the more hot. With the juice of Orenge is made a syrrup, and a conserva very good and comfortable in hot fevers, and for one that hath a hot stomackes. Also with the juice putting to a little powder of Mints, Sugar, and Cinomon may be made a very good sawce for a weake stomacke, to provoke appetite. The rindes are preserved condite in sugar, and so are the flowers of the Orenge tree. Either of them being taken in a little quantity, doe greatly comfort a feeble stomacke. The substance of the Orenge is used to be eaten raw with roasted flesh, as a sawce, yet *Matth.* doth not commend it, *Quia cruda non facile coctioni obediunt, & crassum generant succum.* But *Lady Gula* hath not onely commended them to be eaten with meats, but also devised a banquetting dish to be made with sliced Orenge and sugar cast upon them.

CHAP. II8.

Of Limons.

Limons are like in nature to Orenge, saving that as they are sower, so are they colder. Neither is the pit of them bitter as the pit of an Orenge, but may be eaten

eaten together with the substance, though it bee of harder digestion. Of the juice is made both syrrop and conserva, and the whole Limon is preserved condite with sugar. Yea, the juice of a Limon is very good against the stone, for so saith *Matth. Limoniorum succus Lib. I. Dist. 133*
ex vino Cretico potus, mirifice calculos pellit. Wherefore a cup of Rhenish or white wine, with a Limon sliced and sugar is a pleasant medicine next a mans heart in a morning. And I would every good student might be hurt so thrise in a weeke.

An easie medicine for the stone.

CHAP. II9.

Of Hasill Nuts and Filberts.

HAsill Nuts be hot & drie in the first degree, they be hard of digestion, they fill the stomacke and belly with winde, they incline one to vomit, and as experience proveth, they stuffe the brest full of flegme, and cause a cough. Wherefore I advise all students not to use them much, especially after they be drie, for the dry nuts are worse than the new and moist, because they are more drie and oilie: by reason whereof they turne soone to choler, and ingender headache. Yet if any be come of a Squirrels kinde, and loveth well to eat old nuts, let him eat raysons together with them. For raysons through their moisture will qualifie the driness of the nuts, as *Scho. Sal. teacheth,*
Sumere sic est mos nucibus sociando racemos. cap. 43.

Yet in another place, drie nuts are commended to be eaten after fish in stead of cheefe saying, cap 38.
Post pisces nuce, post carnes caseus ad sit.

Because nuts by reason of their driness, let the ingendring of flegme that is woont to come of fish. But otherwise

otherwise nuts are discommended, as in the verse following,

Vnica nux prodest, nocet altera, tertia morset.

Filbers.

Li. 1. Diosc. 142.

A medicine of
Nut shales, for
a laske.

Meaning, that the Nutmeg is wholesome, the Hallsill nut hurtfull, and the Nut which the Arabians call *Nux Metel* is venomous. Filbers are of much like nature, saving that they are more pleasant in eating, longer in forme, thinner in shale, and sooner ripe, *Matth.* setteth downe a medicine to bee made of nut shales in this manner: *Putamina ipsa cruda, in tennem pulverem contrita, & ex vino austero hausta drachmarum duarum pondere, diarrheam cohibent, & alba feminarum profluvia.*

CHAP. 120.

Of Walnuts.

cap. 13.

King Mithridates
medicine against
poyson.

A sure medicine
against the pe-
stilence taken
out of Euony-
mus

VWalnuts be hot and dry in the second degree. If the pills be taken off, they are thought to be good for the stomacke, and somewhat loosing the belly, and mixt with sugar they doe nourish temperately. They are reckoned in *Scho. Sal.* for one of those six things which are good against poison.

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

And true it is, that dry Walnuts, and Rue, and Figs and salt, were king *Mithridates* medicine, against venom, which after he had long used, when hee sought to dispatch himselfe with poyson hee could not. And no marvell, for the water of greene Walnuts taken about Mid-summer beeing drunke two or three ounces, copleth and resisteth the Pestilence. And the water of the outer huskes of Walnuts, being not rot-

ten

ten distilled in September, is given to drinke against the pestilence with a little vineger, as a certaine experiment.

CHAP. 121.

Of Chestnuts.

Chestnuts are commended of *Galen* of all wilde fruits to yeeld best nourishment. Yet elsewhere he saith, that whether they be roasted, fryed or boiled, they be hurtfull; but much more if they be eaten raw. But if any man desire to eat them, let him first pricke them through the huske with a knife, and then roste them under the embers or hot ashes. And if they bee eaten with hony fasting, they will helpe a man of the cough. But their chiefe force is in binding the belly. For so saith *Matthi. Castanea vehementer sistunt, tum alui, tum ventriculi fluxiones, idque maxime sicca: quin & sanguinem excreantibus prosunt.* Lib. 2. de ali. fa. cap. 38. Acornes of the Oke-tree Li. 1. Disc. 122. are like in operation, which being likewise roasted under ashes, and eaten will soone stay a laske, as I learned of an old woman, which therewith did great cures in the flix. For a laske or flix.

Of Spices, which because they are for the most part fruits of certaine trees growing out of this Realme, yet much used in meat and drinke among us, I have here annexed to the Treatise of fruits.

Q

CHAP.

CHAP. 122.

Of Pepper.

cap 75.

Three sorts of
pepper.

Lab. 8. Simp.

1. 4. de Sa. Tuen.

The vulgar opi
nion of pepper
disproved.

cap 75i

Pepper after *Arnoldus* upon *Schol. Sal.* is hot and dry in the fourth degree. There be three sorts of pepper, that is black, white, and long pepper, all growing upon one tree, as *Galen* reporteth. And that is white pepper which is gathered very green & moist. And that long Pepper, which is a little dried, but not perfectly ripe. And that blacke pepper which is gathered full ripe. But the Spaniards and Portingales, which have travelled the East and West Indies, report the blacke Pepper to grow upon long bushes, and the long pepper to be the blowings of a certaine tree, much like those blossoms which the Hasill trees bring forth at the fall of their leaves. But in operation all sorts of pepper differ little, though the white Pepper be best for the stomach, as *Galen* writeth: for all kinds of Pepper generally do heat the body, contrary to the vulgar opinion, which is, that pepper is cold in operation. But who so receiveth it into the body, shall feele it hot in operation, for through the heat and drinesse that it hath, it dissolveth flegme and winde, it helpeth digestion, expulseth urine, and availeth against diseases of the breast, proceeding of cold. All which properties are briefly and pythily set forth in *Schola Sal.*

Quod piper est nigrum, non est dissolvere pigrum.

Phlegma purgabit, digestivamque iuvabit.

Leucopiper stomacho prodest tussique dolorique

Vtile, preveniet motum febrique rigorem.

In which verses, the chiefe commendation is given

ven to white pepper, and that it hath five vertues: first to comfort the stomacke, secondly to help the cough, thirdly to helpe the colicke or any paine comming of winde, fourthly to withstand the causes of a cold fever being given before the fit, fifthly to ease the shacking of fevers. All which properties notwithstanding may be ascribed to the other kindes of pepper. For which causes there is an excellent confection made of all three peppers, and is thereof called *Diatrion piperion*, passing good for a cold and windie stomacke, and may be taken at any time of the day. And such as have not that confection, may take a few cornes of blacke pepper grosse beaten in a draught of ale fasting, or take a little of the powder of any of the three sorts together with meat, for nothing is better for winde and flegme.

Diatrion piperion.

CHAP. 123.

Of Cloves.

CLOVES are hot and dry almost in the third degree. They have vertue to comfort the sinewes, also to consume and dissolve superfluous humours, they are good for the stomacke, liver and heart, they helpe digestion, and stay a laske. And beeing sodden whole in milke or made in powder, and so taken in milke, they comfort the debilitie of nature, and stir up *Venus*. Besides this, they are sundry waies used both in meats and medicines, and to give a sweet savour to distilled waters and powders no spice is of more force, they are the fruit of a certaine tree growing in the East Indies.

CHAP. 124.

Of Maces.

MAces are hot in the second degree, and dry in the third. They are found growing close about the Nutmeg, covering it as it were an huske, they are to the stomacke very commodious and restorative, bee- ing used in meats. And for this purpose they are boi- led whole in broths or coleyfes, or milke. Beside that, they bee very good to bee drunke against spitting of bloud, and bloody fluxes, and excessive laxes, and the cholicke.

CHAP. 125.

Of Nutmegs.

Nutmegs bee hot and dry in the second degree. They are the fruit of a tree in India like unto a peach tree, they strengthen the stomacke and liver, they abate the spleene, they provoke urine, they stay a laske, they breake winde. And that which is best for students, they make the mouth to savor wel, they com- fort the braine, the sight, the liver, the spleene, & spe- cially the mouth of the stomack. Yea as I have proved in many that had weake heads, beeing taken last at night in a cawdell of Almonds or hempseed, they pro- cure sleepe. And in my judgement it is the best spice for students of all other. And I would advise them to grate often of it into their drinke, and if they can get nutmegs condite, which must be had of the Apothe- caries, that they would have alwaies by them halfe a pound or more to take at their pleasure.

Nutmegs is
the best spice
for students.

CHAP.

CHAP. 126.

Of Ginger.

Ginger is hot in the second degree, and dry in the first. It is the root of a certaine herbe, as *Galen* Li. 4. de Sa. Tuen. writeth. It heateth the stomacke, and helpeth digestion, and is good for the sight. For this experience I have of Ginger, that a penny weight thereof together with three penny weight of white sugar both made very small in powder and searsed through lawne or a fine boulder cloth, and put into the eie, hath within short time worne away a flegme growne over the eie: also with two ounces of sugar, a quarter of an ounce of ginger, & half a quarter of an ounce of Cinnamon, al beaten smal into powder, you may make a very good blanch powder, to strow upon rosted apples, Quinces, or Wardens, or to sauce a hen. But that ginger which is called greene Ginger, or ginger Condit, is better for students: for being well made, if it be taken in the morning fasting, it comforteth much the stomacke and head, and quickneth remembrance, and is very good for a cough.

A certaine experiment to take away a flegme or perle from the eye.

Blanch powder

Greene ginger

CHAP. 127.

Of Cinnamon.

Cinnamon is hot and dry in the third degree: that which we have is the barke or rinde of a certaine tree growing in the Indies, & is the right Cassia, as *Mathio.* thinketh. The use thereof is great as well in meats, as in medicines, & found to be very comfortable to the stomacke, and principall parts of the bodie, insomuch that

Li. 1. Dios. ca. 13.

that I have read in an old Authour of Physicke, this meeter following,

Cur moriatur homo, qui sumit de Cinamomo?

An excellent
cinamom water

There is made a water with Cinamom, very good for many purposes, in this manner. Take a pound of good Cinamom, and beat it grosse, then take a pottle of perfect rose-water, and as much of good wine, sacke or Canary wine, or else take a gallon of the wine onely without rose-water, steepe all together close covered in some cleane vessell the space of foure and twenty houres, then still it in a Limbecke, you may keepe that which commeth first if you list by it selfe about a pint, for the later will be weaker. Some put a pound of Sugar Candie to steepe with the Cinamom, and so they make it very pleasant. And I have proved the best way to be to take a gallon of Sacke, a pound of Cinamom grosse beaten, and a pound of sugar candie, and to steepe all together, and so distill them. This water hath innumerable vertues, but especially to restore and preserve the debility of nature. And as *Matthiolus* saith in the Chapter aforesaid, *Ventriculum, iecur, lienem, cerebrum, nervosque iuvat. & roborat.* Wherefore I reckon it a great treasure for a student to have by him in his closet, to take now and then a spoonefull.

C H A P.

CHAP. 128.

Of Graines.

GRaines are hot and drie in the third degree: they are good for a cold stomacke, and are much like in operation to Pepper. Old folkes use them oft in their drinke, either for some speciall propertie, or else because they are better cheape than other spices. Doctor Boorde in his Dietarie saith, it is a good spice for women.

CHAP. 129.

Of Sugar.

VNto this treatise of spices, Sugar may be added, because it is commonly ioyned with spices, both in meats and medicines. It is the juice of certaine Canes or Reeds, which grow most plentifully in the Islands of Medera, Sicilia, Cyprus, Rhodus, and Candie. It is made by art by boyling of the Canes, much like as they make their white salt at the wiches in Cheshire. Sugar is not so sweet as honie, nor so hot, and therefore causeth not so great thirst. It may be given in agues, as Galen affirmeth, because it doth not inflame the body as honey doth. And this I can say of experience, that Sugar agreeth with all ages, and all complexions, but hony contrariwise annoyeth many, especially those that be cholericke or ful of winde in their bodies: yet I grant that honey is very wholesome to some, especially our English honey, if it be pure and unmixt, for in my iudgement it is comparable with *Mel Atticum*, which was in Galens time most commended.

Lib. 8. cap. 4.

Meth. Meden.

Sugar & hony
compared to-
gether in
wholesomnesse

How to clarify
hony.

Lib 3. de Ali. fa.
cap. 39.

For whom ho-
ny is wholesome
and for whom
not wholesome.

Sugar and wa-
ter, good to
cleare the brest
and stomacke
of flegme.

Sugar candy.

Ginger, con-
dite.

ded. And honie is the more wholesome if it be clari-
fied: that is to say, a little water being put to it, gent-
ly boiled, and scummed while any froth ariseth. For
by this meanes (as *Galen* sheweth) *Melli acrimoniam adi-
memus, ipsumque efficiemus ad distributionem & coctionem
accommodatius.* And if you would know briefly for
whom honey is wholesome, and for whom
not wholesome, *Galen* in the end of the fore-
said Chapter declareth in these words, *Senibus qui-
dem ac in uniuersum frigidi temperamenti corporibus est ac-
commodum: atate autem florentibus & calidis in bilem ver-
titur.* And this is the reason why honey agreeth with
some natures, and not with others. Wherefore sugar
is generally more wholesome. And although it be not
so strong in operation against flegme as honey, yet it
purgeth flegme well. And for that purpose, some use
to drinke white sugar and water brewed together, and
thereby have found great eale. And if a branch or two
of Rosemary bee put to it in brewing, it will be much
the better. Yet white sugar is not so good for flegme,
as that which is called Sugar Candie, whether it bee
white or browne, for both sorts are exceeding good
in this case. And the ginger, which is named ginger
Condite is passing good both to digest flegme, and to
comfort the stomacke and head, and is to be used
of Students that bee much cumbred with flegme.

CHAP. 130. Of Biese.

NOW that I have spoken sufficiently of corne,
herbes, and fruits, it remaineth that I prosecute
the third and last part of my division before set down,
which is touching living and sensible creatures, and
their

their parts pertaining to diet. And because biese of all flesh is most usuall among English men, I will first intreat thereof. I neede not to shew how plentiful it is throughout this land, before all other countries, and how necessary it is both by sea for the vitailing of ships, and by land for good house keeping, in so much that no man of honour or worship, can be said to have good provision for hospitality, unlesse there be good store of biese in readinesse. And how well it doth agree with the nature of Englishmen the common consent of all our nation doth sufficiently prove. Yea, that it bringeth more strong nourishment than other meats, may plainly be perceived, by the difference of strength in those that commonly feed of biese, and them that are fed with other fine meats. Notwithstanding, *Galen* affirmeth, that biese maketh grosse bloud and engendereth melancholy, especially if it be much eaten, and if such as doe eat it be of melancholy complexion, for in those, (saith he) it breedeth melancholy diseases, as cankers, scabbes, leprosie, fevers, quarraines, and such like. And *Isaak Iudens* is of the same judgement. For which cause, *Scot. Sal.* reckoneth biese among those ten sorts of meats, that ingender melancholy, and be unwholesome for sicke folkes: the verses are these.

Biese and the
commoditie
thereof

Lib. 3. de Alimenta.
cap. 1.

Biese is a melancholy meat.

Par. 4. de dietis
universalibus. c. 7

*Persica, poma, pyra, & lac, caseus & caro salsa,
Et caro cervina & leporina, bovina, caprina,
Atque haec bile nocent, suntque infirmis inimica.*

But all these authors (in mine opinion) have erred in that they make the biese of all countries alike. For had they eaten of the biese of England, or if they had dwelt in this our climat, which through coldnesse (*ex anti-peristasi*) doth abortive digestion, & therefore requires

R

stren-

Great difference of biese.

Veale.
cap. 28.

Lib. 3. de al. fa.
cap. 7.

Roasted meat is
drier than boile-
d.

Lib. 3. de al. fa.
cap. 2.
Salt biese:

stronger nourishmēt, I suppose they would have iudged otherwise. Yet do I not thinke it wholesome for sicke folkes, but for those that be lustie and strong. Or els we may say, that those famous Physitians ment of old biese, or very salt biese. For there is great differēce of biese touching age, for young biese is tender and pleasant in eating, and old biese is more tough and unfavorable. Againe Oxe biese is better than Bull biese, except it be for those that would looke big. And cow biese if it be young (as Irish men thinke) is better than both. But by master *Eliotes* judgement, Oxe biese not exceeding the age of foure yeare is best of all. As for veale is greatly commended in *Scho Sal.* because it doth nourish much, for so they say,

Sunt nutritive multum carnes vituline.

Whose judgement *Galen* approveth, where he saith, that the flesh of a sucking calfe, of six or eight weekes old, being roasted doth nourish much, and is easily digested. But our use is to kill calves at three weekes or a moneth old, at which time they must needs bee full of superfluous moisture: yet that superfluity is very well abated by roasting. Therefore veale is better roasted than sodden. And should be rather little over roasted than under. For this is a generall rule in Philosophie and Physicke, that meat roasted is drier than boiled. Which is confirmed by *Galen* in these words, *Quæ assantes aut in sartagine frigentes mandunt, ea corpori siccius dant alimentum: quæ vero in aqua præcoquant, humidius.* As for salt biese which is much used in some places of England, whether it be kept in brine or hanged up in the smoke, called Martlemas biese, because it is commonly killed about that time of the yeare, is in the verses before alledged out of *Scho Sal.* reckoned unwhol-

unwholesome, and to breed grosse and melancholic bloud. And as I have often proved in my selfe, is very hard of digestion. Yet biese light poudered, is more wholesome than fresh biese. Because by the salt it is purified and made more savorie. And this much I know that in cholericke stomackes, as it is commonly in youth, biese is more convenient than chickens, and other like fine meats. Because fine meats in hot stomacks, be as it were over-boiled, when the grosser are but duely concocted. The good ordering of Biese and other victuals, I refer to good Cookes.

CHAP. 131.

Of Mutton.

Mutton is commended of the most part of Physicians, save Galen, who saith, that it maketh ill iuice for so he writeth of lambe and mutton jointly. *Agni carnem habent humidissimam ac pituolosam. Ovis vero excrementosior est, ac succi deterioris.* But how much Galen is deceived if hee speake generally of the Mutton of all countries, experience proveth here in this realm, for if it be young, and of a wether, it is a right temperate meat, and maketh good iuice. And therefore it is used more than any other meat, both in sicknesse and in health. Yet is it not like good in all places in England. Nor the sheepe which beareth the finest wooll, is not the sweetest in eating, nor the most tender. But as Galen speaketh of all kindes of flesh, so of mutton, *Carnes castratorum sunt prestantiores, Senum autem pessime, tum ad coquendum, tum ad succum bonum generandum, tum ad nutriendum.* Wherefore Rammes mutton I leave to those that would be rammish, and old mutton to

Lib. de Ali. fa
cap. 1
Galen dispro-
ved concerning
mutton.

The best Mur-
ton.

Lamb's flesh.

butchers that want teeth. As for lambe is moist and flegmaticke, and not convenient for aged men, or for them which have in their stomackes much flegme, except it be very dry roasted. But mutton contrary to veal should be rather under roasted than over. For it is seldome seene that any man hath taken harme by eating raw mutton, so light and wholesome it is in digestion.

CHAP. 132.

Of Swines flesh.

Li. 3. de ali. fa.
c. 1.Swines flesh in
many points
like to mans
flesh.Lib. 3. c. 9. ad Al.
man.

SWINES flesh is most commended of *Galen* above all kinds of flesh in nourishing the body, so it be not of an old swine, and that it be well digested of him that eateth it. And that it giveth more stedfast and strong nourishment than other meats, he proveth by experience of great wraistlers, who if they eat like quantity of any other meat, and withal use like exercise, shall feelee themselves the next day following more weake than they were, when they fed of Porke. Moreover, the flesh of a swine hath such likenesse to mans flesh, both in favor and tast, that some have eaten mans flesh in stead of porke. Yea swines bloud and mans bloud, be so like in every thing, that hardly they can be discerned. And the inward parts of a swine (as is proved by Anatomie) be very like to the inward parts of a man. But notwithstanding this similitude and strong nourishment, yet I thinke swines flesh no good meat for students, and such as have weake stomacks, to be commonly used. For as that worthy Arabian *Rhazes* writeth, *Crassacaro multum sese exercentibus convenit, iis vero qui vitam in maiore otio ac quiete degunt, subtilis & extenuans*. So then it followeth, that swines flesh is good & whole-

wholſom for their bodies that be yong, whole, ſtrong occupied in labor, and not diſpoſed to oppilations, and for them that deſire to be fat. But for ſtudents that fleſh is better which is temperate of complexion, eaſie of digeſtion, and ingendereth good bloud. Neither is al ſwines fleſh ſo commēdable; but that which is yong and beſt of a yeare or two old. Alſo better of a wilde ſwine than of a tame, becauſe as *Galen* ſaith, the fleſh of ſwine fed at home is more full of ſuperfluous moyſture for want of motion, beſide they live in a more groſſe ayre than thoſe that live wilde. But our uſe in England is for the more part to breed our ſwine at home, except it be for the time of maſt falling, for then they feed abroad in the woods, which kinde of feeding in my judgement is moſt wholeſome: wherefore brawne, which is of a bore long fed in a ſtie, can in no wiſe be wholeſome meat, although it be young. For beſide that it is hard of digeſtion (as common experience proveth) it muſt needs breed ill iuice in the body, conſidering the want of motion and groſſe feeding thereof, for which cauſe wee uſe commonly to drinke ſtrong wine with brawne, to helpe digeſtion. And we eat it before other meats, that it may lye loweſt in the ſtomacke where digeſtion is ſtrongeſt, and we eat it in the cold time of the yeare, when wee are beſt able to digeſt groſſe meats, as *Hip.* ſaith, *Ventreſ hyeme ac vere natura calidiſſimi, & ſomni longiſſimi.* VVhich uſe of England is confirmed in *Schol. Sal.* on this wiſe,

Lib. 3. de. ali. ſa. cap. 13.

Wilde ſwine better than tame.

Brawne.

Aphoriſ. 1.

cap. 15.

*Eſt caro porcina ſine vino peior ovina,
ſi tribuis vina tunc eſt cibus & medicina.*

Which is to be underſtood (as *Arnoldus* affirmeth in his commentarie upon the ſame) eſpecially of roſting

Roasting pigs.

What flesh
should be boy-
led, and what
rosted.
Potage to
make one solu-
ble.

Bacon.

A gamond of
bacon.

Levit 11. cap 7.
vers.

pigs and brawne. For young pigs commonly called roasting pigges, though they be commonly eaten, and accounted light meat, yet they are not very wholesome, by reason of their overmuch moisture, and they breed in our bodies much superfluous humors, wherefore they need good wine as well as brawne, the one because it is over hard and grosse, the other because it is overmoist and slimy. But phylicke teacheth the cooke, that flesh which is inclined to drie-nesse should be sodden: & the flesh which is inclined to moisture should be wel roasted. Wherefore porke, pig, veale and lambe, is better roasted than boyled. Yet if a man be costive, and would faine be soluble, let him make potage with fresh porke, and none other herbe but Mercurie, and by eating thereof (as I have often proved) hee shall be easily loosed. As for Bacon is in no wise commended as wholesome, especially for students, or such as have feeble stomackes. But for laboring men it is convenient, according to the Latine proverb, *Crassa crassis conveniunt*. For the country woman when her sicke husband would eat no fat bacon, thought he was past all eating: for when the Physitian advised her to dresse him a chicken: What master Doctor (sayd shee) doe you thinke hee will eat of a chicken, when as he will eat no bacon as yellow as the gold noble? And indeed in such kinde of men, it forceth not much how wholesome meat be, so it fill the belly, and keepe strength. For as the Poet *Virgil* writeth, *Labor improbus vincit omnia*. Yet a gamond of bacon well dressed is a good shooing horn to pull down a cup of wine. But all sorts of swines flesh were, and are abominable to the Jewes, because it was forbidden by God to be eaten of them, as being unclean. In
so

so much that seven brethren and their mother were most cruelly put to death, because they would not eat swines flesh. But it is lawfull for the faithfull to eat all kinde of meat. And although swine be uncleane beasts, yet their flesh maketh cleane nourishment, as *Galen* thinketh.

Marc. 2. 7. chap.

Act. 10. 15

Rom. 14. 2. 3. 14.

CHAP. 133.

Of Goats flesh.

GOATES flesh either of male or female is dispraised *Li. 3. de. ali. fr. cap. 1.* of *Galen*. *Quia præter succum vitiosum acrimoniam etiam habet.* Yet kid is commended of him next unto porke. But *Avicen* and the sect of the Arabians, prefer kid flesh before all other flesh, because it is more temperate, and breedeth purer bloud: as being in a meane betweene hot and cold, subtile and grosse. So that it can cause none inflammation nor repletion. And is therefore a good meat for those that have weake stomackes, and use meane exercise. But it is not convenient for labourers, because great labors would soone resolve the iuice engendered thereof. *Isaak Iudeus* maketh foure differences in age as well of goats, as of other kindes of beasts. That is to say, *Lactens, adolescens, Iuuenis, & decrepitus.* And hee most commendeth sucking Kids. For this rule is generall, that flesh of a drie complexion, is better neere calving time than farder from it. Wherefore Kids and calves be better than Goats and Oxen, because their driness is abated with the moisture of their youngnesse. But flesh of beasts of moist complexion, is better and more wholesome in age than in youth, for a great part of their overmuch moysture, is dried away as they doe increase in

Kydde.

par 4. de animalibus.

The difference of beasts concerning age.

increase in age : wherefore weathers of a yere old, are lesse clammy and more wholesom than sucking lambs. And likewise porkes of a yere or two old, are better than young pigs. But generally all beatts and birds that be in the fourth age before mentioned, that is *decrepiti*, are tough and unwholesome. For most true is that English proverb, yong flesh and old fish doth men best feed. Againe generally *Castrati sunt meliores*.

CHAP. 134.

Of Hare.

The manifold
commodities
of the hare.

Lib. 2. Disc. 6. 18

HAre flesh, beside that it is hard of digestion, maketh grosse and melancholy bloud, and is one of the foure kindes of flesh which breed melancholy, mentioned before in the chapter of biese : wherefore it is not for the goodnesse of the flesh, that this silly beast is so often chased with hounds and hunters, but for pastime. Yet thus much I will say to the commendation of hares, & for the defence of the hunters toile, that no one beast, be it never so great, is profitable to so many & so divers uses in Physicke as the hare & parts therof, as *Math.* sheweth. For the liver of the hare dried and made in powder is good for those that be liver sick, and the whole hare skin and all, put in an earthen pot close stopped, and baked in an oven so drie that it may be made into powder, beeing given in white wine is wonderfull good for the stone, as well in the raines as in the bladder. The gaule of the hare mingled with sugar, doth take away Flewmes of the eyes, and helpeth dimnesse of sight. The kidnies of the hare eaten raw, especially while they are hot, doe marvellously helpe those that have the stone, and beeing boy-
led

led they are of like force. The stones of the Hare are wholesome to bee eaten of them that have griefes of the bladder. The blood of the Hare while it is warme, boyled with barley meale and eaten helpeth the fluxe presently. The dung of the Hare is good for the same purpose. The haire of the Hare burned and applyed doe stanch blood, but chiefly the haire that grow under the belly, pulled off while the Hare is alive, and put into the nostrilles, doe stop bleeding at the nose. The ancle bone of the foot of an Hare is good against the crampe. This much touching medicine. Now concerning diet, *Rasis* that famous Arabian saith that Hares flesh being roasted is wholesome for them that have any kinde of flux. But our use is to roast the hinder parts and to boyle the fore parts, or to bake the whole. But howsoever it be used, *Galen* saith, that *Caro leporum sanguinem quidem gignit crassiores, sed melioris succi quam bubula & ovilla.* The opinion which some hold that every hare should bee of both kindes, that is male and female, is disproved by *Matth.* in the chapter aforesaid as untrue.

Lib. de Co. anim.

Lib. 3. de Alise.

cap. 1.

CHAP. 135.

Of Conie.

Conie, which is so plentiful a meate in this land, and proved so light in digestion, is little spoken of by *Galen* and other ancient writers. But it is well proved among us, that there is no meat more wholesome, or that more cleanly, firmly and temperately nourisheth than Rabbits. And what commodity a good warraine of Conies bringeth toward the keeping of a good house, men of honour and worship that

A digression
touching ho-
spitality.

love hospitality doe well know. Which vertue being acceptable to God, and a singular benefit of all the country round about them (the more it is to be lamented) is every day more and more neglected in England. The chiefe cause thereof (as wise men thinke) is wastefull and sumptuous apparell now commonly used in every degree farre otherwise than *William Rufus* did, who being a kings sonne and the second king of this land after the conquest, was thought to exceed, when he bestowed a mark upon a paire of hose, using commonly to bestow but three shillings. Whose example may well bee a condemnation to gentlemen in these daies, who bestow as much upon one paire of hose, as the king did upon twenty.

CHAP. 136.

Of Venison.

Venison, whether it bee of red deere or fallow, maketh ill iuice, engendereth melancholy, and is hard of digestion, as *Galen* witnesseth. Wherefore it is no wholesome meate for students, no though it be drowned in wine, as the best manner is to eate it. Which way no doubt was first devised to amend the noysomnesse thereof, because wine is of contrary nature to that humour which venison most of all breedeth. For wine is hot and moist, and melancholy is cold and dry. A wonder it is to see how much this unwholesome flesh is desired of all folkes. In so much that many men rashly will venter their credit, yea, and sometime their lives too, to steale Venison, when they cannot otherwise come by it. But I would advise

Li. 3. de. ali. fa.

cap. 1.

Why Venison
should be
drowned in
wine.

vise them as *Demosthenes* said by the strumpet *Lais*,
Non tanti emere pœnitere. And I could wish (saving the
 pleasure of honorable and worshipfull men) that
 there were no parkes nor forrests in England. For a
 good part of the best pasture in this Realme is consu-
 med with deere, which might otherwise be better im-
 ployed for a common wealth. And when with great
 travaile and perill they have gotten a peece of flesh,
 then the dressing and eating is more costly, than
 would provide many other dishes of meate a great
 deale more wholesome. And concerning red deere, *Si-
 meon Sethi* writeth, that stagges in the sommer season
 eat vipers and serpents, whereby their flesh is made
 venomous and noysome, and therefore is in no wise to
 bee eaten. Yet master *Eliote* thinketh the flesh of fal-
 low deere more unwholesome and unpleasant than of
 red deere. And I thinke there is more vertue in the
 stagges hornes than in the flesh. For I know the horne
 burned and made in poudre, is given with great suc-
 cesse in al kinds of lasks, spitting of bloud, and iaundise.
Virgill writeth that the Crow liveth ninetymes the age
 of a man, accounting the age of man to bee an hundred
 yeares. And that the Hart or Stag liveth foure times
 the age of a Crow. Whose opinion how true it is, I re-
 fer to keepers of Parkes and rangers of forrestes. The
 verses of *Virgill* be these.

Redde deere.

*Dietatibus
 animalium.*

The age of a
 Stagge.

*Ter binos deciesq; novem superexit in annos,
 Iusta senescentum quos implet vita virorum,
 Hos novies superat vivendo garrul. cornix,
 Et quater egreditur cornicis sacula cervus.*

CHAP. 137.

Of strange beasts used for meates.

Li. 3. de ali. fa.
6. l.

The Scots
were sometime
Anthropo-
phagi.

Rookes.

Galen maketh mention of divers other kindes of beasts which some nations use to eat, as the flesh of Asses, Lyons, Dogges, Wolves, Beares, and such like. To the which he might have added the Canibals who feed on mans flesh, as sometime the Scots did, as Saint Hierome witnesseth of his owne knowledge. For so hee saith, what shall I say of other Nations? Since that, when I was a boy, I saw in France, Scots a people of Britaine eat mans flesh. And when they found in the Forrests heardes of swine, beasts and cattell, they would cut off the buttocks of the boyes which kept them, and also the womens paps, and tooke that to bee the most dainty and delicate meate. And snails are a common dish among the Grecians, as Galen writeth in the second chapter of the booke aforesaid. Much like as I have heard tell of a bishop of this land, that would have eaten fryed frogs. And some have I knowne to eat hedgehogs, and as for Rookes, if they be fleaced, perboyled and well roasted or baken, are good meate for poore folkes, and (as I have heard) be medicinable for an agew. But the other sorts afore named are more meete for hogs than men. Wherefore I will let them passe, and will speake of the parts and members of such beastes as be usually eaten in England.

CHAP. 138.

Of the head of beasts.

THe flesh of the head of any beast is slow of digestion, and annoyeth the stomacke. Yet after it is digested it nourisheth much and augmenteth feed. Some say that every part doth best nourish his like. Which if it were true, then should the head of a calfe or a sheepe, best nourish the head of a man. But I thinke otherwise, for I know that the flesh of heads is very hurtfull to them that have the falling sicknesse, which is a disease of the head. Wherefore I thinke that reason proceeded first out of a Calves head, or a sheepes head.

CHAP. 139.

Of the Braine.

THe braine is flegmatike, of grosse iuyce, slow in digestion and noysome to the stomacke, causeth loathsomenesse and taketh away appetite. But where it is well digested it nourisheth much, and is reckoned in *Schola Sal.* for one of the twelve things which greatly nourish and make fat mans body, as appeareth in the verses following.

*Nutrit triticum & impinguat, lac, caseus infans,
Testiculi porcina caro, cerebella, medullæ,
Dulcia vina, cibus gustu incundior, ovis
Sorbilia, & ficus matura vnaque recentes.*

Twelve things
that breed
fatnesse.

Notwithstanding if any man list to eate braines, he should in no wise eate them last after other meates, because so they procure vomit, and beside they should

be well sodden, and after well spiced with pepper, or such like. But the preparing of meates I referre to skilfull Cookes. The Calfe which is not the wisest beast, hath yet the most braines and most used to bee eaten. Yet some wise gentlewomen set more store by the braine of a Conie or a woodcocke. And in some mens opinions, (as *Arxoldus* reporteth upon the verses aforesaid) the braines of Chickens and Capons is good for the memory and comforteth the wit. But I thinke the braine of a Calfe will make a man as wise as the braine of a Capon. The Hares braine is good against the trembling and shaking of the limmes, which is commonly called the Palsie.

CHAP: 140.

Of the Tongue.

THe tongue is of a spongie and sanguine substance, and is of good nourishment, especially about the rootes, if it be well digested, if not, it breedeth flegme. *Esop* being sent to the market by his master to buy the best meate, bought a tongue: and being sent the second time to buy the worst meat, bought a tongue likewise. As who should say, a tongue is both the best meat and the worst, according to that saying of *Saint James* the Apostle: The tongue can no man tame. It is an unruly evill full of deadly poyson, &c. But of mans tongue I have not to speake, but I wish all men to use that Physicke which the wise man *Cato* prescribeth.

Virtutem primam puta esse compescere linguam.

Yet it is very hard for women to observe it, as hee knoweth best that is troubled with a shrew. But a
neates

neates tongue well dressed is best to be eaten, and if it be pricked with cloves, it is the better, because thereby the moysture is diminished. But the well dressing I referre to good cookes, whom I mention oftentimes, because cookery is a part of Physicke, and a good cooke (as Doctor Boord saith) is halfe a Physitian. The kernels which are in the rootes of the tongue or else where in the body, are of much like nourishment to the tongue. For so Galen writeth, *Alimentum quod ex iis probe quidem in ventriculo concoctis provenit, prope sane ad carniū alimentum accedit: quod si minus quam sat est, sint confectæ, succum crudum aut pituitosum generant.* Lib. 3. de ali. fa. cap. 6.

Kernels of the tongue.

CHAP. 141.

Of the Eares.

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

CHAP. 142.

Of the Eies.

THe Eies be of divers substances, of skins, humours, fat and filth. Yet they are light of digestion, and being of a fat beast they are pleasant, as of a calfe or samon, for these two have best eyes to eate, though the beast Linxe have best eyes to see.

CHAP.

CHAP. 143.

Of the Heart.

THe Heart is of hard flesh and therefore is not soone digested, nor passeth shortly from the stomacke. But where it is well digested, the iuice that it maketh is not to be dispraised. Nay (as *Isaak Indæus* saith) *Multum & bonum præstat corpori nutrimentum.*

Par. 4.

CHAP. 144.

Of the Lungs.

THe Lungs or lights are easie of digestion, and soone passe throughout the body by reason of their naturall softnesse. Yet their nourishment is little and unwholsome, for it is flegmatike. Albeit the lungs of a Fox are medicinable for them which have sicknesse of the Lungs, being used in this manner. Take the lungs of a Fox and dry it to powder, and put a quarter of a spoonefull in a little almond milke, or broth, and eat it, for it is very good to preserve the lungs. Or else you may take it with syrope of Hysope. Or you may have an electuary at the Apothecaries called *Loche de pulmone vulpis*, excellent for the same purpose.

The lungs of a Fox good for the lungs of a man.

CHAP. 145.

Of the Stomacke.

THe stomacke or maw is of ill digestion, and hardly passeth the body, and maketh ill bloud by reason that it is a finewy member and giistly, yet the extreme

treame parts of the maw, as the bottome and brimme are better digested, because those parts are more fleshie and fat. Which is approved in *Scho. Sal.* as *cap. 48.* also that which I have written touching other parts as followeth;

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

CHAP. 146.

Of the Liver.

THe liver of beastes is ill to bee digested, passeth slowly and maketh grosse blood. But it is strong in nourishment, and is best of those beastes that sucke, as of calves and lambes.

CHAP. 147.

Of the Splene.

THe Splene or milt, maketh illiuike and melancholy blood. For it is the very place where melancholy is made. *Isaak Indeus* saith: *Splen porcini melior est ceteris propter substantie sue subtilitatem & raritatem.* But with us in England, the milt of a swine is not used to be eaten.

T

CHAP.

CHAP. 148.

Of the inward of beasts.

Broyled meat
and fryed meat
unwholsome.

