

Note to the Reader:

This treatise, composed in the twenty-first century, consciously imitates the style and manner of the sixteenth century. As a result, information herein has been incorporated from pre-16th century and 17th century texts in a manner that we moderns would consider plagiarism. To limit the effects of such use, I have appended explanatory notes where I can.

On Sage, his description, properties uses and growth,

A treatise by the hand of Pani Jadwiga Zajaczkowa,
scholar of the Maunche, syndic and Metressa of the
Guild of Herbalists and Apothecaries

Submitted on this 10th day of Marche, in the year of
our Lord MMV, the year of the Societie XXXIX to
Master Jehan du Lac and the faculty of the
Universitie of Carolingia.

Dedication¹

To the most knowledgeable and charitable Master, Baron Jehan, patron of the University of Carolingia, who may well be called Sage of himself ...

You may peradventure wonder, or if not yourself, many other learned gentlemen of Carolingia² will, why I, being a woman, and not able to write perfectly in the Latin tongue, would be so inconsiderate as to set pen to paper, and write a treatise on the nature and uses of the herb Sage, known to the ancients as *Salvia*, and to submit it to you and your learned Doctors. But I pray you, and your learned facultie, give me leave to answer both the one and the other.

In these degenerate times, many men write, as all know, but few have knowledge. The Colleges of Physicians, and the Faculties of Medicine of many and many a University, have set about and girded the knowledge of the arts of physic and chirurgerie as they know them with many a strong wall of law and of custom, so that those who cannot enter by the gate of the rich, must lean against the enclosure, in hope of catching a crumb of knowledge through those defenses.³ But the Facultie of Carolingia, being wise and prudent men, seek rather to spread out than to containe that precious gift of God, knowledge. Therefore do I venture to write in the Commone tongue, and for this most reverent and esteemed Foundation.

But yet I am a woman, and many a man would say, as doth the author of the *Secrettes of Women*⁴, that we are false and foolish; Master Chaucer, in his *Canterbury Tales* writeth of the goodwife Hen who poisons her Lord Cockerell with her messes of physic⁵; and Saint Anselm⁶ would have us sit silent always. But as the Lady *Christine of Pisa* pointeth out, the weaknesse of some of our sex doth not contaminate us all⁷, and there are many notable Women whose voices in physic should be trusted.

Did not the Magdalen⁸ break open her pot of ointment to tend the Lord? and did not the Greek Hygeia and Panacea tend the ill in that temple of their father, Aesculapius?⁹ Among the doctors of Salerno, were there not women?¹⁰ And among them, the famous lady, Trotula? The Abbess *Hildegarde*, as all know, was inspired by God to write not only treatises on the nature of the world, but on physic. (Some say she did not write these treatises, called *Physica* and *Causae et Curae*, and that men came later and wrote in her name -- but the name of a Woman be so weake, why should any man use it to lend credence to his worke?) I challenge any man or woman in the city if no woman, mother, sister, friend, tended them when they were sick? The charitable hospitals, such as those of Saint Bartholemew's in England and the Hotel-Dieu in Paris, and the hospitallers of Spain, do they not have nurses to care for the sick, to bathe them, to feed them, to care for them, to administer what remedies the physicians prescribe, and to bury them when Christ, the great Physician, administers the final remedy?¹¹ To preserve the modestie of women, the great and learned Colleges of Physicians have allowed midwives to assist women in their labor; the rolls of the guilds of surgery and of the apothecaries do list women practitioners who learned from their fathers and husbands and taught their apprentices.

For there are many men too who are quacks and fools and whose words

in matters of health and physic are not to be trusted. Every man knoweth a man or woman who has come to grief from evil advice, whether that advice be from a Doctor of Medicine or a mere empiric.

But I am not vain enough to claim I know more than the Learned Doctors of this Universitie. Instead, I bring my poor treatise to them. For if there be fault in my knowledge, or in my rhetoric, let me be corrected; I will welcome the hand that corrects me as a dutiful child is grateful for the chastisements of its parents, or the saints welcome the chastisement of God. What I have learned, I have learned from much reading, and from long continuance in the tending of gardens and households and the use of herbs therein.

So, therefore, let me lay out plain and straight what I have learned of that herb Sage, which is most meete to be a mete for these learned men, and beg Your Excellency's indulgence if I trespass the bounds of propriete.

Introduction

Many a scholar, both in these modern times and among the ancient sages, hath set out to write a text of the properties and uses of all herbs. I am but a weak and feeble woman, and such a task would be too large for the small gifts that I have been given. Nor am I well-travelled enough to compass descriptions of the growing of fabulous spices from the Indies and Eygpt. Yet such gifts of the intellect as I have are given by God, and should not be neglected. Just as the gardener encourages each herb in his plot to grow their best, so doth the Lord God encourage his people to make the best use of their talents. I would not be like the servant in the parable, who given one talent buries and hides it for fear of thieves, rather than investing it so it may multiply¹². So, with fear and trembling, I set forth this treatise on the manner and nature of the herb Sage, called *Salvia* by the ancients.

The name of sage is our corruption of *Salvia*, which signifies its strength; the Saxons called it *Salfian*. *Dioscorides* gives it the names: *Elaphoboscon*, *Sphagnon*, *Ciosmin*, *Phagnon*, *Becion*, *Apusi*, *Cosalon*.

The physicians of Salerno did recognize its power when they said, *Cur moriatur homo, cui salvia crescit in horto*, which is, being said, how shall a man die, if sage groweth in his garden? Though further they did admit, that no herb can be grown against death.¹³ And truthfully, there be many illnesses which *salvia* doth battle with, and brings comfort to. Furthermore, it is known that sage comforteth and strengtheneth the brain and memory. Those faculties are the most important, if those be lost, what comfort is there if life continueth? For this reason do we call a wise man, sage.

Description and Kindes

The plant is a most noble shrub. When it is young, it is graye-green, and hath small leaves of an Oval shape, with smooth edges but much toothed on the surface, as a cow's tongue. The branches spreadeth wide and upryght, dividing near to the ground¹⁴. The stems are square, and light green or gray¹⁵. The leaves grow abundantly and upright, on opposite sides of the stem. If it abideth a year or more, the main Trunks become hard and gray, and are like wood. In the colder parts, it dropeth its leaves in winter-tide; but in these more

seasonable climes, the branches oft bear some leaves green all winter. The roots are of a moderate size, and grow perhaps a hands-length deep in the soil, reaching outward to the girth of the plant or a little more¹⁶.

Its flowers are of a light blue¹⁷, though I have seen some few that flow'rd white, and it flowereth in the summer-time, from the feast of John the Baptist to the Assumption of the Virgen¹⁸-- should the weather be untimely hot and dry, the sage flowereth early; in wet years, the sage flowereth latter. By reason of its tartness, its greyness, and that it be associated with blood and with wisdom, the learned Astronomers do say sage is associated with the planet Jupiter¹⁹, which makes it powerful in sanguine causes. Howesomever because it be hot and drie, if it be overused it breedeth thickness of the blude.

