

and both depended upon the law of great necessitie.

For first, had it been continually covered with waters, how could it have been a place for habitation? either man must have been otherwise then he is, or else the earth must, as it was, be uncovered.

Secondly, were it uncovered, and not also drie and solid, it could not conveniently have bore up those living creatures, weights, and other things, which tread and presse upon it. Whereupon Expositours well witness, that earth is so named from the Hebrew *Eret*: which (say they) implieth a thing trod and runne upon by the creatures on it, and heavenly orbs about it. The same word spoken of particular places, is englished *land*; as the land or earth of Canaan, and the like.

Here then it appeareth, that this was that time when the earth received her proper elementarie qualitie: which it had potentially before, but not actually till now. Now therefore, it being not onely uncovered, but also made drie, it might easily be distinguished from the other three elements of fire, aire, and water. For the proper qualitie of the fire is heat; of the aire, is moisture; of the water, is coldnesse; and of the earth, is driness. These qualities, I say, are most proper and peculiar to them: yet so, as the aire is not onely moist, but of a moderate heat, as being nearest to the element of fire; the water not onely cold, but also moist, as coming nearest to the nature of aire; and the earth, not onely drie, but something cold, as being hoast or landlord to the water; and upon these terms the elements are combined together, there being in all an harmonious order; pointing to him, who, in number, weight, and measure, hath constituted all things.

I will not go about to prove that the earth is the centre of the world, for fear I should be like to him, who disputed whether snow were white: onely I will adde,

that

*Humiditas non est
estimanda ex irri-
gatione, sed ex pro-
pria definitione,
quod scilicet diffi-
cultate alieno semel-
no clauditur. Jam
videtur equam in-
clausi scilicet certis
similibus quoniam
rem, ergo etc.
Quod autem aqua
magis humilior, id
est propter crassor-
em substantiam.
Cum enim humiditas
aqua in densiore
materia habeat,
ideo est magis uni-
ta, et certius effi-
catur ad hume-
randum. Aeris ve-
ro humiditas non
crassam substantiam
habet, sicut aqua, non
dabit, et propterea
tantum modicam
corporibus prebet
moisturam et quod
quandocumque exte-
rius videtur, id non
est per se, sed per
accidentem, sicut per
exhalationem, etc.*

that even as an infant is potentially rationally by nature, but is made rationally in act, by youth or yeares; so it was with the earth, both before and after the drying of it. Unto which let this also be joyned, that the earth is not so arid or drie that it is void of all moisture: for then it would be dissolved and fall into dust. But it is arid and dry, that it might be solid and firm; retaining in the meantime, even in the solid parts of it, such a conveniencie of humour, that all parts may both be glewed together, and also have sufficient nutriment for the things, which, like to a teeming mother, she either bringeth forth, or nourisheth in her wombe.

Thus was the earth prepared: and thus was it made a fit habitation for man to dwell on. But, as if man were not alwayes worthy to tread upon such a solid foundation, we see it often shakes, and quakes, and rocks, and rends it self: as if it shewed that he which made it, threatened, by this trembling, the impietie of the world, and ruines of those which dwell upon the earth. For though the ^k efficient, ^l materiall, and ^m formall causes of an earthquake be naturall; yet the finall is the signification of an angry God, moved by the execrable crimes of a wicked people: according to that of David in the 18 Psalme at the 7 verse, *The earth trembled and quaked: the very foundations of the hills also shook and were removed, because he was wroth.*

*Fear chills our hearts, what heart can fear dissemble
When steeples stagger, and huge mountains tremble?*

The Romanes, in times past, commanded by publick edict, that prayers and supplications should be made in time of an earthquake: but they must call upon no god by name, as on their other holy-dayes, for fear they mistook that god unto whom it belonged.