THe intrailles or inward of beastes, as tripes, and chitterlings, bee hard to digest, and therefore although they be well digested, yet make they not iuice naturally sanguine or cleane, but raw iuice and cold, and requireth a long time to be converted into bloud: thus saith master *Eliote*. Yet common experience proveth that a fat tripe well roasted or fryed, is easily digested. And that shall any man finde that eateth tripes at supper. Tripes and other fouse are used to be broyled upon coales, or fryed. But neither way is commended in Physicke, for broyled meate is hard of digestion and evill for the stone, and fryed meat is harder of digestion and breedeth choller and melancholie.

CHAP. 149.

Of Puddings.

cap. 25.

OF the inward of beasts are made Puddings, which are best of an hog, as *Schola Sal.* saith:
Ilia porcorum bona sunt, mala sunt reliquorum.

For the blond of swine is most agreeable in complexion to mans nature. Yet puddings are used to bee made also of the inward of sheepe, and of kine, which though they bee not so good, doe yet serve well to fill up the belly of those that be hungry, and have strong digestion, for as the Poet *Horace* writeth:

Scilicet lib. 2. Sa. 2. Ieiunus stomachus raro vulgaria temnit.

A hungry dog will eat thirty puddings, as the Irish man saith.

CHAP.

[CHAP. 150.

Of the Reynes.

THe Reynes or Kidneys make grosse and ill bloud, *Par. 5.*
as *Isaack Indans* writeth, both for the hardnesse of
their substance, and also because that nourishment
which is in them, passeth away with the urine. Yet at
Oxford the Scullion is glad of the Kidneies of loynes
of Mutton, and many poore scholler is glad to receive
them well roasted at the Scullions hands.

CHAP. 151.

Of the Stones and Udders.

THe stones and udders of beastes being well di-
gested doe nourish much, but the stones are bet-
ter with their moystnesse, the udders cold and flegma-
ticke, they both doe increase seed of generation. But
the bloud made of the udder, is better than that which
commeth of the stones, except it bee of Calves and
Lambs, which be very good baked. And the stones of
Cockes are best of all, if they be fat and young, as *Galen Lib. 3. de ali. fa.*
witnesseth. And stones are reckoned of *Scho. Sal. for cap. 7.*
one of those twelve things which greatly nourish and
make fat mans body, as appeareth by the verses before
alleaged, where I have spoken of the braines of beastes,
wherefore they may be accounted among meates re-
storative.

T 2

[CHAP.

CHAP. 152.

Of Marrow.

How Marrow
may best be ca-
ten.

Marrow of all beasts is hot and moist, and where it is well digested, it nourisheth much, yet it doth mollifie the stomacke, and taketh away appetite, it is best, if it be spiced with pepper and salt. And the marrow of Biese is best to bee eaten. If it bee of a Deere, it is good to annoint any place where ach is. This also is one of the twelve things that maketh fat, as appeareth in the verses aforesaid. The Marrow that cometh downe the backe bone is of like nature to the braine.

CHAP. 153.

Of the Fat.

The fat of flesh alone without leane is unwholesome, and cloyeth the stomack, and causeth loth-somenes, & better is leane without fat, than fat without leane. Yet have I known a countryman that would feed onely of the fat of Bacon, Beeffe, or Pork, without leane, but that is not to bee marvelled at, considering that many of them have stomackes like the bird that is called an Ostridge which can digest hard Iron.

CHAP. 154.

Of the Feet.

The feet being well boyled and tender in a whole stomacke digest well, and doe make good iuice, and passe forth easily. *Galen* commendeth the feet of Swine. But I have proved (saith *M. Eliot*) that the feet
of

of a young Bullocke tenderly sodden, and laid in souce two dayes or three, & eaten cold in the evening, have brought a cholericke stomacke into a good digestion and sleep, and therewith hath also expulsed salt flegme and choler. And this I have found in my selfe by often experience, alway foreseene that it be eaten before other meat, & without drinking immediately after it. All this I have taken out of *M. Eliot*, because hee hath written most pithily of this part. Yet one thing will I note of mine owne experience, that the fat which is left upon the water of the seething of Netes feet, called commonly foot seame, is passing good for the stiffenesse or starkenesse of the Synewes or joynts, for the Crampe and such like. And if you mix a little *Aquavite* withall, it is a very good oyntment for any ache, for the Sciatica or cold gout, as I have often proved.

For stifnesse
of the Sinewes
and for the
Crampe.

CHAP. 155.

The Preface to Fowle.

Hitherto I have spoken of the flesh of Beastes, and their parts usually eaten. Now I will intreat of Birds and their parts concerning dyet. And if comparison bee made between both generally, whether is lighter of digestion, I say that the flesh of birds is much lighter than the flesh of beasts. And again that the flesh of those fowles which trust most to their wings, and doe breed in high countries, is lighter then the flesh of such as seldome or never flye, and be bred at home. Yet the tame birds (as *Isaack* saith) do nourish more than the wylde, and be more temperate.

Par. 5.

CHAP. 156.

Of Capons, Hennes, and Chickins.

THe Capon being fat and young, is praised above all other fowles, because, as it is easily digested, so it maketh little ordure, and much good nourishment. The flesh will bee more tender if it be killed a day or two before it bee eaten, it is commodious to the brest and stomacke. Hens in winter are almost equall to the Capon, but they doe not make so strong nourishment. The flesh of them is without superfluity, as *Haly* and *Mesues* write, and is soone turned into bloud. And they have a marveilous property, to temper mans complection and humours, and their broth is the best medicine that can bee for Leapers. And *Avicen* affirmeth that the flesh of young Hens augmenteth understanding, and cleareth the voice, and encreaseth the seed of generation. That hen is best which as yet never layed egge. And a fat hen ful of egges is not the worst. The Poet *Horace* in the person of the *Epicure* setteth forth a way to make a hen tender upon the sodaine in this wise.

*Si vespertinus subito te oppresserit hospes,
Ne gallina minus responset dura palato,
Doctus eris vivam misto mersare Falerno.
Hoc teneram faciet.*

If guesstes come to thee at unwares,
In water mixt with wine,
Souce thou thy henne, she will become
short, tender, nesh and fine.

Chickins in Sommer especially if they be cockrels, are very convenient for a weake stomacke, and nourish

Confluator dis-
seri. 68.

Canon. 2. c. 296.

Ser. li. 3. 9a. 4.
How to make
a Henne ten-
der upon the
sodaine.

Chickens.

rish well, neither is there any flesh lighter of digestion than a chicken, or more agreeable with all natures, as well in sicknesse as in health: yet would I wish those that bee in good health, not to use themselves much to such fine meats, but rather accustom to feed on grosser meates til need require. As for chickens upon tops, they are no meat for poore schollers, unlesse they can get them.

A caveat not
to use much
fine meats.

CHAP. 157.

Of Cocke.

THe flesh of a Cock, especially if it be old, is hard of digestion: but the broth wherein it is boyled looseth the belly, and if you boyle therewith *Polipodium* or *Cartamus*, it purgeth ill humours. *Galen* saith, *Gallinarum insimplex retinendi vim possidet, uti gallorum veterum subducendi*. If you list to still a Cocke for a weak body that is in a consumption, through long sicknesse or other causes, you may doe it well in this manner. Take a red cocke, that is not old, dresse him, and cut him in quarters, and bruse all the bones, then take the rootes of Fennell, Parsely and Succory, Violet leaves and Borage, put the Cocke into an earthen pot which is good to stew meates in, and betweene every quarter lay of the rootes and herbes, Corans, whole Mace, Annise seeds, liquorise being scraped and slyced, and so fill up your pot. Then put in halfe a pint of Rose water, a quart of white Wine or more, two or three Dates made cleane and cut in peices, a few prunes and raysons of the Sunne, and if you put in certaine peeces of Gold, it will be the better, and they never the worse, and so cover it close and stop it with dough,

Lib. II. Simp.

To make a Colic of a cocke or capon.

dough and set the pot in seething water, & let it seeth gently for the space of twelve houres, with a good fire kept still under the brasse pot that it standeth in, and the pot kept with liquor so long. When it hath stilled so many houres, then take out the earthen pot, open it, streine out the broth into some cleane vessell, and give thereof unto the weake person morning and evening warmed and spiced, as pleaseth the patient. In like manner you may make a coleyse of a capon, which some men like better.

CHAP. 158.

Of Fesaunt.

Fesaunt exceedeth all foules in sweetnes and wholesomenesse, and is equall to a Capon in nourishing but is somewhat dryer, and is of some men put in a meane betweene a henne and a partrich. It is a meate for Princes and great estates, and for poore schollers when they can get it.

CHAP. 159.

Of Partrich.

Partrich most
light of dige-
stion.

A good wish
for students.

Partrich of all foules is most soonest digested, and hath in him much nourishment. It driveth away the dropsie, it comforteth the stomacke, it maketh seed of generation, and encreaseth carnall lust, and it is said that customable eating of this flesh comforteth the memory. Wherefore it were a convenient meat for students, & such as be weak, and I would that every good student twise in a weake instead of his commons might have a Partrich to his supper. Neither

ther doe I marvell considering the goodnesse of the flesh, that Gentlemen be at such cost to keep hawkes, and take such toyle to kill Partriches and Fesants. For beside the pleasant pastime in hawking, the flesh of these birds is very precious, and every morsell worth gold.

Hawking commended.

CHAP. 160.

Of Woodcocks.

Woodcocks are of a good temperature, & meetly light in digestion, and the flesh of them is very wholesome. They come into England at the fall of the leaf, and depart againe at the spring, but whence they come or whither they goe, it would trouble a good Doctor to define. When the woodcocke goeth, the Swallow commeth, but the Swallow is like a feined friend that forsaketh us in adversity: for when cold beginneth, she returneth againe over the sea into hot Countries, and as *Plinie* iudgeth into *Affrica*. So may we guesse likewise that Woodcockes come out of cold Countries, as Denmarke, Norway, Swetia, or else from those regions which have summer when we have winter, and contrarywise.

The Woodcocke compared with the Swallow.

CHAP. 161.

Of Pigeons.

Pigeons are very hot and moist, wherefore they are not good for those that be cholericke, or inclined to any fevers, but to them that be flegmatick and pure melancholy, they are very wholesome, and bee easily digested. They should be taken when they be ready to

V

flie

cap. 29.

Canon. 2. ca. 146

flie, & so killed that they may bleed wel. *Arnoldus* saith that they be better baked, being stuffed with soure grapes, than rosted, because the soure grapes doe qualifie and temper the heat of them. Wherefore cunning cookes have devised to stufte them with grapes also when they bee rosted. The old doves for their very great heat. drought and hardnesse of digestion, are to bee eschewed, yet the Turtle dove is commended in *Scho. Sal.* and is said to nourish well, and to engender good bloud. Which *Avicen* also affirmeth, where hee saith, that there is no foules flesh better than a Turtles or a hens, nor more subtile: but I thinke hee meaneth of young Turtles.

CHAP. 162.

Of Quails.

NUM. 11. 7. 31.

Quailes are commended in *Scho. Sal.* to be wholesome, yet *Isaak Iudens* affirmeth that they are worse than any other foule, and that they engender the crampe, & experience proveth them to encrease melancholy, therefore they are no good meate for students, although they were the meate that God rained from heaven to feed the Israelites withall in the desert. But God gave them a sowre sauce to their meat, for while the flesh was yet betweene their teeth, before it was chewed, even the wrath of the Lord was kindled against the people, and the Lord smote the people with an exceeding great plague. God defend this Land from such a sauce for all the sweet meates that be so plentiful in it.

CHAP. 163.

Of Blacke Birds.

BLacke birds or Oufiles are greatly commended for lightnesse of digestion, and that they make good nourishment and little ordure, and they be one sort of the fourteene kinds of wilde foules reckoned most wholesome in *Schola Salerni*, where also are named certaine other sorts of birdes, as the Stare or Shepstare, which unlesse it be taken before it flie from the neast, is bitter in taste. Also the Moore hen, the Wagtaile, the little Robin red brest, all these afore said are briefly contained in the verses following.

*Sunt bona Gallina, & capo, turtur, sturna, columba,
Quiscula, Phasiades, merula simul ortygometra,
Perdix, frigellusque orex, tremulusque amarellus.*

CHAP. 164.

Of Larkes.

LArkes, as they bee delicate in eating, light of digestion and of good nourishment, so are they medicinal, for as *Dios.* writeth, *Asa. & in cibum sumpta Lib. 2. cap. 48.* *celiacos adiuuat*, which Master *Eliote* expoundeth to be the collicke.

CHAP. 165.

Of Sparrowes.

Sparrowes bee hard to digest, and are very hot, and stirre up *Venus*, especially the cocke sparrowes. Being

ing boyled in broth, they are restorative, and good for weake and aged persons, *Mulieres nonnullæ salaces, hoc parant in cibis maritis suis, ut sint procliviores ad libidinem.*

CHAP. 166.

Of Goose.

GOose is hard of digestion, but being yong and fat the wings be easie to digest in a hot stomach, and nourish competently, but the greene goose is better than the stubble goose, and I speake of tame geese, for wilde geese are much worse, yet a Lankashire man will finde fault with neither, being fat and well roasted. The swan is much like in nature to the goose.

Swanne.

CHAP. 167.

Of Ducke and Mallard.

DVcke and Mallard, wild or tame be hard to digest and make ill juice, saving that the braunes on the brest bone, and the necke is better than the remnant. They feed oftentimes of frogs and todes, wherefore their flesh must needs be unwholesome.

CHAP. 168.

Of Plover.

Plover is thought to bee a dainty dish, and right wholesome, yet it is slow of digestion, nourisheth little, and encreaseth melancholy, likewise is to bee said of the Lapwing. The Teale is some deale better.

Lapwing and
Teale.

CHAP.

CHAP. 169.

Of Peacocke.

PEacockes if they be old, be hard of digestion, and so are Turkycockes likewise, but the chickens of either of them about halfe a yere old, are good and wholesome.

CHAP. 170.

Of Crane.

CRane is hard of digestion, and maketh ill iuice, but being hanged up a day or two before he bee eaten, he is the more tender and lesse unwholsome.

CHAP. 171.

Of Bustard.

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

CHAP. 172.

Of Heron.

Heron, Byttour or Shovelar, being young and fat bee lighter digested then Crane. And the Byttour, sooner than the Heron, and the Shovelar sooner then any of them. But all these foules must bee eaten as venison, with much spice, and have good old wine

drunke after them, and so shall they bee more easily digested, and the iuice comming of them be the lesse noyfull. Other foules also are used to be eaten, which I omit, because I finde little written of them, and these which I have mentioned be most common, therefore now it remaineth that I speake of the parts and members of the birds aforesaid.

CHAP. 173.

Of the wings.

THe wings, braines and neckes of Geese, Capons, Hens, Fesant, Partrich, and small birds being fat, are better than the legges in digestion, and lighter in nourishing. Of wilde foule and Pigeons being fat, the legs are better than the wings: The braines of Ducke, Teale and Wigeon except, which is better to digest than the residue.

CHAP. 174.

Of the Gysar.

THe gysar or stomacke of a Goose or Henne, being made fat with wheat, branne and milke, or water, and wheate branne made in powder, or else well sodden, is good for the stomacke, in making it strong to digest, and nourisheth competently.

CHAP. 175.

Of the Liver.

THe liver of a Capon, Hen, Fesant, or Goose, being made fat with milke, mixt with other meat, is not onely easie to digest, but also maketh good iuice, and nourisheth excellently.

CHAP. 176.

The Preface to Fish.

THus much of flesh. Now concerning fish which is no small part of our sustenance in this Realme of England. And that flesh might be more plentifull, and better cheap, two dayes in the weeke, that is Friday and Saturday, are specially appointed to fish, and now of late yeares, by the providence of our prudent princeesse *Elizabeth*, the Wednesday also is in a manner restrained to the same order, not for any religion or holinesse supposed to be in the eating of fish rather then of flesh, but only for a civill policy as I have said. That as God hath created both for mans use, so both being used or refrained at certaine seasons, might by that intercourse be more abundant. And no doubt if all daies appointed for that purpose were duely observed, but that flesh and fish would be much more plentifull, and beare lesse price then they doe. For accounting the Lent season, and all fasting dayes in the yeare together with Wednesday, Friday and Saturday, you shal see that one halfe of the yeare is ordeyned to eat fish in. But here I must crave a pardon of the divines, that they

Corint. 1. cap. 8.
Rom. 14.

Ti. 1. cap. 4.

Lib. 2.

Math. 15.

they will give mee leave to utter mine opinion touching abstinence from meates, I confesse that meat maketh us not acceptable to God, and that there is nothing uncleane of it selfe, and that every creature of God is good, and nothing ought to be refused, if it bee received with thanksgiving: yet this much I will say that if a man would refraine from such meates, as do most nourish and cherish his body, (which indeed is the exercise of fasting) he should rather forgoe the eating of flesh than fish, because as *Cornelius Celsus* saith, *Plus alimenti est in carne quam in ullo alio cibo*, which thing peradventure was the occasion whypeople were prohibited in time past to eat flesh or any thing els having affinity with flesh, upon the fasting daies. Which order (as it is thought) being first established by *Gregory* the great bishop of Rome, was afterward superstitiously abused. But now that superstition is abandoned among us, and all men doe know that whatsoever goeth into the mouth, defileth not the man, but that which commeth forth, me thinke for orders sake, all people should be obedient to good lawes, and bee as well contented to forbear flesh upon the dayes appointed, as to use it at their pleasure at other seasons. But such is the selfewill of some, and voluptuousnesse of many in this our owne licentious time, that without any reasonable cause, or sufficient authority, onely to satisfie their fleshly lust, they will eat flesh at all times and seasons, yea some in contempt of all good order, and as it were despising all kinds of fish, as though God had not created fish for our food as well as flesh, wilfully disorder themselves in this behalfe. But this kind of people had need to saile to the Island *Anticyra*, according to the old proverbe, to have their
me-

melancholy strongly purged, least in proceſſe of time they become ſtarke mad. But the reformation hereof I referre to the godly magiſtrates, and returne to my purpoſe. And this generally I ſay of fiſh, that if it bee compared to fleſh, it is of leſſe nourishment than fleſh, and the nourishment thereof is full of flegmatike ſuperfluities, cold and moyſt. And of fiſh generally I ſay, that ſea fiſh is of better nourishment, then freſh water fiſh of the ſame ſort, becauſe it is not ſo ſuperfluouſly moiſt, by reaſon of the ſaltwater which dryeth and purifieth. Yet I grant that freſh water fiſh is ſooner digeſted than ſea fiſh, and therefore better for ſicke folks, becauſe of their feeble digeſtion. And again of ſea fiſh that is beſt which ſwimmeth in a pure ſea, and is toſſed and hoyleſed with windes and ſurges. And therefore the fiſh that is taken in the North ſea, which is more ſurging, and tempeſtuouſ, and ſwift in ebbing and flowing is better than the fiſh that is taken in the dead or ſouth ſea. Wherefore, the fiſh that is taken about this our country of Britaine, muſt needes bee very wholeſome. And true it is, as *Doctor Boord* witneſſeth in his Dictary, who waſ a great traveller, that no nation under the ſunne is better ſerved with all manner of fiſh, both of the ſea, and the freſh water than Britaine. And as I have ſaid of ſea fiſh, ſo I ſay of freſh water fiſh, that to bee beſt which is bred in the deepe waters, running ſwiftly toward the north, ſtonie in the bottome, cleane from weeds, whereunto runneth no filth nor ordure comming from townes, or cities. For that which is taken in muddy waters, in ſtanding pooles, in fennes, motes and ditches, maketh much flegme and ordure. And here occaſion is offered to ſpeake ſomewhat of the old Engliſh pro-

A comparison
betweene fleſh
and fiſh, be-
tweene ſea fiſh
and river fiſh.

The felicity of
Britaine for
fiſh.

What freſh wa-
ter fiſh is better

The English
proverbe ex-
pounded tou-
ching the
choise of fish.

verbe touching the choise of fish, which is: That yong flesh and old fish doth men best feed. How it is verified in flesh I have declared before. Now concerning fish I say, that old fish is not alwayes the best: for if fish be of a firme and hard substance, then it is better yong than old, as a young Pike or a young Perch is better than an old. But if it be of a soft and open substance, then the elder is the better, as an old Eele is wholsomer than a young, as some say, which my interpretation is approved in *Sco. Sal.*

cap. 30.

Si pisces molles sunt, magno corpore tolles,

Si pisces duri, parvis sunt plus valituri.

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

Lucius & perca, & saxcanlis, & albica, tencha,

Sonus, plagitia, & cum carpa, galbio, trutta.

CHAP. 177.

Of the Pike.

OF which tenne sorts, the first is a Pyke, which is called the king and Tyrant of other fishes, because he not only devourerth fishes of other kinds, but also of his owne kinde, as it is in the verse following.

Lucius est piscis rex atque tyrannus aquarum.

¹ The Pickerell or Pyke is of firme and hard substance, yet giveth cleane and pure nourishment. The dressing as well of this fish, as of all others, I referre to the art of Cookery.

² The second is a Perch, so called by the figure *Antiphrasis*, *quia nulli piscium parcat*, but wounderth other fishes

fishes with his sharpe finnes. The Perch is likewise of hard and fast substance, and therefore is of more pure nourishment.

The third is a sea fish called a Sole, whose commendation *Arnoldus* uttereth in these words: *Est inter pisces marinos saluberrimus.*

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

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

The sixth is a sea fish called a Gurnard, which is of diverse colours, some red, and some gray, both very toothsome and wholesome.

The seventh is a Playce, which if it be well growne, and some deale thicke, is a passing good fish, and may seeme to be so called a *placendo*, *quia palato valde placet.* Flounders or Floukes bee of like nature to a playce, though not so good.

The eighth is a Carpe, a fresh water fish greatly desired of great estates, and no marvaile, for it is in wholesomenesse of great value. And the tongue of a Carp is very pleasant to carping Ladies.

The ninth is a Gogion (as I understand) which fish is found as well in the sea as in fresh waters & is of sundry sorts, as *Dioscorides* declareth. And of Gogions, as *Galen* writeth, *Prestantissimus ad voluptatem, coctionem, simul ac distributionem, & succi bonitatem est is, qui in arenosis littoribus, aut saxosis promontoriis vivit.* *Lib. 2. cap. 29.*
Lib. 3. de ali. fa. cap. 29.

The tenth is a Troute, which is so found in nourishing, that when we would say in English, that a man

The nature of
a Trout.

is thoroughly sound, wee use to say that hee is as sound as a Trout. This fish by nature loveth flattery: for being in the water it will suffer it selfe to bee rubbed and clawed, and so to bee taken. Whose example I would wish no maides to follow, lest they repent after claps.

CHAP. 178.

Of other fishes very wholesome.

A strange na-
ture of a fish.

Forty pound
given for one
fish.

BESIDE those tenne sorts aforesaid, there be diverse other of the sea and fresh water, which bee very wholesome, as Breame, Bret, Turbut, Holibut, Cod, Hadocke, Tunic, Mullet, which is a fish of this nature, that being afraid hideth onely his head, and thinketh that then all his body is hid. Also Barbill, a fish in such estimation among the Ancient Romans, that in the time of *Claudius* the Emperour, *Asinius Geler* one that had bin Confull, paid for one of the said fishes 8000 *Serfertius*, which after *Tonstals* account, is forty pound sterling. Also Roch, Loch, Base, Smelt, are very wholesome fishes. And generally all fish that hath skales and fins, for many skales and fins betoken the purenesse of the fishes substance. Likewise Shad and Mackerel are both sweet in taste and soft in substance, yet not very wholesome. Of which the one is out of season and full of bones, except it be at the spring of the yeare, that is the Shad. And the Mackerell, as in colour it doth resemble the Edder, so is it not lightly taken, but when thunder and lightning, or some tempestuous weather ariseth.

CHAP.

The Haven of Health.

165

CHAP. 179.

Of other fishes much used though not
so wholesome.

Among all fishes that bee pleasant in taste and not
wholesome, the Eeles are most in use, which as
they bee engendred of the very earth, dirt or myre
without generation, or spaune, so bee they of a slimy
substance, clammy and greatly stopping, whereby
they are noysome to the voyce, as it is recorded in
Scho. 8ak. in these words: *Vocibus anguille pravae sunt se-*
comedantur. Also they are ill for such as bee given to
the stone: for their sliminesse will cause the gravell
sooner to congeale, and gather to a stone, and they dis-
pose a man to the gout, breeding such like matter as
bringeth paine of the joynts. Wherefore *Arnoldus* saith
prettily upon the said verse: *Inique natura fecisse vide-*
tur, quae tam suavem refutandis exepuendisq; piscibus indi-
derit saporem.

Of Eeles.

cap. 31.

CHAP. 180.

Of Lampreyes.

Lampraves or Lampurnes bee partly of the nature
of Eeles, yet somewhat wholesomer, and lesse jeo-
pardous, for that they be not so clammy and so grosse
as Eeles, yet they are thought in some part veno-
mous, because they engender as Serpents doe, or as
some say with Snakes. Wherefore the heads and
tailes, and the string within, should in no wise bee ea-
ten. After eeles and Lampreyes, wee should drinke
good strong wine, as saith *Arnolde*, and generally with
all

The French
proverbe of
wine to be
used with fish.

all kindes of fish wine is very wholesome. For as the French man saith (*Poisson sans vin est poison*) that is to say, *Piscis sine vino venenum.*

CHAP. 181.

Of Conger.

Lib. de Ali. fa.
cap. 31.

A generall
rule touching
choise of fish.

Conger is of hard substance, as *Philotimus* thinketh, whose judgement *Galen* alloweth, and therefore hard of digestion: For this rule is generall and alledged in the same place, *Tum concoctio qua in ventriculo fit, tum in singulis corporis partibus alendis assimilatio, in mollioribus quidem facilius, in durioribus vero egrius fit.*

CHAP. 182.

Of Salmon.

Salmon though it be a pleasant fish, and very sweet, especially the belly thereof, yet is it not so wholesome as many other before mentioned, but much grosser, more clammy, harder of digestion and fuller of superfluity. And that it is not simply wholesome is proved hereby, for that it is not used to bee eaten hot or immediatly after it is boyled. The mort is of like nature, for it is the young Salmon. The nature of the Salmon is to spawne in the fresh water, and after useth both fresh and salt.

CHAP. 183.

Of Raie or Thornebacke.

Raie or thornebacke is a fish of soft substance, saving that it is ful of bones, like unto gristles. This fish

fish also is thought unwholsome, if it be eaten hot, and to dispose a man to the falling evill. Which noysome quality (as I thinke) doth rise hereby, for that it is so moyst a fish and ful of superfluity. Yet the pricks thereof which grow without upon the skinne, pulled up by the rootes, and dried and made in powder, and drunk in white wine or Rensish wine fasting, is an excellent medicine to avoid gravell and to breake the stone, as it hath beene often proved.

A good medicine for the stone.

CHAP. 184.

Of Porpus and Sturgeon.

Porpose and Sturgeon are fishes of hard substance, (and in my iudgement) not much better than bacon and brawne. Although for the rarenesse they be esteemed of great estates. But that fish is best which breedeth best juice in the body, and the best juice is that which is in a meane betweene thicke and thin.

Qui sit ex pane optime preparato, et animalibus volucrisque veridice scilicet atque id genus: quibus ex marinis piscibus Pelagij sunt propinqui, as Galen writeth. Where I note that he putteth a partrich for example of the best flesh and such fishes as live among rockes, to be best, and to approach nearest to the nature of wholesome flesh. Which fishes afterward he calleth *Saxatiles*, *Alocis in quibus versari comperiuntur*, as he himselve expoundeth, *Non enim in lacibus aut arenosis aut terreis littoribus, sed in retro, in promontoriis & ubi saxa sunt, delitescunt & pariunt*, among which he reckoneth the whiting, the perch, the gulthead or goldnie.

Optimus succus.

Lib. 3. de al. fa. cap. 26.

The best flesh & the best fish.

cap. 28.

CHAP.

CHAP. 185.

Of Herring.

Ser. li. 2. Sa. 2.

Herring is a fish most common and best cheap. Yet it is not very wholesome. As it is often proved by them who through eating of fresh herring, fall into fevers, yet they may not well be spared, of poore folks, who regard not so much the wholesomnesse of meats, as that they fill up their hungry bellies. For as the Poet Horace writeth, *Cum sale panis, latrans stomachum bene leniet*. Pilchards bee of like nature to herrings, which kinde of fishes as they be small in quantity, so be they small in value. As for red herrings and sprattes they be much worse, and they give as good nourishment to the body, as restie bacon.

CHAP. 186.

Of shell-fish.

Li. 3. de. ali. fa. cap. 33.

Oysters.

Galen giveth this generall property of shell fishes, *Quod salsum in carne succum contineant qui alvum subducit*. Wherein he preferreth Oysters before others of the same sort, because they have a very soft substance. Oysters with us are eaten raw. Which Galen also mencioneth in the same place. They bee used also in brothes, boyled, or roasted upon coles. One good property they haue, in that they doe not lightly corrupt in the stomacke, But if they be eaten raw, they require good wine to be drunke after them, to helpe digestion, I thinke red wine or sacke is best for that purpose. They bee not good for any that have an itch or breaking forth of a hot liver.

CHAP

CHAP. 187.

Of Muskles.

MVskles are worse to bee digested raw than Oy-
sters. Wherefore they be most used being roasted
or boyled, they are very noysome to such as be dispo-
sed to fevers, gout or dropsie. Ther is a kind of Muskles
in which Pearles are found, and though the Indian
pearles be greatest and more desired as being far fet-
ched, yet certaine it is (as *Matth.* writeth) that pearles
doe grow and are gotten, in the west Ocean about
England and Scotland. With which kind of pearles
Iulius Caesar adorned a breast plate and offered it up in
the temple of *Diana*, as *Plinie* reporteth.

Pearles.

Lib. 2, *Dios.* ca. 4.

Good pearles
gotten about
Britaine.

CHAP. 188.

Of Cockles.

COckles bee lighter of digestion than muskles or
oysters, yet are not to bee eaten raw. But being
roasted upon coales, as soone as they open they may be
eaten without danger, neither doe they breed like in-
convenience as Muskles doe. Shell fishes be at the best
when the moon increaseth, as the Poet *Horace* noteth.
Lubrica nascentes implent conchilia luna.

When shell
fish is at the
best.

Lib. 2, *Ser.* Sa. 4.

CHAP. 189.

Of *Crevis* and *Shrimpes*.

AMong shell fishes may bee numbred these also
which follow. Howbeit *Galen* calleth them *Cru-
stata* and not *Testacea*, but the name is not materiall, and
Y the

cap. 30.

A feast royall.
Flesh and fish
should not be
eaten together
at one meale.

the Crevis is chiefe of them. For it is very nourishing, and doth not lightly corrupt in the stomacke. Yet is it hard of digestion, as *Arnoldus* saith upon *Scho. sil.* The Crab, the Lobster, and the Shrimpe are of the same nature. At Oxford (as I remember) upon festivall dayes, they are wont to eat Crevices, last after flesh. And commonly at great feasts in London and elsewhere, they use to serve up sturgeon last, as it were to make up the mouth. And this they name a feast royall. But this kinde of service is dispraised by *Arnoldus* in the same Chapter, where hee saith, that fish and flesh together should not be eaten, nor fish and white meat, nor fish should not bee eaten after other meates.

CHAP. 190.

Of the Puffin.

THere is also a kind of fish called a Puffin, which in respect that it liveth altogether in the water, may be accounted a fish: whereas otherwise considering that it is feathered and doth flie, as other foules doe, it may seeme to be flesh, except you would account it as a Syren or mermayden, that is halfe fish, and halfe flesh. They be eaten as well fresh as powdered, and as they be in a meane as it were betweene flesh and fish, so be they in wholesomnesse, neither best nor worst. A Carthusian may eat them and never breake his order.

CHAP.

CHAP. 191.

Of Salt fish.

DIverse sorts of the fishes before said, are used to be eaten salt as well as fresh, as Salmon, Conger, Cod, Eeles, Herrings, and such like. Beside these, there bee some other which are used no way but salt. Now if comparison bee made betweene fresh fish and salt fish, whether is more wholesome, to speake generally in my iudgement, fresh fish is to be preferred. For as *Arnoldus* saith upon *Scho. Sal.* fresh fish doth moysten the body, and increaseth milke and seed of generation, and is very wholesome for cholericke folkes. But salt fish contrariwise, dryeth the body, diminisheth seed of generation, and is hurtfull to those that be cholericke. Beside this, if it be much eaten, it hurteth the sight, and causeth itch and scabbiness, by reason that it engendreth a sharpe, biting, and burnt humour. All which discommodities are briefly comprised of *Scho. Sal.* in two verses, as followeth.

Whether fresh
fish or salt fish
be more whol-
some.

Cap. 30.

Fresh fish good
for cholericke
folkes.

Cap. 52.

*Vrunt res salsa visum semenque minorant,
Et generant scabiem, pruritum, sive rigorem.*

Which inconveniences although they grow as well by much eating of salt flesh as of salt fish, yet I thinke they are rather bred by salt fish. Notwithstanding I grant that somekind of fish, a little salted, is better than the same fresh. Because it taketh away lothing, and maketh a good appetite. But fish of long time salting (as is the most part of our salt fish) is unwholsome.

CHAP. 192.

Of Stockefish.

THere is yet a kind of fish which may be doubtful, whether it should be reckoned among salt fish or fresh fish, because it is in taste fresh, yet brought to us dried from Island and other countries Northward. Concerning which fish I will say no more than *Erasmus* hath written in his *Colloquio*. *Est genus piscis, quod vocatur Anglice Stockfish, non magis nutrit quam lignum.* Yet I have eaten of a pie made onely with Stockfish, which hath beene very good, but the goodnesse was not so much in the fish as in the cookery, which may make that favoury, which of it selfe is unfavoury. And as it is said, a good Cooke can make you good meat of a whetstone, even so it may bee that such fish and flesh as is of it owne nature unwholesome and unpleasant, by the skill of dressing may bee made both wholesome and pleasant. Therefore a good Cooke is a good iewell and to bee much made of, *modo sit vir bonus.*

CHAP. 193.

Of White meates.

THere remaineth yet a third kind of meates, which is neither fish nor flesh, commonly called white meates, as egges, milke, butter, cheefe, which notwithstanding proceed and come of flesh, as egges from the hen, and milke from the Cow. Yet because they are not plainely flesh, they are permitted to be eaten upon the fish dayes, among which foure sorts, egges is the chiefeft

chiefest and most nourishing. For egges bee of that kind of meat, which in a little quantity nourish much, as *Avicen* writeth. Wherefore they are reckoned in *Scho. Sal.* together with other two very nourishing things, as followeth,

Egges.

Ca. 4. cap. 1.

Cap. 8.

Ova recentia, vinarubentia, pinguiora, cum similia pura, naturae sunt valitura.

That is to say, new layed eggs, chiefly the yolks, red wine, & pottage or broth of good flesh, as of mutton, veale, capon, or chicken, especially being made with fine flower or grated bread, these three are very comfortable and restorative for mans body, & these three would I wish to bee much used of students, for they most need nourishing meats. But touching the choise of egges, first I say, that henne egges, as they be most used, so are they best. Yet egges of Fesants and Partridges be not unwholsome: but egges of ducks, geese, turkeis and other foules should be eschewed. And of henne egges the choise standeth in three points, that they be white, long, and new: as it is in *Sch. Sal.*

Hen Egges are best.

How to chuse an egge.

Filia presbyteri iubet pro lege teneri, Quot bona sunt ova haec, candida, longa, nova.

S. r. lib. 2. Sat. 2.

Which is approved in the Poet *Horace.*

Longa quibus facies oviserit, illa memento, Ut succi melioris. Et ut magis alba rotundis, Ponere.

Now concerning the dressing of eggs, there is great difference. For either they be sodden, roasted or fryed. And they be sodden two wayes; either in the shels, or else the shels being broken, the egges are put into something

The difference of eggs in dressing.

Sodden egges. thing water, the first is called seething of egges, the
 Poched egges. second poching of egges. Both waies are good, but
 Roasted egges. egges poched are best and most whole some. Yet egges
 Fyled egges. sodden in their shels, are better then roasted, because
 the moystnesse of the water, tempereth the heat of
 the fire which dryeth up the substance of the egges,
 overmuch. And fyled egges be worst of all, for they en-
 gender ill humours, annoy the stomacke, & cause cor-
 rupt fumes to rise to the head. Wherefore collops and
 Collops and
 egges. egges, which is an usuall dish toward shrovetide, can in
 no wise be wholsome meat, yet it is, the lesse unwhol-
 some, if the eggs be not fried hard. For in the regiment
 of health, egges should in no wise be eaten hard. But
 being in a meane between rere and hard, which *Galen*
 calleth *Ova tremula*, yet rere egges, named *Ova sorbilia*,
 that is to say little more than through hot, are good to
 cleare the throte and brest, and they do ease the griefs
 of the bladder and reines made with gravell, so that
 they bee taken before any other meat. And if a man
 A fine breakfast
 for a weak sto-
 macke. would break his fast with a light and nourishing meat,
 then I say there is nothing better, then a couple of
 egges poched, or the yolkes of two egges sodden rere
 and put into one shell, seasoned with a little pepper,
 butter, and salt, and supped off warme, drinking after
 it a good draught of Claret wine. This I know to bee
 very comfortable for weak stomacks, and is often used
 of the wisest men in England. And this rule is gene-
 rally to be observed, to drink a good draught of wine,
 ale or beare, after we have eaten an egge, as it is taught
 in *Schola Sal.*

cap. 38.

Singula post ova, pocula sume nova.

If hens be slack in laying of egges, give them hemp-
 seed enough, and they wil become fruitfull. For as *Mat.*
 saith

saith *Canabis sativa semen in cibis sumptum, plane contrarium efficit in gallinis & in nobis. Siquidem largius com- manducatum nobis genitura nextinguit, gallinas vero ovi- feraciores reà lit.* There is great difference in the parts of an egge, for the yolke is temperately hot, the white is cold and clammy, and hardly digested, and the bloud thereof engendred is not good. Yer it is of great use in bruises, wounds, and sores: as skillfull surgions doe know. The chicken is ingendred of the white and nourished with the yolke, though some bee of a contrary opinion. *Alexander Aphrodisseus* hath a pretty saying of an egge. *Orbis universi quem mundum vocamus, speciem in ovo dixeris demonstrari: nam & ex quatuor constat elementis, & in sphaera faciem conglobatur, & vitalem potentiam obtinet.* The shell hee likeneth in qualities to the earth, that is cold and dry: the white, to the water that is cold and moyst: the some or froth of the white to the ayre, that is hot and moyst: the yolk to the fire, that is hot and dry. So he maketh the egge as it were *unus ex nobis*, a little world.