The leaves only have I heard of and seen used²⁰, neither the wood nor the flower being much sought after. When the leafs are picked and dried hanging or on a screen, they are gray. Some like to grind them thus into powder, but it liketh me not. Let the sprigs be dried hanging and in a drie ayre, and then close them up in a bagge or box, and use them as occasion call. Sage both fresh and dried is used in physic and in cookery; as any huswife knoweth, the fresh plant is more powerful than the dried, but the contraction of drying doth concentrate his properties so that a lesser quantitie worketh as a greater quantitie of the fresh stuff²¹.

Some claim to keep sage and other herbs dried in a baked coffin all winter²², but if put in a jar or bottyl well stoppt, they keep well enough; and should you have neither by you, store your herbs dried in a bagge or chest, and gett newe and faire ones each year²³. And indeed, the physician or apothecarie should change his stock of drie herbs every yeare, lest they be infested with bugges and dust.

I have also in my garden another kinde, which some call red sage. His leafes are of a kind of reddish-purple, coming to green at the edges, and the stems are reddish also. Many who use medicine vouchsafe that the red is more powerful than the green, but for my purposes they worketh equally well.

I have latterly heard rumor that a gardiner and seed merchant in the Citie of London breedeth a kind of parti-colored sage²⁴, whose leaves are sometimes white, sometimes red, and sometimes green, or trimmed and spotted with the colors²⁵. But such things are but toys for rich men and dreamers; the red and the green suffice for honest men.

Though the Poor place sage and suchlike herbs in the worst ground in the garden, the wise gardiners of old and nowadays say that a well drest soil doeth best for Sage. I have known it to grow in shade, and in red-clay soil²⁶; but it liketh best a loose sweet soil, not often dunged, and a great Quantitie of Sunne. In the Italies it growth in the full strength of the sun, which at noonday will scorch the skin. In these parts, *Salvia* doth not often grow above two feet in height. But in a rich, fat, well dunged ground, I have seen Sage bushes that were the height of a child. It is said that the plants grow higher where the weather is both hot and dry, in Italy, Greece and France. Though it can be brought from seed, it is a paltry business, and 'tis better to set slippes of the branches²⁷, which boweth out to the ground as the limbs of an aged man. Englishmen plant it in February, March, September or October. Husbandmen say Sage plants are best planted close, and together they will choke away the weeds; but thou must clean out dead leaves and rubbish from under the

branches, lest noxious Toades and other Reptiles nest there²⁸. I have heard it said, and seen it is so, that you must set new slips from time to time, and cut the Branches back close on one side, for if the plant grow too Woodey they said it will strangle itself and lose vigor, as those long in appointment may grow careless in office. It is good to grow in gardens near the house, as it is most wholesome; I hear tell that in England every garden high and low has bushes of it²⁹.

Some say there are two kinds, male and female³⁰, wild and domestic³¹, or greater and lesser³². Some say also that there is a wild sage, whose stems hath little ears like mice³³. These I myself hath not seen. Some call the wild sage for physic, but the Arab *Ibn Botlan*, he who wrote the *Tacuinum Sanitatis in Medicina*, saith that the garden kind is better if less heating³⁴.

Properties and Use

Sage is both hot and dry³⁵, as all may see by bruising a leaf and placing it upon the tongue. Therefor do cooks and physicians use it in recipes to allay cold and wet ingredients and conditions. Some say it is hot in the first degree and dry in the second³⁶; some say it is both hot and dry in the second degree, and I have read one says it is hot and drie in the third, or dangerous degree³⁷. In anie case, it is of the choleric complexion, which is hot and dry, and is opposed to phlegmatic complaints, which are cold and moist³⁸. It is of more use to the elderly than to the young, as age makes man more cold and moist in complexion, and it is of more use for female complaints than male, since women are naturally colder and moister than men. By the association of opposites, it is good for the brain and the joints, which are of a phlegmatic nature. Through its association with Jupiter, who controls the sanguine humors, it cleanses and strengthens the blood³⁹. It is also directed to the complaints of age, such as palsy⁴⁰, for it dries the moisture and heats the cold in the joints. It is better in the winter and in the cold, forbye its heat, but it is used in the months of the spring also.

A decoction of sage, the leaves and branches boiled in water, hath many uses⁴¹. Because of its heating nature, In the summer-time, it is used to bath legs and joynts when they ache with palsey or the cramp. It is said that oft bathing with it strengthens the joints and sinews. It is much used for illls and itching of the privy parts of men and women⁴².

Sage has great power to cleanse⁴³, so that it is ofte prescribed by the physicians for wounds⁴⁴, itches, and for spring tonics. Englishmen say that sage in May preserves the health; they will eat it with May butter; some mingle it with the butter as we do spices amd break their fast therewith⁴⁵. I have heard that the English countrie-folke say "He shall live for Aye, that eat Sage in Maye."⁴⁶ Bitter herbs, eaten in spring-tide or Lent with the greens, as leeks, spinage, piss-in-bed, violetes, sorrel, spinache, creass, cleanse the body of the phlegms of winter.

The Saxons⁴⁷ did follow *Dioscorides* in using this herb it for itching of the privy parts, and also itching of the fundament, being boiled in water and the part washed with it, or the water smeared on⁴⁸. I have also heard of it being smoaked under a cover, and the smoke directed to the privy parts and fundament, to bring relief⁴⁹. Because of its stypic nature, it slows the bloody

flux, but maketh men and women to piss. To stay the flux it is best used with Wormwood⁵⁰.

As the learned abbess *Hildegarde* was moved by visions to write of it, that it is good to eat against noxious humours. Those who are ill with a superfluity of harmful humors should pulverize sage and eat it with bread. Wine in which sage has been cooked the abbess suggests for those with too much phlegm, and for aches and pains in the bones that cause palsy, which she calls 'virgichtiget', water in which sage has been boiled will decrease the pain and the palsy⁵¹.

Because it is powerful in cleansing and in heating, it is thus good for those conditions which come of contractions of the muscles, such as palsy⁵². It is by this power it brings down the menses and expelleth the dead child, for those conditions come of a superfluitie of noxious humors in the womb.

Dioscorides sayeth that wicked women use it in a pessary to kill the child in the womb⁵³; but Agrippa saith it is a Holy herb for women that allows them to bear when despaired of⁵⁴. Agrippa prescribeth a course of Sage for women who cannot retain a man's seed and so do not quicken with child⁵⁵. Pliny professed that the Hearbe both procures Womens Courses, and stayeth the flux of them coming down too fast⁵⁶. In the writings of Galen, even the smell of the Sage stoppeth the immoderate flux of the menses⁵⁷. How can this be so? Wise men and gardeners say that some of the plants of the ancients have changed and been brought to better nature since the Greeks wrote; scholars and clerks tell us that a slip of the pen may make a wife a widow or a truth falsehood. Therefore, common sense shows us that the sage that groweth in our gardens is not the poisonous and ill-humored plant that Dioscorides writes of⁵⁸. It is true that sage will draw down retained menses, and women take it in water or wine for pain in the belly⁵⁹, but I never knew a woman who lost a living babe through too much sage-eating!