And the most ancient of the Grecians called *Neptune* the shaker and mover of the earth; because they suppo-

Ff 3

sed

*k Efficiens est calor
soli, & spiritus ignis
subterraneus, quibus
superveniunt iter
superiores planetas.
l Causa materialis
est spiritus seu ve-
por, in terra visce-
ribus conclusus, ex-
ire contendens,
m Forma est ipsa
concussa terra &
agitatio exhalatio-
num terra inclusa-
tura.*

sed that the cause proceeded from the fluctuations and flowings of waters up and down in the hollow places under ground.

Others thought that the shaking proceeded from the downfalls of subterranean dens or caves; and that sometimes whole mountains sunk in, and they caused the trembling.

But by that which I said before in the generation of windes, it appeareth, that what it is, which is the cause of windes above the earth, is also the cause of trembling and shaking in the earth. For when it happeneth that aire and windic spirits or Exhalations be shut up within the caverns of the earth, or have such passage as is too narrow for them, they then striving to break their prisons, shake the earth, and make it tremble. Now this imprisonment is said to be caused thus; namely, when the earth, which is dry by nature, happeneth to be watred by continuall rains; then, not only the pores and caverns thereof are stopped and closed up, but even the aire and Exhalations within the earth, are increased. To which purpose, Dr. Fulk, in the third book of his Meteors, writeth, saying, *The great caves and dens of the earth must needs be full of aire continually (for there is no vacuum in nature:) but when by the heat of the Sunne, the moisture of the earth is resolved, many Exhalations are generated, as well within the earth, as without; and whereas the places were full before, so that they could hold or receive no more except part of that which is in them be let out, it must needs follow that in such countreys where the earth hath few pores, or else where they be stopped with moisture, that there, I say, these Exhalations striving to get out, do either rend the earth, or lift it up; that thereby either a free passage may be had, or else room enough to abide within. I am perswaded, that as in other windes, there be also in this, subterranean*

The cause of earthquakes.

ranean fires, which help to move and stirre the Vapours and Exhalations. Neither do I think that the Sunne is the onely cause of shutting the pores of the ground: for then, earthquakes would in a manner be as frequent and common, as dryings after a rain: Some of the other Planets therefore have their operation in this effect. Which (as Astrologers witness) is *Saturn*, being of an altringent nature: and chiefly in earthie signes, must this be produced. For (say they) if *Saturn* have the sole dominion either in the revolution of the world, or in any great conjunction, or in the ecliptick place, and be strong in earthie signes (such as be *Taurus*, *Virgo*, and *Capricorn*) and shall behold the Moon, when she is impedit, with a quadrate or opposite aspect, then he foreteweth that there will be an earthquake. And questionlesse this is not altogether idle: For the influence of the Planets is divers, and may as well (according to their places and positions) work these effects, as have any power at all in the changes and alterations of the aire, in the producing of Meteors, cherishing of plants, and the like. And happily it is not *Saturn* onely, nor the bright beams of the Sunne, but other of the Planets also being conveniently placed and disposed, which helpeth forward this sad effect.

Authors vary about the kindes of earthquakes; some making more, some fewer kindes.

Aristotle, De Meteoris lib. 2. cap. 8. maketh onely two; *Tremor*, and *Pulsus*; a *Trembling*, and a *Beating*. Some adde a third, which they call *Hiatus*. Others make seven. And some adde onely foure: to which may be joyned a fifth.

The first is, when the whole force of the winde driveth to one place, there being no contrary motion to let or hinder it. Many hills and buildings have been rushed down by this kinde of earthquake, especially when

n. *Origanus de effect. cap. 9. etc. Italy. etc.*

The kindes of earthquakes.

when the winde causing it, was strong: For if it be a feeble winde, it onely looseth or unfasteneth foundations: if lesse feeble, then without further harm, the earth onely shakes, like one sick of an ague. This is called a laterall, or side-long shaking.

The second is not so much laterall as perpendicular or upright; which is when the earth with great violence is so lifted up, that the buildings are like to fall, and by and by sinketh down again: For after the winde, that caused the earth to swell, is broke out of prison, the earth returneth to his old place even as it was before.