Lib. 2. Dios.

Cap. 48.

Hempseed

hath contrary effects in men and in hen.

Lib. 2. prole 34.

An egge resembleth the whole world.

CHAP. 194.

Of Milke.

Milke is made of bloudtwise concocted, or as *Isaak Indens* defineth it, *Lac non est aliud nisi sanguis secundo coctus in uberibus*: For untill it come to the paps or udder, it is plaine bloud: but afterward by the proper nature of the paps it is turned into milke. *Diosco.* giveth this commendation to milke generally, *Lac generatim omne boni succi est, corpus alit, aluum emollit, stomachum & intestina inflatione vexat.* But this last inconvenience may bee holpen, as he teacheth afterward

Par 5.

What milke is.

Lib. 2. c. 64.

How the windi-
ness of milke
may be holpen.

Three substan-
ces in milke.

Three sorts of
milke.

Goats mylke
is best.

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

What time of
the yeare milke
is best.

ward: *minus inflat quodcunque semel fervefactum est.* And I was wont to helpe it by putting in a little pepper, Cloves and Mace. Milke, notwithstanding that it seemeth to be wholly of one substance, yet it is compact or made of three severall substances, that is to say in effect, of Creame, Whey and Cruds. Of Creame is made Butter, and of Cruds Cheese, of which I shall entreat afterward. But of milke there is great difference, not onely concerning the kindes; but also touching the time of the yeare. For Cow milke is thickest and the milke of a Cammel is thinnest, and the milke of a Goate is betweene both. Wherefore in the governance of health, Goats milke is best, and Cow milke is next. Yet the goodnesse of the pasture helpeth much to the goodnesse of the milke: for ill pastures make ill mylke, and good pastures make good milke: for such as the food is such is the bloud, and such as the bloud is, such is the milke, as *Galen* excellently proveth, by example of Goats which fed on Spurge and Scammony, whose milk was very laxative. Also by example of a Nurse; who having fed much of wilde herbs after she gave sucke to a childe, infected the same with many sores and byles. And touching the time of the yeare I say, that in the spring time, mylke is thinnest, and at the fall of the leafe it is thickest and best according to that old saying, when ferne waxeth red, then is milke good with bread. And how naturall and nourishing a meat, Mylke is, may be perceived not onely by children, who live and like better with that, than with any other thing: but also men and women, who being used from their childhood for the most part to Milk, and to eat none or little other meat but milk and Butter, appeare to be of good complexion and fashi-
on

on of body. And no marvaile: for where milke is well digested, it engendreth good bloud, and giveth great nourishment, yea, it is a restorative for them that bee wasted or in a consumption, or be leane, as appeareth in Scho. Sal. in these words.

Cap 34.

Lacteticis sanum, caprinum, post camelinum,

Ac nutritivum, plus omnibus est asininum,

Plus nutritivum vaccinum, sic & ovinum,

Ad sit si febris, caput & doleat, fugiendum est.

The degrees
of milke in
goodnesse.

Whereby it appeareth that Goats Milke is principall in a consumption, *Quia media est consistentia*, as Galen saith,

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

because it is not so thinne as Camels milke or Asses milke, nor so fat and thicke as Cow milke or Sheepes milke, yet common experience proveth that womens milke sucked from the breast is without comparison best of all in a consumption. Whereof a notable example was shewed of late yeares in the old Earle of Cumberland, who being brought to utter weakenesse by a consuming Fever, by meanes of a Womans sucke together with the good counsaile of learned Physitians, so recovered his strength, that before being destitute of heires male of his owne body, he gate that most worthy gentleman that now is inheritor both of his fathers vertues and honour. But in the last verse it is said that milke hurteth them that have the ague or the head ach: the reason is, because in bodies that bee distempered, it is lightly corrupted in the stomacke, and is turned into cholerick fumes, which both inflame the body and grieve the head. Also milke is hurtfull to them that have the Cholicke or stone, or obstructions of the Liver or Splene. But it is especially good for them which be oppressed with melancholy, which is a com-

The Earle of
Cumberland
cured of a con-
sumption by
womans milke.

Why milke is
unwholsome in
Agues or
Head ache.

Milke is ill for
the Collick or
stone, and cau-
seth obstructi-
ons.

Milke good
against me-
linckoly

Whether milke
be loofing or
binding.

A medicine for
a laske.

Whey.

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

mon calamity of students. And for this purpose it should be drunke in the morning fasting abundantly, new milked warme from the udder. But who so would use it, should cause the beast to be milked into a vessell wherein are first put a few leaves of Speare Mynt, a little Sugar or pure Honny. For by this meanes it shall neither rise in the stomacke afterward, nor yet turne into cruds, and after it should abstaine both from other meats and exercise for three or foure houres, for so doing it may purge the belly, which is one good property that milke hath: for because it is buttery, it washeth and cleanseth the intrailles, and is good against pricking paynes of the Lungs, guts, reynes, and bladder. But otherwise if the Whey bee consumed by any meanes, Milke rather bindeth the belly than loofeth, and may be used as a medicine for a laske in this manner. Take Milke warme from the Cow, or else new milked, and heate a gad of Steele or Iron glowing hot in the fire, and quench it therein, so doing nine or tenne times, together, then drinke it fasting and it will helpe. Yet some I have knowne almost growne to a flix, that by drinking of milke well boyled without salt, and well spiced with cinamome, or with chalke shaven into it, have beene eased in short time. But so long as the Whey is in it, it is rather laxative: for Whey of it selfe is very laxative, and may well be used of such as be costive, because it loofeth the belly gently. And for this cause (as *Galen* writeth) *Veteres ad alvum subducendam, hoc potu plurimum uti videntur*. And this I can say of experience, that if it be commonly drunke at the spring of the yeare, and especialiy in May, it bringeth the body to good temper, and is good against itch, skabs, Morpew, and other

other impediments, without the skinne, and maketh a good colour in the face, (as I suppose) for that it purgeth Choler and Melancholy, and qualifieth the heat of the stomacke and liver: all which properties are briefly set forth in *Scho. Sal.* in one verse.

Cap. 36.

Inciditq; lavat, penetrat, mundat quoq; Serum.

Some use to boyle Fumitory, Hartstong, Endive, or Succory, Scabiousse, Violet leaves, Sorell, and such like cooling herbes in the Whey, and so it is made more effectually for the foresaid purposes, and who so needeth may use this decoction, for it is of great force.

A cooling decoction of whey good for many purposes.

CHAP. 195.

Of Creame.

CReame is one part or substance of milke, and is indeed the very head or heart of Milke: and is of two sorts, that is to say, raw Creame which is gathered of the milke without fire after it hath stood a time, and clouted Creame which is made by setting the milke ouer an easie fire, untill it come to a thicke head. Both these kinds are used as a delicate dish in the summer season, either with Sugar, or with Strawberries. But how wholesome a dish it is *Matth.* teacheth upon *Dios.* saying: *Ob pinguedinis copiam, præterquam quod ventriculum relaxat, & cuncto supernatat cibo, nutrimentum eiicit, & crassum generat succum.* Wherefore they that go from Oxford to Borley, or from London to Islington to eat Creame, make but a fleewelesse errand, yet raw Creame well boyled with a little Sugar, is a good nourishing meate, and good

Lib. 2. ca. 66.

for a weake student, so it be used according to the conditions aforesaid in the treatise of Milke.

CHAP. 196.

Of Butter.

OF both sorts of creame is made Butter, which if it be fresh and new made, is very wholesome, especially if it be eaten in the morning; but afterward it is not so good, according to the old English proverb, butter is Gold in the morning, and Silver at noone, and lead at night. The meaning whereof because it is so common, I will here omit. The chiefe properties of Butter are reckoned to bee three in *Schola Salerni* as followeth.

Lenit & humectat, soluit sine febre butyrum.

An experiment
of butter to
make one solu-
ble.

The vertues of
butter.

The Flem-
mings little
troubled with
the collicke.

Butter mollyfieth and moysteneth and looseth the belly, which effects are wrought chiefly by reason that it is oyle and slippery. Wherefore it is good for such as be commonly costive: and this experience I have of it, that some which have beene wonted to a fine dyet, and to eat no bread but manchet, by the eating of browne bread and butter in a morning fasting, (which is a Country mans breakfast) have beene made as soluble as if they had taken some purgation. Also *Paracelsus* writeth in his booke named *Paramirum*, that the Flemmings are little troubled with the collicke, because they use to eat much Butter. But in one respect they are reproved by *Arnaldus* upon *Scho. Sal.* in the Chapter aforesaid, for that they eat it last after other meates, for Butter (saith hee) should in no wise, as meat bee eaten in great quantity, and especially it should not bee eaten after other meate. But

to use it with other meat it is very wholesome. Beside this, it profiteth them much that be stuffed in the brest or lungs, with superfluous humours, and bee short winded, especially if it bee eaten with Sugar or Hony. Yet it is not good for them that have any fever or hot livers, for the fatnesse thereof doth augment the heat of the fever or Liver. The necessity of Butter in dressing of meates, in making of salves and oyntments, I overpasse, yet would I wish that such as have children to bring up, would not bee without May Butter in their houses. It is to bee made chiefly in May, or in the heat of the yeare, by setting Butter new made without salt, so much as you list in a platter, open to the Sunne in faire weather for certaine daies, untill it bee sufficiently clarified, and altered in colour, which will be in twelve or fourteene daies, if there be faire Sunne shining. This is of marvelous verue in any exulceration, and I have knowne the wilde fire healed therewith, being incorporate with Sage leaves. And for the ease of Infants to bring forth their teeth, *Galen* adviseth us to rubbe their gummes oftentimes with fresh Butter, and thinketh it of no lesse force than Hony, for that purpose. Of the making of Butter is left a kinde of whey, which they commonly call Butter milke, or soure milke, which after it hath stood a time, becommeth soure, and is much used to bee eaten either of it selfe, or with sweet milke, especially in the Summer season, because it is cooling, and no doubt but that it is both moyst and nourishing, and cleanseth the brest and is shortly digested. Also with it is made together with sweet milke, a kinde of posset, which is called a posset of two milkes, or a

May Butter.

To heale the wilde fire.

To bring forth teeth in children.
Lib. 10. Simple.

A posset of two milkes.

Possets used at
breakfast in
Lankashire.

Almond Butter

soure milke possiet, which is a very temperate and cooling drinke, and is used in hot diseases with great successe, and doth coole more than any other drinke, as is proved daily in Lankashire, where it is most usuall. The way to make it is to take a quantity of Butter milke after it is soure, and to use that as you are wont to use Ale or Wine to make other possiets. This kinde of possiet, and the other made with Ale and sweet milke, are so usuall in the Country aforesaid, that they supply a great part of Physicke. And the one sort that is made with Ale, is commonly used in the morning and at breakfast for their servants, and found by experience to be as good in health, as in sickness, but every Country hath his fashion according to the old adage. There is yet an other kinde of butter made of Almonds with Sugar and Rose water, called Almond Butter : which being well made and eaten with Violets especially in Lent, when Violets bee most fragrant, is very wholesome and commodious for students, for it rejoyceth the heart, it comforteth the braine and qualifieth the heat of the Liver.

CHAP. 197.

Of Cheese.

CHeese generally in Physicke is reckoned unwholesome, and is thought to annoy the stomacke, to cause oppilations, to engender ill humours, to breed the colicke and stone. Wherefore it is no good meat for students, though labouring men commonly use it without harm. The nature of Cheese standeth chiefly in

in three points, as it is in *Schola Salerni*. First in that it is colde, which is to be understood of new Cheefe. ^{cap. 37.} Secondly in that it bindeth the bellie, and maketh one costive. Thirdly in that it breedeth grosse humors, which is the propertie of all sortes of Cheefe as *Galen* writeth, saying, *Vitium omnium Caseorum est commune, crassum generare succum.* ^{Lib. 3. de Ali. fa. cap. 17.} The foresaide three properties are briefly expressed in this manner.

Casens est gelidus, stipans, crassus quoque durus.

Where *durus* and *stipans* haue one signification, yet of all sortes of cheefe, that which is soft being well made, doth least harme, yea as it is in *Schola Salerni*, ^{cap. 9.} it both nourisheth and maketh fat, for so it is saide,

Nutrit triticum & impinguat, lac, casens infans.

Now what Cheefe is well made or otherwise may partly be perceiued by this old Latine verse:

Non nix, non Argos, Mathusalem, Magdalaneue,

Esaue non Lazarus, casens ille bonus.

What cheefe
is best.

That is to say, Cheefe should not be white as snowe is, nor ful of eyes as *Argos* was, nor olde as *Mathusalem* was, nor full of whey or weeping as *Marie Magdalen* was, nor rough as *Esaue* was, nor full of spots as *Lazarus*. Master *Tusser* in his booke of husbandrie addeth other properties also of Cheefe well made, which who so listeth may reade. Of this sort for the most part is that which is made about Banburie in Oxfordshire: for of al the Cheefe (in my iudgment) it is the best, though some preferre Cheshire Cheefe made about the Nantwich, and other also commend more the Cheefe of other Countreies, but Banburie Cheefe shall goe for my money, for therein (if it be of the best sort) you shall neither tast the renet nor salt,

Cheefe should
be eaten after
meat.

salt, which be two speciall properties of good Cheefe. Now who so is desirous to eat cheefe, must eat it after other meate, and in a little quantity, A penny weight according to the old saying is enough, for being thus used, it bringeth two commodities. First it strengtheneth a weake stomacke. Secondly it maketh other meates to descend into the chiefe place of digestion, that is the bosome of the stomacke, which is approved in *Scho. Sal.* in these words.

Cap 37.

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

Cap 7.

But old and hard Cheefe is altogether disallowed; and reckoned in *Schola Sal.* among these ten manner of meates which ingender melancholy, and bee unwholesome for sicke folkes, as appeareth before in the Chapter of Beefe, yet an old hard Cheefe is good for something, for *Galen* sheweth, that an old Cheefe cut in pieces, and sodden with the broth of a gammon of Bacon, and after stamped with a little of the broth, and made in manner of a plaster, and laid to the ioynt where the gout is, will breake the skinne, and dissolve those hard knots which the gout causeth, which experiment hee first proved himsele, and was afterward used of others. Whereby it appeareth that old Cheefe, though it doe no good within the body, yet it may doe good without. And surely for students I think an old and hard Cheefe is better in their coffers, than in their bellies: yet I know that labouring men eating it daily, feele no inconvenience thereby. But that is not to be mervailed, for (as I say often) *Labor improbus vincit omnia*, and that sort of men have commonly good stomacks, and so saith *Scho. Sal.*

Lib. 10. Simp.

A good plaster
for the
gout made of
an old cheefe.

Cap 37.

Casens

Caseus & panis bonus est cibus bene sanis.

Si non sunt sani, tunc lunc non iungito panti.

And surely the state of body that many labouring men have, is very sound and perfect, and is named of *Galen absoluta iuxta*. And contrariwise the state of students, I meane of those which be students in deede, and not loytering Lurdeines, I say the state of their bodies is rather *maxima*. For they bee commonly *valetudinarii*, that is sickely, and therefore they have more need to forbear such meates as be of hard digestion, and of evill nourishment, as hard Cheese and such like. The welch folkes of all other use to eat much Cheese, and oftentimes roasted, which they thinke to be a good meat. But I thinke, roasted cheese is more meet to bait a trap, to catch a mouse or a ratte, than to be received into the body, for it corrupteth in the stomacke both it selfe and other meates, and sendeth up ill vapours and fumes, which corrupt the breath. Wherefore let students let *Causa* be alone. Some folkes by nature doe abhorre Cheese which commeth of a naturall propertie of the stomacke, by reason of the temperature therof, for that reason *Galen* yeeldeth, *Cuiuslibet corpori proprietas quidam temperamenti est, quæ huic naturæ consentit, ab hac vero dissentit. And againe, Omnibus animalis partibus inest desiderium quoddam, &c.*

Apho. 3. com. 1.

Roasted Cheese.

Why some by nature abhor cheese.

Lib. 1. de temp.

Lib. 1. de Consu.

Hitherto of white meates.

CHAP. 193.

Of Sauces.

NExt after meates I have thought good to speake somewhat of Sauces, because weake stomacks, as commonly of students, doe need oftentimes to

Aa

bee

Two principall
Sauces.
Lib. 5. T. 15.

Two notable
examples in
two Kings, of
hunger and
thirst.

These Lacede-
monian sauces
are good for
such as feed at
full.

be provoked. Yet I will not say much thereof, because the making of Sawces doth belong to the Cooke and not to the Physician, and diuers meates require diuers sawces, and diuers men have diuers appetites, so that it were an infinite matter to discourse fully therein. But I will briefly set downe some things very profitable in this behalfe, which if students shall follow, they shall finde thereby great commodity touching their health. Of all Sawces, those two are the best, which were commended by *Socrates*, as *Tully* reporteth. That is, *Cibi condimentum est fames, potio- nis sitis*. And thereof *Tully* giveth two notable exam- ples in the same booke, which I will recite in Latine, because my English is in no wise able to countervaille *Tullies* Latine. First of hunger, that it is the best sauce for meate, hee proveth by *Ptolomeus* king of *Aegypt* in this manner, *Ptolomeus peragranti Aegyptum, comitibus non consequutis, quum cibarius in casa panis da- tus esset, nihil visum est illa pane incundius*. And that thirst is the best sauce for drinke, he proveth by the example of *Darius* the great king of *Persia*, as follow- eth, *Darius in fuga cum aquam turbidam & cadaveribus inquinatam bibisset, negavit unquam se bibisse incundius: nunquam videlicet sitiens biberat*. To these may be added that worthy apophthegme of *Dionysius* King of *Sicilie*, mentioned by *Tully* in the said booke, *Cum Tyrannus cenavisset Dionysius, negavit se iure illo, quod cene caput erat delectatum, is qui illud coxerat, minime mirum, condi- menta enim deserant. Quae tandem? inquit ille, labor in ve- nata, sudor, cursus ab Eurota, fames, sitis. His enim rebus Lacedaemoniorum epula condimuntur*. So that hunger and thirst are the best sawces for meat and drinke, and the meanes to get hunger and thirst, are exercise and ab-
stinence

stinence for a time. This did *Socrates* well perceive, the author of this golden sentence, for as *Tully* writeth in the foresaid booke, *Quum usque ad vespem contentius ambularet, quatinus esset ex eo quare ita faceret, respondisse, quo melius cenaret, obsonare ambulando famem.* But this kind of sauce is naturall, and every man doth bring it with him to the table: but there bee other sauces that be artificiall, of which I will set down those that be most usuall.

How *Socrates* procured hunger.

CHAP. 199.
Of Salt.

THe sauce most common of all other is *Salt*, which is so necessary that we cannot well live without it, and therefore it is the first thing that is to set on the Table, & should be last taken away, according to those old verses mentioned by *Arnoldus* upon *Schole Sal.*

*Sal primo poni debet primoque reponi,
Omnis mensa male ponitur absque sale.*

cap. 52.

The necessity of salt in seasoning of meates, and preserving of meates is such that almost it is used with every kinde of meate. The vertues thereof be chiefly two, in the Chapter aforesaid. The first is that salt resisteth venome, by reason that it is a dryer. The second is, that salt maketh a mans meate savourie, which needeth no proote. These two properties are thus expressed in meeter in the said Chapter:

Two vertues of Salt.

*Sal virus refugat, et de insipidumque saporat,
Nam sapit esca male que oatur absque sale.*

There bee two kinds of *Salt* in use among us in England, that is, Bay salt and whitesalt, which is chiefly made in Cheshire, at the townes called the

Two kinds of salt used in meates.

Wiches, where there be certaine pits or Wells of salt water, whereof by boyling they make the white salt. And the same water is as good to powder any kind of flesh, as brine: for (as I have heard them say that dwell about the wiches) within 24. houres it wil powder Biefe sufficiently. A great blessing of God to raise up such Springs for our use so farre within the land. There be also other sorts of salt used in Physicke, but not used in meats, wherefore I let them passe: and although salt doe make the meat more savourie, yet I advise all students not to eat much salt nor salt meats, for much salt eaten (as it is said of old) will make one to looke old soone, and salt meats breed the commodities afore said in the Chapter of salt-fish: and this experiment I have of my selfe, which peradventure may doe others good, that beeing troubled with an itch divers yeares at Oxford, by forbearing salt altogether and salt meats, I was cured thereof thoroughly within one yeare, and I was so precise in that point, that I would eat no salt with anegge, which at the first I thought unsavoury, but afterward by use it waxed pleasant enough.

CHAP. 200.

Of Vineger.

THe second sort of sauce which is in common use, is Vineger, whose nature is to coole and binde, as *Dioscorides* writeth. It is good for the stomacke, provoketh appetite, and is very wholesome to bee used in time of pestilence. For (as *Avicen* saith) to use Vineger with meat in time of pestilence, is a good preservative. In *Scho. Sal.* there bee five properties ascribed

Lib. 5. cap. 17

cap. 46.

cap. 46

ascribed to vineger. First, that it dryeth. Secondly, that it cooleth. Thirdly, that it maketh leane. Fourthly, that it engendreth melancholy. Fifthly, that it diminisheth seed of generation, all which properties are contained in the verses following.

Five properties of vineger.

*Frigidat & modicum: Sed plus desiccatur acetum,
Frigidat emaceratq; Melanch. dat, sperma minorat,
Siccus infestat nervos, & pinguis siccatur.*

The last verse sheweth, that Vineger hurteth the sinewes, and maketh one leane, which is to be understood, if it be taken fasting, as I have knowne some maidens to drinke Vineger next their heart to abate their colour and to make them faire, and sometime to eat tostes dipped in Vineger: but if it be often used, it will breed many inconveniences. One spoonefull of Vineger mingled with three spoonefulls of Rose water, or for want of Rose water with well water, is a good lotion to cleanse the mouth and gummes from filth which corrupts the breath. There bee two sorts of Vineger in common use, that is to say, white and red. For the colour it maketh no matter, so that it bee rightly made: for some use to mingle Ale and Wine together, and so to make Vineger, and some make it of Ale onely, giving it a colour afterward with Turnfall, or such like: but that is rather Aliger than Vinegar, for right Vineger is made of Wine onely. And if any list to make a perfect kind of Vineger, that is not onely toothsome but wholesome also, let him take a gallon or two of good Vineger, in some little baskett or glasse, and put into it, for every quart of Vineger, one handfull of Rose leaves, gathered before they be fully budded forth, and withered halfe a day before upon a faire boord, put them into the Vineger, and

A practise to make one leane and low coloured.

A good water to cleanse the mouth.

Rose vineger.

and stop up the barrell or glasse very close with corke and clay, and set it so that the sunne may have power upon it, but yet defended from the rayne, and let it stand so a moneth or six weekes or longer, and at the end of Sommer straine the Vineger from the Roses, and keepe it for your use. Or if you would have it stronger of the Roses, straine forth the old Roses, and put in fresh oftentimes, or if you suffer the Rose leaves to remaine all the yeare in the vineger, it is not amisse, for they will not putrifie. After the same manner you

Vineger of Gilloflowers.

Preservatives from the Pestilence.

Verjuice.

Oximel.

may make Vineger of Gilloflowers, which I have spoken of before where I intreated of that flower. Likewise of Violets and such like: but the Vinegar of Roses and Gilloflowers is best, and is indeed of great vertue, aswell in meats as in medicines, specially against the Pestilence. And if a man cannot abide to drinke it, yet to drench an Handkerchiefe, or such like cloth in it, and to smell to it, is a good preservative, or to heate a slate stone or other stone in the fire, and to powre vineger upon it, and to receive the smoke or fume thereof with open mouth. Verjuice, which is made of Crabbes pressed and strained, is like to Vineger in operation, saving that it is not so strong. A posset or Selibub made of Verjuice, is good to coole a cholerick stomacke, and I have knowne some to use them in hot Fevers with good successe. With Vineger also is made Oximel, which is very good to open obstructions of the inner parts of the body, wherby Fevers may bee prevented which commonly proceed of obstructions. It is to be made in this manner: Take a quart of faire water, and a pinte of pure Hony, boyle them both together leasurly, alwayes scumming as froth ariseth. And when they are boyled to the third part,

part, that is to a pint, then put in of strong white Vineger (if you can get it) halfe a pinte, boyle them againe a little, and scumme it cleane with a Feather, then take it off, and use it at your pleasure. This is named Oximel *simplex*. Some put in Rosemary at the first boyling, and so they make it more pleasant. But if you put in roots of Persely & Fenel and their seeds, it is then Oximel *compositum*, and is more effectually in opening obstructions. *Fernelius* prescribeth as much Honie as water. *Weckerus* appointeth a pottle of Honie a quart of water, and another of Vineger, to be made as afore is said, so that you may follow whether author you will.

Lib. 7. de Meth.

Anti. lib. 2.

CHAP. 207.

Of Mustarde.

THe third sauce which is in common use is Mustard, which as it procureth appetite, and is a good sauce with sundry meates both flesh and fish, so is it medicinable to purge the braine, as I have shewed in the treatise of herbes, which effect may easily be perceived, by that, if the Mustard bee good, if a man lick too deepe, it straightway pierceth to the braine, and provoketh neefing, which extremity may be soon holpen by holding bread at your nose, so that the smell thereof may ascend up to the head, for that killeth immediately the strength of the Mustard. The best Mustard that I know in all England is made at Teuksbery in Gloucester shire, and at Wakefield in Yorke shire. Of the three foresaid sauces, Salt and Mustard are hot: but Mustard much hotter than Salt, and Vineger is cold, which difference must bee applied to seasons.

How neefing
proceeding of
Mustard may
be holpen.

seasons of the yeare: for in hot seasons we should use cold fauces, and in cold seasons contrariwise.

CHAP. 202.

Of a Common sauce.

cap. 22.

IN *Scho. Sal.* is set forth a common sauce, to be made with six things, that is to say, with Sage, Salt, Wine, Pepper, Garlicke, Percely, as appeareth by these verses:

Salvia, Sal, vinum, piper, Allia, Petrocelinum.

Ex his fac salsa, ne sit commixtio falsa.

But I doe not thinke that all these together should be made in one sauce, for that were a mingle mangle indeed, and a sweet sauce for a sicke Swine: but I take it, that all these are good to be used in common fauces, especially for the Winter season, because they be hot. Yet I know one sauce which is common, and very good for divers sorts of meates, and that is Onions sliced very thinne, faire water and grosse pepper, for this sauce will serve wel for Capon, Hen, Fesant, Partrich, Woodcocke. The Onions will doe the lesse harme if they be boyled in water, untill they be in a manner dry, then may you put some of the dripping to them, and Pepper grosse beaten, for so it will serve also for a Turkye. But I will enter no further into the art of Cookery, lest some cunning Cooke take me tardy, and say unto me as the Tayler said to the Shoemaker, *Ne sutor ultra crepidam.* Wherefore of the goodnesse or substance of meates this much. It followeth now that I speak of the quantity of meates.

CHAP. 203.

Of the quantity of meates. -

THe second thing that is to be considered in meats (as appeareth by my division) is the quantity, ^{Cap. 1.} which ought of all men greatly to bee regarded, for therein lyeth no small occasion of health or sicknesse, of life or death. For as want of meat consumeth the very substance of our flesh, so doth excesse and surfet extinguish and suffocate naturall heat wherein life consisteth. So that the word *Mediocre* which *Hippocrates* applyeth to all those five things, spoken of in this booke, must especially bee applyed to meats, that is to say, that the quantity of meate be such, as may be well digested in the stomacke. That it be according to the nature of him that eateth, and not alwayes according to appetite. For the temperate stomacke only (which is rare to bee found) desireth so much as it may conveniently digest. Contrariwise the hot stomacke doth not desire so much as it may digest. The cold stomacke may not digest so much as it desireth. Wherefore, the surest way in feeding, is to leave with an appetite, according to the old saying, and to keepe a corner for a friend. Which also is approved by *Hippocrates*, where hee saith, *Sanitatis studium est non satiari cibis, & impigrum esse ad laborem.* The same also is taught in *Ecclesiasticus* after this manner. How little is sufficient for a man well taught, and thereby he belcheth not in his chamber, nor feeleth any paine. ^{Epid. Sect. 4.} ^{Apbo. 20.} ^{Two chiefe points of preserving health.} ^{Cap. 31.} A wholesome sleepe commeth of a temperate belly, he riseth up in the morning, and is well at ease in himselfe: but paine in watching and cholericke dis-

eases, and paines of the belly are with an unsatiable man. This rule although it be very hard, (for hardly may a man withhold his hands untill his belly be full) yet I advise all men as much as they may, to follow it, and to beare well in minde these two latine verses following:

Two verses to
be followed of
all that would
live in health.
*Pone gule metas, ut sit tibi longior etas,
Esse cupis sanus? sit tibi parca manus.*

But the greatest occasion why men passe the measure in eating, is variety of meats at one meale. Which fault is most common among us in England farre above all other Nations. For such is our custome by reason of plenty (as I thinke) that they which bee of hability, are served with sundry sorts of meat at one meale. Yea the more we would welcome our friends, the more dishes we prepare. And when wee are well satisfied with one dish or two, then come other more delicate, and procureth us by that meanes, to eate more than nature doth require. Thus variety bringeth us to excesse, and sometimes to surfet also. But physicke teacheth us to feed moderately upon one kinde of meat onely at one meale, or at the least wise not upon many of contrary natures. Which the Poet Horace notably declareth in this manner,

Variety of
meates, breedeth
excesse
and surfet.
*Ser. li. 2. Sat. 2. Accipe nunc victus tenuis quæ quantaq; secum
Afferat, inprimis va'ea bene nam varie res,
Ut noceant homini, credas, memor illius escæ,
Quæ si nplex olim tibi sederit, at simul assis
Miscueris elixa, simul conchilia turdis,
Dalsia se in bilem vertent, stoma'choque inmultum
Lenta feret pituita.*

And thus much I can testifie of mine owne experience,

ence, that a man, who was before very grosse and fat by feeding upon one dish onely at one meale, and drinking thereto but small drinke, within a yeare or two became slender. Also another I knew, that by eating one meale only in one day, though divers sorts of meates, was made thereby much smaller. But hereof wee have no better a prooffe than is in the Vniversities of Oxford and Cambridge, where the Students have commonly but one kinde of meate at a meale, and doe live and like very well therewith, and be for the most part as cleane men of personage, as lightly may be seene. Yet I condemne not variety of meates, especially with us in England that beedaily accustomed thereto, so that there be no great contrariety betweene them, as here is betweene fish and flesh, betweene Martlemas biese and chickens, and so that we exceed not the meane in eating: for excesse bringeth surfet, and surfet bringeth sodaine death oftentimes, as *Galen* sheweth. The reason is alledged in the same place. *Quum vasa cibo ac potu fuerint supra modum repleta, periculum est, ne aut ipsa rumpantur aut calor ipse nativus suffocetur atque extinguatur.* This disease, (I meane surfet) is very common. For common is that saying and most true, *Plures mori erapula quam gladio.* And as *Georgius Pictorius* saith, *Omnis repletio mala, sed panis pessima.* And if nature bee so strong in many, that they bee not sicke upon a full gorge, yet they are drowsie and heavy, and more desirous to loyter than to labour, according to that old meeter, *Distentis venter vellet dormire libenter.* Yea the minde and wit is so oppressed and overwhelmed with excesse, that it lyeth as it were drowned for a time,

An experiment
to make one
slender.

Lib: 1. Apho. 3.

Dialo. 3.

A full belly
is unfit for
study.

and unable to use his force. Which thing the Poet *Horace* worthily setteth forth in the foresaid Satyre as followeth:

*Vides ut pallidus omnis,
Cena desurgat dubia, quin corpus onustum
Hesternis vitijs, animum quoque praegravat una,
Atq; affigit humo divinae particulam aera.
Alter ubi dicto citius curata sopori
Membra dedit, vegetus praescripta ad munia surgit.*

Wherefore I counsaile all students to follow the advise of the Poet *Ocellus*, mentioned by *Horace* in the said Satyre, in these words,

*Discite non inter lances, mensasq; nitentes,
Dum stupet insans acies fulgoribus, & cum
Acclivis falsis animus meliora recusat.
Verum hic impransi mecum disquirite, cur hoc?
Dicam si potero, male verum examinat omnis
Corruptus iudex.*

Lib. 5. Tus.
Two notable
sayings of
Tully touching
the quantity of
meate.
Three sorts of
diet.

And *Tully* himselfe is of the same minde, where hee saith: *Mente recte uti non possumus, multo cibo & potione completi.* And in *Cato maior* he saith *Tantum cibi & potus ahibendum est, ut reficiantur vires, non opprimantur.* But that the quantity of meat may be fully declared, it is necessary that I propose three sorts of diet prescribed by Physicians as well in health as in sicknesse. Which bee, *Plena, moderata, tenuis*: a full dyet, a meane dyet, a slender dyet. Or if you will apply it to meates, much enough, enough in a meane, and little enough. The full dyet doth not onely susteine the strength of the body, but also encrease it. The meane dyet doth onely preserve the strength and maintaine it,

it, The slender dyet abate and diminish it. The full dyet (for example sake) may bee such, as is used at Oxford upon gaudy dayes. The meane dyet, such as is used commonly. The slender dyet, such as is used upon fasting nights, as a little bread and drinke and a few raysons or figges. Now as the meane is best in all things, so in dyet, as Hippocrates teacheth, *Nam satietas, non fimes, neque aliud quicquam quod natura modum excedat bonum. Nam omne nimium naturæ est inimicum.* Yet if a man shall decline from the meane toward either of the extreames, for it is very hard alwayes to hold the meane, it is better in health to decline to a full dyet than to a slender, so it bee not a plaine surfet. For so teacheth Hippocrates. *Quoduis peccatum, gravior in tenui, quam in paulo pleniore victu esse solet. Ealem de causa sanis etiam va detenais, statq; & exquisita victus ratio, parum tuta, quia errata gravius ferunt.* So that in health wee should keepe no precise diet, but alwayes seeke to augment the strength of the body, by a full dyet, or at the least wise to maintaine it by a meane dyet, and in no wise to diminish it by a slender dyet. And this is the cause (in my iudgement) why some men observing no dyet at all, bee more healthfull and stronger, than those who tie themselves continually to certaine rules in dyet. *Quia videlicet, natura in illis fortior nulli non morbo resistere valet, materiam morbi mire expellendo.* But yet in sicknesse sometimes a slender dyet is necessary, especially in *morbis acutis*, as Hippocrates teacheth. And in long sicknesse the meane dyet isto bee used, as well as in health. For otherwise the strength of the patient were not able

Lib. 1. Apho. 4.

1 Apho. 5.

Diet in sicknesse.

1 Apho. 4.

to

Fasting driveth
away sickenes.

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

cap. 31.

How surfer
may be eased.

to endure till the end of the sicknesse. But in a sicknesse that will end within three or foure dayes, wee should use a dyet which *Galen* calleth in his commentary upon the aforesaid Aphorisme, *Summe tenuis victus*, that is to eat nothing at all, or else, but a little melicrate: and surely this kinde of dyet is good in some diseases, and I have knowne many that have driven away sicknesse by fasting. That is to say, by eating nothing for a time, which is named in latine *Inedia*. And for this cause (as I thinke) that ancient Physician *Theffalus*, mentioned of *Galen* first devised this *Diatriton*, that is to say three dayes abstinence, for his patients, whom notwithstanding *Galen* refuteth in the same place, because hee used it in long diseases, and by that meanes brought his patients to utter weakenesse. Wherefore hee concludeth, that the Physician in dyeting should regard chiefly two things. That is to say, the force of the sicknesse, and the strength of the party that is sicke, and thereafter to prescribe lesse or more to be received. More shall bee said touching this point, where I shall entreat of custome, time, and order. Now if a man being in health, take more than nature may well beare, let him follow the counsaile of *Iesus Sirach*. If thou feele that thou hast eaten too much, arise, goe thy way, cast it out of thy stomacke, and take thy rest, and it shall ease thee, so that thou shalt bring no sicknesse unto thy body.

CHAP. 204.

Of Qualitie.

THe third thing that is to be considered in meats, The quality
of meates. is the quality, that is to say, the temperature or state thereof: As whether it bee hot or cold, moist or dry, grosse or fine, thicke or thinne, which is greatly to be regarded both in health and sicknesse, for in health such meates should be used as be like in temperature to the body. As to them whose naturall complexion is moist, as is of children, ought to be given meates that be moist in vertue or power. And to them whose naturall complexion is dry, ought to be given meates drie in vertue or power. Contrariwise to bodies untemperate and in sicknesse, such meates or drinks are to be given, which bee in power contrary to the distemperance. As to them which bee very cholericke or sicke of a fever, should bee given moist meates and cooling. For true is that saying of Galen, *Augetur quidque ac nutritur a similibus, perimitur ac corrumpitur a contrariis. Itaque etiam sanitatis tutela per similia perficitur: morborum sublatio per contraria.* Whereof springeth that common *Maxima, contrariis contrariis curantur.* But here wee must take heed that the meates doe not much exceed the distemperature of the body: As those doe which bee named *Cibi medicamentosi*, as hot wines, pepper, garlick, onions, and such like. For these being hot and dry, farre above the meane, if they be given to a cholericke person, they be very noysome, because they exceed the just temperature of mans bodie in that complexion. But to them which be flegmaticke they be oftentimes whole.

*De inequante.
cap. 6.*

wholesome. Contrariwise cold water, cold herbes, and cold fruits moderately used, be wholesome to cholericke bodies, by putting away the heate exceeding the naturall temperature. But to them which be flegmatike, they bee unwholesome, and doe bring into them distemperature of cold and moyst, but what meates bee hot or cold, moyst or dry, grosse or fine, thicke or thinne, may be learned by perusing the treatise before, concerning meates of all sorts.

CHAP. 205.

Of Custome.