Firstly, this is because the nature of the living child in the womb differs from that of the menses. The further concoction of the blood in the womb after the addition of the man's seed changes its nature. When a woman is concieved of a living child, her excesse food is cooked by the breasts into food for the child, which is conveyed to them by a vein that is the umbilicus⁶⁰. However, when the child is dead, the putrid matter of the excess food⁶¹ builds up in the womb indeed as would suppressed menses.⁶²

Secondly, it is because by its nature, sage is good for cold conditions of the sinews, such as palsy, and aches of the joints. It can be plainly seen by anyone who cooked or ate a pig's womb that the womb is container of muscle. If the muscle be too lax, the seed slips out. If it be too tight, the seed is rejected and the menses retained. So, do midwives tell women to drink catnip or sage cooked in water when they come near being brought to bed, so that the womb may assist the child to labor forth.⁶³

Thirdly, and lastly, this herb doth assist in cases of improperly concocted phlegm, where it be too thick or too thin. It is known to all men that women produce a sort of phlegm in their privy parts, thus to assist and make easy the entrance of the male member. But if that phlegm is too thick, the seed cannot enter; if it be too thin, the seed will be washed away.⁶⁴ This is why, though the monks claim that a woman must enjoy the act of coition to conceive, there be cases known among women and midwives where a girl or matron taken by force, or in anger, doth concieve-- for if by ill luck her phlegm be of the right

condition when this outrage doth occur, the protection Nature gives them is for naught.

So a decoction of sage cleanseth the matrix and expells the dead child⁶⁵, but tightens the mouth of the womb to retain living embrya. Therefore this Herbe is helpful, and not poisonous, to woman and childe.

Distresses of the belly, colics, and other hardness of the belly or matrix is oft treated with sage, but if the cause be a true colic, and wind in a man's belly, I say it is better to treat it with dill, fennel, anise, coriander and such seedes that comforteth the stomach and expelleth wind. Nor is it suitable for colics or hardness of the belly in infants, for it is too dry and hot for their young natures.

Sage is often used eaten among potherbs, in sallets, and in made dishes with other hot, dry herbs, such as rosemary, thyme, and marjoram. But too much of it will bring a drye and sharp taste to the dish, just as too much learning or memory will discomfit a man and make him unfit for gentle company.

In all rheums, palsies and aches of the joints, sage water being distilled, or water in which sage is sodden in, easeth. When the ewerer doth scent the water with which to wash the hands, sage, or sage and dried orange peel if you have some by, is a goodly scent and hath been used among the lesser nobles of Paris.⁶⁶ Water of sage, or some small drops of the oil⁶⁷, I have tried, but I find that merely cooking the herb in water and straining it maketh a good wash-water, which makethe the hands clean and stirreth up appetite to meate.

The green sauce with sage doth provoke the appetite to meate, as *Hildegarde* writeth⁶⁸. To make such a sauce, take a good handful of the leaves of parsley, five good bigge leafs of sage, a slice of drie household bread, three cloves of garlic, pepper, cinnamon, ginger, cloves, of each a spoonful, and ten or so shavings of nutmeg⁶⁹. You will grinde your spices first, then into the mortar put the parsely and the Sawge and grind fine. Remove it to a bowl, and grind bread in the mortar to bring the spices, then mix altogether and moisten with good clear vinegre till it be smooth and running. This sauce, or any other made likewise, may be served with mete⁷⁰, or meddled with a pottage of bland greens such as beets or turnip-greens⁷¹.

The French like to make sauces of sage⁷², with parsley and spices⁷³; the Germans take it with parsley in stuffed dishes and meat in a crust; the Spanish like it with foods made with cheese in the mortar.⁷⁴ All people like egg and cheese dishes with sage. If you have fresh sage to hand, grinde it up small, and meddle it with a good number of eggs, and fry it on a griddle with some hot lard, and it will be good. I have seen sage leaves frittered, and eaten of mete-balles wrapped in leaves of sage. Every cook knows when mixing parsley and sage in a dish, to have a goodlie quantitie of parsley to sage, or the taste will be drie and bitter. Truthfully, any dish that needeth hot dry herbs may use sage, in moderation, for it is healthful, as *Platina* discourseth.

It accordeth well with pigges meat⁷⁵ or chicken or other temperate birdes, as well as eggs, for that they are most nearly perfect in nature. *Platina* would have the cook sprynkle the roast pig with a sauce of vinegar, safron, pepper, & sprigs of sage, rosemary or bay, those also being hotte and dry herbs. In France and in England, I have heard physicians and cooks direct to serve cold chicken in a sauce of sage. The dryness of the sage counteracts the moistness of the chicken, and the heat of the herb is allayed by the chicken being cold. When a

cook wants to serve a green sauce, which is somewhat cold and moist, but allayed with the heat of vinegar or wine, with a dish that is somewhat cold and moist, he may temper it further with the heat and driness of sage in the sauce. Furthermore, a sauce with sage is good to stir up the brain, and since such temperate foods are good for those who study and learn, such as scholars, so it is good to give them an appetite for their studies also.

To make a sallet with sawge, use two great handfuls of spinage, two of arugula or lettuce each green and read, a handful of pisse-in-bed if it be very young, a half-handful of parsley, some cresse, a bunch of garden-mint off the stems, a sprig of rosemary, twelve leaves of sage, some leaves of basell. Wash all in faire water, and tear your large greens to the size of your palm. Then chop fine the mint, rosemary, basil, and sage, and meddle it with the other leaves. Dress with fine sallet oil, oylive or nut, walnut or hazel being best. If you have any to hand, you may use sage vinegar to dress it; otherwise, use plain vinegar.⁷⁶

Sage vinegar is made in thus wise. Take fair vinegre or alegar, [or the aigre which cometh of cider or perry, which is best]. Fill a fair, cleane, new pot with the leaves and tender branches of sage. Pour your vinegre over, and with a stick or spoon, prick down into the pot so that all the gas escapes. Then stop it loosely, put it on coles of a gentle heat for the space of an hour. When it is cooled, stop it close and put it in a dark spot for some months. This sour is good for dressing of meats and of sallets, and for cleansing of itchings and spots.

The French make a sage wine, and the Germans a mead with hops and sage⁷⁷. To make a sage wine, in white wine put to steep sage without its stems, cloves, laurel leaves, long pepper, ginger. To two pounds of sage have half an ounce of cloves, the same of laurel leaf, one fourth that of ginger, the same of long pepper. Or you may meddle sage water with your white wine in a goblet at table⁷⁸.

Brewers do sometimes place sage in the tun whilst brewing, and thus make a sage ale, which is considered most healthful, and which I find very grateful to the taste. The reciept I have heard sayeth to take Sage, Squinancywort, Spiknard, Calamus root, Fennell seede, and Betony and put it to the Ale after it hath been mashed⁷⁹. If you do not have all of the aforesaid herbs by you, ale made with Sage and Fennel alone is good. Sip it hot for a cough and tightness of the lungs, or a consumption, as the Saxons did do.⁸⁰ But Sage Ale may also be made after the fashion of sage wine, with sage soaked in the ale or brewed with it⁸¹. These wines and ales do comfort the stomach, especially in cases of squeamishness and winde, and combat noxious humors bred by disordered eating⁸². If it be brewed with Squinancy, it is also good for soreness of the throat and a quinsey⁸³.

Because of its biting and cutting nature, sage juyce in water, or sage boiled in water or wine, is much recommended for the washing of wounds and for sores in the throat, and for the cough. This is also how it stoppeth the flux, and how it maketh men to piss.

Sage juice with vinegar is drunk to keep off the plague, but such things are in the Hands of God⁸⁴.