The third kinde is *Hiatus*, a gaping, rending or cleaving of the earth, one part being driven so farre from another, that whole towns, cities, hills, rocks, rivers, seas, and the like, are swallowed up and never seen again.

The fourth is a shaking that causeth sinking; and is farre differing from the former: For now the earth splitteth not, but sinketh; this being in such places, where, though the surface of the ground be solid, yet it hath but a salt foundation; which being moistened with water driven through it by the force of the shaking Exhalation, is turned into water also. Thus was the Atlantick Ocean caused to be a sea, whereas before it was an island; according to theⁿ testimonie of famous *Plato*, who lived in his flourishing fame about 366 yeares before Christ was born: and before his time it was that this island sunk.

Where, by the way, in a word or two may be discussed, not so much how the late discovered parts of the world came to be peopled, as how at the first to be unknown.

Concerning which, this I think may be supposed, that *America* was sometimes part of that great land which

Plato

n Plato. in Timoeo.

A digression touching the new found world.

Plato calleth the Atlantick island, and that the Kings of that island had some intercourse between the people of *Europe* and *Africa*. Some have related that they were the sonnes of *Neptune*, and did govern part of *Europe* and *Africa*, as well as of the said island: in which regard there was knowledge of the late known parts long ago. But when it happened that this island became a sea, time wore out the remembrance of remote countreys: and that upon this occasion, namely by reason of the mud and dirt, and other rubbish of the island. For when it sunk, it became a sea, which at the first was full of mud; and thereupon could not be sailed, untill a long time after: yea so long, that such as were the sea-men in those dayes, were either dead before the sea came to be cleare again, or else sunk with the island: the residue, being little expert in the art of navigation, might, as necessitie taught them, sail in some certain boats from island to island; but not venturing further, their memorie perished. And not onely so, but also thus: this island sinking, might so damp up the sea, that neither those that were in these parts, did ever attempt to seek any land that wayes to the Westwards; nor yet those who were remaining upon that part of the island that did not sink, would ever attempt to seek any land unto the Eastwards: and so the one forgot the other.

More I might say touching this thing: but this (perhaps) is more then enough. Yet that such an island was, and swallowed by an earthquake, I am verily perswaded: and if *America* joyned not to the West part of it, yet surely it could not be farre distant, because *Plato* describes it as a great island: neither do I think that there was much sea between *Africa* and the said island. But I leave this digression and proceed.

The fifth kinde of earthquake is contrary to the former: for as before the ground sinks down, so now it is

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cast

cast up, like as in the second kinde already mentioned: onely this is the difference, that now it returneth not to its place again, but remaineth a great mountain: an embleme whereof may be seen in the busie mole casting up hills in a plain ground. And note that if such a rising be in the sea, it not onely causeth overflowings, but produceth likewise many islands, such as were never seen before: And thus there may be five severall kindes of earthquakes.

Know also that an earthquake hath both his *Antecedentia*, and *Subsequentia*.

The *Antecedentia* are the signes which go before it, and shew that it will be.

The *Consequentia* or *Subsequentia*, are the effects which follow after it, and shew that it hath been.

As for the *Antecedentia*, or signes, they be of these sorts chiefly.

First, a great tranquillitie or calmnesse of the aire, mixed with some cold: the reason of which is, because the exhalation which should be blowing abroad, is within the earth.

Secondly, the sunne is observed to look very dimme certain dayes before, although there be no clouds: the reason of which is, because the winde which should have purged and dissolved the grosse aire, is taken prisoner and enclosed within the bowels of the earth.

Thirdly, the birds flie not, but sit still beyond their ordinary wont, and seem as if they were not fearfull to let any one come neare them: the reason of which is; because either the pent exhalation sendeth some strange alteration into the aire, which slenderly breatheth out of some insensible pores of the earth; which it may do though the exhalation comes not out: or else it is that they are scarce able to flie for want of some gentle gales for their wings to strike upon; it being a thing well known,

The attendants
of an earthquake

Signes of an
earthquake.

known, that birds flie more willingly, and cheerfully, when the aire is of such a temper.