THe fourth thing that is to be considered in meates is custome. Which is of such force in mans body both in sicknesse and in health, that it countervaileth nature it selfe, and is therefore called of *Galen* in sundry places, *Acquisititia, sine altera natura*. Whereof he giveth anorable example, where he sheweth that an old woman of Athens used a long time, to eat hemlocke (which is a rancke poyson) first a little quantity and afterward more, till at length shee could eat so much without hurt as would presently poyson another. The like story is told by *Albertus magnus*, where hee declareth that a childe by long use and custome would eat spiders out of the wall without any harme: Notwithstanding that spiders (as all men doe know) are a present poyson. So that custome in proceesse of time may alter nature and make that harmelesse, which is otherwise hurtfull. And in meate and drinke every man feelth in himselfe, that whereunto hee hath been of long time accustomed, though it bee not so good as other, yet doth it lesse harme

Lib. de Com.

Lib. 3. Simp.
Two merveilous
examples
of poyson eaten
without hurt.
Lib. de Secret.

Custom in
meat and
drinke.

harme than that whereunto he is not used. And this is approved also by Hippocrates, *Quæ longo tempore assueta sunt, etiamsi deteriora sunt, minus iis quæ insueta sunt molestare consueverunt. Convenit igitur etiam ad insueta permutari.* Custome also bringeth liking, and liking causeth good concoction. For what the stomacke liketh, it greedily desireth: and having received it, closely incloseth it about untill it bee duly concocted. Which thing is the cause that meate and drinke wherein wee have great delight, though it bee much worse than other, yet it doth us more good. Which Hip. also teacheth, *Paulo peior, sed suavior cibus ac potus, meliori quidem at ingrato preferendus.* Which is not so to bee taken as many Physicians doe thinke, as if it were lawfull for them to suffer their patients to have whatsoever they desire, although it bee contrary to their disease: But it is meant conditionally as Hipp. teacheth, to wit: *si parum nocent, & noxa quæ inferitur reparari facile potest.* And of what force custome is in labour, Hip. teacheth, *Quotidianis laboribus assueti, etiamsi invalidi sint aut senes, insuetis quamvis robustis & iuvenibus, facilius consueta ferunt exercitia.* And this is the cause that Craftsmen and Husbandmen, although they bee old and weake, can doe that which stronger and younger men, being not so inured, may not doe. As a feeble old milner to lift a great weighry sack, an old smith to wield and labour with a great hammer, than a younger man not thereto accustomed. Wherefore whosoever will be strong and endure labour, must accustome himselfe to labour. Custome likewise is of great force, in sleeping and waking, and other things called not naturall, which I shall intreate of hereafter. Good therefore is that counsaile in *Sch. Sal.*

2 Apho. 50.

2 Apho. 32.

Epid. 6. Sec. 4.
Apho. 7.2 Apho. 40.
Custome in
labour.

cap. 55.

*Omnibus assuetam jubeo servare dietam,
Approbo sic esse, ni sit mutare necesse.*

A dyet for
healthy men.

Where it is to be noted, that sometime custome is to be changed if necessity so require. Neither is it good for any man that is in perfect health, to observe any custome in dyet precisely, as *Arnoldus* teacheth upon the same verses in these words: *Quisque corpus suum sic disponere debet, ut caloris & frigoris patiens esse possit, & ad motiones & cibaria sibi necessaria aptum reddat, & ut somni & vigiliarum horas, atque mansiones & domos sine lesione permutare possit. Fortassis enim ex necessitate hoc aliquando agere cogetur. Quod quidem fieri poterit, si consuetudo non observetur ad unguem, sed interdum ad inconsuetam transeamus,* which sentence of *Arnoldus* agreeth very well to that of *Cornelius Celsus*, *Sanus homo qui & hunc valet, & sua spontis est, nullis obligare se legibus debet, ac neque medico, neque alia apta egere. Hunc oportet varium habere vitæ genus, modo ruri esse modo in urbe, sæpiusque in agro, navigare, venari, quiescere interdum, sed frequentius exercere.* But some man may demand of me how this may agree with that saying of *Scho. Salerni*.

Lib. i.
Men in perfect
health should
keepe no pre-
cise order in
dyet.

Cap. i.

Si tibi deficient medior, medici tibi fiant

Hec tria, mens hilaris, requies, moderata dieta.

How a custome
in dyet may bee
changed with-
out harme.

Whereunto I answer, that a moderate dyet is alwayes good, but not a precise dyet: for a moderate diet is as *Terence* speaketh in *Andria*, *Vt ne quid nimis*, which alwayes is to be observed. But if a man accustome himselfe to such meates or drinckes, as at length will breed some inconvenience in his body, or to sleep or to watch, or any other thing concerning the order of his life, such custome must needs bee amended and changed,

changed, yet with good discretion, and not upon the
 fodaine, *quia repentine mutationes noxam imbecillita-* 6 Epi. Sect. 3.
temque pariunt, as Hip. teacheth. He therefore that will
 alter any custome in dyet rightly, must doe it with
 three conditions, which are expressed by Hip. *Muta-*
tio ipsa quidem non parum conducit, si eius recta sit transla- Lib. 2. vict. acut.
tio, hoc est si fiat sanitatis tempore, & per otium, nec sit repenti- cap. 18.
na, and this much of custome.

CHAP. 206.

Of Time.

THe fifth thing that is to be considered in meates
 is the time, which standeth chiefly in three
 points, that is to say: Time of the yeare: Time
 of the day: Age of the party. Concerning times of
 the yeare, no better counsaile can be given, than that
 of Schola Salerni,

Temporibus veris, modicum prandere iuberis, 649. 19.

Sed calor aestatis dapibus nocet immoderatis.

Autumni fructus, caveas ne sint tibi luctus.

De mensa sume quantum vis tempore brumae.

For the better understanding whereof, it is neces-
 sary, that we know the foure seasons of the yeare, and
 their temperature. That is to say, the Spring time, The foure sea-
 Summer, Autumne, or fall of the leafe, and Winter. sons of the yere
 The spring time beginneth in March when the Sunne
 entereth into *Aries*, and is in temperature, nor hot
 and moyst after the old opinion but in a meane with-
 out all excesse, as *Galen* proveth, and the equall mix- Lib. 1. de tempo
 ture of the foure qualities in it, to wit, of heate and cap. 4.
 cold, moyst, and drith, is the cause both of the meane
 temperature, and also of the wholesomenesse thereof:

3 Apho. 9.
Versaluberrimum & minime exitio sumus.

1 Apho. 15.

The dyet of the
Spring time.

Libra. in 8. Sect.
2. cap. 9.

for of all seasons of the yeare, the spring time is most wholesome. as *Hip.* teacheth. Yet it cannot bee denyed; but that the beginning thereof doth participate with Winter, and the end with Summer. Wherefore in the beginning of the Spring, the dyet should bee according to Winter. And in that sense *Hip.* ioyneth Winter and the spring together in like dyet *Ventres hyeme ac vere natura calidissimi, & somni longissimi, per ea igitur tempora, plus cibi dare oportet, si quidem plus nativi caloris habent. Quo fit ut copiosiore alimento egeant.* But *Scho. Sal.* in the first verse afore said, meaneth the latter part of the Spring, wherein wee should eat but a little meate much like as in Summer, yet not so much as in Winter, nor so little as in Summer. But as the time is temperate: so then to use a temperate dyet. And that which we doe eat at that time especially, should bee of good nourishment, because then bloud chiefly encreaseth, and such meates such blond, and such bloud, such state of body. Now what meats be of best nourishment, I have declared before, and here againe I say, that generally flesh is of greater and better nourishment than fish, *Quia piscium alimentum est frigidum & humidum, as Fuchsius teacheth.*

CHAP. 207.

of Summer.

Summer beginneth in Iune, when the Sunne en-
streth into Cancer. This season is naturally hot and
dry, because therein heat exceedeth cold, and dry-
nesse moysture. In this time of the yeare by reason of
the heat of the ayre without, the pores of the body are
more

more open, whereby the spirits and naturall heat are the more resolved and wasted, and by that meanes the vertue digestive is infeebled, so that the stomacke and inner parts then are not so well able to digest as at other times. Wherefore to eate much meat in Summer is hurtfull according to the second verse, *Sed calor astatis, &c.* But wee must eate a little at once and often as *Galen* teacheth: *Quia & accensione alimenti majore indigent, ut pote per id temporis cute perspirabili exhausti, & quia vires exolutae sunt ac dejectae.* And that which wee eate should bee rather boyled than roasted. Pottage or brothes made of cold herbes, as Lettuse, Endive, Succory, Violets, are then good to bee used. Drinke in more abundance, Wine allayed with water, to hot complexions much, to cold natures lesse.

The best dyet
in Summer.

1 Aph. 17.
*Astatis sapa &
paum dandum.*

In Summer
drinke much
and eate little.

CHAP. 208.

Of Autumne.

Autume or the fall of the leafe beginneth in September when the Sun-entreth into Libra. This season of the yeare is variable, and the ayre changeable in heat or cold. Wherefore it is not cold and dry after the old opinion, but of unequall temperature as *Galen* proveth. And the distemperature thereof is the very cause, *Quae maxime Autumnum morhiferum facit,* as hee avoucheth in the same place. The dyet most convenient for this season is to eat somewhat more in quantity than in Sommer, and more often roasted meates, and to drinke some deale lesse and a little stronger. And especially wee must beware of Sommer fruites, which are most plentiful at this time of the yeare, for

Sib. 1. de temp.

cap. 4.

Dyet in Au-
tumne.

as much as they make ill juice and winde in the body. But how they may bee eaten with lest hurt, I have shewed before in the treatise of fruits.

CHAP. 209.

Of Winter.

Winter beginneth in December, when as the Sunne entereth into Capricorne. This season by nature is cold and moyst, for therein cold doth surmount heat, and moysture drought, by reason whereof, the heat of our bodies within is greater and the vertue digestive stronger, for the coldnesse of the aire without, environing our bodies about, must needs keepe in, and unite and fortifie the inward heate, (ex antiperistasi) as the Philosopher speaketh, that is to say by position of the contrary. Wherefore digestion being stronger, one may eate as much as he will, that is to say, more than in other seasons, and not onely more but also meats of grosse substance: as Biefe, Pork and such like, *Quia vires valide sunt*. And this also is approved by *Hip. Ventres hyeme & vere natura calidissimi*, &c. alledged before in the spring. And meates roasted are more convenient for this time than sodden, and flesh and fish powdred, is now better than in Summer. As for herbs and fruits especially raw, at all times are to be refused. Drinke in Winter should bee stronger, yet taken in little quantity, because of the moistnesse of the time. *Hip.* briefly setteth downe the dyet of all foure seasons of the year. *Æstas & Autumnus cibicopiam ferant difficillime, Hyeme facillime, Vereminius*. This much concerning times of the year.

CHAP.

CHAP. 210.

Of the times of the day.

Concerning times of the day usuall to eate and drinke which wee call meales, they are divers in divers Countries. But here in England commonly three, that is, Breakefast, Dinner, and Supper, which I shall speake of in order as they bee proposed, if first I give forth that notable Caveat, which is in *Schola* cap. 6. *Selerni*, alwayes to be observed before we take any sustenance: So that it is, as it were a preparative to meate.

Tu nunquam comedas, stomachum ni noveris esse

Purgatum, vacuumque cibo, quem sumpseris ante.

Ex desiderio id poteris cognoscere certo.

Hec sunt signa tibi, subtilia in ore dieta.

In which verses, two things are chiefly to bee noted. First if the stomacke bee oppressed with ill humours, that we eate nothing untill they bee avoided. And whether or no there bee corrupt humours in the stomacke, it is to be knowne *Enidribus* & *ructibus*, as *Galen* teacheth, and such ill humours as bee in the stomacke, may best bee avoided *vomitione ac ventris solutione*, as *Galen* sheweth. And for the one practise, that is by vomit, what ease it worketh to a cholericke stomacke. I my selfe have prooved these many yeares, following therein the counsell of *Galen*, where hee alloweth the advise of ancient Phisitians touching vomit to be used once or twise every moneth, not fasting but after meate, yea and such things eaten before, as bee *aeres* & *abstersorie*. But I use it commonly at the Spring or fall of the leafe, and no oftner, except great occasion

Lib. 1. cap. 4. de locis, aff.

Lib. 1. de Sa. in cap. 9.

Lib. 5. cap. 4. de usu par.

occasion offered, because often vomiting weakeneth the stomacke, and filleth the head with vapours. And how vomit may most easily bee procured, I have shewed before where I spake of Olives. The second thing to bee noted in the verses aforesaid, is, that wee eat not againe, untill the meate eaten before, bee first concocted, and avoyded out of the stomacke: for otherwise the one will let the concoction of the other, and breed great crudity in the body, which is the originall of the most part of diseases. Now to know when the stomacke is voyde of the meat before eaten, the chiefest token is hunger, which if it be a true hunger, riseth by contraction of the veynes, proceeding from the mouth of the stomach, for want of meate, for, so *Leonhartus Fuchs* teacheth in these words, *Vera fames a penaria sensu fit quum vena ex ipso ventriculo velati emulgentes sugentesque trahunt*. Also an other signe of emptinesse of the stomach is shewed in the last verse, to bee slender dyet before going. For when appetite followeth upon small sustenance taken before, it is a plaine token that digestion is ended. These things being observed, and exercise used according to the order set down upon the word (labour) I say with Master *Eliot* that worthy and worshipfull Knight, that in England men and women, untill they come to the age of forty yeares, may well eat three meales in one day, as breakefast, dinner and supper, so that betweene breakfast and dinner bee the space of 4. houres at the least, for 4. houres is the due time assigned to the stomach for the first concoction: And betweene dinner and supper six houres, and the breakefast lesse than the dinner, and the dinner moderate, that is to say, lesse then satiety or fullnesse of

Hunger is the best token of an empty stomacke.

What hunger is and how it cometh.

In li. lib. 1. Sect. 7. cap. 5.

English folks may eat three meales a day.

of belly, and the drinke thereunto measurable, according to the drynesse or moystnesse of the meate. But touching breakfasts, whether or no they are to be used, it may bee some question, because they are not mentioned in *Galen* and other antient authors of Physicke, neither are they appointed by order of the Vniversities, but onely two meales of the day spoken of, which bee dinner and supper. But to this question the answer of *Hippocrates* may suffice: *Quibus etiam semel ne an bis, & plus minusue & gradatim præbere cibum conveniat, spectandum: Dandum vero aliquid tempori, regioni, ætati, & consuetudini.* And doubtlesse the temperature of this our Country of England is such, (as I have shewed in my Preface) that our stomacks for the more part, are hotter by reason of the coldnesse of the Clime, and therefore may digest better, and naturally require more meate, and sooner, than other nations that inhabite hotter Countreyes: wherefore I thinke it good for Englishmen not to be long fasting, if their stomackes be cleane and empty, least that happen to them which *Galen* speaketh of. That the stomacke for want of meate draw unto it corrupt humours, wherby hapneth headache, and many perillous diseases, for true is that saying of the physicians, *Diutius tolerare famem, ventriculus malis completur moribus.* But if the stomacke bee uncleane, it is better to refraine than eat, for true is that saying of *Hip* *Impura corpora quo plus nutritur, eo magis læseris.* But when the stomacke is cleansed after the manner before mentioned, then may you eate safely. And for breakfast (as I thinke) those meates be most convenient, especially for students, which be of light digestion, as Milk, Butter, Egges, and such like. How-

Whether
breakfasts
are to be used
in England.

1 Apho. 7.

Lib. 3. cap. 13. de
natu. fa.

1 Apho. 10.

Break fast
meats for
students.

beit herein appetite and custome beare great sway, as they doe in every part of dyet. And if nothing else be to bee had, I thinke it better to take a little bread and drinke, that the stomacke may have somewhat to worke upon, than to be altogether fasting untill noon. Yet I know there is great difference among men in this respect, and some may better bide without meat than others may, which *Hip.* notably setteth forth. *Ieiunium senes non decrepiti ferunt facillime secundum hos, qui constantem etatem agunt: minus adolescentes, minime omnium pueri, atque inter eos maxime qui acriore sunt & vividiore ingenio praediti.* Children then and young men untill they come to the age of 35. may not be long fasting without inconvenience. Men of middle age, that is from 35. to 49. yeares, may better beare it, for so *constans etas* is to bee taken in *Hip.* and *Galen* as *Fuchsius* sheweth, Old men being not decrepit, that is to say, from 50 to 70. yeares, may best of all abide fasting, but after seventy yeares they are to be dieted as children. *Nam bis pueri senes,* as the old proverbe is. But some doubt may be made what the word (*Ieiunium*) should signifie in *Hip.* whether or no it be to be taken as the Divines use it, that is, for abstinence from flesh, taking but one meale a day, and in the morning and evening instead of breakefast and supper, to use bread and drinke, which kinde of fasting is some punishment to the Body, and subdueth the flesh (as I thinke) if it bee rightly used, and the right use is this; *Vt non nisi id quod convenit, & quantum ad virum conservationem satis est, ingeratur.* They therefore that fill their bellies with bread and drinke, or with fish, or with white meates, or with other things being not flesh, yet perchance more delicate, doe not fast.

r Apho. 12.
Who may best
abide fasting.

Lib. 1. Instit.
Sect. 3. cap. 5.

How fasting
is to be used.

fast; but breake their fast according to that saying of
S. Augustine, Qui sic se à carnibus temperant, ut alias In Ser. di. do. 4.
escas difficilioris preparationis, & pretii majoris inquirant, in ad.
multum errant, non enim est hoc suscipere abstinentiam, sed
imitari luxuriam. Hee therefore that will fast indeed,
 let him fast after the manner that Gregory hath descri-
 bed. *Abstinentia est quæ edendi horam non prævenit, ut fe-* In Hom.
cit Ionathas in favo mellis: non lautiora querit edere, ut Is-
raelite in deserto, non accuratius parare, ut filii Eli in Silo:
non ad superfluitatem, ut Sodomite: non vile quodlibet, ut
Esau eaulium in fame concupit. This kinde of fast may be
 well called *Parsimonia* and is in a family *Magnum veda-*
gal, and must be observed aswell in drinke as in meate.
 For he that doth abstaine from the one and not from
 the other, doeth fast no more than a swine, that lea-
 veth not drinking untill the belly be ready to breake.
 Wherefore this fast is well defined by *Fernelius* in
 this manner, *Parsimonia non cibi duntaxat, sed & potus,* Lib. 2. meth. me. cap. 22.
qui magis promptiusque quam cibus, tum viscera, tum ve- The definiti-
nas implet, iisque negotium facessit. But in the foresaid, on of a true
Aphorisme (as I suppose) *Hip.* meaneth that absti- fast.
 nence, which the Latines call *Inediam* or *Farem*, Inedia.
 which is a forbearing to receive any meate or drinke
 at all, which sometime is necessary aswell in sicke-
 nesse as in health, and is named of *Hip. Summe tenu-*
issimus victus, and is to bee used in *morbis peracutis*, and
 not onely preventeth, but helpeth many maladies. For
 if it be moderately used, and according to age, time of
 the yere and custome, it is next in force to blood let-
 ting, and worketh like effect in processe of time, as
Fernelius declareth at large, for it abateth the blood,
 it concocteth raw humours, it expelleth all manner of
 excrements, and is especially good for them which

cap 20.

have very moist bodies, *Quia inedia siccatur*. And for that cause is reckoned in *Schola Sal.* for one of those seven things that cure the rhume.

Seven things
good for a
rhume.

*Ieiuna, vigila, caleas dape, tuque labora,
Inspira calidum modicum bibe, comprime flatum.
Hæc bene tu serva, si vis depellere rhuma.*

A remedy for
suffer.
2 Aphe. 17.

The commodi-
ties of Ab-
stinence.

Beside all this (*Inedia*) is a present remedy for repletion or satiety, when more meate is received, than the nature of the body may beare, for it is one kinde of evacuation, as *Galen* sheweth upon *Hip.* yet it avoydeth (*ex accidente*) and not (*per se.*) For nature by this meanes being disburdened as it were, from all other actions, and set at full liberty, useth all her power in digesting and expelling, whereby sometimes it commeth to passe, that the belly is loosed of it selfe, and vomit breaketh forth, and the urine is more abundant, and the superfluities of the braine fall downe, and such excrements as bee farre off from the usuall wayes of evacuation, be dispatched *per insensiles corporis meatus*. All these benefits aforesaid wee may receive by moderate abstinence, but if it bee above measure, the moysture of the body is thereby withdrawne and consequently the body dryeth and waxeth leane, and naturall heate by withdrawing of moysture is too much incended, and not finding, humor to worke in, turnes his violence to the radicall or substantiall moysture of the body, and exhausting that humour, bringeth the body into a consumption. Notable therefore is that saying of *Hip.* *Non satietas, non famines neque aliud quicquam quod natura modum excedat, bonum.* And so I end touching fasting and breakfast.

21 Aphe. 9.

CHAP. 211.

Of Dinner.

WHen foure houres bee past after breakefast, a dinner time.

man may safely take his dinner, and the most convenient time for dinner, is about eleven of the clocke before noone. Yet *Diogenes* the philosopher,

when hee was asked the question what time was best Diogenes answer touching dinner time. for a man to dine, he answered, for a rich man when he will, but for a poore man when he may. But the usuall

time for dinner in the universities is at eleaven, or else where about noone. At Oxford in my time they used

commonly at dinner, boyled beefe with pottage, bread Oxford dyet for a nuer. and beere and no more. The quantity of beefe was in

value an haltepenny for one man, and sometimes if hunger constrained, they would double their com-

mons. This dyet, to eate but one kinde of meate at a

meale, and that lesse than fullnesse of belly, though it

seeme very slender, yet it is very wholesome, and good

students like well therewith, and indeed it is the dyet

that Physicke most alloweth. For (as *Pliny* writeth,) To eate one onely kinde of meat at a meale proved to be the best dyet. Lib. 11. cap. 52.

Homini cibis ut lissimus simplex, acervatio saporum pestife-

ra. & condimenta perniciosiora. And reason may pertwade

a man that sundr meates being divers in substance

and quality, that is to say, some grosse and hard to di-

gest, some fine and easie to digest, some hot, some

cold, some moist, some dry, must needs worke great

trouble to the stomacke. Neither may they bee well

digested at one time, for as much as they require di-

vers operations of nature, and divers temperatures of

the stomacke. Notable therefore is that saying of *A-*

vicen. *Nihil deterius est, quam si multa simul ac varia*

cibo-

ciborum genera conjungantur, atque iusto longius, in comedendo tempus protrahatur, quum enim postremum accedit nutrimentum, primum jam aliquo modo confectum est, partes ergo in coquendo non assimilantur atque inde sane morborum scaturigo, qui ex repugnantium sibi humorum discordia nascuntur. Hereby we may understand, that it is not

An houre is a
sufficient time
for dinner.
Schol. Sa. cap. 5.

onely hurtfull to feed on sundry meats at one meale, but also to prolong the time in eating two or three houres, with talking and telling of tales, as our manner is here in England at great feasts. But an houres space, by the judgement of *Arnol.* is a sufficient time for one meale. And in the Universities commonly lesse time will serve, for as it is in the old Proverbe, A short horse is soone curried. But the Archbishop of Yorke, of whom *D. Wilson* speaketh in his Rhetoricke, farre exceeded this time, for as the Italian merrily construed it, this great Prelate sate three yeares at Dinner. And in time past, when Prelates were as Princes, I meane before the suppression of Abbeyes, as their fare was great, so they sate a great while at meat. And at this day, such as be of great estate, Ecclesiasticall or Temporall, they may by authority sit so long in the glorious chariot of *Intemperantia*, untill they be carried as prisoners into the dungeon of *Crapula*, where they shall be fettered with gowts, racked with fevers, pierced thorow with plurisies, strangled with Squinances, and finally, cruelly put to death many times in youth, or in the flower of their age, when they would most gladly live. But herein I speake against mine owne profit, and the commodity of all them that professe Physicke. *Nam intemperantia medicorum nutritrix.* But for my part, I had rather be without sucke, than that any man through his intemperate feeding should have
cause

Long sitting at
meat is hurtfull

cause to see mee or feed me, and to that end I have with my great travell written this whole booke. Wherefore I advise all men not to linger the time long in eating and drinking superfluously, but to have alwayes in minde that golden verse;

Esse decet vivas, vivere non ut edas.

Man feeds to live, and liveth not to feed. Yet a reasonable time to eat in is necessary, for to eat over-greedily, and to snatch up our meat hastily, is hurtfull, and hindereth concoction; and to chew our meat well, and to swallow it downe leasurely, is a great furtherance to the well digesting of the same. And indeed, it is the very end and purpose why the teeth were ordained. For as there be three concoctions, the first, in the Stomacke, the second, in the Liver, the third, in every part of the body. So there bee three places of preparation; the mouth to prepare the meat for the stomacke: the veines called (*Miseraicæ*) to prepare for the Liver: and the uttermost veines of every member, to prepare for nourishment of the parts themselves. Wherefore a dinner while must needs be had. And to sit a while after dinner is not unwholsome, according to that old English saying; After dinner sit a while, and after supper walke a mile. Yet in *Schol. ga.* it is counted wholsome, *Surgerè post epulas*, *cap. 2.* that is, to stirre or walke a little after meat, that thereby the meat may descend to the bottome of the stomacke. Both may be done conveniently: for it is no good manner to rise up from the table eating, or to rise up by and by after meat is out of the mouth.

Three concoctions, & three preparations of the meat received.

To sit a while after meat, how it is to be taken

CHAP. 212.

Of Supper.

ABout foure houres or six after that we have dined the time is convenient for Supper, which in the Vniversities, is about five of the clock in the afternoon. But in the country abroad they use to sup at six, and in poore mens houses, when leisure will serve. The dyet most wholsome to be used at Supper is set down in *Schola Salerni*, *Cœnatoparum*, and againe in this manner.

Cap. 1.
Cap. 9.

*Ex magna cœna stomacho fit maxima pœna,
Vt sis nocte levis, sit tibi cœna brevis.*

So that in both places, wee are counsailed to make a light Supper, because much meat eaten at night, grieveth the stomach, and letteth naturall rest, wherefore of good policy (as I thinke) was it provided at Oxford, that upon festivall dayes, when as they fared sumptuously at dinner, yet at supper they should have little more than ordinary commons. But here riseth a great question, whether a man should eate more at dinner or at supper. *Conciliator*, a famous Physitian is of that minde, that more meate should bee eaten at dinner than at supper, because the heat of the day, joynd to the naturall heate of the body may digest more, and for that nature in the night season hath enough to do to digest the superfluities of meat eaten before, and should not therefore be letteth with much meat taken in the evening. *Leonhartus Fuchsius* contrariwise proveth that the Supper for the most part should bee greater than the dinner, because the coldnesse of the night and sleepe doe greatly helpe concoction

Whether dinner or supper
should be
greater.
D. ff. 121.

Institut. li. 2.
Sect. 4. cap. 3.

coction, and the time from Supper, to Breakfast or Dinner, is much longer than betweene dinner and supper. But this question may easily bee determined, and these great Clerks reconciled after this manner. They that be lusty and strong of nature, and travell much, may eat more at Supper than at Dinner, because in them there is no need of digestion of superfluities, but onely to strengthen their bodies, which may best bee done in the night time when the senses are at rest. But they that be diseased or aged, or troubled with rheumes; as the most part of students bee, and others also, (*Qui sedentariam vitam agunt,*) these I say, should eat little at Supper, because nature in the night following should not bee hindered in the concoction of raw and superfluous humours. *Quos somnus maxime conficit, & benignos reddit.* And to these men, the verses aforesaid of *Scho. Sal.* must bee applyed. And for as much as the whole booke of *Scho. Sal.* was written specially for English men, as appeareth by the Preface, it shall be hurtfull for none to follow the said precepts, considering that there is not any one more annoyance to the health of mens bodies in this Realme of England, than distillations from the head, commonly called rheumes, the occasion whereof some impute to much drinking of Beere but I thinke that the great moisture of the aire of this Realme, for wee have *pluvium & nebulosum cælum*, (as *Iulius Agricola* saith) and the continuall gourmandize, and daily feeding on sundry meats at one meale, is the very cause why English men be so rheumaticke above other nations, for repletion breedeth crudity, and of crudity proceed rheumes, and of rheumes Gowts, Dropfies, Palfies, and other innumerable maladies.

The question answered touching more meat or lesse to be eaten at dinner or Supper.

The cause of rheumes in England.

2. Apko, 17.

Wherefore it behoveth every man that would live in health, to feed moderatly, whether it bee at Dinner or Supper, and moderate feeding is according to the strength of the stomacke, to take more or lesse, so it be without griefe. For as *Hippocrates* writeth, where meat is received much above measure, that maketh sicknesse. Yet because it is hard alwayes to hold the meane, and divers occasions may make a man to forget himselfe at meat, if he misse the marke, and shoot over at Dinner, yet let him withdraw his hand, and hit the marke at Supper. Wherefore let Students avoid that Epicurisme, which is too too much used in England, and especially of Merchants, to make great Suppers, and to sit eating and talking for the space of three or foure houres. Yea, and after Supper, for feare lest they bee not full gorged, to have a delicate banquet, with abundance of Wine, not leaving, nor scant rising (excepts it bee for necessities) untill it bee time to goe to bed: no nor then neither oftentimes, but so continuing in carowling and quaffing untill mid-night, or after, except they happen to fall a sleepe at the boord, or to fall downe under the boord. But let Students remember, that *summum bonum* is *in virtute, non in voluptate*. Yet one lesson remaineth in *Scho'la Salerni*, concerning Supper, which is this;

cap. 38.

To drinke before supper or dinne, used of some.

Vt vitespanam de potibus incipe canim.

Which is not so to bee taken, as the words doe seeme to import, that one ought to beginne his Supper or meale with drinke, though I have knowne some to use that order, drinking a draught of Wine before they eat, thereby the better to stirre up appetite, and to fortifie concoction. And as good drinkers use to say,
it

it is great cleanness to wash the pot before wee put in meat to bee boyled. But the true meaning of the verse is, (as *Arnoldus* expoundeth it in the same place) that we should beginne our Supper with meats moist and easie of digestion, as Pottage, Broths, and such like; which interpretation, whosoever shall thinke strange, hee may reade the like in *Galen* upon *Hippocrates*, where he saith; *Facilius est impleri potu quam cibis*. And when Supper is ended, wee must not forthwith goe to bed, but according to the old English Proverbe, after Supper walke a mile: or at the least wise, refraine from sleepe two or three houres, and if wee make a great Supper, then foure houres is but a sufficient time for the consuming of the vapours which ascend from such meat as hath beene plentifully received: for, *Quatuor horarum spacium ventriculo ad concoctionem ingesti cibi ascribitur*, as *Leonhartus Fuchs* writeth. Yet I know this time is longer or shorter, according to the temperature and strength of the stomach. And if wee walke abroad after Supper, which is the common guise of the Universities, then it shall bee good to follow the counsell in *Schol. Sal.* annexed to the second Chapter, as followeth;

2. *Apho.* 1. 1.

What time the stomacke requireth for concoction.

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

Where wee should walke after supper.

*Fons, Speculum, Gramen, hæc dant oculis relevamen,
Mane igitur montes, sed serum inquirito fontes.*

Or after the old Meeter;

Mane petas montes, post cenam flumina, fontes.

Which verses I wish all Students to beare well in minde, not onely for walking after Supper, but that in walking they may have a double commoditie, as well in preserving their sight, as in digesting their meat. And now to conclude with the saying of *Arnoldus*, if a man could bee contented with one meale a day, it

One meale a
day were bet-
ter taken at
noone than at
night.

were better to take it at supper than at dinner, so that we be not diseased in the eyes or in the braine, for then it were better to take it at dinner, for the repletion of the supper hurteth sore the braine and eyes. Wherefore I conclude, that generally, whether a man make but one meale, or two in a day, it is more wholesome to take more at noone than at night. Great suppers then, and late suppers, must bee banished from all healthfull houses.

CHAP. 213.

Of the age of the party.

What age is,
and what dif-
ference in age.
*Infl. lib. 1. Sect. 3.
cap. 5.*

THe third thing appertaining to diet, is the age of the partie, which may the better be perceived, if first I define what age is, and what difference there is in age. Age after *Fuchsius*, is that race of life, wherein manifestly the state of the body of it selfe is changed. And in the same Chapter, according to *Galen*, he maketh five parts or differences of age, to wit, Childhood from our birth to fifteene yeares, hot and moist. Adolescence, from fifteene yeares to five and twenty, of a meane & perfect temperature. Lustie *Inuentus*, from twenty five to thirty five, hot and dry. Middle age or mans age, from thirty five yeares, to forty nine, declining to cold and dry. Old age from forty nine yeares, untill the end of life, naturally cold and dry, as touching the substance of all parts of the body, though accidentally by excrements, as spittle, flegme, & such like, it may seeme to be of moist temperature. In all this course of life, there is a continuall change of the body, but especially every seventh yeare, which of the Philosophers is called, *Annus Criticus*, the yeare of judgement,

judgement, at which time ordinarily (as they say) we are in greater danger touching life and death, than in other yeares. How be it evermore that saying of Iob is true, *Homo natus de muliere, brevi vivens tempore, repletur multis miseriis: qui quasi flos egreditur, & conteritur, & fugit velut umbra, & nunquam in eodem statu permanet.*

Cap. 14.

Which Hippocrates also confesseth in the very first Aphorisme saying, *si & brevitas, vita brevis.* And if we consider well the state of mankinde in this life, wee may see that a man beginneth to die as soone as hee is borne into this world, for that the radicall moisture, which is the root of life, can never bee restored and made up againe, so good as it was at our nativity, but continually by little and little decayeth untill the last time of our life. Yet by that moisture which com-

Man beginneth to die as soone as he is borne.

How meat and drinke do preserve life.

meth of nourishment, through meat and drinke, it is preserved and prolonged, so that it is not so soone wasted and consumed as otherwise it would bee. Like as in a Lampe, by powring in oyle moderately, the light is long kept burning, yet it goeth out at the last. And this is it which Hippocrates speaketh; *Interficiunt nos calor ille qui corpora produxit.* Yet in the beginning of our age, while nature is yet strong, more of the nourishment is converted into the substance of the body, than is consumed: And that while the body increaseth and groweth. Afterward, so much onely is restored as is wasted, and then the body is in perfect growth: at length nature waxing weaker, is not able to restore and repaire so much as is wasted and decayed, whereby the body beginneth to decrease, and the powers and strength thereof bee more and more diminished, untill such time as life, even as the light of a lampe, bee cleane extinguished. And this is called

Ga. de mor. ca. 3.
One cause of life and death in man.

Naturall death what it is.

A divers diet
requisite in
youth and age.
1. Apha. 14.

The naturall
diet of all ages.

Diet of lustie
youth.

naturall death, which few attaine unto, but are prevented by death casuall, when by sicknesse, or otherwise, the said *Humidum radicale*, or *Primigenium*, is overwhelmed and suffocate. Now the meanes to preserve this naturall moisture, and consequently to preserve life, is to use meats and drinks, according to the age of the person. For the diet of youth is not convenient for old age; nor contrariwise, as *Hippocrates* teacheth; *Qui crescunt, nativum calidum habent plurimum; itaque copioso quum egeant alimento, abunde ipsis suppeditare oportet, alioqui corpus consumitur. In senibus vero inest calidi parum, paucis propterea succendiculis, egent: siquidem multis extinguitur.* Wherefore in youth especially, while we are in growing, we should feed more largely, and nature it selfe doth crave, as it appeareth in children. For (as it is said) children and chicken, would bee alwayes picking. And the nourishment that is most convenient for children, should be of hot and moist temperature. For in sicknesse and in health, this *Maxima* is generally to be observed, *Sani similes semper postulant cibos, acri autem contrarios.* And therefore young men from 14. yeares, untill they be 25. yeares old, as they be of most temperate complection, so do they require food of equall and like temperature. But young men above 25. untill they draw toward 40. yeares, as they be hot & dry of complection far above the meane, so do they require a contrary diet. And the contrary diet must be understood in substance and quality. And the degrees, as well of the temperature of the body, as of the meats, ought to be equall and like, as neare as may be. For where the meats do much exceed in degree the temperature of the body, they anoy the body, in causing distemperance, as I have shewed before, where I have

have spoken of the quality of meats. Wherefore in lusty youth we should eat meats more grosse of substance, colder & moister Also salads of cold herbs, & to drink feldome wine, except it be allayed with water. Old age is naturally cold and dry, and therefore requireth a hot and moist diet. And because naturall heat & strength is decayed, restorative meats are then most convenient, and such as bee easie to digest, often bathing, hot wines, and much slepe, is good for old men. According to that verse wherein the diet of old age is prescribed;

Vt lauit sumpsitque cibum, det membra sapor.

Aged men should not feed so largely as the younger sort, but to eat often, and but a little at every time. As I have declared in the diet for Summer, for the Summers diet is most fit and agreeable for old age. For it fareth by them as it doth by a lampe, the light whereof is almost extinct, which by powring in of oyle by little and little, is long kept burning, and with much oyle powred in at once, it is cleane put out. But here I thinke it good to set downe some particular examples of diet of old men in time past, which notwithstanding every man may follow as he thinketh good. Terence in Andria, setteth forth the Supper of old Chremes, in this manner; *Olera & pisciculos minutos obolo in cenam senis*. But such a supper were more meet for Ashwednesday, or good Friday, than for Shrouetuesday. And I would wish all loytering students to fare no better. Antiochus a Physitian, as Galen reporteth, above 80. yeares of age, used three meales a day, with frication, bathing, and exercise accordingly. His breakfast commonly was, *Pavus cum Attico melle, plerumq; cocto raris crudo*. His Dinner was, *Primum iis sumptis quae alvum deji-*

Diet of old men.

Sundry examples of old mens diet.

Chremes supper in Terence.

De Sa. 1a. lib. 5. cap. 4.

Antiochus diet. A good breakfast for old men

deji-

dejiciunt, post hac maxime piscibus, vel quos saxatiles vocant, vel qui in alto mari degunt, rursus in cena a piscium esu abstinnit, & boni succi aliquid, ac quod non facile putresceret, sumpsit. Vtique aut. jar mulso, aut avem ex jure simplici. Telephus the Grammarian, as it is in the same Chapter, who lived almost a hundred yeares, used this diet following; *Is hyeme bis mense lavabatur, æstate quater, mediis harum temporibus ter. Quibus vero diebus non lavabatur, iis circa tertiam horam unctus est cum exigua frictione: mox mel optimum crudum alicui in aqua coctæ permistum estabat, eoque solo contentus pro jentaculo fuit. Prandeat septima hora & paulo citius, primum oleribus sumptis, deinde piscibus gustatis, aut avibus, vespere autem tantum parum ex vino misto edebat.* In these two examples I note that these old men brake their fast commonly with honey. And that for good cause, for honey is very wholesome for old age, and such as bee flegmaticke, and unwholsome for youth, & such as be cholerick, as *Galen* proveth, where he telleth a story of an old man and a young man, who contended about honey, by experience of their owne bodies, the one affirming that he had proved it wholesome in himselfe, and the other avouching the contrary. Which controversie *Galen* determineth in this manner: *Mel calidis & siccis est adversissimum: frigidis vero ac humidis utilissimum.* But the benefit of honey in old mens diet, may likewise bee perceived by the examples following: *Pollio Romulus*, who was above an hundred yeares old, (as *Plinie* affirmeth, being demanded of *Augustus* the Emperour, by what meanes he lived so long, and reteined still the vigour or liveliness of body and minde, hee answered, that he did it inwardly with Meade, which is a drinke made with honey and water, and outwardly with

Telephus diet.