The syrup of sage, or of sage and thyme, I have used in coughs and sore throats. Many apothecaries press forth the iuyce of the leaves, or boil sage in

water, and then boil that juyce or decoction with sugar to form a syrup. But of my own experience, I prefer to make a sirop of three parts white sugar fine ground to 1 part water, boiled on a bright, clean fire until it become somewhat thick when dropped on a plate, and when the sirop is made to put the leaves and branches of sage in it, keeping it on hearth for the time it takes to walk a field twice. Then cover the pot with a cloath or sieve lest dust or flying pests enter in, and set it aside overnight; on the morrow strain it clear and store it close-stopped in a pot or bottle closed with a stopper and wax cloth or string. You may take this syrup by the spoonful for the cough or the consumption⁸⁵, or sucked for the sore throat, or mixt with water after the manner of a julep.

Do you meddle your sage or the juce thereof with fine clarified honey, it will keep it from making the blood thick, which is a danger the *Arabs* warn of⁸⁶, and hony from beese fed on sage flowers, or in wich sawge hath been steept, is good for all the causes aforesaid⁸⁷.

For sore throats and sores of the mouth, water of sage or sage syrup or vinegar in water maketh a good garegel, being held in the mouth and washing the throat, tilting the head back and breathing out through the mouth. Some men mix rosemary, honeysuckle and plaintain with the sage, and boil in wine with alum and honey; this can be a gargle or a wash for great sores and itching⁸⁸, or a tooth-cleaner⁸⁹.

Platina doth praise Sage smeared on the teeth⁹⁰. It doth improve the smell of the mouth and fasten the teeth. From a certain writer⁹¹, I learnt a recipe that is good to clean the teeth and keep them from yellow, that is, take sage and fine white salt, of each a like weight, and grind them together to a paste in your mortar. Then spred the paste on a plate or bord and place in an oven after the bread is removed; it will dry harde. Then take your pestle up again and grind it to a powder, and use the powder on a coarse flaxen cloth to clean the teeth, morning and evening, rinsed with cold water as *Hildegarde* directeth⁹².

Should you have no syrup of sage to make the garegel with you can mingle this tooth-powder with water and rinse the throat with that⁹³.

The branches and the leaves are also used for their sharp and grateful scent, which chaseth noxious ayres. House-keepers do use it among their strewing-herbs and rushes, with other plants such as tyme, tansey, rose-marie, lavender and bawlme⁹⁴. Some say that the scent of sage doth keep moths away from clowths stored in chests also.

The ancients and many modern hus-wives say that a fomentation of sage with wine, the boiled herb laid upon the place, be good for a Stitch; but I say the cure is in the heat of the fomentation. For many and many say a fomentation of this or that herb be good for a stitch, but a pillow of warm oat-bran, or even a cat or dogge, laid against the place, doth ofttimes ease such a cramp.

Women do use it in hair-rinses, if their hair be dark; and this is supported by *Dioscorides*, who writeth that it be useful to make the hair black⁹⁵.

All men know that Sage comforteth the Brain, and helpeth the Memory.⁹⁶ This cometh of his combating the phlegme of the brain, which slows the mind and clogges it. Sage ale or wine, made as before, or sage Syrup or decoction drunk, heat the head and expelleth flemm, soothes coughs and sore throats, and maketh a man to think more clearly. The eating of sage doth quicken and help the brain and senses⁹⁷, help the memory and be good for scholars; some

women make a conserve of sage flowers for this purpose. I do hold with the *Tacuinum Sanitatis* that it is good for all cold diseases of the nerves, by comforting the nerves of the brain and of the extremities. Many palsies and rheums of the limbs are disorders of the Nerves, so that Sage doth warm them and soothe them.

The making of dystylled waters hath been rehearsed by many authors, among them a certaine Ieronymus Brunschwig, who had written the *Vertuose boke of the distyllacyon* which Mr. Andrews hath translated and published⁹⁸. Therefore it is not meete that I rehearse it here, save that it be best distyled when it be in floure. But the water of sage is good for many causes, especially of the head— palsie, fallyng sicknesse, dazeness. Also rubbed on, for palsie and cramp. It should be dronke mornyng and evenyng, each tyme ii ounces, or less, and rubbed on sore playces and left to drye of himselfe⁹⁹.

All the other remedies aforesaid are good given for slowness and coldness of the brain, and for the failyng of the mind that cometh with age, and for heaviness & dullnesse of spirit.

Therefore should every man and every woman who valueth the powr of thought given to them by God the Father, they should fall on their knees and give thanks to Him that giveth us all remedies, that such a remedy for our foolishness hath been provided. The judges and prophets of olde were Sages to give us the Word of God; the phylosophers of old, though ignorant of the true way, interpreted for us the Word of Nature. Let us eat Sage so we may see the Word of the Lord prefigured in Nature, and we may long continue in the Workes appointed to us.

FINIS.

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Note to the reader:

The notes included herein are by no means comprehensive. More notes may well be added in the future.

¹ Inspired by the dedication to

Gardiner, Edmund. *Physicall and approved medicines. [The Triall of Tobacco]*

(Amsterdam, Theatrum Orbis Terrarum; New York, Da Capo Press, 1969.) [Original t.p. reads: Physicall and approved medicines, as well in meere simples as compound obseruations ... London, Printed for Mathew Lownes, dwelling in Paules Church-yard, at the signe of the bishops head. 1611.]

² A regional group in the East Kingdom of the Society for Creative Anachronism

³ See

Sirasi, Nancy. *Medieval & early Renaissance medicine : an introduction to knowledge and practice.* (Chicago: University of Chicago Press, 1999) and other texts.

⁴ Lemay, Helen R. *Women's Secrets: A Translation of Pseudo-Albertus Magnus's De Secretis Mulierum with Commentaries.* (Albany, NY: State University of New York Press, 1992)

⁵ The Nun's Priest's Tale (see <http://www.librarius.com/cantales/nunprtl.htm>)

⁶ The writer (me) may mean St. Augustine. Unclear.

⁷ Christine de Pizan, *The City of Ladies.*

1. "My lady, I see the endless benefits which have accrued to the world through women and nevertheless these men, claim that there is no evil which has not come into the world because of them." "Fair friend," she answered, "you can see from what I have already said to you that the contrary of what they say is true. For there is no man who could sum up the enormous benefits which have come about through women and which come about every day, and I proved this for you with the examples of the noble ladies who gave the sciences and arts to the world."

⁸ Though modern theology holds that Mary Magdalen is distinct from the Mary of Bethany, medieval theology conflated them. St. Mary Magdalen was depicted with a jar of ointment based on John 12: 3 "Mary then took a pound of very costly perfume of pure nard, and anointed the feet of Jesus and wiped His feet with her hair; and the house was filled with the fragrance of the perfume," as well as the story of the finding in the tomb, John 20.

⁹ "Aesculapius." *Britannica Student Encyclopedia.* 2005. Encyclopædia Britannica Online

16 Mar. 2005 <<http://search.eb.com/ebi/article?tocId=9272741>>;

¹⁰ Ferraris, Zoë and Victor. "The Women of Salerno: Contribution to the Origins of Surgery From Medieval Italy," *The Annals of Thoracic Surgery*, Volume 64, Issue 6, December 1997, Pages 1855-1857.