Fourthly, the weather is calm, and yet the water of the sea is troubled and rageth mightily: the reason of which is, because the great plentie of spirits or winde in the bottome of the sea beginneth to labour for passage that way, and finding none, is sent back again; whereupon soon after it shaketh the land. This is evermore a certain signe.

Fifthly, the water in the bottome of pits and deep wells is troubled, ascending and moving as if it boyled, stinking, and is infected: the reason of which is, because the exhalation being pent, and striving to get forth, moveth some stinking mineralls and other poisonous stufte to the springs of those waters; and they, with the struggling exhalation, stirre and attaint them.

Sixthly, there is a long thin cloud seen in a cleare skie, either a little before sunne-setting, or soon after: now this is caused by reason of the calmnesse of the aire; even as *Aristotle* observeth, that in a quiet sea, the waves float to the shore, long and straight. I do not think that this alone can be any more then a very remote signe, unlesse it be joyned with some of the other signes already mentioned: for although such a cloud may be seen, yet every calm brings not an earthquake, neither are all places alike subject to them.

The last signe, and that which cannot but be infallible, is the great noise and sound which is heard under the earth, like to a groning, or very thundering. And yet some say, that this is not alwayes attended with an earthquake: for if the winde finde any way large enough to get out, it shaketh not the earth. Now this noise is made by the struggling of the winde under the earth.

Next after the *Antecedentia*, the *Consequentia* of earth-

Effects of earth-
quakes.

earthquakes would be considered; and these (as I said) be their effects: which indeed be not so much the effects of the earthquake, as of the exhalation causing the earthquake.

The first whereof may be the ruine of buildings, and such like things, together with the death of many people. About the 29 yeare before the birth of Christ, was an^r earthquake in *Yunia*, whereby thirtie thousand people perished. In the fifth yeare of *Tiberius* Emperour of *Rome*,^r thirteen cities of Asia were destroyed in one night by an earthquake. Some say but twelve. *Lang. chron.* In the 66 yeare of Christ,^r three cities of Asia were also, by the like accident, overthrown; namely, *Ladicea*, *Hieropolis*, and *Colossis*. Again, in the yeare of Christ 79, three^r cities of *Cyprus* came to the like ruine: and in the yeare following was a great death of people at *Rome*. And in the yeare 114,^r *Antioch* was much hurt by an earthquake: at which time, the Emperour *Trian* being in those parts, escaped the danger very difficultly. *Eusebius* placeth it in the second yeare of the 223 Olympiad: and *Burcholomus* setteth it in the yeare of Christ one hundred and eleven. *Eusebius* makes mention of another before this, in the 7 yeare of *Trajan*: & this was that, which in *Asia*, *Greece*, & *Calabria*, overthrew nine severall cities. About the yeare of Christ 180, or 182, the citie *Smyrna* came to the like ruine: for the restoration whereof, the Emperour remitted twen years tribute. About the yeare of Christ 369, *Eusebius* again telleth of an earthquake, which was in a manner all over the world, to the great damage of many towns and people. The like was in the yeare 551: at which time, a quave of the earth swallowed a middle part of the citie *Misra*, with many of the inhabitants, where the voice of them that were swallowed, was heard crying for help and succour. He also, in the yeare

562, men-

p. *Langue* in his
chron.q. *Tuch. lib. 2. an-
nal. Euseb. chron.*r. *Lang. bid.*s. *Idem.*t. *Langue* in his
chron.u. *Euseb.*