For whom honey is wholesome and for whom not.

Lib. 1. de Ali. Fa. cap. 1.

Pollio Romulus.

Lib. 12.

with oyle, meaning friction and unction, which were
 used in Greece and some other countries in old time,
 as I shewed in my treatise of exercise. *Democritus* also
 the great Philosopher, being demanded how a man *Democritus.*
 might live long in health he answered, if hee wet him
 within with hony, and without with oyle. The same
 Philosopher when he was an hundred yeares old and
 nine, prolonged his life certaine dayes with the eva-
 poration of hony (as *Aristoxenus* writeth.) To these
 may bee added the example of *Galen* himselfe, whose *Galen.*
 dyet principally should be followed of students. *Galen* *Lib. 5. de Sa. tu.*
 (as hee saith of himselfe) by meanes of his good order *cap. 1.*
 and dyet, was never vexed with any sicknesse, after he
 was 28 yeares old, untill the time of his death, except
 the grudge of a fever of one day, and that happened
 only by too much labour. He lived (as *Caelius Rhodigi-* *Auten. Lett.*
us writeth) 140 yeares, and dyed only for feeblenesse *Lib. 30. cap. 12.*
 of nature, which, (as I have shewed before) is called
mors naturalis, when a man dyeth as an apple that fal-
 leth from the tree when it is ripe. The order of his life
 was thus, He used such abstinence in meat and drink, *Galen's dyet.*
 that he left off always before satiety or fulnes of belly,
 which we commonly call, to rise with an appetite, and
 is indeed the principall point in preserving of health.
 Againe, he never eat any crude or raw thing, as fruits,
 herbs, roots and such like. Which may be a second cau-
 tion for all men to observe. Whereby he had alwayes
 a sweet breath. Moreover as leysure would suffer, he u-
 sed bathing, frication and exercise. Yea sometimes in
 the winter season when he was in the country, he refus-
 ed not to cleave wood, and to punne barly, and to doe
 other country works only for the exercise of his body, *Lib. 2. de Sa. tu.*
 as himselfe witneseth. Whereof at length arose *cap. 8.*
 this *Galen's valetudo.*

Securis.

this Proverbe, *Galen's valetudo*, and is as much to say, as a most perfect state of health, which I wish to all good Students, and the way to attaine it, is to keepe *Galen's* diet. And for a conclusion of this point, I will here recite the diet for old and weake folks, prescribed by master *Securis*, in his Almanacke 1580. They must make (saith he) in Winter, two or three meales a day, according to their appetite and custome. They should eat either a soft rosted egge to their breakfast, or a peece of a toste and butter, or a messe of hot milke, with crums of white bread and Sugar, or a cawdale, or Almond milke, or such like thing, that may bee soone digested before their dinner. I have knowne (saith hee) some old men would eat in the morning a peece of a toste dipped in Muscadell in the Winter, and in Claret Wine in the Summer, drinking after it a draught of the same Wine, which thing, his father, a Doctor of Physicke, was wont to doe many yeares in his old age, who was above 80. yeares when he died, being in his life time seldome or never sicke. And thus much touching diet of all ages.

CHAP. 214.

Of Order.

THe sixth and last thing to be considered in meats is order in eating, which greatly helpeth or hindereth a mans health, for good order in diet is of no lesse force than it is in life and conversation. Whereof we need no better prooffe than the example of *Galen* himselfe, whose words be these, *Post octavum & viginti annos n. quum persuasisset mihi esse conservandae sanitatis rationem quandam, praecepisse, ut per totam deinde vitam*

Lib. 4. de Sa. 14.
pag. 8.

vitam

vitam parat. Ita ut ne minimo morbo post laborarim, nisi forte (quæ tamen rarius accidit) diaria febris : quum alioqui liceat hanc quoque in totum effugere, si quis liberam vitam sit nactus.

Hereby it appeareth that there is an order in diet, which if a man duly observe, hee may preserve himselfe from sicknesse all his life long. But some peradventure will disprove mee by their owne experience, and by the example of others, who keeping no diet at all, nor observing any order in receiving of meat and drinke, are yet more healthfull, and more lustie and strong, than they that keepe a precise diet, and eat and drinke as it were by weight and measure. Whereunto I answer, that a sound body, and strong of nature, may for a time suffer surfet, and beare immoderate diet, without any manifest maladie : but yet at length it will fall out according to that principle of Physicke which never faileth. *Intemperanter acta juvenus effeta parit senectutem :* A riotous youth breedeth a loathsome age. For as the Lawyer saith *Quod defertur non auferitur.* If you sow ill seeds in a Garden, they shew not themselves by and by, but yet in procelle of time they bud forth. Even so diseases are bred in mens bodies by little and little, and at length they are perceived. Notable therefore is the saying of Avicen, *Ille cui mala nutrimenta concoquuntur non gaudeat ex hoc, mox enim etsi ad tempus fortasse delitescit, temporis tamen successu sese exerit. Et gravissimam certissimamque neglectæ artis medicæ pœnam affert.* With whom Galen agreeth also, where he saith, that evill meats, *Quamvis protinus nullam juvenum corporibus sensibilem lesionem inferant, sensim tamen occulteque crescente vitio cum jam ætas progressu temporis inclinat, articulos, nervosque & viscera iis morbis vexant, qui vel difficulter admodum, vel*

The benefit of
an orderly diet.

3. 1. doct. 24. 73

De succo boni. &
vi. 10 cap. 2.

The due order
of recei-
ving of meats.

omnino tolli non possunt. And commonly so it falleth out, that they which lead a disordered life, either live not untill they be old, or if they come to age, they are tormented with sundry diseases, as gowt, stone, dropsie, leprosie, fevers and such like. Wherefore it is better to preserve health by sobriety, and temperance, than by surfet and disorder, to make the body weak and sickly, and odious both to God and the world. Yet I thinke it not convenient for a man in perfect health to observe a precise rule in dyet. But yet where the stomacke is feeble, as is of the more part of citizens, and well nigh of all them that be studious in learning, or weighty affaires, there ought to bee more circumspection, that the meate may be such, as that either in substance, or in quality, or quantity, or time, or order, nature being but feeble, be not rebuked or too much oppressed. And the due order in receiving of meats is thus, that such things as bee of light digestion, bee taken before those things that bee hardly digested. Also that such things as mollifie and loose the belly be taken before other meates, as pottage, brothes, milke, rere egges, butter, and such like, before flesh, and boyled flesh before roasted. And cheese and fruits, which be stipticke and binding, as Quinces, Medlars, Peares, should be eaten last after all other things. And this is the due order in eating, and most wholesome for all men, (in my judgement,) which notwithstanding some men following their owne appetite, doe pervert, as I have knowne an honourable person, who upon fish dayes, would eat Egges last after cheese: and one worshipfull that would eat milk last, which is a common use in Lancashire: for there the servants thinke they have not well dyned or supped.

ped, unlesse they have a sops of colde milke after all, as they use to speake. And the Flemings use to eat Butter last after other meates. So that almost a man may say: as divers men desire divers meates, so use they divers orders in eating. But here in England where we feed on divers sorts of meates at one meale, the order commonly is thus: that first wee eat pottage or brothes, then boyled meates, after that roasted or baked, and in the end cheese and fruits. But here riseth a question, which I have heard oftentimes moved at the table: that it were better to eat fine meates first, and grosser meates afterward, if perchance any corner were left unfilled. For now wee fill ourselves before with grosse meates, so that when fine meats and the best meats indeed come to the boord, we can eat little or nothing for want of appetite, but not for want of will, as I thinke. Wherefore it were better (say they) to beginne our meale where we make an end. And if wee leave any for the Servitors, to leave of the worst meates, and not of the best. This is a strong argument in some mens opinions, and greatly grieveth those that be disciples of *Epicurus*. But this question in mine opinion may be very well answered in this manner. First I say that one manner of meat agreeable with the person that eateth it, were the most sure dyet for every complexion. And next I say, that for as much as our stomacks in England most commonly be hot and cholericke, that grosse meats be most convenient to be eaten first, for in a hot stomacke fine meats if they were first taken, would be burned before the grosse meates were digested. Contrariwise in a cold stomack the little heat is suffocate with grosse meate, and fine meate

Whether fine meate or grosse should be eaten first.

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

left raw for lacke of concoction : whereas, if the fine meat be first taken moderately, it stirreth up and comforteth naturall heat, and maketh it more able to concoct grosse meats, if they be eaten afterward, so that it be in small quantity. And this is the best reason that I can yeeld of our English custome, to beginne our meales with grosse meats, and to end with fine. And so I end my treatise of meats.

CHAP. 215.

Of Drinke.

NExt after the word *Cibus*, there followeth in *Hip.* (*Polus*) which is the third word of the sentence, and is to be used according as it is in order proposed, that is to say, first exercise, then meat, and thirdly, drinke, and not contrariwise. Wherefore, they that drinke before they eat, keepe not the due order of diet. And the order of England is, (as it is noted by *Arnoldus* upon *Schol. Sal.*) *Communitur quacunq; diei hora bibere voluerint Angli, bolum sive morsum panis presumunt.* And the very order of service doth confirme the same : for commonly we use to set bread & meats upon the table before drinke. Yet many good Malt-wormes, setting all order aside, beginne strait to cut their meat with the spigot. I deny not but occasion in some may so serve, that they must needs drinke before they eat. But I speake of the common order which is commonly to be observed. The chiefe causes why drinke is necessary, be two : First, to preserve naturall moisture. Secondly, to make the meat that is eaten to pierce and descend the better into the places of digestion. The desire of drinke and the best sawce

We should not
beginne our
meale with
drinke.
Cap 38.

Drinke is ne-
cessary, for two
causes.

to season it, and to make us to like it, whether it bee better or worse, is, *Sitis*, which after *Aristotle*, is, *Appetitus frigidus & humidus*, and is caused, à *calore & siccitate*, as *Galen* sheweth: for heat working upon moisture, for the nourishment of the body, causeth the driness, whereof cometh thirst, the remedy whereof is drinke, which is to be used as *Galen* prescribeth; *Potionis is modus erit, ut nec in ventriculo innatet, nec fluctuationis ullius sensum inuekat*. And *Dioscorides* much after the same manner sheweth the use of drinke, saying, *Non sitire & modice cibos proluere, optimum est preceptum*. So that to quench thirst, and moderately, as it were to water the meat, whereby it may be the more easily conueighed to the places of digestion, is the right use of drinke, and whatsoever is more than this, is superfluous. The same lesson is taught in *Schola Salerni*.

What thirst is
and how it is
caused.
Lib. 1. Simp.
cap. 32.

Lib. 7. Meth.
cap. 6.

Lib. 5. cap. 7.

The right use
of drinke.

Cap. 18.

De qua potetur, stomachus non inde gravetur.

That is to say, we ought to drinke moderately, so that the stomacke be not hurt thereby, nor drunkenesse caused: for much abundance of drinke at meales, drowneth the meat eaten, and not onely letteth convenient concoction in the stomacke, but also causeth it to passe faster than nature requireth, and therefore engendreth much flegme, and consequently rheumes, and crudenesse in the veines, debility and slipperinesse of the stomacke, continuall flux, and many other inconveniences to the body and members. And after the better opinion of Physicians, the drinke would rather be mixt with the meat by sundry little draughts, than by one great draught at the end of the meale. For the mixture well tempereth the meat without annoyance, and a great draught with much drinke, drowneth the meat, rebuketh naturall heat, which then worketh

The discomforts
of much drinke
used at meales.

To drinke little
often, is better than
to drinke much
at once.

worketh in concoction, and with his waight driveth downe the meate too hastily. Yet some I know count it a jolly matter and princelike to forbear drink unto the end of their meales, and then to carouse lustily, a whole pinte or a quart of Wine, Ale or Beere. But this custome is beastlike rather then princelike: for what doth a bruit beast other than eate his fill of meat, and drinke abundantly, afterward? Better therefore is that counsaile of *Scho. Sal.*

cap. 38.

Inter prandendum sit sepe parumq; bibendum.

Vt minus egrotet, non inter fercula potes.

Drinke be-
tweene meales
not good.

That is to say, at meate, whether it bee breakefast dinner, or supper, wee should drinke little and often. And betweene meales we should forbear drinke, except very great thirst doe require it, especially if the meate that we have eaten, bee yet undigested in the stomacke, and not past the first concoction. For then to drinke interrupteth the office of the stomacke in concoction, and causeth the meat to passe faster than it should doe, and the drinke being cold, it rebuketh naturall heat that is working, and the meate remaining raw, it corrupteth digestion, and maketh crudenesse in the veynes. But after the first concoction is ended, & a little before we take other meat we may drinke a little Wine, Beere, or Ale, yea, though we be not thirsty, as *Arnoldus* teacheth upon *Scho. Sal.* for this drinking (saith he) prepareth the stomack to receive other meate, and causeth the meate that is once concocted to depart more easily from the stomacke to the liver, where it must be the second time concocted, yet always foreseene that the drink be in a little quantity, and if thirst procure it, let it also be smal. And this kinde of drinking he calleth *Potum dilatinum*, for so he distin-

cap. 32.

Drinke dila-
tive.

distinguisheth of drinke, *Notandum triplicem esse potum, permixtuum scilicet, delativum, & sitis sedativum.* The first is to be taken at meales, though we be not thirsty: The second betweene meales: The third at the meals end of such as be in good temper. And if any of these three uses of drinke be omitted, the drinke delative may be best spared, for it is most wholesome either not to drinke betweene meales, or else to drinke but little, and that small. But some I doubt will abuse this distinction, and drinke more often then they need, and will alleadge that they doe it for one purpose or other, and so will all day bee occupied in *permiscendo, deferendo, or sitim sedando.* But I advise them rather to follow the counsaile of *Cato, Quod satis est bibe.* And concerning drinke at meales, at the beginning the drinke would bee strongest, and so toward the end more small, if it bee Ale or Beere, and if it bee wine, more and more allayed with water, and if wee have both Ale and Wine, it is better (saith *Arnold*) upon *Schola Sal.* to drinke Ale or Beere in the beginning of dinner or Supper than wine. For if wee begin with wine, by reason nature greatly desireth it, the superfluties gathered together already in the stomacke, together with the wine, shall be drawne off the stomack, and conveyed into all the parts of the body, but nature doth not so desirously draw Ale. And againe, the grosser, dryer, and colder meat is, the stronger should the drinke bee, and the more subtile, hot and digestible the meat is, the weaker the drinke ought to bee. Wherefore wee ought to drinke stronger wine with Beefe, than with Chickens, and stronger wine with fish than with flesh, yet very strong Ale or Beere, or hot wines and sweet, as Muskadell or Malmesey,

Three sorts
of drinke.

What drinke
should be used
in the begin-
ning of meales,
and what after.

cap. 18.

Strong drinke
or spiced, is
not good to be
used with meat.

Sack or *aqua
vite* when they
may be drunke
after meat.

Seven sorts of
drinke used in
England.

or made with spices as Hippocras, are not commended at meales, except it be for a draught or two at the beginning of grosse meats, for the meat by them is rather corrupted than digested, and they make hot and stinking vapours to ascend up to the braine, yet if the stomacke be very windy, or so cold and feeble that it cannot concoct such a quantity of meat as is required to the sufficient nourishment of the body of him that eateth, or hath eaten raw herbs or fruits, whereby hee feeleth some annoyance, then may he drinke last incontinent after his meale, a little quantity of Sacke or good *Aqua vite* in small Ale. But if he have much choller in his stomacke, or a headfull of vapours, it were much better that he did neither drink the one nor the other, but rather eat some coriander comfits, or a peece of a Quince roasted or baked, or in a marmalade, and after rest to amend the lacke of nature with sleep, moderate exercise, and playsters provided for comforting of the stomacke. This much generally of drinke, and the use thereof. Now I shall particularly handle all such sorts of drinckes as be commonly used with us in England, which be as I Iudge seven in number, to wit, Water, Wine, Ale, Beere, Cyder, Metheglin, and Whey.

CHAP. 216.

Of Water.

WATER is the chiefeft of all liquors, not onely because it is one of the foure Elements, but also for that it was the very naturall and first drinke appointed by God to all manner of creatures. And as it appeareth by the holy Scriptures in *Genesis*, there was

was none other drinke used nor knowne but water, from the creation of the world untill *Noah* his flood, during which time men lived eight or nine hundred yeares. Also after the flood of *Noah*, both Princes and people in all ages dranke water, especially in Asia and the East Countries, as appeareth by the history of *Moses*, and the children of Israel in *Exodus*. And in Greece likewise it was used for a common drinke, as *Galen* declareth in diverse places of his works, but especially in the first booke, where he affirmeth, *Aquam puram omni etati utilissimam esse*. And that water to be best, *cujus ad orientem solem fons erumpit, quæq; permeatu aliquem mundum, aut puram colatur terram, eademque calefit ac refrigeratur ocysime*. But leaving Asia and Grecia aside, and returning home to England, if any shall demand whether or no it bee as wholesome for English men to drinke water, as for them that dwell in other Countries, *M. Elot* in his Castill saith, that if men from their infancy were accustomed to none other drink but water onely moderately used, it should bee sufficient to keepe naturall moysture, and to cause the meat that is eaten to pierce and descend into the places of digestion, which are the purposes which drinke serveth for. As in Cornewall although that the country be in a very cold quarter, yet many of the poorer sort, which never or very seldome drinke other drink than pure water, be notwithstanding strong of body, and live and like well untill they be of great age. *Adeo a teneris assuescere multum est*. But otherwise except the custome of drinking of water, I thinke as it is in *S. Sal.*

Water is the most antient drinke.

De Sa. tu. c. II.
What water is best after *Galen*.

Whether it be good for Englishmen to drinke water.
cap. 18.

Cornish men drinke much water.

cap. 27.

Potus aquæ sumptus comedenti incommoda præstat.

Hinc friget stomachus, crudus & inde cibus.

That is to say, the drinking of water with meate,

When cold
water may be
drunke.

cooleth the stomacke over much, and so letteth digestion, and maketh the meat that is eaten to bee raw. The like effect it hath, if it be drunken after meat, except it bee after a great surfet, or when thirst happeneth after drinking of much wine. For in these cases, cold water drunken is a generall remedy, and I have knowne many by drinking a good draught of cold water to bedward, have thereby had quiet rest all night after, and in the morning also it is right wholsome for him that dranke too much overnight, to drinke fasting a cup of cold water, especially if hee bee thirsty: for that will cleanse the stomack, and repress the vapours and fumes, and dispose it to reteine new sustenance.

Cold water and
Sugar good to
coole and
cleere the sto-
macke.

What drinke
is best when
one is hot.

Some also have I knowne that would oftentimes in a morning fasting, drinke a draught of cold water with a little white Sugar, of purpose to cleare and coole the stomacke, and have by that meanes (as they thought) avoided much flegme. But herein alway respect must bee had to him that drinketh it, for to young folks, and them that bee hot of complection, it doth lesse harme, and sometime it profiteth. But to them that are feeble, old, flegmaticke or melancholy, it is not convenient, for it destroyeth naturall heat, it grieveth the brest, and taketh away the appetite of the stomack, and is very hurtfull to all the finewy members, and this caveat I will give to all such as be thirsty through great labour and travaile, that they drinke not much cold water in their heat or thirst, for thereby I have knowne many fall into sicknesse, and I thinke it better to drinke a draught of Sacke or good wine, or as they use in Lankashire, a hot posset at such times, than small drinke or cold water. For though small drinke or cold water seeme to quench thirst better than wine be-
cause

cause it moystneth and cooleth more, yet wine being more agreeable with nature, and of more subtile substance & operation, is sooner drawne off the members, and consequently sooner satisfies and fills the veines, and so quencheth thirst without any great alteration of the body: whereas water or small drinke by the great coldnesse thereof, sodainely changeth the body from heat to cold, which is a dangerous thing, as *Hip. testifieth. Semel multum & repente vel vacuare vel replere, 2 Apho. 51. vel calefacere vel refrigerare, aut alio quovis modo corpus movere, periculosum, omne siquidem nimium naturæ inimicum.* And as *Galen* teacheth, *Sic cum vino bibatur aqua, sitim efficacius extinguit, quam si sola, scilicet vino ipsam ad distributionem promovente.* But whether you drinke water with wine or of it selfe, you must alwayes provide that it be of the best sort, which may be knowne by *Galen's* description aforesaid, and by these notes also. First by the lightnesse, for the lightest is best. Secondly by little skim or froth in boyling. Thirdly by drenching of linnen clothes in the water, and laying the same to dry, for that which is soonest dry, sheweth the best water. But how water may be drunke without any inconvenience aswell in sickenesse as in health, *Fernelius* declareth. *Vt aqua tutius & citra viscerum offensionem pro potu, ac vice vini sumi possit, in ea integrum hordeum coquitur, dum crepuerit, vel Glycyrrhiza, vel pruna Damascena, vel Saccharum, cum præsertim nulla est pectoris affectio, adiecto sub finem Sinamomi momento, si ventriculi robur servandum est.* And in places where I have been, the common people have used to cut liquorise very thinne, and to lay it in cold water, and after it had steeped a time, to drink of the water in hot agues, or in stuffing of the brest with flegme, and this they call liquorise water, and account it very wholesome.

Simp. li. 1. ca. 31.

Water mixt with wine quencheeth thirst the better. How a man may prove which water is best.

Lib. 5. meth. ca. 5.

How water may be drunke without harme

Liquorise water.

CHAP. 217.

Of Wine.

Cap. 31. v. 28.

Gen. 9. ver. 20.

Wine and
drunkenness
be of like an-
tiquity.Simp. 8.
The tempera-
ture of wine.Lib. 3. de vict.
ra. in mor. acm.
com. 6.

NExt to water in antiquity and use is wine, which liquor (as it is in *Ecclesiast.*) was made from the beginning to make men glad and not for drunkenness. Howbeit *Noah* as it appeareth, who was the first that ever planted a vineyard, soone after he had drunk of the fruit of the grape, was drunken. So that wine and drunkenness, that is to say, the use and abuse began in a manner both together, much like as *Adam* soone after he was placed in Paradise, fell through disobedience. So ready is *Sathan* to turne Gods blessing into a curse. But of the abuse afterward, when I shall have declared the use. Wine after *Galen* is hot in the second degree, and if it bee very old, it is hot in the third, and must, or new wine is hot in the first, and it is dry according to the proportion of heat. But this limitation of the temperature (in my judgement) cannot be generally applyed to all wines, for who doth not know that sacke is hotter than white Wine or Claret, and Malmsey or Muscadell hotter than Sacke, and Wine of Madera or Canary to bee hottest of all? Wherefore I thinke rather that *Galen* meaneth of some one sort of Wine, and of one country, for so he speaketh, saying, that white wine inflameth or heateth least of all wines. Which saying is true, if comparison be made betweene white wine and wine of other colours of one Country, and not otherwise, as to say, the white wine of France is not so hot as the Claret or Red of the same Country. For otherwise the red wines of France are not so hot nor so strong, as the white wines
of

of some other countries. France yeeldeth those wines that be most temperate, as White, Claret, and Red: Spaine bringeth forth wines of white colour, but much hotter and stronger, as Sacke, Rumney and Bastard. Italy giveth wines most sweet and pleasant, as Muskadel, and such like. And in *Galens* time the chiefe praise was given to the wine of Italy, as now it is by *Marhiolus*, but especially to that wine which was named *Vinum Falernum*, most commended among all Nations. Yet the wine of the Iland of Creta, now called Candy, which I suppose to be Malmsey, is of greatest force in Phisicke, for by a certaine naturall property it killeth wormes in children, if they drinke it fasting. As for wine of Madera and Canary, they beare the name of the Ilands from whence they are brought, likewise as Rhenish wine beareth the name of that famous river Rheine of Germany, because the Vines whereof it is made, grow thereabout. But this our Country of England for the coldnesse of the Clime wherein it is situate, bringeth no vines to make wine of, though in other things more necessary, it farre surmounteth all other Countries. So God hath divided his blessings, that one Nation might have need of another, one Country might have entercourse with an other. But although wine bee no necessary thing, (that is to say) such as Englishmen cannot live without, (for there is, and hath beene many a one in this our Realme that never tasted wine) yet is it without doubt a speciall gift of God, for as it is in *Dexteronomy* God giveth wine unto those that love him. And those that obey not the commandements of God, shall not drinke wine of their vineyards. And as it is in *Ecclesiast.* Wine soberly drunken, is profitable for the life

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

Malmsey killeth wormes in children.

England bringeth forth no wine, and why.

cap. 11. v. 13. 14

Deut. 28. 39.

cap. 31. 27. 18.

The commodi-
ties of wine.

Life and wine
agree in na-
ture.

3.1. doct. 2. ca. 8.
Five vertues
of wine used
moderately.

life of man. Wine measurably drunken and in time, bringeth gladnesse and cheerefulnesse of the minde. Of it selfe it is the most pleasant liquor of all other, and a speciall benefit and comfort of mans life: a great encreaser of the vitall spirits, and a restorer of all powers and actions of the body: and so cheereth and comforteth the heart. So that (*vitis*) may seeme as it were *vita*, *quia vitam maxime tuetur*. And no marvaile, considering that *vita*, as *Aristotle* affirmeth, standeth chiefly in *calido & humido*. Which two qualities are the very nature of wine. So that life and wine for the likenesse of nature are most agreeable. And this is the cause, (as I thinke) why men by nature so greedily covet wine: except some od *Abstemiis*, one among a thousand perchance degenerate, and is of a doggish nature, for dogges of nature doe abhorre wine. Whereof hath growne that Latine proverb *Caninum prandium*, a dogs dinner, where is no wine at dinner or supper. But the commodities of wine are briefly and pithily gathered by *Avicen*, where hee reckoneth five benefits of wine moderately drunken. First that it easily conveyeth the

1. meat that it is mingled with, to all the members of
2. the body. Secondly that it digesteth and resolveth flegme, openeth the wayes, and stirreth up nature to
3. expell it. Thirdly that it avoids red choler by urine, and other insensible evacuations, which is to bee understood of white wine or Claret, and such like weake wines, and not of strong wines, for they inflame the
4. liver and breed choler. Fourthly it expelleth melancholy, and through contrariety of nature amendeth the noysomenesse of that humour. For wheras melancholy, engendreth heavinesse, faintnesse of heart, and covetousnesse; Wine ingendreth ioy, boldnesse, stoutnesse

nesse of stomacke and liberality. Fifthly it resolveth and easeth all sorts of lassitude and wearinesse, for it reviveth the resolute spirits againe abundantly, and comforteth naturall vertue, and taketh away or diminisheth such superfluous moysture as remaineth in the muscles, sinewes and joynts. Also the commodities of wine are well set forth by the Poet *Ovid* as followeth,

Lib. 1. de arte
amandi.

Vina parant animos, faciuntq; caloribus aptos.

Cura fugit, multo diluiturque mero.

Tunc veniunt risus, tunc pauper cornua sumit,

Tunc dolor & cura, rugaq; frontis abit.

Tunc aperit mentes, evorariissima nostro,

Simplicitas, artes excutiente Deo.

And now to turne my talke to students, I think (as it hath beene said of old) that *vinum moderate sump- tum acuit ingenium*. The reason is alleadged by *Arnoldus* upon *Sch. Sal.* Because of good Wine more than of any other drink, are engendred and multiplied subtile spirits, cleane and pure. And this is the cause (saith hee) why the divines that imagine and study upon high and subtile matters, love to drinke good wine: wherein he erred not much in mine opinion from the custome of the old Clergie, for they loved a good cup of wine, as well as any men alive. But I advise all students, such as bee students *nomine, & re*, because they have commonly feeble braines, if not by nature, yet through study, to refraine from strong wines, because they distemper the braine, and cause drunkennesse ere a man bee ware. Besides that strong wines are hurtfull to them whose Liver and stomacke is hot, because they inflame and burne their bodies inwardly: wherfore they are utterly to be eschewed, or not to

Cap. 8.

Why wine moderately taken sharpneth the wit.

Divines love wine, and why.

Strong wines ill for students.

1 Cor. 10. 10.
3. 1. Doct. 12.
Cap. 8.

Six inconveni-
ences of
drunkenesse.

Isocrates a-
gainst drun-
kenesse.

be used except they be well allayed with water. But such as have strong braines, that is to say, not lightly overcome by the vapours and fumes which ascend from the stomacke, may boldly drinke any kinde of wine that they like, so they keepe a measure, for otherwise they fall into drunkenesse as well as they that have weake braines, which vice, as it is odious to God, and without repentance disheriteth us from his heavenly kingdome: so it is most hurtfull to our bodies, and if it bee often used causeth chiefly six inconveniencies, as *Avicen* teacheth. First it weakneth and corrupteth the Liver, making it unable to change the nourishment into bloud, whereof ensueth commonly either Drop sic or Leprie. Secondly, it marreth the braine, and killeth the memory, whereof commeth madnesse or forgetfulnesse, therefore it is said, *Vinum memoriae mors est*. Thirdly, it weakneth the sinewes, which is the cause that drunkards tremble both with head and hands, as well in youth as in age. Fourthly, it breedeth diseases of the sinewes, as the Crampe and Palsey. Fifthly, it engendreth Apoplexies, and the falling evill, through overmuch moysture of the braine, stopping the wayes of the spirits to the inferiour members. Sixthly, it bringeth oftentimes sudden death, *Propter nimiam vasorum repletionem*. Notable therefore is that counsaile of *Isocrates* in his Oration *ad Demonium*, & diligently to be followed of al students.

Μάλιστα μὲν εὐλαβεῖταις ἐν τοῖς πότοις συνκοίτας· αὐτὸς ποτὲ σοὶ συμπόσιον καίεις, ἐξάνισσον πρὸς μέθης· ὅταν γὰρ ὁ γὼς ὑπὸ οἴνῳ διαθαρῇ, ταῦτά πῦρ χαλεπὸν τοῖς αἵμασι, τοῖς τὸς ἡνιόχους ἀποβάλλουσιν, ἐκείνα τὲ γὰρ ἀτακτικῶς ὀρέσεται διαμαρτάνοντα τῶν ἐυθυγνῶν ἢ τε ψυχὴ πολλὰ σπάλλεται, διαφθαρείσθης τῆς διανοίας. Thus latined by *Antonius Scharnus*: *Maxime*

fugias

fugas comptoationes. Sitamen interesse te aliquando contingat, ante ebrietatem surgas & abeas. Quum enim mens vino opprimitur idem prorsus facit, quod currus qui suis agitatoribus deiectis, nullo ordine ultro citroq; feruntur, propterea quod rectoribus destituantur, according to that saying of the Antient Poet Theognis.

Theognis, a-
gainst drunken-
ness.

ὅς δ' ἂν ὑπερβάλῃ πόσιος μέτρον, ἐκ ἔπ' αἴνῃ
Τῆς αὐτῆς γλώσσης κάρτερος, ἔδ' ἔ νόος.
Μυθεῖται δ' ἀπαλάρνα, τὰ νηὶς εἶδεταί αἰσχρα,
Αἰδεῖται δ' ἔρδων ἔδεσθαι μεθυῖ.
Τὸ τρίν' ἐν σῶφρων, τότε γὰρ αἴνῃ, ἀλλὰ σὺ πάντα
Γινώσκων, μὴ πῖν' οἶνον ὑπερβολὰ δύναι.

Thus translated by Iacobus Schegkius.

Immodico cuicunq; mero præcordia fervent,
Haud linguam & mentem continet ille suam.
Turpia quæ loquitur, recidunt sine pondere verba,
Ebrius ac nullo cuncta pudore facit.
Diceret haud quæ sobrius, hæc effert bene potus,
Si sapias a nimio disce cavere mero.

So that the excesse of wine is to be avoided, and not the Wine, for so he writeth in another place.

Οἶνῳ πίνομεν πολὺς κακός, ἥνδε τις αὐτὸν
Πῖν' ἐπιταμένως, οὐ κακός, ἀλλ' ἀγαθός.

Pocula quæ cavere modo, mihi crede nocebunt,
Vina tamen modice sumpta iuvare solent.

And the excesse of Wine is the cause as Leonhartus Fuchsius writeth, why few young men that bee stu-
Hh 2 dents,

In lib. 1. ca. 10.

Why students
in these dayes
come not to
such perfect
knowledge as
they have done
in time past.

dents, come to profound knowledge and ripenesse in these dayes: for first immoderate drinking of Wine maketh them disordered and unruly: next it weakneth and dulleth the strength & force of the wit and mind. Wherefore he adviseth all students to have those golden verses of *Eobanns Heflus* not onely imprinted in their minds, but also ingraved in some table in their chambers or closets, to the intent that they may have them alwayes before their eyes. *Ita enim crebra horum lectione & inspectione forte fieret, ut ebrietatem tanquam inhumanissimam bestiam, & certum illis exitium afferentem evitarent.* The verses be these,

Heflus, against
drankennesse.

*Immodici sensus perturbat copia Bacchi:
Inde quis enumeret, quot mala proveniant,
Corporis exhaurit succos, animiq; vigorem
Opprimit, ingenium strangulat atq; necat.*

2. de logi.
Young men
should drinke
no wine.
Lib. 1. de Sa. m.
cap. 9.

Wherefore *Plato*, that divine Philosopher utterly forbiddeth Wine in youth untill they be past two and twenty yeares of age, because saith hee οὐ καὶ πρὶν ἢ πρὶν ὁ κατένευ Non oportet ignem igni addere. And *Galen* not onely forbiddeth children wine, because they being of hot and moyst temperature, should thereby become over hot, and their heads filled with vapours, whereof sometimes ensueth the falling sicknesse (as *Aristotle* affirms,) but also he forbids young men wine untill they bee 35. yeares of age, *Quod videlicet, & ad iram & libidinem præcipites facit, & partem animi rationalem, hebetem turbidamque reddit.* But to old men, wine is as sucke to young children, and is therefore called of some *Lac senum*, and the strongest wines for them are best, except they be cholerick: for old folks are cold, and good wine heateth: they are heavy and full

Wine is good
for old age.

full of melancholy, and wine maketh them merry and represseth melancholineffe, they commonly sleep ill, and wine maketh them to sleepe well: they are disposed to oppilations, and Wine openeth. So that Wine to old folks is most commodious, although to youth it be hurtfull, unlesse it bee temperately taken. Yet I read in *Arnoldus* upon *Schola Sal.* that surfetting and drunkenesse is sometime expedient, because thereby wee fall to vomit, whereof ensueth cleansing of the stomacke, and preventing of many ill diseases of long continuance, and this opinion is fathered upon *Hip.* for so saith *Arnoldus*, *Consulit Hip. semel in mense inebriari ut ex ebrietate provocetur vomitus.* But I will not say that *Hip.* counsaileth us to be drunken once in a moneth, that thereby may come vomit, for I rather think it the counsaile of some *Arabian* Physitian: but this I know to be true, that *Hip.* biddeth one to vomit every moneth, two dayes one after another, that the second day may avoid that which the first could not, and this is approved by *Galen*, and *Scho. Sal.* is of the same judgement, where it is said:

cap. 15.
To be drunken
once in a mo-
neth allowed of
some Physiti-
ans.

Lib. 51. de usu
pat. cap. 4.
Cap. 107.

*Quolibet in mense confert vomitus, quoq; purgat,
Humores nocuos stomacho, anfractus levat omnes.*

But to procure vomit through excesse and drunkenesse, as it is ungodly, so it is beastly: and doth more hurt the stomacke, the braine, the brest, and all parts of the body, than it doth profit by evacuation of flegm and choller: wherefore if any be desirous to vomit, let them rather goe to the Sea, or drinke Salet oyle (as I have shewed before in the chapter of Olives) or use *Assarabacca*, or *Helleborus*, by the advise of some discreet Physitian, and let Wine bee used according to

How to choose
good wine, by
five properties.

the first institution, that is, to make men merry, and not to make men drunke. And if any bee disposed to drinke Wine after this manner, they may learne to choose good Wine by five properties: First by the colour, as white, red, claret. Secondly by the taste as
¹ sweet, ² soure, rough, lyth. Thirdly by the savour or
³ smell as fragrant or otherwise. Fourthly by the substance, as thick, thin, cleare or muddy. Fifthly by the
⁴ age, as new or old. All these properties saving the last,
⁵ are set forth in *Scho. Sal.* as followeth:

cap. 10.

*Vina probantur odore, sapore, nitore, colore,
Si bona vina cupis, quinq; h.ec laudantur in illis,
Fortia, formosa, & fragrantia, frigida frigida.*

The choise of
wine standeth
chiefly in
three senses.

Li. 3 de viſt. ra.
in amor. acut.
com. 6.

White wine
least hot.

So that three senses are the chiefe iudges of wine. The eye for the colour and consistence, the tongue for the taste, the nose for the savour. And all these must be applyed to wine in it kinde, as for example, if Claret wine have a right claret colour, if it bee in savour, in taste, in thinnesse, or thickenesse, in age accordingly, then may you be bold to call it good Claret. And so of all other sorts *in suo genere*. But it shall bee necessary that I speak somewhat more of these properties. And first touching the colour I have this lesson in *Galen. Ex vinis albis nullum valenter calfacere potest: quod enim summe calidum est, id continuo & flavum existit: veluti & quod ab ipso est fulvum, mox ab his rubrum, & deinde dulce, album autem minus quidem his omnibus calfacit*. Whereby I learne that white wine inflameth or heateth least of all wines, which is to be understood of one kinde and of one country, as I have shewed before. Beside this white wine is lesse tumish and lesse vaporious then other, and therefore lesse annoyeth the head. And it provo-

That is to say, toasted bread dipped in wine clenseth the teeth, sharpneth the sight, digesteth that which is undigested, and reduceth superfluous digestion to a meane. And master *Securis* affirmeth in his Almanacke anno 1580. that his father who was a Doctor of Physicke, used in a morning a peece of a toste dipped in Muskadell in the winter, and in Claret wine in sommer, drinking after it a draught of the same wine. So that it is not altogether unwholesome to drinke wine next the heart, so there be respect had to the time, to the country, to the age, to custome. Some I have knowne to steepe a branch of wormwood all night in a cup of Claret or white wine close covered, and the next morning after to streine it, and warme it and drinke it fasting: others to cleanse their reines and bladder, use to steep over night a root or two of persly slit and somewhat brused, and a little liquorise in white wine or raked renish, and to streine it in the morning after, and warme it, and drinke it for their breakfast. But these bee rather medicines than simple drinckes, the first to cleanse the stomacke, the latter for the stone.