¹¹ Rawcliffe, Carole. "Hospital Nurses and their Work"

¹² Matthew 25

¹³ Bulleyn, *Bullins Bulwarke of Defece Againste all Sicknes Sornes and Woundes*, London 1562. (reprint: New York, Da Capo Press, 1971)

"The incomparable vertue is so excellent of this herbe, that the great learned fathers of Salarn, did write these wordes to the late famous Prince King Henry the eight, in the laud therof saiying, Cur moritur homo, cui salvia Crescit in horto? Inqueringe why mortall men should die, which have Sage in their Gardens but because no herbe hath power to make men immortal: they say furthermore, Contra vim mortis non Crescit medicina in hortis.

¹⁴ Gerard,

"The Great Sage is very full of stalkes, foure square, of a woody substance, parted into branches, about the which grow broad leaves, long, wrinkled, rough, whitish, very like to the leaves of wilde Mullein, but rougher, and not so white, like in roughnesse to woollen cloath thread-bare..." p. 763

¹⁵ Disocorides, "[sage] is a shrub somewhat long, much branched, having stalks 4-square, & somewhat white,"

¹⁶ Gerard's Herbal, "The root is hard and woody, sending forth a number of little strings." p. 763

¹⁷ Gerard's Herbal, "the floures stand forked in the tops of the branches like those of dead Nettle, or of Clarie, of a purple blew colour..." p. 763

¹⁸ Culpeper, English Physitian, "It Flowreth in or about July." The feast of John the Baptist is June 24; Assumption of the Virgin is August 15.

¹⁹ Culpeper, *English Physitian*, "Jupiter claims this, and bid me tell you it is good for the liver, and to breed good Blood."

²⁰ *Banckes' Herbal*, 1525: "The leaves only be taken in medicines, both green and dry."

²¹ Personal observation of the author.

²² *Liber cure cocorum*, (circa 1420 – 1440),

"To keep herb₃ over þe wyntur. Take floure and rere þo cofyns fyne, Wele stondande withouten stine. Take tenderons of sauge with owte lesyng, And stop one fulle up to þo ryng. Penne close þo lyd fayre and wele, Þat ayre go not oute never a dele, Do so with saveray, percil and rewe. And þenne bake hom harde, wel ne₃e brende. Sythun, kepe hom drye and to hom tent. Pis powder schalle be of more vertu, Pen opone erþe when hit gru:."

²³ *Banckes' Herbal*, 1525: "It may be kept a year."

²⁴ Gerard's Herbal mentions that John Tradescant has tricolor sage: "The fine or elegante painted Sage was first found in a countrey garden, by Mr. *John Tradescant*, and by him imparted to other lovers of plants." P. 766.

²⁵ Gerard, p. 764:

"5. We have in our gardens a kinde of Sage, the leaves whereof are reddish, part of those red leaves are striped with white, others mixed with white, greene, and red, even as Nature list to play with such plants. This is an elegante varietie, and is called *Salvia variegata elegans*, Variegated or painted Sage.

6. We have also another, the leaves whereof are for the most part white, somewhat mixed with greene, often one leafe white, and another greene, even as Nature list, as we have said. This is not so rare as the former, nor neere so beautifull, wherefore it may be termed *Salvia variegata vulgata*, Common painted Sage."

²⁶ Personal experience of the author.

²⁷ Thomas Hyll, *Gardener's Labyrinth*, "Sage may be sowed of seeds, but the best way is to set the slips in spring." (p. 96.); "Sage is best to be set in Slips in April or May, if you would have it last long, suffer it not to seed, but if you please you may sow the seeds in the spring." (p. 88)

²⁸ Gervase Markham, *The English Husbandman*:

"Sage is in gardens most common, because it is most wholesome, and though it may be better set from the slip then sowed in the seede, yet both will prosper, it loveth any well drest ground, and may be sowed either in February, March, September, or October: it loveth also to grow thicke and close together, and will of it selfe overcome most weedes: it asketh not much dung, neithe too great care in watering, onely it would be oft searched, for Toades and other venemous thngs will delight to lye under it, the more Sunne and ayre it hath, the better it is." (p. 26-- 2nd book, chapter V).

²⁹ Bullein, "of this groweth great plenty in Italy, in the toppes of Mountaines, in the noble countries bothe of *Apulie* and *Calabrie* so dooe there almoste in everye Garden in Englande."

³⁰ Bulleyn, *Bullins Bulwarke of Defece Againste all Sicknes Sornes and Woundes*, London 1562. (reprint: New York, Da Capo Press, 1971)

"...as it shoulde appeare by *Theophrastus* there bee twoo kindes of Sage, the one of the garden whiche is roughe, longe and broade leaves. which sayeth *Mathiolus*, I suppose to be the female herbe, the other Sage which is shorter, narrower, with twoo small eares in the beginnyng of their leaves, whiche the sayd *Theophrastus* cal *Sphacelo*, whom *Mathiolus* clepeth the male herbe, and of this groweth great plenty in Italy, in the toppes of Mountaines, in the noble countries bothe of *Apulie* and *Calabrie*, so dooe there almoste in everye Garden in Englande..."

³¹ Banckes' Herbal, 1525:

"Of sage there be two manners, sage of the garden and wild sage. If thou will have sage for medicines, take the leaves of garden sage, for sage of the garden consumeth more and comforteth than the other doth."

³² Gerard, p. 763-764

³³ Gerard's Herbal, "The lesser Sage . . . the leaves be long, lesser, narrower, but not lesse rough; to which there do grow in the place wherein they are fixed to the stalke, two little leaves standing on either side one right against another, somewhat afeter the manner of fines or little eares..." p 763.

³⁴ "Better from a domestic garden and fresh, the wild kind however is more heating"

³⁵ Bullein's Bulwarke, "This herbe is hot and drie saieth Aetius, so saieth Galen."

³⁶ Banckes' Herbal, 1525, "Sage is hot in the first degree and dry in the second degress."

³⁷ Gerard, "Sage is manifestly hot and dry in the beginning of the third degree, or in the later end of the second; it hath adjoyned no little restriction or binding." P. 766

³⁸ *Tacuinum Sanitatis* "Helpful in comforting the stomach and in cold diseases of the nerves."

³⁹ Bullein, "This herbe also provoketh urine, cleanseth flume, expulseth winde, drieth up dropsie, helpeth the Paulsie, strengtheneth the sinewes, and purgeth bloud, if it be sodden in runnyng water."

⁴⁰ Banckes' Herbal, 1525: "It is good for the dropsy and the palsy." (Dropsy is edema, which often affects older people.)

⁴¹ Dioscorides, "But ye decoction of the leaves, & of ye branches hath the power being drank, to move ye urine & ye menstrua, & to draw out ye Embrya, & to help ye strokes of ye *Pastinaca marina*" p. 274

⁴² Dioscorides, "But ye decoction of ye leaves, and of the branches of them with wine being fomented on, assuageth ye itchings about ye privities." p. 274

Bullein, "and also quecheth the great heate and burning, stinke, filthe, and matter, that oftentimes cometh through corruption of nature, or meritrix maner, doth chance into the secrete places of men or womene, is helped this way, puttinge in a littell of the powder of *Astrologia rotunda*;"

⁴³ Banckes' Herbal, 1525:

“Also, it is good to cleanse a man's body to use it, both ripe and green. It will make a man's body clean; therefore who that use to eat of this herb or drink it, it is marvel that any inconvenience should grieve them that use it.”