562, mentions another, wherewith the citie *Berinto* was overthrown; and the isles, called *Coy*, grievously shaken. Again, he writeth of a great tempest and earthquake in the yeare 1456, wherein (as he hath it out of *Chronica chronicorum*) there perished about *Puell* and *Naples*, 40 thousand people. Also,^r in the yeare 1509, the citie of *Constantinople* was sorely shaken, innumerable houses and towers were cast to the ground, and chiefly the palace of the great Turk; insomuch that he was forced to fly to another place. Thirteen thousand perished in this calamitie. Again, in^r the yeare 1531, in the citie *Lisbon*, a thousand foure hundred houses were overthrown (or, as some say, one thousand five hundred) and above six hundred so shaken that they were ready to fall, and their churches cast unto the ground, lying like heaps of stones. This earthquake was attended with a terrible plague and pestilence. And thus do these examples confirm the first effect.

A second is the turning of plain ground into mountains, and raising up of islands in the sea, as *Thia*, in the time of *Plinie*; and *Therasia*, which (as *Seneca* witnesseth) was made an island even in the sight of the mariners, or whilest they were looking on. Thus also *Delos*, *Rhodos*, and sundry others, came to be islands.

A third effect is the throwing down of mountains, and sinking of islands, and such like. Thus perished the Atlantick island, as I shewed before: yea thus also perished, by the breach of the earth, those famous cities of *Achaia*, viz. *Helice* and *Buris*: of which *Ovid* writeth thus,

*Si quaras Helicon & Burin, Achaidas urbes,
Invenies sub aquis: Et adhuc ostendere nuntia
Inclinata solent cum moenibus oppida morfos.
If thou would'st Helice and wish'd Buris finde,
Th' Achæan cities, (never lost in minde)*

G g 3

The

r. *Fromond. Met.
lib. 4. bur Lan-
quet nameth the
yeare 1508.*z. *Idem.*

The water hides them: and the shipmen show

Those ruin'd towns and drown'd walls as they row.

A fourth effect is the cutting the neck of some *Isthmus* from the continent: and thus *Britain* was severed from *France*; *Africa* from *Spain*; and *Sicilie* from *Italie*, with the like.

A fifth is the translation of mountains, buildings, trees &c. unto some other places: of which we may finde testimonie in good authours of credit. *Albertus* calls this motion, a vection or a carrying.

A sixth is the breaking out of rivers and fountains in some new places: which happeneth by the breaches made in the earth amongst water-springs, through the violence of the Exhalation.

A seventh is plague and pestilence, caused by the poysonous fume of the Exhalation: such as was in the yeare 1531, before mentioned, when *Lisbon* was so strangely shaken: For putrid Exhalations infect the Aire; and the Aire, us.

An eighth effect is famine; which may be by reason of the shocks and shakings of the earth, making it thereby become as it were sick and steril. Or else it may be by reason that the long pent vapour carries with it a blasting hurtfull fume.

A ninth is sometimes the discovering of new burning hills; which may happen when the abundance of Brimstone and sulphurous matter that is under ground, is set on fire through the violent motion of the Exhalation: and so it breaketh forth.

A tenth is (or else should be) the fear of a Deitie. For if it be the Lords will by this work of his, in his handmaid nature, to shake it, no land can be sure, no place so strong that can defend us. Nay, the more strong, the more dangerous: For the higher, the greater fall. With the wise man therefore I will say, *I know that whatsoever*

God

God doth, it shall be for ever: nothing can be put to it, nor any thing taken from it: And God doth it, that men should fear before him, *Ecclesiastes* 3. 14.

Last of all, this I will adde: and it is a saying of one, well worthy to be remembered. *The whole earth* (saith he) *is nothing but the centre or point of the world. This is all the matter of our glorie; this our seat. Here we bear honours; here we exercise rule; here we desire riches; and here mankinde troubleth and turmoileth himself: here we wage warre, yea civil warre; and make the very earth become soft and fat with the crimson bloud of our mutuell slaughters. This is that place where we drive away from us our neare neighbours, ditch in his grounds to ours, and so measure our demeanors by driving others from our coasts, that thereby we may be like to him who can freely triumph in any part of the earth. But what of all this? When time, by ending us, hath put a measure to our covetousnesse; then, after all, what a small portion shall he obtain, who is dead and gone from all? O amatores mundi, cujus rei gratia militatis? Oh ye lovers of the world, for the sake of what thing is it that you strive?*