Toasts dipped in wine wherefore they are good.

An easie practise to cleanse the stomacke.

An easie medicine for the stone.

CHAP. 218.

Of Ale and Beere.

Cerevisia or Cerevisia is latine as well for Ale as Beere, howbeit in quality these drinckes differ greatly. For though both ale and beere be made of like matter and substance, that is to say, of barley, wheate or otes, yet there is great difference in the making as good brewers can tell. And one thing more is used

The difference
betweene ale
and beere.

in the making of beere than ale, which is hops. So that ale requireth two ingrediences, that is, water and malt, and beere is made of three things, that is water, malt & hops, of which the first two bee cold of nature, and the third is hot. These two drinke are not mentioned in *Hippocrates* and *Galen*, (as I suppose) because they are used onely in these north parts of the world. And as for ale, I can neither heare nor reade, (saith master *Eliote*) that it is made and used for a common drinke in any other country, than England, Scotland, Ireland, and Poile. And in England no doubt ale was the more auncient drinke and more usuall, as it is at this day in the north parts of the Realme, where they cannot yet tell how to make beere, except it bee in cities or townes, or in men of worships houses. And touching ale which is best, in *Schola Salerni* there be five properties noted as followeth:

cap. 17.

*Non sit acetosa nec cervisia, sed bene clara,
De validis cocta gravis, satis ac veterata.*

How to know
where the best
ale is.

That is to say, good ale must not be soure, it must be cleare, and made of good corne, well sodden, stale and well purged. But if you come as a stranger to any towne and would faine know where the best ale is, you neede doe no more but marke where the greatest noyse is of good fellowes, as they call them, and the greatest repaire of beggers. But withall take good heed that malt bee not above wheat before you part. For it is worse to be drunke of ale than wine, and the drunkenesse indureth longer: by reason that the fumes and vapours of ale that ascend to the head, are
more

more grosse, and therefore cannot bee so soone resolved as those that rise up of wine. If you aske me the question whether ale or beere bee more wholesome, I say that ale generally is better, namely the small ale, which is used as well in sicknesse as in health, and that for good cause, considering that barley, whereof it is made, is commended and used in medicine in all parts of the world, and accounted to bee of a singular efficacy in reducing the body to good temper, specially which is in a distemperance of heat. And for this purpose that kinde of ale which at Oxford is called *sixteenes*, is principall, as by common experience is proved, both in hot seasons of the yeare and in hot diseases. But beere for the heat thereof by reason of the hops, is not so commendable in sicknesse, and therefore generally not so wholesome. Howbeit in health it is a very profitable drinke (so it be not strong) for such as bee chollericke and have hot stomacks. For beside the vertue of nourishing, which it hath of the corne whereof it is made, it hath also a medicinable property of the hoppes, whereby it provoketh urine, and expelleth some choller by siege. Wherefore in them that use it moderately, it increaseth strength, as appeareth plainly by the view of those nations that use it most, for they be strongest and fairest. Beside that it doth not so soone hurt the sinewes, nor cause ake of the joynts as wine doth. But *Schola Salerni*, reckoneth eight properties which may bee indifferently applyed to ale or beere as followeth, but chiefly to beere.

Whether ale
or beere be
better.

Sixteenes,

The vertue of
beere.

cap. 46.
Eight proper-
ties of ale
and beere.

*Crassos humores nutrit cerevisia, vires
Prestat, & augmentat carnes generatq; cruorem,*

*Provocat urinam, ventrem quoque mollit & inflat,
Frigidat & modicum.*

The vertues of
beere.

Lib. 2. in 8. Sect.
2. cap. 11.

Beere more
cold in opera-
tion than ale,
and better for
cholericke
folkes.

Whether beere
breed rheumes

Of which eight (in my judgement) the first foure belong chiefly to ale, and the latter foure to beere. For beere doth more provoke urine, and more mollifie and inflate the belly, and coole more then ale. Yet it cooleth more or lesse, as it is stronger or smaller, and according to the malt whereof it is made. For beere or ale being made of wheate malt enclineth more to heat, for wheate is hot. If it bee made of barley malt, it enclineth more to cold, for barley is cold. And if it bee made of Barly and Otes together, it is yet more temperate and of lesse nourishment. Yet if a man would exactly scanne the temperature of beere. *Fuchsius* saith: *Cum magna ex parte in cerevisiis non levis sentiatur amaritudo, non dubium est has omnes esse temperamento calidas. Et quoque vis amarior, eo quoque calidior existit.* But notwithstanding I thinke that hoppes in beere maketh it colder in operation, because (as I said before) it purgeth choler. And to mee verily it is much colder than ale of like strength, having a cholerick stomacke, and liver inflamed. Neither doe I thinke that beere more ingendereth rheumes and distillations than ale, although I know many to bee of a contrary opinion. But by experience of mine owne body I can testifie, that after I left Oxford and dwelled in the country, where ale is the more common drinke, I was no lesse troubled with a rheume, but rather more, than when I continued at Oxford and dranke nothing else but beere. Wherefore I thinke rather that the chiefest cause why wee are now more disquieted with
rheumes

rheumes than our forefathers were, is our excesse, and surfetting, and delicate feeding, whereof commeth crudity, and crudity breedeth rhumes, and rhumes are the occasion of the most part of diseases that happen to men. Wherefore the Greeke Poet *Theognis* most truly hath written.

The very cause of rheumes.

Πολλὰ πλεονας λιμοῦ κῆρος ὤλεσεν ἥδη
Ἄνδρας.

That is to say, surfet hath destroyed mo than famin. Yea I dare say, that moe dyc through surfet than by the sword. Wherefore I thinke that of rheumes as *Galen* writing upon *Hip.* thinketh of gout. *Hip.* saith, *Eunuchipodagra non laborant, nec calefiunt.* Whom *Galen* expoundeth in this manner: *Hippocratis quidem temporibus pauci omnino laborabant podagra propter vite temperantiam & moderationem summam, nostra vero etate in tantum auctis delitiis, & luxu & voluptatibus, ut nihil supra addi posse videatur, infinita est podagra laborantium multitudo: nonnullis nunquam se exercitantibus, nulloq; praesumpto cibo fortia vina potantibus & Venere immoderata utentibus, aliis vero et si non in omnibus, in uno tamen aut altero ex iis quae retulimus delinquentibus.* Even so I say of rheumes, that in time past, when men used more frugality and temperance than now they doe, they were not so much troubled with distillations. But now by reason of too much idlenesse and intemperance, rheumes doe more abound, and the gout also. For the goute is the daughter of a rheume. And those things that breed rheumes, doe likewise breed the goute in such as bee given thereunto, as *Desidia, Cravula, Venus immodica, multa & potentia vina potata, maximeque si quis ante praesumptum cibum ipsis utatur.*

com. 6. Apho. 18.

A plaine pattern of our time.

Wine and women great occasions of the gout.

Two chiefe causes of rheumes, *otium* & *intemperantia.*

The chiefe causes of the gout.

Who inven-
ted beere, and
when.

Fol. 25. p. 2.

twr. He therefore that will be free from reumes and gout, must avoid idlenesse, surfer, Lechery, much wine, and strong, especially fasting: and not condemn Beere as hurtfull in this respect which was so profitably invented by that worthy Prince *Gambrius* anno 1786. yeares before the incarnation of our Lord Iesus Christ, as *Langnette* writeth in his Chronicle.

CHAP. 219.

Of Cyder.

Worcester
shire and Glo-
cester shire
most fruitfull

THe fifth kinde of drinke usuall here in England is Cyder. Howbeit Cider is not in so common use any where within this land as in Worcester shire, and Gloucester shire, where fruits doe most abound. And marvaile it is to see how plentifull apples and peares are in those countries, in so much that every hedge almost in the common fields, and by high way sides are full of good fruites. And if a man travaile through that country, when they be ripe, hee shall see as many lie under his horse feet, as would in some places of England bee gladly gathered up, and layed in store under locke and key. Cyder is for the more part cold in operation, and is better or worse, according to the fruit whereof it is made: in respect of the coldnesse it is good for them that have hot stomackes, or hot livers. Yet if it bee used for a common drinke (as master *Eliote* reporteth) it maketh even in youth, the colour of the face pale, and the skinne riveled. It cannot bee very wholesome in any condition, considering that fruites doe ingender ill humours

mours. Yet it is best after Christmas and about Lent. I remember when I was a student at Oxford one mistress, G. sold Pery instead of Rhenish wine, and so beguiled many a poore Scholler. And indeed that Cyder which is made of pure pearces, being drunke after winter is like in taste, to a small white or Rhenish Wine, but yet differeth much in operation. *See caveat emptor.*

CHAP. 220.

Of Whey.

THe sixt sort of drinke usuall, is whey, the nature whereof I have declared before in the chapter of Milke. And thus much more I will adde, that if it be clarified, it is passing good for such as have hot stomackes, or hot Livers, specially in May, and for them that be costive. And if you would use it to coole the Liver, then boyle it in Endive, Succory, Violet leaves, Harts tongue, Sorrell, Dandelion. And if you would use it for an itch, or breaking out, then boyle in it, Fumitory, Scabious, Liverwort, Hop leaves. Also Fumitory and Agrimony boyled in clarified Whey, and often used, do not onely kill an itch, but also preserve the Liver from corruption. You must boyle it to the halfe, and then straine it and drinke it fasting, and fast two houres after it.

Whey for a hot Liver.

Whey for an itch.

CHAP. 221.

Of Metheglin.

How to make
Metheglin.

THe seventh kinde of drinke is Metheglin, which is most used in Wales, and in the Marches of Wales. It is made of hot herbs, Hony and Water. And if any list to make it, he may take of all sorts of garden herbs a handfull or two, and let them boyle in twise so much water as hee would make Metheglin, and when it is boyled to the halfe, and cooled, and strayed from the herbs, then take to every two galons of the water, one galon of Hony. Let it boyle well and scum it cleane, then put it up into some vessel, and put Barme upon it, and let it stand three or foure dayes, then clense it up as you doe Beere or Ale, and put it into some barrell, and so let it stand three or foure moneths, then draw it and drinke it at your pleasure. If it be perfectly made and not new, it is a very good drinke for Winter season, chiefly for old folks, and such as be flegmaticke, or have cold stomacks, or be troubled with the cough. It is best in a morning well spiced with ginger. Mervaile it is to see how the Welchmen will lye sucking at this drinke, sometime untill they bee as *Chremes* was in *Terence*, *Vt neque pes, neque mens satis suum officium faciat*. It is as naturall a drinke for them, as *Nectar* for the gods. And I haue heard some of that nation defend, that it is the very *Nectar* which *Iupiter* and *Iuno* drank. There is also another kinde of drinke like to Metheglin, which is called Meade or Meath, and is made of one part of Hony and foure times so much of pure water, and boyled

Meade or
Meath.

boyled untill no skum doe remaine, and is much commended of *Galen*, drunke in Summer for preserving of health. For if it bee well made, it clenseth the brett and lungs, causeth a man to spit easily, pisse abundantly, and purgeth the belly moderately. This much concerning those seven sorts of drinkes which be in common use among us, which may well bee called simple drinkes, for of these sundry others are as it were compounded or made for our necessities, but yet rather used as medicines than with meates: such is *Aqua vise*, *Aqua composita*, *Rosa Solis*, Doctor *Stevens* water, Cinamom water Hippocras, Bragger, Butterd Beere, and such like, of which I shall speake particularly, for the behalfe of students, who need now and then such comfortable drinkes.

CHAP. 222.

To make *Aqua vite*.

TAke of strong Ale, or strong Wine, or the Lees of strong Wine and Ale together, a gallon or two, as you please, and take halfe a pound or more of good Liquorise and as much Anis seeds: scrape off the barke from the Liquorise, and cut it into thinne flyces, and Punne the Annis grosse, and steepe al together close covered twelve houres, then distill it with a Limbecke or Serpentine. And of every galon of the liquour, you may draw a quart of reasonable good *Aqua vite*, that is of two galons two quarts. But see that your fire be temperate, and that the head of your Limbecke be kept cold continually with fresh water, and that the bottome of your Limbecke be fast

luted with Rye dough, that no aire issue out. The best Ale to make *Aqua vite* of is to be made of Wheat malt, and the next of cleane Barly malt, and the best Wine for that purpose is Sacke.

CHAP. 223.

To make Aqua composita.

TAke of Sage, Hisope, Rosemary, Mint, Spike, or Lavander leaves, Maierom, Bay leaves, of each like much, of all foure good handfulls, to one gallon of liquor. Take also of Cloves, Mace, Nutmegs, Ginger, Cinamome, Pepper, Graynes of each a quarter of an ounce, Liquorise and Anise, of each halfe a pound: beate the spices grosse, and first wash the herbs, then breake them gently betweene your hands. Vse the Liquorise and Anise as is said in *Aqua vite*, then put all together into a Galon or more of good Ale or Wine, and let them steep all night close covered in some vessel of Earth or Wood, and the next morning after distill them as you doe *Aqua vite*.

CHAP. 224.

To make Rosa Solis.

First, because this drinke beareth the name of a certaine herbe called *Rosa Solis*, which is not every where, nor at all times to be found, it shall be necessary to speake somewhat concerning the gathering of the same. I finde by experience that it groweth most plentifully in marish grounds and fennes, and is most flourishing in Iune, Iuly, and August. In Lankashire in their mosse grounds where they dig their turues, there

is

The growing
of Rosa Solis.

is great store of it, and there the common people doe call it youth grasse, & they think that it rotteth sheep, howsoever it preserveth men. If it be gathered about noone, you shall finde upon it like as it were an oyle or dew, and if you touch it with your fingers, they will be flymy. When you would occupy it, gather it in dry weather, and about the midtime of the day, and picke it cleane from dyrt and pelfe, and cut off the rootes, or if it be rancke, you may cut it hard by the roots in gathering. Now when you have prepared it in this order, and would compound *Rosa Solis*, take a pot of good *Aquavita*, or *Aqua composita*, and put into it two good handfulls or more of the herbe called *Rosa Solis*, and halfe a pound of fine Sugar, halfe an ounce of whole Mace, of Ginger pared, of Nutmegs, of Cinnamon, of Anise seeds, all grosse beaten in a mortar, of each halfe an ounce, Liquorise an ounce, first made cleane from the barke, then cut in small peeces and a little punned, Dates foure ounces, cut small, and the stones, and the white skinne that is within taken out, put all together into a large pot or bottle, and stop it close, and so let it stand for three moneths shaking it, or stirring it together now and then, afterward (if you list) you may straine away the stuffe, or let it remaine in all the yeare, and when you would occupy some of it, cast a cloth over the mouth of the bottle to keep in the spices. Some doe put in red rose leaves also in the making.

How to make
Rosa Solis.

Another way to make Rosa Solis.

I Learned also another way to make *Rosa Solis*, of an honest Gentlewoman, in this manner : Take of strong Ale or wine two gallons, of Annisfeeds and Liquorise, of each halfe a pound, beat them grosse. Take also of Rosemary, Sage, Time, Camamel, Majorom, Mint, Avens, Fenel, Dyll, Pelitory, Lavander or Spike, Hysope, Roses, of each a handfull, of *Rosa Solis* three or foure handfull, and put all into the Ale or wine, then take of Cinamom, Cloves, Mace, Nutmegs, Ginger, Graynes, Long pepper, Galingale, of each a quarter of an ounce, beat them grosse, and put them to the other, and let all steepe together twelve houres, in some vessell of wood or earth close covered, then distill them, and of the two gallons, you may well draw two quarts; and it will be as *Aqua composita*, which after you may colour in this wise, put it into one glasse or two, and put to it for either quart, two ounces of browne Sugar Candy, and as much of Dates dressed as I have shewed before, and put in every weeke fresh *Rosa Solis* as much as may goe into the glasse untill it have the colour of the herbe, and if they will have it quickly to receive colour, you may set the glasse warily within a stillitory, upon such things as you distill, and still neverthelesse, neither will the glasse lightly breake, especially if it be full.

CHAP. 225.

To make Cinamom water.

HOW Cinamom water should bee made, I have partly declared before in the Treatise of Spices. Notwithstanding I will here set forth other wayes to make it, drawne out of *Gesner*. Take of Cinamom one pound grossely beaten, on the which poure a wine quart of pure water, which being close covered, let stand to steepe eighteene houres, after distill it as ye doe *Aqua vite*.

Another way.

TAKE of the best Cinamom finely brought to powder in a mortar, but not searsed halfe a pound, this so charily powre into the distillitory body, that none cleave to the sides falling in, on which powre three quarts of cleare conduit water, then set on the head close to the body, after distill it in the beginning with a very soft fire, and encrease the fire by little and little, as you see the drops come either quicke or slowly. But the best way to make Cinamom water, is that which I have shewed where I spake of Cinamom it selfe.

CHAP. 226.

To make Doctor Stevens water.

TAKE a galon of good Gascoyne wine, then take Ginger, Galingale, Canel, Cinamom, Nutmegs, greyns, cloves, mace, annis seeds, fenel seeds, caraway-seeds,

seeds, of every of them a dram. Then take Sage, Mint, red Roses, Time, Pellitory of the wall, wilde Maierom, Rosemary, wild Time, Camamel, Lavander, Avens, of every of them one handfull, beat the spices small, and bruse the herbs, and put all into the wine, and let it stand 12. houres, stirring it divers times, then still it in a Limbecke, and keepe the first pinte of the water, for it is the best: then will come a second water, which is not so good as the first.

*The sundry vertues and operations of the same
many times proved.*

THe vertues of this water be these. It comforteth the spirits, and preserveth greatly the youth of man, & helpeth inward diseases comming of cold against shaking of the palsey, it cureth the contraction of sinewes and helpeth the conception of women that be barren, it killeth wormes in the belly, it helpeth the cold gout, it helpeth the tooth ach, it comforteth the stomacke very much, it cureth the cold dropfie, it helpeth the stone in the bladder and reynes of the backe, it cureth the canker, it helpeth shortly a stinking breath, and who souseth this water now & then, but not too often, it preserveth him in good liking, & shal make one seeme young very long. You must take but one spoonfull of this water fasting but once in seven dayes, for it is very hot in operation. It preserved Doctor Stevens that he lived 98 yeare, whereof twenty he lived bedridde.

CHAP. 227.

A Censure upon Doctor Stevens water.

THis much I finde written both touching the making and touching the vertues of *D. Stevens* water. But how true it is I referre to every mans owne experience. I for my part having made it right according to the prescription, found the water so weake of the wine, so strong of the herbs, so unpleasant in taste, that I was faine to distill it againe, and to make it after another manner. So taking double the spices aforesaid, that is of every sort a quarter of an ounce, and of every kinde of herbe but halfe a handfull, and not Gascoyne wine but Sack or very strong Ale, I made a water very strong in taste, and as I suppose of great vertue in all the properties aforesaid. This who so list to trie shall finde true, and let no man condemne me untill he have proved.

CHAP. 228.

To make Hipocras.

TAke of Cinamon two ounces, of Ginger halfe an ounce, of Graines a quarter of an ounce, punne them grosse, and put them into a pottle of good Claret or white wine, with halfe a pound of Sugar, let all steep together a night at the least close covered in some bottle of glasse, peuter or stone, and when you would occupy it, cast a thinne linnen cloath, or a piece of a boulder over the mouth of the bottle, and let so much runne through as you will drinke at that time,

kee-

keeping the rest close, for so it will keepe both the spirit, odor and vertue of the wine and spices, and if you would make but a quart, then take but halfe the spices aforesaid.

CHAP. 229.

Another way.

TAke a gallon of wine, an ounce of Cinamom, two ounces of Ginger, a pound of Sugar, twenty cloves bruised a little in a mortar, twenty cornes of Pepper grosse beaten, let all these steepe together a night or more, in a bottle or pot close stopped as before. To halfe the wine take halfe the stuffe.

[CHAP. 230.]

Another way excellent for a weake stomacke.

TAke Cinamom halfe an ounce, Ginger a quarter of an ounce, Cloves, long Pepper, Nutmegs, of each halfe a quarter of an ounce, beate them all grosse, and with halfe a pound of Sugar mix them together in a pottle of pure white wine or Claret. Let all soke twelve houres, or all night in a close pot or bottle, and when you would occupy of it, cast a cloth over the mouth of the pot, and streine it and use it at your pleasure, and if you list to make but halfe the quantity, then take but halfe the spices and Sugar, and use it as before.

CHAP. 231.

Another.

TAke an ounce of Cinamom, halfe an ounce of Ginger, Galingale and Greynes, of each a quarter of an ounce, Cloves halfe a quarter, beat them grosse, White Sugar halfe a pound, of the best wine a pottle, use it as before.

CHAP. 232.

To make Nectar after Arnold, which is a notable restorative.

TO a pint of Malmsey or Muscadell take of Ginger pared, Cloves, Cinamom, of each a quarter of an ounce, of Greynes halfe a quarter, Sugar two ounces, Muske a grayne, use it as before.

CHAP. 233.

Sugred wine for such as be in a consumption.

TO three pintes of good wine take two pounds of Sugar, let it boyle untill it come to the thicknesse of Live Hony, the use whereof is with liquid meates or drinckes. It may stand in stead of meat and drinke, and will refresh nature sufficiently. Or else take one pound of the best Sugar to three pintes of wine, let them be so sod with a soft fire in manner of a syrupe, keepe it and use it with two parts of water or otherwise, as need requireth. It is good for old persons, cold and feeble, and in whom naturall moysture and heate are diminished.

CHAP. 234.

Hippocras made with water.

TAke of chosen Cinamom two ounces, of Ginger scraped halfe an ounce, long Pepper, Greynes, Galingale, of each a dramme, Nutmegs, Cloves, Mace, of each halfe a dramme, Spring water three quarts, let it boyle to the halfe or to one quart, then straine it hard through a cloth, and put to it halfe a pound of Sugar, boyle it a little againe and skimme it, then put it into some close pot and use it. To make Hippocras of *Aquavite*, excellent for one that is very weake. Take a quart of *Aqua vite*, and put it in a glasse, then take two ounces of Cinamom, one ounce of Ginger, two pennyworth of Cloves, as much of Greynes, a penny worth of Nutmegges, beat them all grosse, and put them to the *Aqua vite* and shake it together every day often for nine daies together, then drinke it with wine or ale, halfe a spoonefull or a quarter, with halfe a pinte of Ale.

CHAP. 235.

Hippocras to preserve in time of pestilence.

TAke of the best wine a pottle, halfe an ounce of *Angelica*, Nutmegs two drams, Galingale, long Pepper, Coriander, Ginger, Bole Armoniacke, of each a dram, Cinamom three quarters of an ounce, Sugar halfe a pound, use them as before is said, and drinke thereof alwayes fasting a good draught.

CHAP. 236.

Hipocras laxative for any fever.

TAke of Sena an ounce, of Rubarb and Agaricke, of each two drams, Cinamon halfe an ounce, Cloves, Mace, Greynes, of each a quarter of an ounce, Ginger, Anise, Coriander, *Nigella Romana*, of each a dram, Sugar halfe a pound, white wine or claret a pottle, make it as before is said.

CHAP. 237.

To make wormewood wine upon the sodaine to comfort a weake stomacke.

TAke *Aqua vite* and Malmsey like much, and steep in it some leaves of wormewood dried. Of this you may take a little spoonefull, and so mixe it with a draught of wine, and so give it to drinke.

CHAP. 238.

To make Braggot.

TAke three or foure gallons of good Ale or more, as you please, two dayes or three after it is censed, and put it into a pot by it selfe, then draw forth a pottle thereof, and put to it a quart of good English Hony, and set them over the fire in a vessell, and let them boyle faire and softly, and alwayes as any froth ariseth, skumme it away and so clarifie it, and when it is well clarified, take it off the fire, and let it coole, and put thereto of Pepper a pennyworth, Cloves, Mace, Ginger,

Ginger, Nutmegs, Cinamom, of each two pennyworth beaten to powder, stir them well together, and set them over the fire to boyle againe a while, then being milke warme, put it to the rest, and stirre all together, and let it stand two or three daies, and put barme upon it, and drink it at your pleasure.

CHAP. 240.

To make Buttered Beere, which is good for a cough or shortnesse of ainde.

TAke a quart or more of double Beere, and put to it a good peece of fresh Butter, Sugar Candie an ounce, of Liquerise in powder, of Ginger grated, of each a dramme, and if you would have it strong, put in as much long Pepper and Greynes, let it boyle in the quart after the manner as you burne wine, and who so will drinke it, let him drinke it as hot as hee may suffer. Some put in the yolke of an egge or two toward the latter end, and so they make it more strengthfull.

CHAP. 241.

Of sleepe.

THe fourth thing to be regarded in preserving of health, is *Somnus*, Sleepe, which after *Aristotle* is defined to be *Impotentia sensuum*. Because in sleep the senses be unable to execute their office, as the eye to see, the eare to heare, the nose to smell, the mouth to tast, and all sinowy parts to feele. So that the senses for a time may seeme to be tyed or bound, and therefore Sleepe is called of some *ligamentum sensuum*. And for this

*Lib. de Som. &
vigilia.*

this imbecillity, for that Sleepe after a sort maketh a man senselesse, and as it were livelesse, it is called in Latine *Mortis imago*, as *Ovid* writeth.

*Stulte quid est somnus, gelidæ nisi mortis imago?
Longa quiescendi tempora fata dabunt.*

And in *Seneca*, in *Hercule Furiente*, Sleepe is said to be the Son of *Astrea*, that is to say, of Iustice, and the brother of death, as

*Volucer matris genus Astreae,
Frater duræ languidæ mortis.*

And the holy Scripture in sundry places doth call death by the name of sleepe, which is meant in respect of the resurrection: for as after sleep we hope to wake, so after death wee hope to rise againe. But that definition which *Paulus* *Ægæta* maketh of sleepe, in my judgement is most perfect, where hee saith, *Somnus est animalium facultatum quies, ab utili humore cerebrum madescente proveniens*: for here is shewed by what meanes sleepe is caused. That is, by vapours and fumes rising from the stomacke to the head, where through coldnesse of the braine, they being congealed, do stop the conduits and wayes of the senses, and so procure sleepe, which thing may plainly be perceived hereby: for that immediately after meate wee are most prone to sleepe, because then the vapours ascend most abundantly to the braine, and such things as bee most vaporous do most dispose us to sleepe, as Wine, Milke, and such like. The benefit of sleepe, or the necessity rather needeth no prooffe, for that without it no living creature may long endure, according to that saying of the Poet *Ovid*.

Lib. 2. Elegi.
Sleepe the image of death
and the brother of death.

Death called
by the name
of sleepe.

Lib. 1. cap. 97.
What sleepe
is.

How sleepe is
caused.

Quod caret alterna requie durabile non est.

The common
dities of sleepe

Metamor. II.

Foure things
to be observed
in sleepe:

Prefag. 2.

Why the night
is better to
sleepe than
the day.

For sleepe helpeth digestion and maketh it perfect; it recovereth strength, it refresheth the body, it reviveth the mind, it pacifieth anger, it driveth away sorrow, & finally, if it be moderate, it bringeth the whole man to good state and temperature. Wherefore *Quid* in another place, calleth sleepe a god, as:

*Somme quies rerum, placidissime somme deorum,
Pax animi, quem cura fugit, tu pectora duris
Fessa ministeriis mulces, reparasq; labori.*

But that I may fully declare the order of sleep, & how it is to be used in preserving of health, foure things are to be observed therein. First the time, secondly the place, thirdly, the lying of the body: and fourthly, the quantity of sleepe. Concerning the time, *Hip.* following the very order of nature, giveth forth a generall rule: *Quod ad somnos attinet, quemadmodum secundum naturam consuetum nobis est, interdum vigilare oportet, nocturno dormire: Si vero hoc fuerit transmutatum, prius est. At inime vero ledi egen poterit, si dormiat mane ad tertiam partem dici: qui vero ob hoc tempore sunt somni, deteriores sunt.* Wherefore in sleeping and waking, we must follow the course of nature, that is, to wake in the day, and sleepe in the night, meaning by the day, that space which is from Sunne rising to Sunne setting, and by the night, from setting of the Sunne to the rising againe of the same. And if you demand a reason why the night should be more convenient for sleepe than the day, answer *Quoniam non naturaliter, sed silentio, quiete, et in somnum deducens, absolutam molitur concoctionem: non solum alimenti, sed humorum etiam superfluentiam.* And if this order be changed

(saith

(saith Hip.) it is worse: for the naturall heat, spirits and humours in the day time draw to the outward parts of the body. Wherefore if we sleepe then, wee violently resist the motion of nature: for sleepe draweth naturall heat inward, and the heat of the day draweth it outward so there is made as it were a fight and combat with nature. Yet one that is sicke or weake, and can take no rest in the night, may well sleepe in the morning *Ad tertiam partem diei* (as Hip. saith) that is, three houres after the Sunne is risen: but afterward sleepe is not so wholesome, especially at after noone. Profitable therefore is that counsaile of *Schola Salerni*. *Somnum fuge meridianum.* And againe.

Afternoone
sleepe unwhole-
some.
cap. 1.
cap. 3.

*Sit brevis aut nullus tibi somnus meridianus,
Febris, pigrities, capitis dolor atq; catarrhus,
Hec tibi proveniunt ex somno meridiano.*

For afternoone sleepe maketh undigested and raw humours, whereof groweth oppilations, which oppilations ingender Fevers. Also it maketh a man hotfull, by reason that superfluous humours, remaine still in the muscles, veines and ioynts. Againe, it causeth head ach, because grosse and undigested meate, remaining yet in the stomacke, sendeth up grosse vapours to the braine. And last of all it breedeth rhumes, by reason that the stomacke is full of raw humours, whereby vapours and fumes, rise up to the head, which being ingrossed by coldnesse of the braine, distill to the lower parts. All which discommodities might have beene dissolved and consumed by watch. Yet notwithstanding: if any will needs sleepe in the day time, it is lesse hurtfull (as *Bertrucius* saith) if these five conditions therein bee digently observed.

How sleepe in
the day may be
used with least
harme.

First,

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

First, if it bee customably used. Secondly, if it be not taken immediately after meat, but halfe an houre, or an houre after. Thirdly that one sleepe not lying, but rather sitting with his body upright. Fourthly, that he sleepe not overlong. Fifthly, that hee bee not waked sodainely and fearefully, but with good moderation. But after *Fuchsius*, *Dormiendum a prandio, si nequit evitari somnus, aut minimum aut plurimum; minimum, ut calor solum colligatur, & vires recreentur ex negotijs & vigilijs dissoluta. Plurimum, ut perficiatur concoctio. Is enim qui eam inchoat, nec absoluit, illa parit incommoda quae paulo ante commemorata sunt.* And hee that will sleepe quietly in the night, must put in practise that notable precept of *Schola Salerni*, mentioned before, where I have spoken of supper.

Vt sis nocte levis, sit tibi cena brevis.

How long we
should wake,
after supper.

What place is
it oft fit to
sleepe in.

And moreover to take heed that wee goe not to bed straightway after supper, but to tarry the time untill the meat be well mingled and gone downe to the bottome of the stomacke, which may the better come to passe, if we walke softly an houre or two after supper; for as *Fuchsius* writeth in the same Chapter: *Dubius minimum a cenahoris vigilandum est, priusquam nos quieti mandemus.* Or if we walke not abroad, then it shall bee good to heare the noyse of instruments, songs, mirth, and pleasant histories, and to conferre and talke with our friends of merry matters untill such time as the meate bee settled. As concerning the place most convenient for sleep, it must be somewhat dark, defended from the Sunne beames, and from the light: it must be temperate in heate and cold, yet rather inclining to cold than heat, for so saith *Hippocrates*, *Somnus*

mus in frigore vestibus coniecto: for if wee sleepe in a place very hot, we are in danger to fall into a swoone Epid. 6. com. 4.

by reason of the contrariety of sleepe and heat. For naturall heat, which by meanes of sleepe is drawne inward, through the heat without is contrariwise drawne outward. Wherefore the place where wee sleepe, should not bee very close, neither should wee sleepe upon the ground, nor upon cold stones, nor neere the earth, for the coldnesse of stones, and the dampe of the earth, are both very hurtfull to our bodies.

But let your lodging be in an upper chamber, yet severed from the rooffe with some small floore, let the bedsted bee large and long, and no higher than a man may easily fall into it standing upon the chamber floore. Chamber Bed

Let the bed be soft, well shaken, and made rising up toward the feet, so that the bulke or chest of the body may bee lowest. I remember when I was at Oxford in the second yeare of the reigne of her highnesse, one *M. Atkins* being for disobedience put in prison at London had a chamber to himselfe but no bed, and at length waxing weary of the bare boords, upon a night, having gotten a cudgell or two fell to beating and knocking of the floore, so long and so loud, that his keeper awaked, who in a rage comming to him, and demanding of him whether he were mad or no, that made such a noyse? No forsooth master keeper (quoth he) I doe but beat my bed to make it soft if it would bee. The making of the bed,

For it is so hard that it maketh my bones to ake. Such beds have prisoners and souldiers now and then, but I pray God send all good students soft lodging. A merry tale of beating a bed.

Concerning the manner of lying, while we sleep. *Hip.* Presa. cap. 5.

Optimi sunt decubitus qui sanorum decubitibus similes existunt. And *sanorum decubitus* is, as he sheweth How we should lie while we sleepe.

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Lib. 2. de motu
mus. c. p. 4.

Lib. 4 Secret.

in the same place, *in latus dextrum aut sinistrum, & manus, & collum, & cura modice inflexa habere, & totum corpus flexibile situm.* And Galen affirmeth that Hippocrates Vtrunque damndt, & *supinum iacere, & hiare dormientem, decubitus autem in alterum laterum laudat.* Where he concludeth, that *Supinum iacere, & hiare dormientem, non absque actione stertendi, aut exolutionis, aut ebrietatis, aut ignavia sunt signa.* Yet Alexis saith, that hee that sleepeeth with his mouth close, hath commonly an ill breath, and foule teeth. Hereby it may bee gathered, that to lie on either side, is good. But to lie upright upon the backe, or groveling upon the belly, is unwholesome. And it is most wholesome to sleepe first on the right side, that the meat may the better descend to the bottome of the stomacke, and be nearer to the liver. Which is to the stomacke as fire to the pot, and after to turne to the left side. For this change doth greatly ease the body, and helpeth concoction. But to lie upon the backe, causeth flegme and other humours to fall into the hinder part of the head, where is the originall of the sinewes, and by that meane the spirits being stopped, the night mare (as they call it) and pallsie, and such like maladies be engendred. Again to lie on the belly, draweth the humours to the eyes, and so hurteth the sight. Yet it helpeth them that have feeble digestion. And we must not onely regard that wee lie on the one side, but also that wee lie with our heads somewhat high, well bolstered up, having sufficient clothes upon us, least that while naturall heate is within about digestion, the outward parts be grieved with cold. It is good also to weare a kerchiffe, or some such like thing in the night on our heads. But to have the feet covered with shoes or otherwise, is
very

very hurtfull to the sight and memory, and distempe-
 reth the whole body with heate. Concerning the How long we
should sleep.
 quantity or time, how long we should sleepe, it cannot
 bee certainly defined a like for all men, and for all
 seasons. But it must be measured by health and sick-
 nesse, by age, by time of the yeare, by emptinesse or
 fulnesse of the body, and by naturall complections.
 For such as bee healthy and strong, need lesse sleepe
 than they that bee sickely and weake. Children and
 old folkes need more sleep than youth and middle age.
 In winter longer sleepe is requisite than in sommer.
 Cholericke persons need lesse sleep than flegmaticke,
 yet in health for the most part, 7. 8. or 9. houres at the
 most is a sufficient time for the continuance of sleepe,
 as it may be gathered by *Galen*. And as moderate sleepe Lib. 6. de Sa. tu.
cap. 5.
 doth help digestion and confirme the body, and com-
 fort the minde: So contrariwise, immoderate sleepe
 maketh the body slow, and unapt to honest exercises,
 and subject to many diseases, and the wit dull and un-
 able either to conceive or to retaine. Wherefore they
 that sleepe a great part of the day, and doe as it were
 strive with the Dormouse, who shall sleepe longest,
 it is no mervaile if they be both unhealthy in their bo-
 dies, and in wit, like the horse and mule in whom
 there is no understanding. Notable therefore is that
 common sentence, and to bee followed of all stu-
 dents,

Sanctificat, sanat, ditat quoque surgere mane.

And the Poet *Ovid* most worthily hath writ-
 ten,

*Infelix tota quicumque quiescere nocte
 Sustinet, & somnos premia magna putat.*

Mm 2

Wherefore

Epimenides
and Endymion
how they
slept and what
is meant by it.

Wherefore I trust that all good students will rather follow that example of *Demosthenes*, mentioned before in the treatise of exercise, than learne of *Thrase* in *Terence* *stertere noctesque & dies*, least they bee likened to *Epimenides*, who slept forty seven yeares continually, or *Endymion*, who slept alwayes (as the Poets feine.) Yet I would they would prove like unto these two. For the first became a noble Philosopher, and wrote of the nature of things, and of the divine generation, and had the gift of prophesie as some suppose. And *Endymion* first found out the course of the moon. Wherefore the Poets feined, that the moone loved him, and descended downe to kisse him while hee slept. So they both for their continuall and earnest contemplation, were feined to sleepe, But I would all good students would so sleepe, or at the least wise take a litle nap after their manner. For as the Poet *Horace* saith:

Est aliquid prodire tenus, si non datur ultra,

And this is *Impallescere chartis*, *Inherere libris*, which never yet was reprochfull to a student. And if wee sleepe but at ordinary times, yet wee sleepe halfe the time of our life, for as *Aristotle* writeth, *Bonus ab improbo in somno minime interoscitur. Hinc negant inter beatos ac miseros, per dimidiatum vite tempus quicquam interesse.* And *Seneca* saith in *Her. fa.*

Lib. r. Et bi. ca.
ult.
Man sleepeth
halfe his time.