⁴⁴ Dioscorides, “t is a wound-herb, & a blood stancher, & a cleanser of ye wild ulcers....” p. 274

⁴⁵ Markham, *English Husbandman*, book 2, chapter 1: “ In the month of May . . .Sage with sweet Butter is a most excellent breakefast...”

⁴⁶ Pollington, “A traditional proverb runs 'He that would live for aye / Must eat sage in May' (Hatfield, G. *Memory, Widsom, and Healing-- the history of domestic plant medicine*, Stroud, 1999, p. 55).”

⁴⁷ Pollington, *Old English Herbarium*

“103. Sage *saluia*. 1. For an itch of the genitals take this plant which calls 'sage', boil it in water and smear the genitals with the water.

2. Again for an itch of the bottom, take this same plant 'salfian', boil in water, and bathe the bottom with the water, it soothes the itch remarkably.”

⁴⁸ Banckes' Herbal, 1525: “Also, if a man have an itching, wash the itching well with the juice of this herb, and it shall slay the itching too.”

⁴⁹ Banckes Herbal, 1525: “Also, the strangury, the flux, and the matrix it cleanseth. Seethe the leaves in water and let the patient sit over and recieve the hot fume of it, and it shall do him much good.”

⁵⁰ Culpeper, *English Physitian*, “Sage taken with Wormwood is used for the bloody Flux.”

⁵¹ Hildegarde of Bingen, *Physica*.

⁵² Banckes' Herbal, 1525: “For the palsy, seethe the leaves of sage in wine and use to drink it. Also, for the same, seethe the leaves in wine and plaster it to the grievance.”

⁵³ Dioscorides, “. . . but most wicked women making a Pessun of it, do apply it, & cast out ye Embrya” p. 274

⁵⁴ Gerard's Herbal:

“*Agrippa* and likewise *Aetius* have called it the Holy-herbe, because women with childe if they be like to come before their time, and are troubled with abortments, do eate thereof to their great good; for it closeth the matrix, and maketh them fruitfull, it retaineth the birth, and giveth it life, and if the woman about the fourth day of her going abroad after her childing, shal drink nine ounces of the iuyce of Sage with a little Salt, and then use the companie of her husband, she sall without doubt conceive and bring forth store of children, which are the blessing of Godd. Thus far *Agrippa*.

⁵⁵ Culpeper,

“*Agrippa* saith, That if Women that cannot conceive by reason of the moist slipperiness of their Wombs shall take a quantity of the Juyce of Sage with a little Salt for four daies before they company with their Husbands, it will help them not only to Conceive, but also to retain the Birth without miscarrying.”

⁵⁶ Culpeper, *English Physitian*, “Pliny saith, it procureth Womens Courses, and stayeth them coming down too fast.”

⁵⁷ Bullein's *Bulwarke*: “. . . so saieth Galen, and some notable practioners do say, that perfume of Sage doeth stop the immoderate Flux menstrual.”

⁵⁸ Dioscorides describes it as “exceeding odoriferous, poisonous...” (p. 274)

⁵⁹ Dioscorides, “being drank with white wine it cures ye paine of ye spleen, and ye Dysenterie. In like sort being given to drink, it cures blood-spitters & is available for all cleansings of a woman,”

⁶⁰ *Women's Secrets*:

“ The child is enclosed in the womb by a natural power which is hidden in the complexion of the fetus. The first thing that develops is a certain vein or nerve which perforates the womb and proveeds from the womb up to the breasts. When the fetus is in the uterus of the mother her breasts are hardened, because the womb closes and the menstrual substance flows to the breast. Then this substances is cooked to a white heat, and it is called the milk of woman. After being cooked in this way, it is sent through the vein to the womb, and there the fetus is nourished with its proper and natural food.” p. 109

Also,

“Someone might ask why menses do not flow in pregnant women. The answer is that they are converted into something, for as the text says for as the text says two veins lead from the womb to the breasts, and thus the menses are transferred to the breasts, where they are cooked and receive the form of milk, and carried back through these veins to nourish the fetus in the mother's womb.” p. 71

⁶¹ *Women's Secrets*:

”In order to understand the conclusion [that male and female seed enter the vulva at the same time and are mixed together, causing conception] you should know that the menses is of a double nature: one part is pure, and one part is impure. The pure menses is the proper seed of the woman,

which is transformed into the substance of the fetus. The impure menses, however, is a certain superfluity and impurity caused by nondigestion of food. Because a woman is cold in nature, with insufficient heat to digest all food that is consumed, every day a certain unclean superfluity is left over, and this leaves the body every month, as will be shown." p. 68

⁶² *Women's Secrets*, referring to a case of a nosebleed in a woman delivering a stillborn child:

"The reason for this is that when a woman is pregnant, as we have said, the menses move upward to the breasts and are transformed into milk that nourishes the fetus in the uterus. Since in this case the fetus was dead, it did not require nourishment, and so the menses moved upwards and were expelled through the nostrils." p.142

⁶³ Sharpe, *The Midwife's Book*, 1671:

"I come in the next place to shew what the woman must do that is gone with child; and first let her drink every morning a good draught of Sage Ale, for though Sage do provoke the courses yet it will not do so here, but it strengthens the womb; many things by sundry qualities they abound with, will cause contrary effects; so Cinnamon a great binder for a loosness, will stop the courses when they flow too much, and make them come down when they are stopt. I have proved that Aurum Potabile will stay the bloody flux, yet if a body be full of ill humours, it wil purge sufficiently."

⁶⁴ *Women's Secrets*:

"We should note that many things are required to prevent seed that has not been spilled on the ground from being wasted... Thirdly, it is required on the part of the woman that the womb not be corrupted and that the opening not be damaged, for, if it were, the seed would not be able to remain within; and further, the womb must not be exceedingly unclean or very slippery, because all these impede conception." p. 67

Also, "Certain other women have wombs that are so delicate and well lubricated that they cannot retain the seed." p. 136

⁶⁵ Dioscordies, "But ye decoction of the leaves, & of ye branches hath the power being drank, to move ye urine & ye menstrua, & to draw out ye Embrya...." P. 274

⁶⁶ *Le Menagier De Paris*,

"To make water for washing hands at table: Boil sage, then strain the water and cool it until it is a little more than lukewarm. Or use chamomile, marjoram, or rosemary boiled with orange peel. Bay leaves are also good." -- (translated by Tania Bayard and published as *A Medieval Home Companion*)"

⁶⁷ Hugh Plat's *Delightes for Ladies* gives directions for using distilled essential oils of spices or of 'spike' (probably spike lavender) for scenting handwashing waters. The water of sage mentioned here would be the hydrosol of the sage:

"Diverse sorts of sweet handwaters made suddenly or extempore with extracted oyles of spices.

First you shall understand, that whensoever you shall draw any of the Oyles of Cinnamon, Cloves, Mace, Nutmegs or such like, that you shall have also a pottle or a gallon more or lesse, according to the quantity which you draw at once, of excellent sweet washing water for your table; yea some doe keepe the same for their broths, wherein otherwise they should use some of the same kinds of spice.