*Let any judge, whether this lower Ball
(Whose endlesse greatnesse we admire so all)
Seem not a point, compar'd with th' upper Sphere,
Whose turning turns the rest in their career.
Lo then the guerdon of your pinching pain:
A needles point, a mote, a mite you gain:
A nit, a nothing (did you all possesse)
Or, if then nothing any thing be lesse.
Why then should man this nothing thus respect,
As he, for it, Heav'ns Kingdome should neglect?
If thou feedst well, if feet and back be clad,
What more to thee can Kingly riches adde?
Not house, not land, not heaps of gold and treasure,
(When sicknesse of thy body hath took seizure).*

Can

Can thence remove it, neither canst thou finde
A force in them to cure a troubled minde.

Which if man could well remember, he would cease
to spend himself for nothing; and willingly subscribe to
the lamentation made by the Poet, under the person of
Hecuba, upon the ruine of Troy; saying,

*Quicumque regno fidit, & magna potens domina-
tur aula,*

*Animamque rebus credulum letis dedit,
Me videat, & te; Troja: non unquam tulit
Documenta fors majora, quam fragili loco
Starent superbi —*

Which is (as one translates it) thus,

He that his confidence puts in a Crown,
Or in his Palace potently doth frown,
And takes, with prosp'rous fortunes, all his joy;
Let him but look on me, and thee, O Troy.
Chance, by no greater influence, could declare,
In what a fickle state all proud things are.

To this purpose also serveth that Epigram of *Ansonius*,
wherein he feigneth *Diogenes* to see the rich King *Cresus*
among the dead: and there *Diogenes* himself hath as
good an estate as he.

*Effigiem Rex Cresse tuam, ditissime Regum,
Vidit apud manes Diogenes Cynicus.*

*Constitit; utque procul solito majore cachinno
Concussus, dixit, Quid tibi divitiæ*

*Nunc profunt, Regum Rex O ditissime, cum sis
Sicut ego solus, me quoque pauperior?*

*Nam quæcumque habui, mecum fero: cum nihil ipse
Ex tantis tecum, Cresse, feras opibus.*

Amongst the ghosts *Diogenes* beheld
Thee *Cresus*, of all kings, with most wealth swell'd.

This 'twas he did conclude; and as one mov'd
With greater laughing then his wont behov'd,

He

a Seneca trag.

b Rayley in his
Sturm. bonum, edit.
2, lib. 2:

Herbs that moist

Basil is a herbe that in the second degree com-
w. moist & Galen would not that this herbe should
be taken inwardly, because it hath a kind of
superfluous moisture joyned to it, but being applyed
outwardly it is good to digest distribute or remove
we in England seldom or never eat it, yet we greatly
esteem it, because it smelleth sweet (as some say)
not for that the braine, but know the weak braine
are rather hurt than helped by it. For the Saxon is
strong, & therefore much smelted with it, & with
the bread: and moreover that we stin the salting
of it, is also necessary, because if it, ^{the} being
afterwards into the sun, it engendereth worms, the
sores being put up into the nose prevent the
& being mixed with stee: water it doth take away
warts.

God intus
herb. out of
Galen's
L.B. 8

a mudo
for wra

Malloes & it hath a certaine moderate & middle heat
together with some moisture, the leaves stamped
with a little honey & one anointed with them shall not be
strung by Dogs wayes or the like, inwardly taken
they ^{resist the} prevent the
hard swelling of the privities or other places

hon
pro
thin

In Glysters they helpe roughnes & itching of the gutts
 Gules A Carder & Fundament, & so they do being boyled
 in water & the detentor drunke outtall boone growe,
 is a rousen herb, & yet some account a fourfolde
 difference in it, as thus Garden Borago white flowers
 Borago, now being Borago, so called, because
 fair flow flowers, yee seeds, & buds for new flowers
 may be seen all at once on it) & also another kind
 of Borago white is to be differing from the former
 except the flowers to be fourie proed this herb is set
 & moist in the first degree being put into wine
 it introceth the deligens of the mind, the distilled
 water of Borago with the leaves & flowers, being
 drunke with wine is good for the braine & heart
 it introceth with comonry sugondereth good blood
 putteth away the humors. It is good agt a
 Confusion of the date greatly under swooning & heat
 qualinis

page -

to make
merry.