*Tu O domitor
Somne malorum, requies animi
Pars humana melior vite.*

But

But the naturall time of sleepe is *Durante concocti-*
one, and the naturall time of waking is when con-
coction is finished. For so saith *Aristotle*, *Expergitur*
animal cum concoctio absoluta, ad finemque deducta fuerit.

De Som. & vi.
cap. 3.

How to know
when sleepe
is sufficient.

Now to know when all concoctions are compleat and
ended, it is to bee discerned by the sensible light-
nesse of all the body, specially of the braine, the
browes, and the eyes, the passage downe of the meat
from the stomacke, the will to make urine, and to
goe to the stoole. Contrariwise heavinesse in the bo-
dy and eyes, and savour of the meat before eaten,
signifieth that the sleepe was not sufficient. Also the
colour of the urine to those that bee skilfull decla-
reth the perfection or imperfection of digestion, for
if it bee whitish or pale, it betokeneth that digestion
is not yet compleate. If it bee yellow like pure gold,
then it signifieth that digestion is sufficient. But the
judgements of urines I referre to the Physitian. And
as digestion is divers in divers men, for some digest
sooner than others, so the times of sleeping and
waking, are likewise divers according to the com-
plexion, strength, age of the party, time of the
yeare, &c. And for waking, what time students
should rise, and how they should order them-
selves first in the morning, I have shewed before
in my treatise of exercise. So this may suffice for
sleepe.

CHAP. 242.

Of Venus.

Lib. 2. de Sa. tu.
cap. 1.

How Venus
should be used
& in what age.

Aph. 2. com. 30.
& Aph. 5.
com. 6.

Whether Ve-
nus be requi-
site for all men.

NOW that I have spoken sufficiently of labour, meate, drinke, and sleep, it remaineth onely that I speake of *Venus*, which in *Galen* is reckoned the fifth and last thing to be regarded in the preservation of health. And as it is the last in order of the words, so ought it to be the last in use. For so he saith, *Hippocrates* in proposing that sentence, *Labor, Cibus, Potio, Somnus, Venus, omnia mediocria*, hath not onely declared the measure in using, but also the due time of using every thing by the very order of his words. *Quippe sanitatis tutelam a labore est auspicandum quem excipere debent cibus, potio, deinde somnus, mox Venus, in iis videlicet, quibus Venere est utendum.* Nam reliqua certe omnia cuiusque etatis sunt communia, *Venus* etate tantum florentium est utique quo tempore etiam eius usus est. *Quae enim hanc vel praecedunt etates, vel sequuntur, aut plane semen non effundunt aut certe infecundum, aut male secundum effundunt.* By the which words of *Galen* we understand not onely the time most convenient for the use of *Venus*. (that is after sleepe) but also what age is most fit for that purpose, *videlicet etas florens*: Which after *Galen* beginneth at 25 yeares, and continueth untill 35 yeares. But some man will say, is *Venus* requisite to the preservation of health? How then lived Priests in health in time past unmarried? Or how live students at this day in the Vniversities that be of any society, who may not marry while they have interest in their Colledge? To this I answer, *Commune animantium omnium est*

con-

coniuentionis appetitus procreandi causa. And this appetite or lust, was given by God to mankind from the beginning, as appeareth in *Genesis*. So that none, neither male nor female is cleane without, although it burne more in some than others, according to age and complection: although some can better bridle it and subdue it than others, according to their gift and grace. Now to enter more deeply into the nature of mankind, and to consider from whence this concupiscence doth arise, you shall understand, that as every living creature doth feed, and as the meat received is altered and changed three times, that is to say, in the stomacke, liver and parts before it nourish the body, and as every concoction hath his superfluity, or excrement, as the stomacke ordure, the liver urine, the veines sweate: So after the third and last concoction, which is done in every part of the body that is nourished, there is left some part of profitable blood, not needfull to the parts, ordeyned by nature for procreation, which by certaine vessels or conduits, serving for that purpose, is wonderfully conveighed and carryed to the genitories, where by their proper nature, that which before was plain blood, is now transformed and changed into seed. Neither is this any strang alteration, for the breasts of a woman by a like speciall property, doe change that into milke which before was very blood, for milk whether it be of woman or beast, is nothing else but blood twise concocted. And in the seed or nature of man and woman resteth the whole hability of procreation, as saith *Leonhartus Fuchsius*. *Procreatrix facultas in semine tota posita est, quod quidem prolificum cum suapte natura sit, unius cuiuspiam sibi similis procreandi, insitam vim habeat omnino necesse est.* And as blood

Cap. I. ver. 18.

How lust
groweth in
mankind.

Semen est quaedam pars utilis excrementi.

Semen emittunt tam feminae quam viri.
Li. I. lust. cap. 5.

Lib. 6. de lo. aff.
cap. 5.

The benefits
of Venus.

Venus morbis
a pituita natis
utilis est
Hip. Epid. 6.
Sect. 5. Aphor. 23.

cap. 23.

The discommo-
dities of im-
moderate Ve-
nus.

bloud is daily ingendred of such nourishment as wee receive, so likewise of bloud is nature bred continually, and needeth therefore sometime to bee abated. For otherwise, it is an occasion of many grievous maladies, as *Galen* declareth. And if it be not sometimes avoyded by other meanes, of it selfe, *Ad sui excretionem* *ui quadam stimulat*, as every man almost doth feele in himselfe now and then. And the commodities which come by moderate evacuation thereof are great. For it procureth appetite to meate, and helpeth concoction, it maketh the body more light and nimble, it openeth the pores and conduits, and purgeth flegme, it quickneth the mind, stirreth up the wit, reviveth the senses, driverth away sadnesse, madnesse, anger, melancholy, fury. Finally it delivereth us utterly from lecherous imaginations, and unchast dreames. Which although in some mens opinions they seeme none offence, because they proceed onely of abundance of nature, Yet I am of an other minde, for that I read in *Deuteronomy*, If there be among you any that is uncleane, by that which cometh to him by night, he shall goe out of the host, and shall not enter into the host. But at even hee shall wash himselfe with water, and when the sunne is downe hee shall enter into the host. But to returne to my purpose, *Venus* is worthily reckoned of *Hippocrates* one of those five things that chiefly preserve health. But in the use thereof wee must have a speciall regard, *Ne quid nimis*, for to exceed the meane in labour, in eating and drinking, in sleeping or waking doth not so greatly impaire a mans health, as *Immoderatus coitus*. For upon the sodaine it bringeth a man to utter weakenesse, and bereaveth him (as it were) of all his senses. And therefore

fore is likened by *Hippocrates* to the falling evill; and *Avicen* in his Booke *de Animalibus* saith, *Si quid spermatis supra quam natura tolleret, coitu profluat, obesse magis, quam si quadragies tantundem sanguinis emanarit.* And no mervaile, considering that the very roote and foundation of our life, doth consist in *semine & sanguine*, as *Galen* teacheth in his booke written against *Licus*: And this is the cause why such as use immoderate *Venus*, be short lived, and as the Sparrowes, through incontineney consume themselves. But GOD of his infinite goodnesse, who from the beginning ingrafted in mans nature this carnall appetite, to the end, that by procreation the world might bee replenished with people, hath yet notwithstanding bridled the same, and restrained it by speciall commandement, that mankinde should not couple together without difference, after the manner of bruite beasts, but being joyned in lawfull marriage, which Deut. 5. 18.
Exod. 20. estate was established betweene man and woman, as holy and undefiled by God himselfe in Paradise; Gen. 2. 22. and that for three causes chiefly: First for procreation of Children, to bee brought up in the feare and nurture of the Lord, and praise of G O D. Secondly, for a remedy against sinne, and to avoid fornication, that such persons as have not the gift of continency, might marry and keepe themselves undefiled members of CHRIST'S body. Thirdly, for the mutuall society, helpe and comfort that the one ought to have of the other, both in prosperity and adversity. So that marriage is the onely lawfull meanes to remedy this infirmity of Nature, and all other meanes are abominable in the sight of G O D; as Fornication, Adultery, Buggerie,

De lo. aff. cap. 5.

Cap. 19. ver. 12.

The difference
of men con-
cerning cha-
stie.

Ver. 11.

Cap. 13. ver. 4.

rie, incest, and that practise of *Diogenes* mentioned of *Galen*, *Genitalia contrahendo semen ejicere*. And now to the question proposed before, touching Priests and Students, how they have lived or doe live unmarried. Saint *Matthew* in his Gospell setteth downe two estates of men in generall, both good and godly: the one married, the other unmarried. And of the unmarried hee maketh three sorts as followeth. For there are some chaste (saith he) which were so borne of their mothers belly. And there be some chaste, which be made chaste by men, and there bee some chaste, which have made themselves chaste for the kingdome of heaven. He that is able to receive this, let him receive it. Here the Holy Ghost uttereth that some by nature are impotent and unable to fulfill the duty of marriage; others by Art (as by gelding, or so) are made unable; and the third sort is of them which have the gift of continency, and use it to serve God with more free libertie; which gift notwithstanding is not common to all men, but is very rare and given to few; whereupon I gather, that some may and do live honestly unmarried; and so I judge of Priests, Students, and all other degrees of men or women whatsoever. Yet I doe not thinke the gift of continency so generall, as it was supposed in time past, when all the Clergy were restrained from marriage; for it is said in *Matthew*, *All men cannot receive this thing, save they to whom it is given*: wherefore marriage ought to bee free to all that are so disposed, even as it is honourable among all, by the judgement of the Apostle *Paul* to the *Hebrewes*: For how hard a matter it is, and how rare a gift to live continently, the greater part of a mans age, I referre it to every mans own conscience. *Nam quis potest dicere, mundum est cor meum?* And (as the Poet *Virgil* writeth) Omne

*Omne adeo genus in terris hominumq; ferarumque,
Ei genus equorum, pecudes, pictaeque volucres,
In furias ignemq; ruunt, amor omnibus idem.*

Pro. 20. ver. 9.
Anoris & libi-
dinis insania
omnibus anima-
libus est com-
munis.

And this rage is called of the Physicians *Epemide* fu-
ror quo fere omnes correpti, per adolescentiam in venculas de-
pereant; and as the Poet Mantuan saith,

Res vulgaris amor, semel insanivimus omnes.

Yet I know there is great difference among men
and women in this respect, not onely touching
thought, but also touching deed; for of all complecti-
ons, the sanguine, which is indeed the best comple-
ction, is yet most inclined to *Venus*, by reason of abun-
dant of blood, hoat and moist; and so saith *Galen*,

Non parva est hominum differentia. Sunt enim nonnulli,

What comple-
ction is most
given to *Venus*
Lib. 6. de lo. aff.
cap. 5.

*quos protinus a iuventute concubitus imbecilliores efficit:
alii nisi assidue coeant, capitis gravitate molestantur, cibos
fastidiunt, ac febribus obnoxii fiunt, atque ut deterior est ipsis
appetentia, ita & concoctio minor, hos Plato arboribus im-
modice fructiferis comparat. Againe he saith; Innoxia*

Lib. 6. de Sa. tu.
ca. 4.

Venus iis tantum est, qui calidi humidique sunt, tum vero qui

generitura naturaliter abundant. As for those that bee
of drie temperature, as the chollerick fort, or cold and
drie as the Melanchollick, to them *Venus* is most hurt-
full by *Galen*'s judgement in the same place. But al-
though the most part of men and women be naturally
given to this infirmity, especially in youth, yet there
bee certaine meanes whereby to abate it, even in the
lustiest complexions. The chieftest is that which was

Three princi-
pall meanes
to abate con-
cupiscence
2 Cor. 12. 7, 8, 9.

given to Saint *Paul*, after hee had prayed to the Lord
thrice, that the pricke of the flesh might depart from
him; that is, *Sufficit tibi gratia mea, nam virtus in infirmi-*

ca 13. ver. 1.

tate perficitur. The next (in my iudgement) is for a man to keep himselfe out of the company of women. For as it is in *Ecclesiasticus*, *Qui tetigerit picem, inquinabitur ab ea.* And *S. Paul* saith : *Bonum est homini mulierem non tangere* : for certainly, the nature of women is such, that a man by their company shall be greatly inflamed.

Lib. 3. Georg.

Carpit enim vires paulatim, uritque videndo

Women compared to a Panther.

Femina, as *Virgil* writeth, is much like to a wilde beast called a Panther, to whom it is said, that herds of cattle do resort, being marveilously delighted in the sweet savour that commeth from him, and in beholding of him. But when the Panther hath them within his reach, he easily preyeth upon the poore cartell, being utterly dismayed with his fierce lookes : or as the Mermaydens whom Poets faigne with their sweet melody to draw such unto them as passe by, and then to devour them. But if students must needs bee in company with women, as occasion oftentimes requirereth, yet let them doe as *Ulysses* did, who sayling that way, where these monsters abode, stopped the eares of all his company, to the intent they should not heare the Songs of the *Syrenes*, and caused himselfe to bee bound to the mast of the ship, and so escaped. Even so should students that would lead a single life, either forgoe the company of women, or if they be in company with them, stop their eares, that is to say, bridle their senses, or binde themselves to the mast, that is to say : pray unto God for grace, lest they be intangled ere they be ware. And the like counsaile is given by *Ovid*.

Women compared to the Mermaydens, Syrenes were Sea monsters, halfe a woman and halfe a fish.

Li. 1. de reme.
amo.

Ma-

*Manat amor tectus, si non ab amante recedas,
 Turbaq; in hoc omnes ingeniosa sumus.
 Proximus a tectis ignis defenditur egre:
 Utile finitimis abstinuisse locis.
 Non facile esuriens posita retinebere mensa,
 Et multum saliens incitat unda sitim.*

The third meane whereby to abate this carnall appetite, is that which is mentioned in *Saint Paul*: *Castigo corpus meum, & in servitutem redigo*, which may bee done divers wayes: As by earnest study and meditation, by often fasting, by much labour, by hard fare, by hard lodging, and such like: for as it is in *Plato*, when *Lady Venus* threatned the *Muses*, that unlesse they would follow her Sacrifices, shee would arme her sonne *Cupid* against them, they answered, *Marti Venus, Marti talia miltare: tuus enim inter nos Cupido non volat.* And *Terence* saith in *Eunuch*. *Sine Cerere & Baccho friget Venus.* And *Diana* flying the company of men, to the intent that shee would not bee moved with carnall lusts, did continually exercise her selfe in hunting wilde beastes, and for her chaste life was honoured of the *Paynims* for a goddesse: which fable declareth unto us, that exercise of the minde or body driveth away fleshly phantasies, and that idlenesse is a great occasion of Lecherie, and so saith the Poet *Ovid* well experienced in such matters.

1 Cor. 9 v. 27.

Ordinary
 meanes to sub-
 due the flesh.

Idlenesse a
 great occasion
 of lechery.
 Lib. 1. de re. amor.

*Finem qui quæris amoris,
 Cedit amor rebus, res age, tutus eris.
 Queritur Aegistius, quare sit factus adulter,
 In promptu causa est, desidiosus erat.*

And againe he saith :1

*Otia si tollas, periere Cupidinis arcus,
Contempta q; iacent, & sine luce faces.*

Lib. i. de Sa. tu.

cap. 14.

Divers pra-
ctises to abate
concupiscence.

The practises
of Arnoldus
to abate lust.

John Bale.

There bee also other meanes to extinguish carnall lust, partly mentioned in *Galen*, as to annoint the reynes with some cooling oyntment, which may bee made of Wax, Oyle of Roses, and the iuyce of some cooling herb, as Houseleek, Lettuce, Purslain, Nightshade, or to use plates of leade upon the reynes, or to apply Rose leaves, or *Agnus Castus* leaves to the backe by night or by day, or to vse daily to eat the seed of *Agnus Castus*, or the seed of Rew, or the herbs themselves: As once I knew an old Priest that lived chastly unmarried all his life, that would daily put Rew in his drinke, and sometime eate it with bread and butter, and make it in a posset, and use it in posies, and all to destroy nature the originall of lust. To these may bee added the practises of *Arnoldus*. *Si voluptatem Veneris volueris extinguere, innungantur genitalia ex succo Apii vel Ruta & predicti succi in potu sumantur. Item odorare Camphoram multum valet. Sedere etiam supra lapidem marmoreum, vel supra lapidem multum frigidum, vel supra terram humidam, & infunde testiculos & virgam in aqua frigida, vel aceto forti, & iisdem lavare Peritonium & renes.* Last of all to conclude these meanes whereby to abate carnall lust, I will recite certaine examples gathered out of our English Chronicles of some men in time past, who supposed all chastity to consist in single life. *Elphlegus* Bishop of Winchester, put upon him *Dunstan* a Monkes apparell, that hee might thereby avoid both the fire of concupiscence and the fire of hell. *S. Petrock* an hermit of Cornewall, was faine every night

night from the crowing of the cock, to the spring of the morning to stand naked in a pit of water to abate the movings of his flesh, yet could he never have remedy of that disease, untill he went on pilgrimage to Rome and Ierusalem. *S. Aldelme* Abbot and Bishop of Malmsbury, when hee was stirred by his ghostly enemy to the sinne of the body, would hold within his bed by him a faire maiden so long time as hee might say over the whole Psalter, to the intent to doe the more torment to himselfe and his flesh. These men (as you see) as holy as they seemed, were yet captives to *Cupid*, and could hardly get loosed out of his bands, or whether they were loosed at all, it may be doubted, yet would they not follow *Saint Pauls* counsaile, *Melius est nubere, quam uri*: But rather the contrary. *Vripius quam nubere maluerunt*. But if I had beene their Physician, they should have had the same remedy that Master *Smith* a canon of Hereford practised upon himselfe in the beginning of the raigne of the Queenes Maiesty that now is, *videlicet abscissionem testiculorum*. For this is the surest remedy that can bee devised for *Cupids* colts. Notwithstanding, for such as can abstaine, I thinke it much better for themselves, and for the common wealth, especially if they bee of the Clergy that they should live unmarried. For as *S. Paul* saith. The unmarried careth for the things of the Lord, how hee may please the Lord: But hee that is married, careth for the things of the world, how he may please his wife. There is difference also between a virgin and a wife. The unmarried woman careth for the things of the Lord, that she may be holy both in body and spirit: but she that is married, careth for the things of the world, how shee may please her

*Fabian lib. 6.
cap. 141.*

Corin. 7. 6.

The transla-
tor of *Salust*
into English.

*1 Cor. cap. 7.
ver. 33, 34.*

The single life
more conve-
nient for Di-
vines.

Devi. in som.
agen.
The discom-
modities of
marriage.

Two of the first
dishes that be
served up at
the marriage
feast.

1 Cor. ca. 7. v. 7.
De. s. u. vi.

Lib. 7. cap. 16.
How man and
woman should
marry after
Arist.

her husband. So that the state of man or woman un-
married is more free from the cares of the world, and
consequently more free for the service of God, then
of the married sort, and therefore more to be desired
of all them that would wholly dedicate themselves to
serve the Lord. For as *Basilius Magnus* writeth to *Gre-
gorius* κατελευμενων εμοσυνω θορυβος προτιδωτ εκδεχται. *Coniugio
mancipatum curarum agmen excipit. In orbitate desiderium
prolis, uxoris custodia, domestica procuratio, servilium offi-
ciorum constitutio, damna civilibus in contractibus accepta,
digladiationes cum vicinis, forenses concertationes, negotiati-
onis alea, agricultura labores, unaquaque dies suam adfert
animo caliginem, noctes vero diuturnas curas excipientes,
per easdem rerum species imposturam menti faciliunt.* And
Demea in *Terence* saith in *Adelphi*. *Duxi uxorem: quam ibi
miseram vidi? Nati filii, alia cura.* So the first dish that
is served up at the marriage feast, is *Miseria*, and the
second is *Cura*. Which both if they be well weighed,
are but soure sawcesto sweet meate. Neverthelesse,
let every man doe according to his gift. For every
man hath his proper gift of God, one after this man-
ner, and an other after that. I exempt no estate nor
degree from marriage, yet I say with Saint *Augustine*,
*Bona pudicitia coniugalis, sed melior continentia virginalis
vel vidualis.* And if any be disposed to marry, if they
would follow the rule of *Aristotle*, in his *Politiques*,
they should so marry that both the man and the wo-
man might leave procreation at one time, the one to
get children, and the other to bring forth. Which
would easily come to passe, if the man were about
eight and thirty yeares of age, when he married, and
the woman about eighteene, for the ability of getting
children in the most part of men ceaseth at seventy
yeeres

yeeres, and the possibility of conception in women commonly ceaseth about fifty. So the man and the woman should have like time for generation and conception. But this rule of *Aristotle* is not observed of us in England, nor else where nowadaies, that I wote of, but rather the liberty of the civill Law put in practise, that the woman at twelve yeares of age, and the man at fourteene, are marriageable, which thing is the cause that men and women in these dayes, are both weake of body, and small of stature: yea in respect of those that lived but forty yeares agoe in this land: much more then in comparison of the ancient inhabitants of *Britaine*, who for their talenesse of stature were called Gyants. Which thing also is noted by *Aristotle* in the same place. *Est adolescentium coniunctio, improba ad filiorum procreationem. In cunctis enim animalibus, iuveniles parvis imperfecti sunt: & femina crebrius quam mares, & parva corporis forma gignuntur: quocirca necesse est hoc idem in hominibus evenire. Huius autem coniectura fuerit, quod in quibuscunque civitatibus consuetudo est, adolescentes mares puellasque coniugari, in iisdem inutilia, & pusilla hominum corpora existant.* And the best time of the yeare to marry in after *Aristotle*, is the winter season: because in the sommer time naturall heat is dispersed, and digestion feeble: But contrariwise in winter, by reason of the cold without, closing up the pores of the skinne, naturall heate is made stronger and digestion better, and therby the body is more able for generation. The same reason may serve also for the spring of the yeere, and I think that the better time of both, for that *crescite* and *multiplicamini*, is then in greatest force. But *Diogenes* was of another

Rather marriage is the cause why men bee now of lesse stature then they have been before time.

What time of the yeere is best to marry in.

Diogenes opinion concerning the time of marriage.

Bias argument against marriage out of Aulus. Gel. lib. 9. c. 17. Socrates wife.

A Hermits repentance.

A merry battaile betweene Monkes and Nunnes.

minde: for to one demanding when best season were to wed a wife, for a young man (quoth he) it is too soone, and for an old man overlate. So that no time by his judgement was fit for that purpose. But *Diogenes* was ^{μωτρυμης} being moved peradventure with that reason which *Bias*, one of the seven wise men of Greece made against marriage. *Non est ducenda uxor, nam si formosam duxeris, habebis communem. sin deformem, molestam*, or else was afraid lest hee should have as ill lucke as *Socrates* had in marriage, whose wife *Xantip* had all properties of a shrew, *videlicet* ware a kerchiefe, had a long nose and a longer tongue. But if *Diogenes*, or that *Timon* of Athens, who was for his hatred of mankind named ^{μωτρυμης}, had used the company of a woman, perchance hee would have thought as the Hermit did, whom *Poggins* the Florentine mentioneth in his fables, who by the advise of his Physicians, having used the company of a woman for a certaine disease which he had, not otherwise to be cured, when he had done, fell a weeping. And being demanded why he wept, considering that it was done for his health sake, and not for any voluptuousnesse, that God would easily forgive it: No no (quoth the Hermit) I weepe not for that cause, but I weepe because I never felt how sweet a woman was before this time. But if that Hermit had so small experience in *Venus* Court, yet I thinke many others of the same profession were better practised. As *John Bale* in his Chronicle merrily telleth, how that at *Tork* the Monkes of *Saint Mary* Abbey, and the Nunnes of *Clement Thorpe*, met together at hey making, the Abbots foole being with them. And as the Abbots enquired of him at supper for pastime where hee had beene

beene all that day, he fell into a great laughter, and declared before all the Abbots guests, that a fore battell had beene fought that afternoone, betwixt his Monkes, and the Nunnes of *Clement Thorpe*. But hee thanked God that his monkes had the best, for they were ever aloft. Such battailes (I doubt) were fought very often, by those that had made a vow to the contrary. But if the Law of God had then prevailed, or might now prevaile among us, which punisheth adultery with death, and simple fornication by dowry and recompence of marriage, both they would have beene, and wee should bee more fearefull to offend in that behalfe; or if the Law of *Iustinian* were in force, *Qua temeratores alienarum nuptiarum gladio punit, & poenam irrogat stupratoribus, si honesti sunt, publicationem partis dimidia bonorum: si humiles corporis correctionem cum relegatione.* And untill some streighter punishment be ordeyned, that sinne will never be reformed. For standing up in a sheer is not much greater punishment than the Nunne was enjoyned to, that had trodden her shooe awry, *videlicet*, that she should say every day the first verse of the 55. Psalm, *Misere mei Deus, quoniam conculcavit me homo*, with great threatening, that if she should doe so againe, she should be bound to say over the whole Psalm. But such flea-bitings as these will not restraine us from that sinne, whereunto we are so prone by nature, except we have this continually before our eies, that our bodies are the members of Christ, that they are the temples of the holy Ghost, consecrated to God, and not unto fornication, and therefore that wee will keepe the vessels of our bodies in holinesse and honour, to the end God may bee glorified thereby, as *S. Paul* willeth us, and

Nunnes.

Levit. cap. 20.
ver. 20.

Instit. lib. 4.
Titulo. 18. leg. 2.

The Nunnes
penance.

1 Cor. 6. 15.

1 Cor. 6. 13. 19.

Eph. 4. 4.

1 Cor. 6. 18.

1 Cor. 7. 12.

Aulus Gel. l. 1.
cap. 6.Metellus argu-
ment to per-
suade marriage

Hec. act. 1. Sc. 1.

Aul. gel. lib. 1.
cap. 17.
Varro his
counsaile how
to deale with
a shrewd wife.

for them which cannot live chaste otherwise, God of his goodnesse hath appointed the holy estate of matrimony, from the which none was exempted, except hee will himselfe. But yet as *Saint Paul* saith, it were good for a man not to touch a woman: Because marriage, through mans corruption, and not by Gods institution, bringeth cares and troubles. And for this difficulty (as I suppose) *Metellus Numidicus*, a Censor of Rome, making an exhortation to the people to move them to marry, because the citty could not otherwise be preserved, used this reason, which may seeme as well against marriage, as with it, *Si sine uxore possemus esse, omnes ea molestia careremus. Sed quoniam ita natura tradidit, ut nec cum illis satis comode, nec sine illis ullo modo vivi possit, saluti perpetua potius, quam brevi voluptati consulendum.* And for this cause (as I thinke) *Aristotle* counteth a woman *Necessarium malum*. Necessary, because a man cannot be well without her: Evill, because women are commonly shrewd. Howbeit (as I have heard say) there is but one shrew in all the world, but every man thinketh he hath that one. As old *Laches* in *Terence* saith, a man of great experience, *In eodem omnes mihi videntur ludodocere ad malitiam, & ei ludo (se nullus est) magistrum hanc esse satis certo scio,* meaning his owne wife. But if any have so ill lucke as to marry a shrew, let him learne this lesson of *Marcus Varro*, *Vitium uxoris aut tollendum, aut ferendum est. Qui tollit vitium, uxorem commodiorem praeat, qui fert, sese meliorem facit.* This then is *Varro* his counsaile, *Vitium uxoris si corrigi non possit, ferendum esse.* And this was the best remedy that *Socrates* had against *Xantippe*. And this was the onely helpe that *Iob* had in all his afflictions,

ons, therefore let no married man looke to speed better, for he that will not marry a shrew, must marry when the signe is not in *Cælo*. And now to such as be married, to whom God hath granted the liberty of *Venus*, I say, *Inprimis provideant, ut ne quid nimis*. And *ne quid nimis* after *Arnoldus* is expounded in this manner: *Quidam dixerunt quod uti coitu semel in hebdomada satis est: Alij bis, alij ter, & hoc concordo, & si homo ulterius procedat, ille coitus est immoderatus*. But how (*Concordo*) is here to bee applyed, I referre it to every mans owne discretion. The second caution in *Venus* is: *Vt non a cibo statim, & ante somnum, sed cibo jam confecto, ac jam fere sub aurora Venere utantur, & mox se iterum somno & quieti dent. Tum ut æstate, præsertim vero Iunij & Iulij mensibus, vel nunquam vel raro Autumno etiam parce ac sobrie coeant. Hieme vero & maxime vere liberius. Tutissima enim est Venus temporibus & naturis calidis simul & humidis, hoc est vere ac iuventute*. But these precepts, and all other before given, must bee applyed particularly to every mans owne estate, or constitution of body. For as *Aristotle* speaketh of Lawes, Because they bee generall, therefore they cannot provide for every particular case that may fall out, yet is there no fault in the Law, nor Law maker, but in the uncertainty of matters, which bee altogether casual and variable. So I say, notwithstanding that every rule prescribed in this booke, cannot agree with every mans complexion, yet the rules, are not to bee disallowed, but to bee followed accordingly as every man shall finde them good and wholsome in himselfe. And this is the best Physicke of all for every man, to know thoroughly

Vnder what
signe a man
may avoid
the marriage
of a shrew.

The right use
of Venus standeth in three
points.

Ætibi. 5. cap. 10

Offi. 2. in fine.
Tullies Physicke.

Lib. 6. de Sa. tu.
cap. 14.
Galens coun-
saile to every
man touching
the observati-
on of his owne
body,

The authors
physicke to pre-
serve health
very good for
a cholericke
stomacke.
The quantity
of Aloes was a
quarter of an
ounce.

the state of his own body, and to mark diligently what things are wont either to doe him good or harme, which also is given out by Tully in this manner, *Valitudo sustentatur notitia sui corporis, & observatione. quæ res aut prodesse soleant aut obesse, & continentia in victu omni atque cultu, corporis tuendi causa, & præte mittendis voluptatibus: postremo arte eorum quorum ad scientiam hæc pertinent.* And the same likewise is taught by Galen himselfe, which I will adde as a conclusion of this worke, even as he hath made it the end of those excellent bookes. His words be these, *Omnibus qui hæc legent, communiter illud suam velim: præsertim qui tamen si medicina artis sunt ignari, cogitationem tamen habent exercitatem, ne veluti vulgus, ita ipsi quoque pecorum ritu, victus ratione utantur, quin potius usum explorent quinam ipsi cibis, potusve sit noxius, quæ præterea quantaque dimotio. Pari modo & de Venere observent, nam noxia sibi innoxia ve sit: tum ex quanto intervallo utentibus, noxia innoxia ve sit: Nam sicut retuli, non nulli immodice leduntur, alij citra noxam usui ejus ad senium usque sufficiunt. Verum hæc ambo genera rara, nempe eorum qui magnopere leduntur, & qui nullum sentiunt incommodum. Totum vero quod in medio est, id cum majoris minorisque discrimine, ad magnum hominum numerum se extendit: quorum qui non rudes sunt, sed rationis probe exercitata, (non enim quorum libet est hæc noscere) iis suadeo observent ex quibus ledi se iuvareque sentiant, ita enim fiet, ut in paucissimis medicorum opera indigeant, quoad in sanitate sunt.* Hereunto I will adde that Physicke which I my selfe was wont to use for preservation of my health. Every yeare in the spring when the signe was in *Pisces*, I tooke two mornings together A-
loes

loes Hepatike, shaven with a knife into halfe a
pinte of white wine, or Beere, or Ale, with a little Ci-
namon grated, fasting two houres after it, and the
third morning I tooke seven leaves of *Affarabacca* a
litle punned and steeped all night in like quantity of
white wine, with a little Cinamon, then strained and
warmed.

SHORT TREATISE OF
the Plague, and other like con-
tagious diseases, how they may
bee avoided.

CHAP. 24.

I have declared (according
to my knowledge) the
whole order of these con-
tagious diseases, and the things
which chiefly concern
mans life that is to say, La-
bour, Meate, Drinke,
Sleep, and Sex, so now
also for the benefit of hu-
manity (whole health con-
sidering) I shall briefly and plainly set forth
by what wayes and meanes they may avoid such dis-
eases as bee contagious: namely the pestilence, which
was wont in Oxford in y^e year 1603 within twelve years
being brought a new London both times: once by
clothes, and another time by lodging of a stranger.





A
SHORT TREATISE OF
the Plague, and other like con-
tagious diseases, how they may
bee avoyded.

CHAP. 243.



AS I have declared (according to my knowledge) the whole order of dyet, contained in those five things which chiefly concerne mans life, that is to say: Labour, Meate, Drinke, Sleepe, and *Venus*, so now also for the benefit of students, (whose health I tender most of all) I shall briefly and plainly set forth, by what wayes and meanes they may avoyd such diseases as bee contagious: namely the pestilence, which was twice in Oxford in mytime within twelve yeares, being brought from London both times: once by clothes, and another time by lodging of a stranger, and

and after dispersed throughout the citty, by receiving of bedding and other clothes from the places infected. This disease of all other, is common to all men of all complexions, (as *Aristotle* teacheth,) because the ayre compasseth all men about, and is drawne into all mens bodies alike, which if it be corrupt, must needs infect them also that receive it, though sooner or later, more or lesse, according to the disposition or state of the body: for as *Galen* writeth: *Magnam in generatione agritudinum partem habet ejus qui passurus est habitas corporis.* And againe: *Nulla causa sine patientis aptitudine agere potest.* The pestilence is defined of *Marsilius Ficinus*, *Venenosus quidam vapor in aere concretus, vitali inimicus spiritui.* Not that the ayre is venomous of it selfe, but through corruption hath now gotten such a quality or property, that being drawne into mans body, it inflameth the humours, especially, where they bee superfluous, and bringeth them to a venomous temperature. And this is called *febris Pestilentialis*: as *Fuchsius* defineth: *Quod a venenata qualitate adeo a Pestilentialis ac venenati aeris inspiratione oriatur.* Now the reason why the ayre is more corrupt at one time than at another, or in one place rather than in another, is diversly assigned by the Astronomers and Physicians: and is imputed both to celestiall causes and terrestrial, which be specially foure, *videlicet*: The influence of sundry starres, great standing waters never refreshed, Carraine lying long above ground, much people in small roome, living uncleanelly and sluttishly. But leaving those particular causes to such as write of this matter at large, I make one principall or generall cause, that is the wrath of God for sinne: for so God threatneth, That hee will send

Proble. Sect. 1. quæst. 7.

Li. 1. de diff. sc. cap. 4.

Epid. an. cap. 1.
What the
pestilence is,

Infl. lib. 3. Sect. 1. ca. 10.

Four causes
of the Pestilence.

Exod. 15. 26.
Deut. 28. 35.

San. 24. 15.
The first re-
medie to be
used against the
plague.
Eccles. 38. 9.

The second
preservative.
ver. 4.

The third pre-
servative.

The eleſtuary
of three ad-
verbs.

sickneſſe and diſeaſes unto thoſe that will not heare his word, and diſobey his commandements. Which came to paſſe evidently in the time of King *David*, when 70 thouſand periſhed with the Peſtilence in one day. Wherefore if Plague and ſickenefſe be Gods puniſhment (as they bee indeed) then firſt of all wee ought to have recourſe unto God by prayer, as *Ieſus Syrach* counſaileth us. My ſonne, faile not in thy ſickenefſe, but pray unto the Lord, and hee will make thee whole. And next wee ought to uſe thoſe meanes for recovery of health, which God hath ordeined. For as it is ſaid in the ſame Chapter: The Lord hath created Medicines of the earth, and hee that is wiſe will not abhorre them. Now the chiefe remedy for the Plague, to preſerve from infection, is to avoid the infected aire. For as much as the Plague doth come of corruption of the ayre, (as I have ſhewed before:) and if you may not, or will not avoid it: (for ſome of neceſſity muſt ſtill remaine in the place where the Plague is,) then the remedy ſtandeth in correcting and purifying of the ayre, and in taking ſuch things into the body, as may ſtrengthen the heart and vitall ſpirits, thereby to make them able to withſtand the poyſon. And in thoſe three points ſhall this treatiſe bee abſolved. As for the cure of ſuch as bee infected with the Plague, or viſited with any other ſort of ſickenefſe, I refer it to the diſcretion and knowledge of the learned Phyſicians and expert Chirurgians. The firſt way then of preſervation from the Plague, is, with ſpeed to goe farre from the place infected, and there to remaine untill all the infection be paſt. This remedy is merily termed of *Iordanus* a late writer: *Eleſtuarium e tribus adverbis*, which in Latine verſe hee reporteth thus:

Hec

*Hæc tria tabificam pellunt adverbia pestem,
Mox longe, tarde, cede, recede, redi.*

In prose as much to say, as *Fuge cito, Procul, ac tarde* *cito fugere*
revertaris. Fly quickly from the place infected, a- *quid?*
bide farre off, and returne not soone againe. *Cito fuge-*
re, is expounded by *Marsilius Ficinus*, to depart away *Epid. anti. cap. 25.*
as soone as any certaine signes of the Plague doe ap- *Signes of the plague to come.*
peare. Now the signes of the Plague to come (as hee
saith) are, where the ayre of that place varieth from
his naturall temperature, declining to heat and moy-
sture, when it seemeth cloudy and dusty: When the
Windes are grosse and hot: when the Waters and
fields smoke and smell: and the fishes are ill both in
savour and taste: When many Wormes breed of pu-
trefaction of the earth: Toadestooles and rotten herbs
abound: The fruits and beasts of the earth are unsa-
voury: The windes become muddy: Many birds and
beasts fly from that place, strange Agues arise, raging
continually, burning, phrantike, when the small Pocks,
and Measels are rife, and wormes abound in children
and old folkes: when many women are delivered be-
fore their time. Finally, when cruell warres and mon-
sters against nature, or such like strange things doe
appeare. But this I referre to every mans owne pro-
vidence to be directed herein by the advise of the Phi-
sician. *Procul fugere*, is to flye to those places where *Procul fugere quid?*
neither the things, neither the people, nor the noyse,
nor any rumours, of the place infected may come.
And so to bee separated that high mountaines bee be-
tweene, whereby the venomous vapours may bee
letted, lest by blowing of the winde, or dilatation of
the ayre, they approch unto us. And here wee are to
consider the disposition and situation of the place we

What is to be
observed in
changing of
the ayre.

Proble. Sect. 1.
quest. 3.

Tardereverti
quid sit.