But if you take three or foure drops only of the oyle of Cloves, Mace, or Nutmegs (for Cinamon oyle is too costly to spend this way) and mingle the same with a pinte of faire water, making agitation of them a pretty while together in a glasse having a narrow mouth, till they have in some measure incorporated themselves together, you shall find a very pleasing and delightful water to wash with and so you may alwaies furnish yourself of sweet water of severall kinds, before such time as your guests shall be ready to sit downe. I speake not of the oyle of Spike (which will extend very far this way) both because every Gentlewoman doth not like so strong a scent and for that the same is elsewhere already commended by another Author. Yet I must needs acknowledge it to be the cheaper way, for that I assure myself there may be five or six gallons of sweet water made with one ounce of the oyle, which you may buy ordinarily for a groat at the most."

⁶⁸ Hildegarde of Bingen, *Physica*:

"Someone who disdains eating should take sage, and a little less chervil, and a bit of garlic, and pound these together with vinegar, and so make a condiment, He should dip foods which he wishes to eat in it, and he will have an appetite for eating."

⁶⁹ The spicy green sauce from *Tractatus de modo preparandi et condiendi omnia cibaria*, translated in Redon et al.

"Here is how to make green sauce: take ginger, cinnamon, pepper, nutmeg, cloves, parsley, and sage. First grind the spices, then the herbs, and add a third of the sage and parsley, and, if you wish,

three or two cloves of garlic. Moisten with vinegar or verjuice. Note that to every sauce and condiment salt is added, and crumb of bread to thicken it."

Also see: Forme of Cury, 1390

"Take persel, mynt, garlek, a litul serpell and **sauge**; a litul canel, gynger, piper, wyne, brede, vyneger; do thereto powdour of gynger and pepper, & the grece of the maulard. Salt it; boile it wel and serue it forth."

⁷⁰ Banckes' Herbal, 1525: "Also, it is good to put in sauce."

⁷¹ From a 15th c. manuscript, Middle Dutch manuscript, ms UB Gent 1035 "Good and noble food" (formerly "Kitchen book"). <http://www.coquinaria.nl/kooktekst/Edelikespijse1.htm> Translation by Christianne Muusers: "2.15 Greens.

Boil them and cut them. Then bray pepper, sage, parsley and some bread crumbs, tempered with the [boiling]water of the greens. Mix it in a pan and [add] a cup of wine."

⁷² Janet Hinson's translation of *Le Menagier de Paris* calls for cold sage soup (chicken or lampreys in cold sage sauce) in 8 of the 24 menus.

⁷³ *Le Viandier de Taillevent*.

"Cold Sage [Sauce]. Take your chicken, cook it in water, and put it to cool. Crush ginger, cassia flowers, grains_of_paradise and cloves, without sieving. Crush bread, parsley and sage, with a bit of saffron in the greens (if you wish it to be bright green), and strain through cheesecloth. Some sieve into it hard cooked egg yolks steeped in vinegar. Cut your chicken into halves, quarters or limbs, and put them on plates with the sauce on top. If there were hard cooked eggs, cut them into bits with a knife and not with the hand."

Le Menagier de Paris, Hinson trans:

"TO MAKE A SAGE-BASED SAUCE, take your poultry and quarter it, and put it on to cook in water with salt, then let it cool: then grind up ginger, cinnamon sticks, grains, cloves, and grind well without sieving; then grind up bread moistened with the chicken liquid, plenty of parsley, some sage and a little saffron among the greens to make it greener, and sieve it, (and some sieve with this hard-cooked egg yolks) and soak in good vinegar: and when it is soaked, add it to your poultry, and at the same time put on this poultry hard-cooked eggs cut in quarters and throw your sauce over all."

⁷⁴ These inferences are largely drawn from searching sage on the Medieval Cookery website:

<http://www.medievalcookery.com/>

⁷⁵ Bullein, "...for as much as it drieth, it is put into Pigges, which be moyst of nature to drie up their humidite or moyster withall, which else be evell for fugmatike persons."

⁷⁶ This is a receipt of the authors, based on a number of period sources.

Forme of Cury (English, 1390):

"Salat. XX.III. XVI. Take persel, sawge, garlek, chibolles, oynouns, leek, borage, myntes, porrectes, fenel and ton tressis, rew, rosemarye, purslarye, laue and waische hem clene, pike hem, pluk hem small wip þyn honde and myng hem wel with rawe oile. lay on vynegur and salt, and serue it forth."

⁷⁷ Ein buch von guter spiese, A. Atlas trans.:

"14. Wilt du guten met machen (How you want to make good mead)

He, who wants to make good mead, warms clean water, so that he can just stand to put the hand in. And take two maz water and one honey. One stirs that with a stick and lets it set a while and then strains it through a clean cloth or through a hairsieve into a clean barrel. And boil then the same wort against an acre long there and back (as long as it takes to walk this distance and back) and remove the foam from the wort with a bowl with holes. The foam stays in the bowl and the wort does not. Next pour the mead in a clean barrel and cover it, so that vapor can not get out, until one can bear the hand there in. So take then a half maz pot and add until **half full hops and a hand of sage** and boil that with the wort against a half mile (as long as it takes to walk this distance) and give it then in the wort and take a half nut of fresh yeast (the amount that could be held in a nutshell) and give it there in and mix it together so that it will ferment. So cover also, so that the vapor can get out, a day and a night. So strain then the mead through a clean cloth or through a hairsieve and pour (it) in a clean barrel and let it ferment three days and three nights and fill (it) in all evenings. There after one lets it go down and looks that yeast comes therein. And let it lay for eight days, so that it falls and fill in all evenings. There after let it down in a resined barrel and let it lay eight days full and drink in the first six weeks or eight. So is it the best."

⁷⁸ *Le Menagier de Paris*, Hinson translation

"SAGE. To make a pot of sage, take two pounds of sage and remove the stems, then put the leaves in the pot.

Item, have half an ounce of cloves in a cloth bag hung in the pot with a cord.

Item, you can put half an ounce of laurel [bay leaves] in it.

Item, half a quarter-ounce of meche ginger, half a quarter-ounce of long pepper and half a quarter-ounce of laurel. And if you want to prepare sage at the table in winter, have sage-water [decoction] in a ewer, and pour it on white wine in a goblet.”

⁷⁹ Bulleyn, *Bullins Bulwarke of Defece Againste all Sicknes Sornes and Woundes*, London 1562. (reprint: New York, Da Capo Press, 1971)

“And the comon Sage Ale, rightly brewed with Sage, Squinans, Spicknarde, Calamus, Fenell seedes, and Bettony, is very holsome for the flugmaticke, Dropsie, winde Collike, rawness of the stomacke with indigestion.”

⁸⁰ Pollington: *Lacnunga* Manuscript: "107. Against a cough, and narrowness (chest constriction?): boil sage and fennel in sweetened ale and sipit hot: do likewise as often as may be needful."

⁸¹ *Banckes' Herbal*, 1525: “Also, it is good for venom or poison. Seeth sage in ale or wine and use to drink it three days, and thou shall be whole, by the grace of God.”

⁸² *Banckes' Herbal*, 1525: “Also, drink sage with wine and a little wormwood, and it shall cease the ache under the sides, the womb, and stomach.”