to please
or make
merry

in

to be great
in
2

The herbs following are hot & dry
 the water being drunke with wine is good to
 comfort the heart & drive away all sadnesses
 melancholy, the fives of Bees being
 rubbed with the leaves & leaves of the herb
 comfort the heart & pay well together

This an herb which is hot & dry in the 2^d degree, &
 good to be eaten & eaten or smelled with by them
 who are subject to the mother Gerard.
 Pliny writeth a strange secret in a kind of pain
 which is called the stone, by heat the leaves of this herb
 without any peril of inflammation, & also that it is of so
 great virtue (with you may believe as you list) that
 it be tyed to the Swallowe gave the wound it should
 the blood.
 Sage is hot in the first degree & dry in the 2^d
 some call it the holy herb because women with
 child, if they be like to some before their time
 trouble with abortments, do eat thereof to their great
 good for it maketh them fruitful & retaineth the
 child & growth life unto it.
 Monard says is singular good for the braine
 & the ad quietteth the memory & souer strengthens
 the sinews, is good agt the halfe & slayeth a
 shaking in any part of the body.
 Also the juce of this herb drunke with honey is good
 for those that have the black & brown blood, for it
 dissipeth the same & is of uncomonly

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If it be wild ~~as~~ not sub. grow in Gardens then it is cold & dry in the fourth degree by Garden And is adagros. to the moistor, that if any do call fasting two drye walnuts as ~~many~~ figgs & ewordy leaves of And wth one graine of salt, notating wail is wondrous much that day. curtains it being also ~~an~~ ^{an} excellent observation agt. the pestilence.

Garlick And yewes & Adwices will make with it resoure our self

In du. hots, we will sell payson shako.

And some of danger shallt.

And is our noble herb to give it right.
 For know it fasting it will purge the sight.
 One quality therof is blame & must.
 It makes men each & woman full with lust.
 We must ~~be~~ ^{be} ~~careful~~ ^{careful} ~~in~~ ⁱⁿ ~~regard~~ ^{regard} that the nature of woman is waterish & cold. now ~~that~~ ^{that} ~~we~~ ^{we} know health & dryeth, wth ~~it~~ ^{it} ~~shurth~~ ^{shurth} ~~from~~ ^{from} ~~the~~ ^{the} ~~wat~~ ^{wat} ~~er~~ ^{er} ~~to~~ ^{to} ~~harmall~~ ^{harmall} ~~lust~~ ^{lust}; but it diminisheth the nature of her which is of temperature like the ~~fire~~ ^{fire} (with) ~~not~~ ^{not} ~~drye~~ ^{drye} much working therofe a contrary effect from that wth it doth in woomen.

Also for those who are feeble in their sight let them distill ~~two~~ ^{two} white Rose together wth ~~the~~ ^{the}

into their eyes it will open their windows & let in more light.