AEpide. anti.]
6.24.

goe unto, that in no respect it be like the infected aire in heat, cold, moisture, drinesse, in clouds, raine, winds and such like: for this policy is of effect, not onely in the Plague, but in all other diseases, which wee seeke to amend by change of the ayre. For if wee remove to a like ayre, it will rather increase the sicknesse than remedy it. And so saith *Aristotle*, where hee moveth the question: *Cur temporum statumque mutationes morbos intendunt, tollantue, inlicit, vel committant*: for so hee answereth: *Quod si per humidam frigidamve materiam morbus constiterit, tempus accedens contrarium tollere illum poterit, sed si minus contrarium subsequutum sit, sed similis status temporis supervenerit, intendet sane atque interimet*. Wherefore, we must not onely remove from the place infected, but wee must so remove, that we change the ayre as well as the place, according to the Latine Proverbe: *Ita fugias ne, præter casam*. The third point of preservation is: *Tardereverti*. That is, to take good heed that wee return not untill all be cleare at home: for they that come out of a pure aire into a corrupt ayre, are in greater danger than they that never fled away, and, lesse occasion may infect them, because Nature may better indure that which is usuall, than abide any sudden or new alteration. Neither is the ayre to be judged sound as soone as the Plague ceaseth, but a time is requisite for the purifying of the aire, which after *Marsilius*, is at the least one quarter of a yeare. So that if none have dyed of the plague in three moneths before, then we may thinke the aire sufficiently purged. Yet must wee be circumspect in approaching to the persons who have had the plague, and much more in entering into the houses that have bin infected: and most of all

in touching the clothes of those persons or places where the plague hath beene. For these things retaineth the infection longer than the aire it selfe. For in those persons that have bin infected, the poison remaineth the space of two moneths. The houses and the household stufte, unlessse they be purified with fire, perfumes, washings, and such like, keepe their venome for the space of a yeare or more. The clothes especially of woollen, except they be washed, fumed, aired, and layed forth oftentimes in the winde and Sunne, continue contagious by the space of three yeares, and more. For as oyle feedeth the fire, so wooll above all things fostereth this infection, and doth not onely preserve it, but increase it and fortifie it, which in my time in Oxford was proved most true; for both the plague was brought from London thither by woollen clothes, and was set abroad in the towne through buying, & selling, and receiving of bedding, and other furniture infected. Let this therefore be a warning. *Nam scitum est periculum ex aliis facere.* But against this counsell of departing away from the place infected, many that otherwise bee wise, and discreet, and of good iudgement, doe vehemently inveigh, saying: that either it is needlesse or bootlesse to shunne the plague. Needlesse, because God may preserve us as well present as absent: Bootlesse, because God may strike us as wel absent as present. And upon this presumption, many, specially in London and other Cities where the Plague chanceth, oftentimes doe not onely refuse to avoyde the place, but not so much as to forgoe the house or persons infected, no more than they would doe in any other sickness whatsoever; nay some are so phantasticall, that

How long the infection remaineth in the body, in the houses and clothes

The plague brought to Oxford & dispersed there by woollen clothes.

Whether it be
lawfull to flie
from the
plague.

Infi li. 2. Sect. 1.
cap. 2.

cap. 38.

Gen. 12. 10.

Math. 2. 14

they will deride and mocke at those that seeme more fearefull or circumspect than they themselves be. But against this presumption (for so I may worthily call it because it is grounded upon Gods power, and not upon Gods will) I will first use that reason which *Leonhartus Fuchsius* bringeth for the same purpose. It is lawfull for Christians to use Physicke as the gift of God in all diseases, either to prevent them, or to cure them: but the chiefeft meanes to prevent the plague is to avoid the place infected, *Ergo* it is lawfull for Christians upon such occasion to change their habitation. The *maior* is proved sufficiently in *Ecclesiasticus*. And I thinke no man doubteth that God hath created both physick and the Physician for the help, comfort, and succour of mankinde in sicknesse. The *minor* is approved by the generall consent of all physitians of all ages, and is grounded upon this reason taken of experience, for that the more part of them which tary in the corrupt ayre bee infected with the plague, and they which flee from it doe escape. As for the reason before alleaged may serve as well for departing as abiding. For so I reply, it is needlesse to abide in the place where the plague is, because God may preserve us as well absent as present. Nay God will rather preserve us if we absent our selves, even as hee preserved *Abraham*, who to avoyd the famine in the land of Canaan, went downe into Egypt. For why should it bee more lawfull to flee from famine than from the pestilence, seeing that it is likewise Gods punishment for sinne, and God is as well able to deliver us in the one as in the other? Christ himselve fleeth into Egypt, to avoyd the tyranny of *Herod*, and willet his Apostles, if they bee persecuted in one City to flie into another

another. What meaneth this but that it is lawfull for
 Christians, (so farre as may stand with the glory of
 God) *fugere a ventura ira*, as *Iohn* the Baptist speaketh?
Hezekiah was sicke unto death, (as it may seeme of the
 plague,) and the Prophet *Isaiah* caused a lumpe of dry
 figges to be layed on a bile which hee had, and so hee
 recovered. Old *Tobias* was restored to his sight with
 the gall of a fish, which his sonne did on his eyes,
 by the advise of the Angell *Raphael*. Christ our Savi-
 our healeth him that was borne blinde, with his spit-
 tie. What meaneth this, but that God although hee
 can preserve us and heale us; without other meanes
 and medicines: yet that hee will not have these inferi-
 our meanes contemned? What folly then, nay what
 madnesse is in them that so presume of Gods power
 that they neglect and despise those ordinary and ne-
 cessary meanes which GOD hath ordeyned, much like
 the Carter in *Æsop*, who perceiving his cart to sticke
 fast in the myre, whipped not his horses, nor set not
 his shoulders to the wheeles to lift them out, but fell
 downe streight upon his knees, and made his prayers
 to *Iupiter* to helpe out his cart: to whom answer was
 made from heaven: thou foole whip thy horses, and
 lift thy selfe at the wheeles, and then *Iupiter* will help
 thee, as much to say: as *Iuvate met (inquit) ipse tum*
iuvabit te Deus. The whole world, as it was created by
 God, so is it governed and preserved continually by
 his power. Yet it is done by meanes, the Sunne and
 the Moone, and the Starres are set in the firmament
 to shine upon the earth. The earth is to bring forth
 fruit for the use of man. The foules of the ayre, the
 fishes of the Sea, the beastes of the field, are sub-
 iect to man. Kingdomes, Nations, and countries, are
 ruled.

What Fatum
is.
An. G. l. lib. 6. c. 2.

The Stoicks
argument a-
gainst Physick.

ruled by Princes and other Magistrates. And shall we thinke that man whom God hath created a most excellent creature, and for whose cause all things else were created, is destitute of meanes to preserve himselfe, so long as God will prolong his life? Vaine therefore is that Goddesse of the Stoicks called in Greeke *περγαμένη* or *ἐμπαμένη*, in Latine *Fatum*, in English Destiny, which *Chrisippus* defineth *Sempiterna quedam & indeclinabilis series rerum, & catena, voluens semet ipsa sese, & implicans per aternos consequentiae ordines, ex quibus apta connexaque est*. And vaine is that argument against Phisicke, which the Stoickes urge, and many foolish folkes follow mentioned of *Tully* in his booke *de Fato*. *Videlicet, Si fatum tibi est ex hoc morbo convalescere, sive medicum adhibueris, sive non, convalesces. Item si fatum tibi est, ex hoc morbo non cavalescere, si tu medicum adhibueris, sive non, non convalesces. Et alterutrum fatum est, medicum ergo adhibere nihil attinet*. This kind of argument, although it seeme strong in many foolish folks phantasies, and utterly to take away the use of phisicke and physicians, yet it is called by *Tully* in the same place, *Ignavum* and *Iners*, *quod eadem ratione* (saith he) *omnis e vita tolletur actio*, and is thus refuted, *Sive tu adhibueris medicum, sive non adhibueris, convalesces, captiosum: tam enim est fatale medicum adhibere, quam convalescere*. Much like as the Iudge answered the theefe, who alleaged for himselfe, that his destiny was to steale, and therefore he could not doe otherwise. Then said the Iudge, as thy destiny was to steale, so is it my destiny to hang thee. These kindes of copulative sentences, are called of *Chrisippus* the Stoicke philosopher, *Confatalia*, because they be conjoynd with destiny, if there bee any destiny at all. But the same argument is somewhat other-

otherwise answered by a *simile* of that great Doctor
Origen, in this manner: *si praeſtitutum eſt ut ſuſcipias* Lib. 2. contra
Celfum.
liberos, ſive cum ſemina congregiaris, ſive minus, liberos ſuſ-
ſcepturus es. At ſi praeſtitutum eſt ut liberos nullos ſuſcipias,
ſive cum muliere coiteris, ſive minus, liberos nequaquam
ſuſcipies. Fruſtra ergo cum muliere coiuveris. Quemadmo-
dum enim in hac ipſa re, quia fieri non poteſt, ut qui cum mu-
liere non coeat ſuſcipiat liberos, haudquaquam fruſtra aſſu-
mitur, ut cum mulieribus coeat, ita ut a morbo quis ſuble-
vetur, cum id in dica artis interuentu efficitur, neceſſario
admittitur medicus. & falſum eſſe deprehenditur fruſtra me-
dicum introduci. So this famous Clerke *Origen* judg-
 eth *phiſicke* no leſſe neceſſarie in ſickneſſe, for the
 recovery of health, than a woman is for the
 begetting of children. But theſe Stoicall Chriſtians
 doe utterly deny this, ſaying: that many eſcape in
 ſickneſſe that uſe no *phiſicke* at all. To whom I may
 answer, as the Philoſopher *Diagoras* did, who was cal-
 led *atheo*, becauſe hee thought the Gods had no care of
 worldly things, who being advertiſed by a friend of
 his, that many by prayers made to the Gods, had eſca-
 ped the force of tempeſts, and came ſafe to the ſhore,
 which thing he would prove by a painted table, wher-
 in their pictures were ſet forth. *Ita ſit (inquit) ille*
inim nunguam picti ſunt, qui naufragium fecerunt, in ma-
rique perierunt. Even ſo I ſay, that as many have
 eſcaped, and doe eſcape in ſickneſſe without *phi-*
ſicke, ſo many have dyed, and doe dye for want
 of *Phyſicke*. For I thinke there is none ſo blinde,
 or ſo in pudent, but will grant that a pluriſie
 is preſent death without blond letting. Yea the
 yellow laundiſe, which is a very common diſ-
 eaſe, as is proved by experience, at length brin-
 geth

Diagoras

The neceſſity
of *Phyſicke*.

geth death if it bee not holpen by medicines. As for the wormes in children, and old folkes too, how dangerous they be, I referre it to every mans owne iudgment. Woundes and sores without salves, corrupt the sound members, and finally bring the whole body to destruction. Wherefore Phisicke is absolutely necessary, in some cases. Yet I grant that light diseases may bee cured without any phisicke by the onely benefit of nature, yet in the lightest disease that happeneth, if some physicke bee used, it is not unprofitable, but to nature very comfortable. But if the sicknesse be great, and nature sore oppressed, then phisicke is necessary to assist and to ayde nature, whereby she may the better overcome her enemy. And so it cometh to passe that the phisitian cureth, *Cooperante eo quod in nobis adhuc sanum est nutriendi principio*, as Aristotle teacheth, or as others say, *Adiuuante natura*: for otherwise phisicke prevaileth not, as *Cornelius Celsus* writeth. *Natura repugnante nihil medicina proficit*, when nature will no longer worke, then farewell phisicke, and carry him to the Church. And much lesse doth it prevaile if God be against it. For (as *Euchsius* that famous phisitian writeth, *Medicorum est conatus, at Dei aeterni gubernatoris est eventus*). But if God first and nature next doe worke with the medicine, then no doubt shall that notable effect come to passe, which is more to be desired than gold or precious stones, that is to say, health. So phisicke if it bee rightly used is profitable in all diseases, and so necessary in many, that without it, life cannot be preserved. Vaine therefore is their phantasie that thinke it ungodly to flee from the place where the plague is, and to use the helpe of phisicke in their infirmities. I have beene somewhat longer in this digression,

Lib. 7. Ethica.

ult.

Lib. 3.

gression, for that it was my hap to live in a country, where a great number were carryed away with that heresie of the Stoicks, that they thought phisicke of no force, and of lesse value, yet would they visit the phisitian sometime with the urine, marry with this *Dilemma*, that if the patient were like to live, then would they bee at no cost, but let nature worke: And if the patient were like to dye, then would they bee at no cost, because it were but vaine. So *Parcatur sumptui*, made no Doctor to live in that country. But let them goe with their desperate destiny, and let me returne to the second way of preservation from the pestilence, which consisteth in correcting and purifying of the ayre, wherein we continue: if there be no remedy but needes you must or will abide where the plague is, then first of all humble your selfe before God, and desire of him mercy and forgiveness of your sinnes: And if it bee his will, that hee will vouchsafe to preserve and defend you from all infection. And if his will bee otherwise, yet that you are willing to abide his visitation patiently and readily (if his good pleasure bee so) to depart out of this wicked world. That done, have alwayes in minde, and practise in your life, this short lesson following:

The second way of preservation from the plague.

Aer, esca, quies, repletio, gaudia, somnus,
Hæc moderata iuvant, immoderata nocent.

Ayre, labour, food, repletion,
Sleepe, and passions of the minde,
Both much and little, hurt a like,
Best is the meane to finde.

For in these six points as it were in so many lute

Qq 2

strings

Hip. Apho. 51.
lib. 2.

strings resteth the whole harmony of mans life, Wherein moderation beareth the burthen of the song. Which if it be not kept, but that excesse be taken in any one of them, there must needs follow great disturbance in our bodies. *Nam omne nimium nature inimicum.* Wherefore you must avoid all excesse and superfluity, specially in eating and drinking, sleeping and waking, in travaile and women, and seek by all meanes to maintaine and keepe your naturall and accustomed evacuation, and to be merry and pleasant, following herein the example of *Socrates*, who by his continency and good order of dyet, escaped the plague at Athens, never avoyding the City, nor the company of the infected, when as the greatest part of the City was consumed. And touching the ayre, first looke that the house wherein you dwell bee kept cleane and sweet, and all things in it as neate as may be. Open not your windowes toward the West or South, but toward the East or North. And come not forth of your house untill an houre, or two after the Sunne rising, and take your house againe as long before the sunne setting. And it shall bee good, specially at night and in the morning, to perfume your house or chamber with frankincense, or Iuniper, or storax Calamita, or Ladanum, or if you will not be at cost, with dried Rosemary, or as poore folkes use to doe in great townes, with rushes or broome, or hey layed upon a chafing dish and coales, and the windowes and doores being close shut up for the time. Or to heate a bricke or slate stone in the fire, and when it is hot, to take it out, and poure vinegar upon it, and to receive the fume with open mouth. But among all things that purifie the ayre, either within
the

the house or without, none is better than fire: for fire by nature doth consume corruption: and as *Holerius* saith: *Inspiratus huius ignis, est antidotus contra pestem et putredinem.* And it is well knowne how that *Hippocrates* delivered the City of *Athens* from a great Plague, onely by causing many great fires to be made in sundry places within the City and round about it. Wherefore it shall be good to make fires oftentimes in your chambers, hals, courts, or streets. And if you list, you may cast into the fires, Iuniper, Bayes, Rosemary, Spike, Firre or Cypresse wood, and such like. The third and last point of preservation from the Plague, is to use such things as doe resist poyson, and doe fortifie the heart and vitall spirits. For this venomous vapour which breedeth the Pestilence in mens bodies, is conveyed together with the ayre or breath, first to the Lungs or Lights, and from thence by the *Arteriavensosa* to the heart, which is the fountaine of life: from whence it is derived and dispersed by the veines and arteries into all parts of the body. And first it assaulteth the spirits: next the humours: and lastly, the very firme substance of the whole body. And after it hath once possessed the body, the force of it is such, that commonly within three or foure dayes it groweth to extremity, and sometime sooner, if the body abound with superfluous humours, chiefly with choler and bloud. For the Sanguine sort are soonest taken with this infection, & next to them the Cholericke, thirdly the flegmaticke: and last of all, the Melancholike: because the cold & dry humour is the least apt to inflammation, & putrefaction: for that the conduits be strait, by which the poyson should passe. And this is the reason why youth, which representeth the

Fire is a speciall preservative against the plague.
L. b. de pest.

The third point of preservation.

How the corrupt ayre doth infect our bodies,

What complexion is soonest infected with the plague.

What is to be
done when we
goe forth to
avoid infection

An excellent
lotion against
the pestilence

Sanguine complexion: and middle age, which representeth the cholericke: and women, which represent the flegmaticke complexion are sooner infected than the aged sort, which represent the Melancholike complexion. Howbeit sometime, if the pestilence bee outrageous, it spareth no complexion, nor no age, as it came to passe in my time in Oxford, when as divers old folkes, men and women above 70. yeares old dyed of the plague. But now to arme the heart against this infection, when you have occasion to goe forth of the house, having first eaten or drunken somewhat, for it is not good to goe forth with empty veines or else having received a fume, (as is before said) you shall put into your mouth a Clove or two, or a little Cinamome, or a peece of Setwall, or of an Orenge pill, or best of all, a peece of the roote of *Angelica*, or *Elecampane*, and take in your hand an Orenge, or a possie of Rew, or Mynt; or Balme: Or else carry with you a handkerchiefe, or sponge drenched in white Vineger of Roses, if you can get it, if not in common Vineger, especially white. But if you would make a perfect mixture, and passing for this purpose, you shall take Rose water, white Rosevineger, strong white Wine or Maluasie of each like much, and spice it well with Saffron or Setwall, made in powder, or the powder of Orenge pills, & drench a linnen cloth or sponge therein, and carry it about with you. And if you wash your face and hands in the same, and drinke a little thereof, it will doe the better. And for the better strengthening of the inward parts against all infection, you may easily compound this mixture following, which is highly commended by *Marsilius Ficinus*. Take of red Sanders halfe an ounce, of chosen Cinamom

mon three drams and halfe, of Saffron halfe a dram,
all made in fine powder, which powder you may spice
your meates withall, at all times. And after meate it
shall bee very good to use Coriander seeds prepared,
and fasting also, after *Avicen*, who highly commen-
deth them in this case. The common people, saith
Hollerius, use to steepe *Elicampane* rootes in Vineger, Lib. de peste.
and to lap them in a linnen cloth, and to carry them a-
bout with them, smelling to them oftentimes. Others
before they goe forth in a morning eate Garlike, and
drinke a draught of new Ale after it, or good Wine.
But Garlike is thought of many to bee rather hurtfull
than wholesome in the Plague, because it openeth the
pores of the body too much, and so maketh it more
apt to receive infection. But I reade in the Secrets of
Alexis, of a marvellous secret to preserve a man from Lib. 1. fo 39.
the plague, which hath been proved in England of all
the phisicians in a great & vehement plague in the year
1348. which crept throughout all the world, and there
was never man that used this secret but he was preser-
ved from the plague, *videlicet*: Take *Aloe Epaticum* or *Ci-*
cotrine, fine Cinamome, and Myrrhe, of each of them
three drams, Cloves, Mace, *Lignum Aloe*, Masticke, Bole
Armenicke, of each of them halfe a dram, let all these
things be well stamped in a cleane mortar, then min-
gle them together, and after keepe it in some close
vessell, and take of it every morning two penny
weight in halfe a glasse full of White Wine with a
little Water, and drinke it in the morning at the daw-
ning of the day. And so may you (by the grace of
God) go hardly into all infection of the ayr & plague.
Hitherto *Alexis*. But the prescriptions of preservatives
for the plague, I leave to the skill and experience of
the

An excellent
preservative
for the plague

Epid. anti. cap. 6.
The vertues of
Triacle.

The learned physitians, whose advise in this case is chiefly to be sought for and followed. Yet this much I dare say by the authority of *Galen*, in his booke *de usu Theriacæ ad Pampiliianum*, and by the judgement of *Marsilius Ficinus*, that no one medicine is better, either to preserve from the plague, or to expell the venome from the principall parts in such as be infected, than Triacle, and is not onely good in the plague, but also in all other poysons and noysome drinks : yea, and in the most part of other diseases, as the Cough, the Cholicke, the Stone, the Palsie, the Iauundise, the Ague, the Dropsie, the Leprosie, the Head-ach, for dull hearing, for dimnesse of sight, to provoke appetite, to appease greedy desire, for Melancholy, sadness and heavinesse of the minde. *Non enim corporis morbo, sed & animi morbos persanat*, as *Galen* writeth in the same booke. So that it may worthily be called *Delphicus gladius*, because it is profitable in an infinite number of infirmities. And *Galen* in his booke *de Theriacæ ad Pisonem*, confirmeth the same. And concerning the Plague, as well for the cure as for the preservation, hee declareth upon the credit of *Ælianus Meccius*, a famous Physitian, and sometime his teacher, that in a great Plague in *Italy*, when all other medicines prevailed not, after that by his advise they fell to the use of Triacle, very few of them which were infected ; *Non modo periculum non evasisse, sed ne in morbum quidem incidisse. Atque mirum hoc alicui videri non debet*, (saith *Galen*) *quando si haustum venenum superat, pestilentiam quoque vincere possit*. But it is not sufficient to know that Triacle is good for the Plague, but we must also know how it is to be used. Wherefore *Galen* in the same place setteth downe the order how it is to be taken, in this manner

How Triacle
should be used
against the
Plague.

manner. It is given (saith hee) in three Cyathes, that is (as I take it) about foure ounces, that is, halfe a gill, or the fourth part of a pint: it is given I say in a draught of wine the bignesse of an Hasill nut, aswell after poyson, or after the stinging of venemous wormes as before, if a man suspect any such matter: and after the same manner it is given to them, who for an outward cause or an inward pine away, as if they were poysoned. So the quantity of Triacle is the bignesse of an Hasill nut, and sometime the bignesse of an Egyptian beane, and the quantity of drinke to receive it in, is, *Ex aqua vel diluti vini cyathis neque pluribus tribus, neque paucioribus duobus.* And the best time to take it in, is, *Primo mane*, except it be after poyson, for then it is to be taken as occasion requireth. But *Marsilius Ficinus* sheweth more particularly the use of Triacle, saying: *Necessaria nobis est bis in hebdomada, ipsa omnium compositionum regina, calitusque tradita Theriaca. Accipiat post cibum horis novem, & ante cibum horis sex vel septem. Qui eam sumere non potest, saltem cordi apponat & stomacho nasq; & pulsibus: frequentius detur drachma una proVectis, aliis vero drachma dimidia, seu scrupulus unus, Qui calide sunt temperatura, bibant aestivo tempore sumpta Theriaca tertiam partem cyphi aque rosarum cum modico acetis rosati, alii scilicet alterius complectionis, & alio tempore, sumant cum vino albo permixto cum aqua Scabiosae aut Melissae. Quod si Theriaca non affuerit, vel non competens fuerit tuae naturae, sume Mithridatum.* Hitherto *Ficinus*. But here some doubt may arise: whether or no our Triacle, which now we have in use among us commonly, called Triacle of *Gean*, hath the vertues aforesaid against Plague, Poyson, &c. Herein to speake what I thinke,

R. r

How much
drinke and how
much Triacle
should be ta-
ken at a time.
Epi. anti. cap. 8.

Lib. I. de Anti.
cap. 2.

Two sorts of
Mithridatum.

How to ry
Triacle whe-
ther it be good
or not.

I thinke verily that it hath not, except othermen can come by better than I have seenē: for they make it not now as it was made in *Galen's* time, the composition whereof is set forth, even in the same order that *Galen* himselfe made it for the Emperour *Aurelius Antoninus*. For as it appeareth by *Galen* in that place, that Emperour, as others also before time, used every day to take Triacle the bignesse of a beane, sometime without water or wine, and sometime mixing it with some liquour, thereby to preserve himselfe from poyson. Like as king *Mithridates* did his composition, bearing his owne name: by the daily use whereof, his nature was so fortified against poyson, that when he would have poysoned himselfe, rather than to fall into the power of the Romans, hee could by no meanes bring it to passe. But the receit which so strengthened *Mithridates* was not the same which *Pompeius* after he had vanquished him, found in his Sanctuary having this title, *A nullo veneno ledetur, qui hac antidoto utetur*: which *Serenus* writeth in this manner:

*Bis denum rutæ folium, salis & breve granum,
Inglandesq; dnas, totidem cum corpore ficks,
Hæc oriente die paucò conspersa lyæo,
Sumebat metuens dederat quæ pocula mater.*

But it was that noble confection, which as yet is called *Mithridatium* in Latine, in English Mithridate, which because it draweth neereſt to the ancient Triacle, by mine advise shall be used instead of Triacle against the Plague, and other diseases before rehearsed. And if any man have Triacle which he thinketh perfect

perfect, and would faine prove whether or no it be so indeed, then let him use this experiment of Galen written in his booke *de usu Theriacæ ad Pamphilianum*. *Medicinam quæ vel alvum subducit, vel vomere facit, Scammoniam aut Elleborum, vel quidvis aliud hisce etiam valentius exhibe, perinde atque si aliquem purgare velles: huic postea bibendum trade tantam theriacæ quantum græcam fabam æquet. Si bona erit, non solum non purgabitur qui assumpsit, sed ne commotionem quidem ullam sentiet. Sin contrarium eveniet, vetustate deprehendes antidoto vires concidisse.* And this much concerning strengthening of the heart against all infection. More you may reade for the same purpose in their proper places, in the treatise of herbs, where I spake of Sorrell, of Rue, of Germander, of Burnet, of Dragons, of Angelica, of Walnuts, &c.

Of the sicknesse at Oxford.

ANd now that I have given mine advise to Students touching the Plague, I will speake somewhat of other diseases neere Cosins to the Plague, which have fallen out as well in the Vniversities, as in the country abroad, and may doe againe if Gods will bee so. The chieftest of which, is that sicknesse which yet beareth the name of England, and is called of forraine nations, *Sudor Anglicus*, the English sweat, or sweating sicknesse (as we terme it) A kinde of Pestilence no doubt, and so is it judged of *Leonhartus Fuchsius*, where he saith in this manner: *Quod si venenata ac perniciosa hæc qualitas primum in piritibus hæserit, eosq; devastaverit, ac corruerit, erit tum fe-*

The sweating sicknesse is febris pestilentialis diurna.

Infl. li. 3. Sect. 1. Cap. 10.

The sweating
sickenes three
times in En-
gland.

Cooper in reg-
no Henrici, 8.

Hall in his
Chronicle.

The cure of
the sweating
sickenesse.

bris, pestilentialis, Diaria, quales fuere quæ in lue illa, quam Sudorem Anglicum vocant, Anno 1529. per universam Germaniam grassabantur. This sicknesse began first in England, Anno 1485. in the very first yeare of the raigne of King Henry the seventh, and was againe renewed Anno 1528. in the twentieth yeare of King Henry the eighth, and sprang the third time, Anno 1551 in the fifth yeare of King Edward the sixth. So that three times England hath beene plagued therewith to the great destruction and mortality of the people, and not England onely, but Germany also, and Flanders, and Brabant, insomuch that at Antwerpe there dyed of the sweat in three dayes space five hundred persons. And in London and in the suburbes, there dyed in the same disease in manner within fixe daies space, in the fifth yeare of Edward the sixth, eight hundred persons, and most of them men in their best yeares. The manner of this disease was such, that if men did take cold outwardly, it strooke the sweat in, and immediatly killed them. If they were kept very close and with many clothes, it stifled them and dissolved nature. If they were suffered to sleepe, commonly they swooned in their sleepe, and so departed, or else immediatly upon their waking. But at length by the study of physicians, and experience of the people, driven thereto by dreadfull necessity, there was a remedy invented after this manner. If a man on the day time were taken with the sweate, then he should streight lye downe with all his clothes, and garments, and lie still the whole 24 houres. If in the night he were taken, then he should not rise out of his bed for the space of 24 houres, and so cast the clothes on

on him that he might in no wise provoke the sweate,
but so lye temperately, that the sweat might distill out
softly of it owne accord, and to abstaine from all meat,
if he might so long susteine and suffer hunger, and to
take lukewarme drinke, no more then would delay
thirst, and withall to put forth neither hand nor foot
out of the bed, but to avoid cold in every part of the
body, and so continuing without sleep in a moderate
sweat for 24. heures; after that time to sleepe and eat
at pleasure, yet measurably for feare of relaps,
for some were taken thrise with this disease, and af-
ter the third time dyed of the same. Which relaps
happeneth likewise in the common Plague: for as *Fi-*
cinus writeth of his owne knowledge, that a *Floren-*
tine who had beene twise delivered of the plague, *Ter-*
tio mortem evadere non potuit. Wherefore, let no man
thinke that if he have once escaped the sweating sick-
nesse, or the pestilence, that hee may not fall a-
gaine into the same disease. But some man will say,
it is needlesse now to write of the sweating sicknesse,
because it neither is nor hath beene of long time.
Whereto I answer, that although it be not at this pre-
sent (God bee thanked therefore) and God defend
us from it alwayes) yet by the judgement of some A-
stronomers, namely *Francis Keete* a man very well
learned in that art, in his Almanacke for the yeare
of our Lord God 1575, it was very like to have
renued in this our Realme, for as much as the hea-
vens then were in like order in a manner, as they
were at those times before, when that kinde of dis-
ease so cruelly raged. Wherein hee erred not much,
for both that yeare, and divers yeares since, have
fallen out many strange and grievous sicknessees, and

Epid. anti. ca. 24.

The sicknesse
at Oxford.

dangerous diseases, unknowne to the most part of physicians, as that disease specially, which was at Oxford at the assises, anno 1577. and began the sixth day of Iuly, from which day to the twelfth day of August next ensuing, there dyed of the same sicknesse five hundred and tenne persons, all men and no women. The chiefe of which were, the two Iudges, fir *Robert Bell*, Lord chiefe Baron, and master Sergeant *Baram*, master *Doile* the high Sheriffe, five of the Iustices, foure counsaillours at the law, and an attorny. The rest were of the iurers, and such as repayred thither. All infected in a manner at one instant, by reason of a dampe or mist which arose among the people within the Castle yard and court house, caused as some thought, by a traine and trechery of one *Rowland Ienke* booke binder of Oxford, there at that time arraigned and condemned: But (as I thinke) sent onely by the will of God as a scourge for sinne, shewed chiefly in that place, and at that great assembly, for example of the whole Realme: that famous Vniversity, being as it were the fountaine and eye that should give knowledge and light to all England. Neither may the Vniversitie of Cambridge in this respect glory above Oxford, as though they had greater priviledge from Gods wrath: for I read in *Hales Chronicle* in the thirteenth yeare of King *Henry* the eight, that at the assise kept at the Castle of Cambridge in Lent, anno 1522 the Iustices and all the gentlemen, Bailiffes, and other resorting thither, tooke such an infection that many gentlemen and yeomen thereof dyed, and almost all which were there present were sore sicke and narrowly escaped with their lives: what kinde of disease this should bee which was first

The like sicknesse
at Cambridge that
was at Oxford

at Cambridge and after at Oxford, it is very hard to define, neither hath any man that I know written of that matter. Yet my judgement is, bec it spoken without offence of the learned Physicians, that the disease was *Febris ardens*, a burning fever. For as much as the signes of a burning ague did manifestly appeare in this disease, which after *Hollerius* bee these: Extreame heate of the body, vehement thirst, lothing of meate, tossing to and fro, and unquietnesse, drynesse of the tongue rough and blacke, griping of the belly, cholericke laske, cruell ake of the head, no sound sleep or none at all, raving and phrensie, the end wherof to life or death, is bleeding at the nose, great vomiting, sweate or laske. And this kinde of sicknesse is one of those rods, and the most common rod, wherewith it pleaseth God to beate his people for sinne, as it appeareth in *Leviticus*. If ye will not doe all my commandements, but breake my covenant, then will I also doe this unto you: I will appoint over you fearefulnesse, a consumption, and the burning ague to consume the eyes, &c. And likewise in *Deuteronomy*: the Lord shall smite thee with a consumption, and with the fever, and with the burning ague, and with fervent heat, &c. And this disease indeed, as it is Gods messenger, and sometime Gods poste, because it commeth in poste haste, and calleth us quickly away, so is it commonly the pursivant of the pestilence, and goeth before it. For so *Marsilius Ficinus* noteth saying: *Sunt nonnulla pestilentialis febris signa, videlicet febris continua, absque ordinata & manifesta declinatione cum magna anhelitus & pectoris angustia, cum repentina pulsus debilitate, cum universi corporis gravamine, præcipue capitis, phrenesi, anxietatibus, ardore, siti sanguineis*

*De mor. inter.
lib. 2. de fe. ar.*

cap. 26. 15. 16.

cap. 18. 12.

Epi. anti. cap. 4.

guineis maculis pluribus in locis, cum urina grossa & turbida, qualis est iumentorum. And certainly after that sodaine bane at Oxford, the same yeare, and a yeare or two following, the same kinde of agew raged in a manner over all England, and tooke away very many of the strongest sort, and in their lustiest age, and for the most part men and not women, nor children, culling them out here and there, even as you would chuse the best sheepe out of a flocke. And certaine remedy was none to bee found. Nay it was with men as the Poet *Virgil* describeth in a murraine of beasts.

Georg. lib. 3. in fine.

*Quæ sitæq; nocent artes, cessere magistri,
Phyllirides Chiron, Amicthoniæsq; Melampus,
Sevit & in lacem stygiis emissæ tenebris
Pallida Tisiphone, morbos agit ante, metumq;
Inq; dies avidum surgens caput altius effert.*

The common
cure of hot
agues.

Yet some Physicians attempted the common manner of curing used in hot agewes, that is to say, by purging of choler and letting of blood, and ministring oftentimes cooling conserves, syrups, potions, broths, with cooling herbes and such like. Which meanes notwithstanding tooke small effect in many. Nay at length it came to passe, that such as were purged or let blood, rather dyed. And they that tooke a moderate sweat at the beginning of their sicknesse, and did rid their stomacke well by vomit, sped much better. Yet thanks bee to God, hitherto no great plague hath ensued upon it. But if it doe (as I doubt it will) unlesse we speedily repent, either the pestilence, or famine, or warre, or all three) I say if it doe, then

then must we doe as the Prophet *David* did, offer a sacrifice unto the Lord, a contrite and humble heart: and say with the holy Prophet. Let us fall now into the hand of the Lord, for his mercies are great, and let us not fall into the hand of man. And I beseech God, that whensoever it shall please him to visit our offences with his rod, and our sinnes with scourges, that we may likewise escape the hand of man, and fall into the hand of the Lord, to whom be all glory, praise, and honour for ever and ever, Amen.

Samuel. 2. 24. 25.

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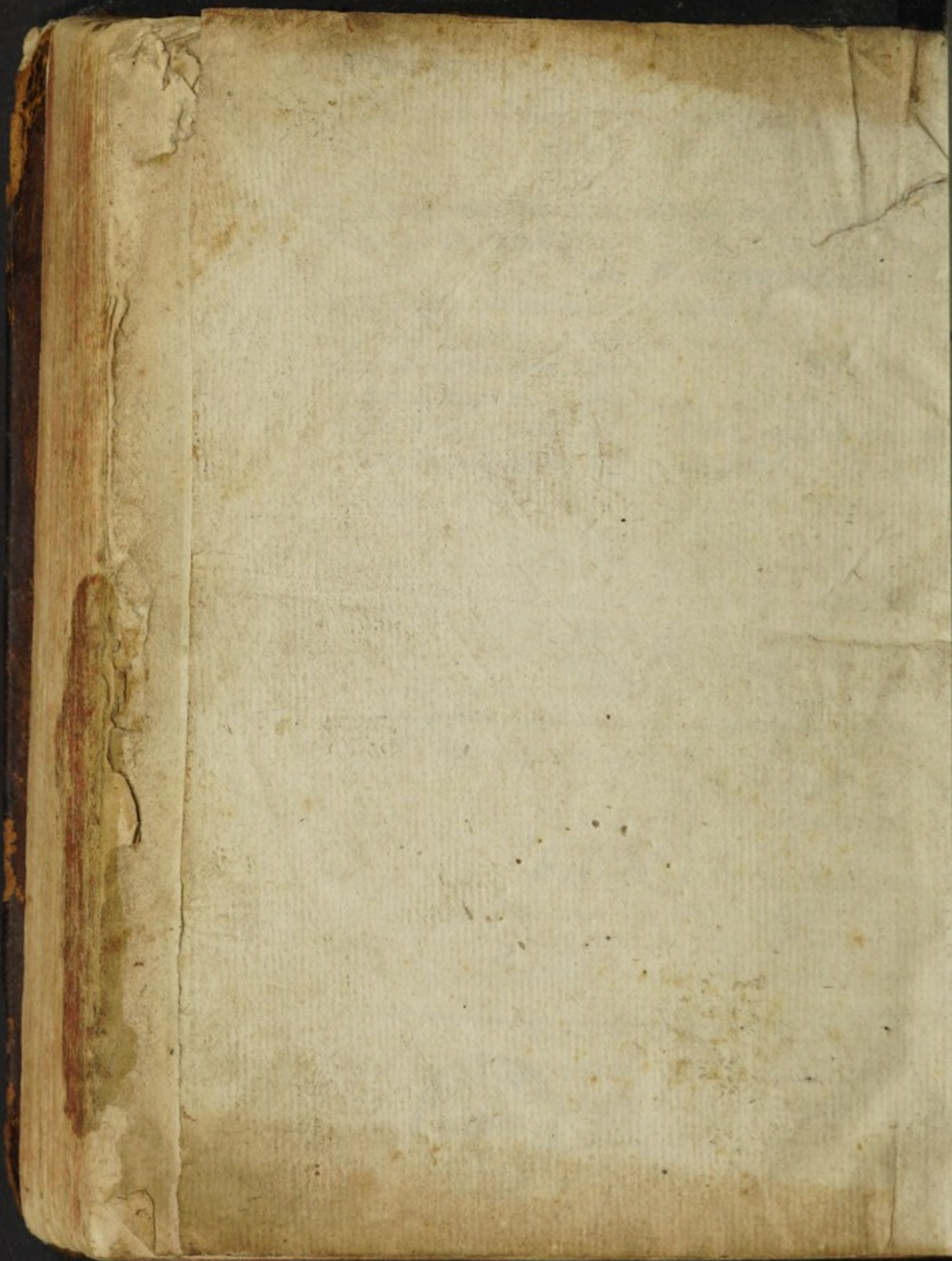
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