Dioscorides, “being drank with white wine it cures ye paine of ye spleen, and ye Dysenterie. In like sort being given to drink, it cures blood-spitters & is available for all cleansings of a woman...” p. 274

⁸³ Gerard “:No man needs to doubt of the wholesomenesse of Sage Ale, being brewed as it should be, with Sage, Scabious, Betony, Spikenard, Squinanth, and Fennell seeds.” P. 766

Also, Bulleyn,

“And the comon Sage Ale, rightly brewed with Sage, Squinans, Spicknarde, Calamus, Fenell seedes, and Bettony, is very holsome for the flugmaticke, Dropsie, winde Collike, rawness of the stomacke with indigestion.”

⁸⁴ Culpeper, *English Physitian*, “The juice of Sage drunk with vinegar hath been of use in the time of the plague at all times.”

⁸⁵ Bulleyn recommends several sage preparations for spitting of blood and the consumption/Tuberculosis: “Sage saieth *Orpheus*, [wiggle], iiii, mingled with cleane clarified Hony, & eaten of an emptie stomacke, dothe incontinently stop the bloud that cometh from the breast, stomacke, or lunges, breaking out of the mouth with cruent vomites. There is a sicknes with in the body, called Tabes, which is a great corruption of humours, through foule matter & bloud mingled together, whose beginnyng comes from the headd through a continuall rume, and doth Apostumate and womede the Longes, through whose putrifaction by littell, and by littlell, all the members of the body consumeth, through drinesse, leanesse, and coniuall coughe, with paines in the breast, and Shortnesse of the wynde, the remedie therof some time hath bin with Sage in this maner. Take Spicknard, Ginger, of each [squiggle].ii. Seed of Sage.[squiggle]viii, dried, beaten fine in poudere, with the foresaied spices, and.[squiggle].xiii. of long Peper in like maner, and.[squiggle].i. of old Alder, and the juce of Sage, and to make your Pille in a cleane mortar, and take every mornyng fastyng,[squiggle].i. of this, and as much at night, drinking after it pure cleane Sage water, and this is the best Pille that ever I did knowe, and helped me in a great sicknesse in Suffolke, where some time I dwelled.”

⁸⁶ Tacuinum Sanitatis: “Slowly harmful because it produces thick and somewhat hot blood. Take with purified honey to remove its harm.”

⁸⁷ *Banckes' Herbal*, 1525: “. For the stomach, drink the juice of sage with water and honey”

Gerard,

“The iuyce of Sage drunke with honey is good for those that spit and vomit bloud, and stoppeth the flux thereof incontinently, expelleth winde, drieth the dropsie, helpeth the palsie, strengtheneth the sinews, an cleanseth the bloud.” P. 766

⁸⁸ Gerard,

“The leaves sodden in water, with Wood-binde leaves, Plantaine, Rosemary, Honey, Allome, and some white wine, make an excellent water to wash the secret parts of man or woman, and for cankers or other soreness in the mouth, especially if you boyle in the same a faire bright shining Sea-cole, which maketh it of greater efficacie.” p. 766

⁸⁹ Also, Bulleyn, “Roche Alam, and Woodbinde leaves, it killeth the Canker in the mouthe”

⁹⁰ Platina, *On right pleasure and good health*, “We use warm and dry sage in many condiments, and it is no wonder, since the herb is healthful.”

⁹¹ Gervase Markham, *The English Housewife*. 1615

“For teeth that are yellow:

Take sage and salt, of each alike, and stamp them well together, then bake till it be hard, and make a fine powder thereof, then therewith rub the teeth evening and morning and it will take away all yellowness."

My redaction:

60 fresh (small) sage leaves

2 tablespoons sea salt

I beat the sage leaves into the salt in groups of 10-20 leaves, adding sufficient leaves to form a rather dry paste. More sage and less salt would have formed a thicker paste; I may try that next time. When spread on a baking sheet baked for 20 minutes in a 300 degree oven, it did form a hard crust. I left it in the oven overnight to dry, crumbled it up, and stored it in a container.

⁹² Hildegard of Bingen, *Physica*, 1158 (German)

"One who wishes to have hard, healthy teeth should take pure, cold water into his mouth in the morning, when he gets out of bed. He should hold it for a little while in his mouth so that the mucus around his teeth become soft, and so this water might wash his teeth. If he does this often, the mucus around his teeth will not increase, and his teeth will remain healthy. Since the mucus adheres to the teeth during sleep, when the person rises from sleep he should clean them with cold water, which cleans teeth better than warm water. Warm water makes them more fragile." (Book 2, Section 2)

⁹³ This is a conceit of the Author's; she has proved it on herself.

⁹⁴ From Thomas Tusser's *Five Hundred Points of Good Husbandry*:

"Strewing Herbs of all sorts:

1. Bassell [basil], fine and busht, sowe in May.
2. Bawlme [Lemon Balm?], set in Marche
3. Camamel [Camomile]
4. Costemary [Costmary/Bible Leaf]
5. Cowsleps and paggles.
6. Daisies of all sorts
7. Sweet fennell
8. Germander
9. Hop, set in Febru arie.
10. Lavender
11. Lavender spike
12. Lavender cotten [santolina]
13. Marjorom, knotted, sow or set, at the spring.
14. Mawdelin
15. Peny ryall [Pennyroyal]
16. Roses of all sorts, in January and September
17. Red myntes [peppermint?]
- 18. Sage**
19. Tansey
20. Violets
21. Winter savery."

⁹⁵ Dioscordies: "It dyes ye hair black also..." p. 274

⁹⁶ Gerard:

"Sage is singular good for the head and braine; it quickneth the senses and memory, strengthneth the sinews, restoreth health to those that have a palsie upon a moist cause, takes away shaking or trembling of the members; and being put up the nostrils, it draweth thin flegme out of the head."

⁹⁷ Culpeper:

"Sage is of excellent use to help the Memory, warming and quickning the senses; and the Conserve made of the Flowers is used to the same purpose, and also for all the former recited Diseases."

⁹⁸ Brunschwig, Hieronymus. *The vertuose boke of the distyllacyon of all maner of waters of the herbes in this present volume expressed*. Translated by Laurence Andrew, 1510. (London: Laurence Andrew, 1527). Available as part of the Early English Books Online subscription database.

Salvia in latyn. The best that be a tyme of his dystyllacyon is, the leves of the noble sage stroped from the stalkes, whan it bereth floures and dystylled.

A. The same water dronke in the mornynge and at nyght at eche tyme ii ounces and the wyne myxted therewith is for them that have a cold lyver.

B. The membres rubbed with same water and lette dre agayne by hymselfe and often droke is good

againste the palsey.

C. The same water dronke in the mornynge and at nyght at ethe tyme ii ounces or two ounces and a halfe is goode againste the crampe, wha the membres be rubbed therwith.

D. It used i the maner aforsayd is very good agaynst the colde paralises.

E. The same water is good for the sleynge membres often the mebres rubbed therwith and dronke in the mornynge and at nyghte of the same water at eche time an ounce & a halfe.

F. In the mornynge or at nyghte dronke of the same water at eche tyme and ounce and a halfe or two ounces fortye dayes contynuyng is good agaynst the fallynge sekeness.

G. In the mornynge & at nyghte dronke of the same water at eche tyme an ounce and a half is very good agaynst the dasynge in the hede.

⁹⁹ All *ibid.*