Dill or dunct it bringeth forth flowers & buds in August as some wright it is cold & dry in the strong degree, but. Her air is out of yalor affirmeth that it is cold in the end of if 2 degrees dry in the beginning of the same or in the end of the first degree the detention of the heat of this herbs dryeth, together with the blood being drunk ~~may~~ ^{may} ~~take~~ ^{take} ~~the~~ ^{the} ~~wind~~ ^{wind} ~~all~~ ^{all} ~~ayth~~ ^{ayth} ~~the~~ ^{the} ~~gripings~~ ^{gripings}, ~~cut~~ ^{cut} ~~the~~ ^{the} ~~wound~~ ^{wound} ~~ing~~ ^{ing} ~~quindings~~ ^{quindings} ~~af~~ ^{af} ~~wage~~ ^{wage} ~~the~~ ^{the} ~~swollings~~ ^{swollings}, ~~and~~ ^{and} ~~gird~~ ^{gird} ~~the~~ ^{the} ~~mult~~ ^{mult} ~~in~~ ⁱⁿ ~~murfor~~ ^{murfor} ~~broasts~~ ^{broasts} ~~with~~ ^{with} ~~such~~ ^{such} ~~the~~ ^{the} ~~seals~~ ^{seals} ~~of~~ ^{of} ~~the~~ ^{the} ~~groo~~ ^{groo} ~~the~~ ^{the} ~~herb~~ ^{herb} it is so, that it ~~openeth~~ ^{openeth} ~~the~~ ^{the} ~~blood~~ ^{blood}; ~~som~~ ^{som} ~~and~~ ^{and} ~~some~~ ^{some} ~~and~~ ^{and} ~~dryeth~~ ^{dryeth} ~~the~~ ^{the} ~~we~~ ^{we} ~~can~~ ^{can} ~~say~~ ^{say} ~~that~~ ^{that}

Whifower weareth wearin or Dill may be cold to sleep on every child. And from Lewis says it was, if your child made of this herbs were ~~it~~ ^{it} ~~to~~ ^{to} ~~worm~~ ^{worm} ~~at~~ ^{at} ~~trick~~ ^{trick} ~~of~~ ^{of} ~~the~~ ^{the} ~~feet~~ ^{feet}, that they might not only sleep but sleep without danger.

Rosmary is an herb hot & dry in the 2 degrees of an asphigil or binding quality the flowers if they be distilled & if a few drops more Cinamon & a little dillseed be steeped in their water for a few days together

Dill
 good is
 wings
 winds
 milke
 murfor

Rosfor

to the
air
we
also
some

to drive abounding & brooding first & last it takes away
the stoush of the mouth & breath & maketh it very sweet
putteth away the venous & sinuous strength the liver
pys & it is best for those that have a cold moist brain
& as saucy women that deflower & the flowers have
know. Sordonia is good to wash the face & hands
that they may look fair & clean also the wood
of the stalks burnt to ashes & made into powder
& put into aquilon both is excellent to rub
the teeth that they may look white & to kill
the worms in them if there be any or to keep
them from breeding if there be none or
there be many kinds & the ferdest of them are
very pernicious & poisonous for the reason
if either man or beast being wounded
with an arrow knife sword or any other
in summer & in the June of this herbe
they dy immediately uncurable within halfe
an houre after It hath a root like a stonem
stinking within like a lab after yett worst
kinds as great & deadly as any as it is the
June of it waxes the turning into of stinking
serpents if it be taken & gilded to the place of wound

250
flea
Good
cure
Ladi's
Bru

fleabane is best & dry in the 3^d degree. Elis -
herbe currid & sudatid where flies gnats
fleas & any venomous things creepeth drive
them away.

Ladyes mantle or great bewitch is an herb of
adrying nature it is good to beat down mouldy
grasses or drugs & when they are greath
to dry it is a little known to for an hard
God. Ford, pag. 803

Butterwort is a kind of Scirpus & it is best & dry
in the third degree. It is a small weed in the
dale of this herbe they thin called a Ratt. It
is worth to use if the be currid the June maketh
a good cyntur for the fangs of cattle or kind
when they be either bitten with any venomous
worme thaggeed, ripted, or currid by other means
It is requisite that Farmers & this Landman
mix it should be well acquainted with this herbe
as also the shepherds should know w^h grounds
aboundeth with it that they may they may prevent
mischief to their flocks.

Howe hound is a herb best in the 2^d degree dry
in the 3^d

herb