REGIMEN
SANITATIS

1597

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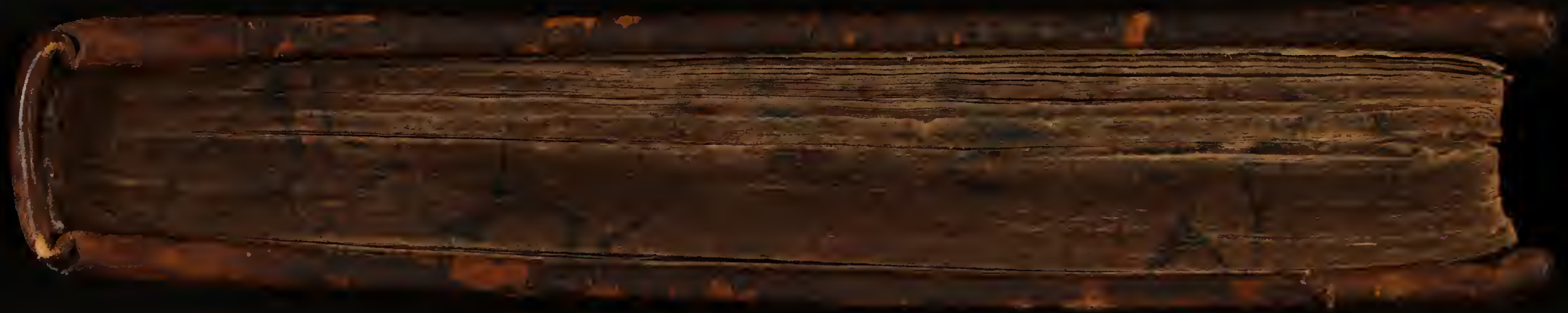
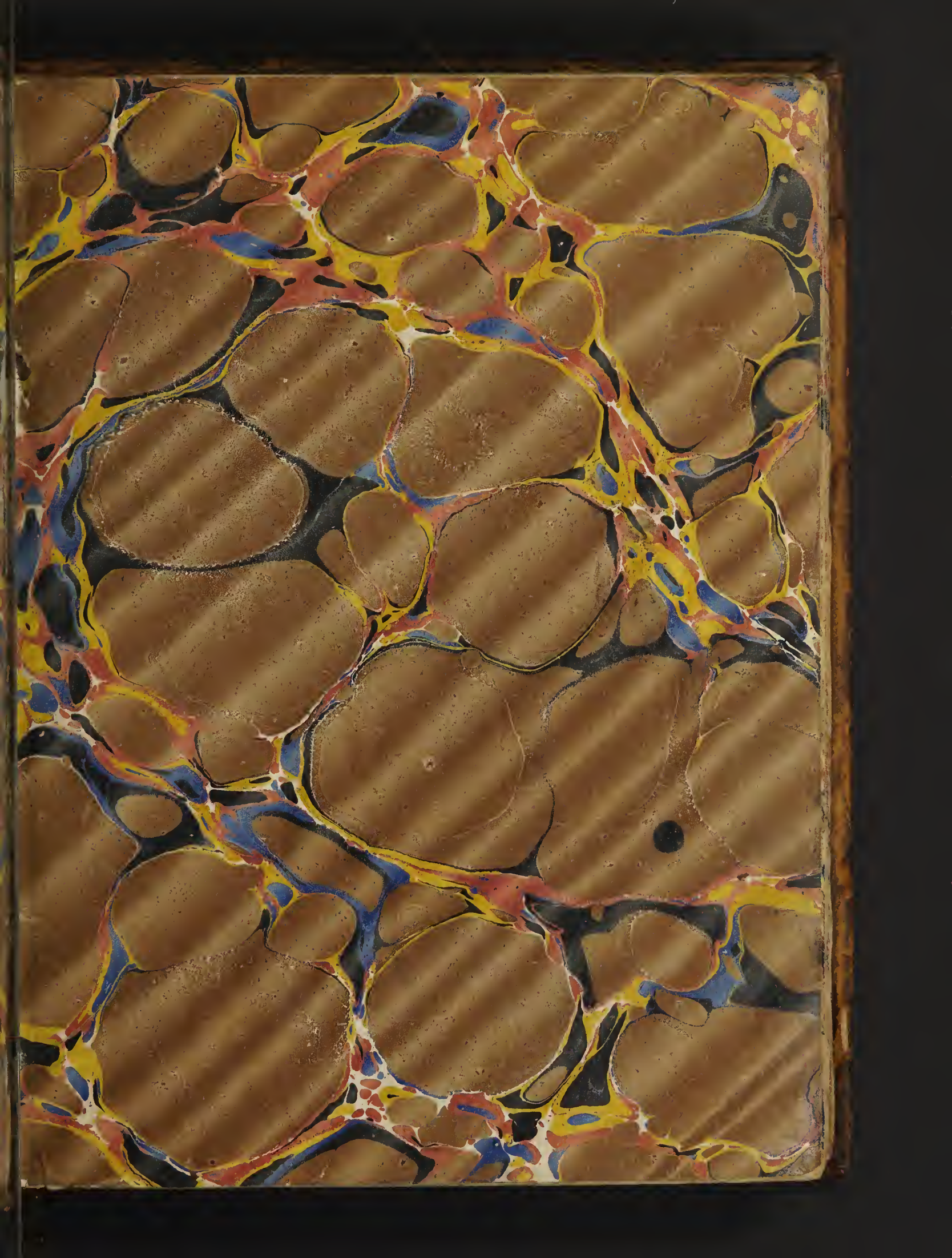




Paper Title

REGIMEN SANITATIS Salerni.

This Booke teaching all people to gouerne them in health, is translated out of the Latine tongue into English, by *Thomas Paynell: which Booke is amended, and diligently imprinted.*

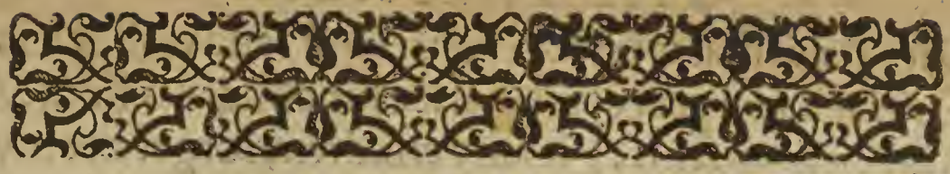
LONDON

Printed by Thomas Creede.

1597.

Desiderantur

sequentium textus omnes
dantur ex editione Johannis
Curionis de anno 1612.



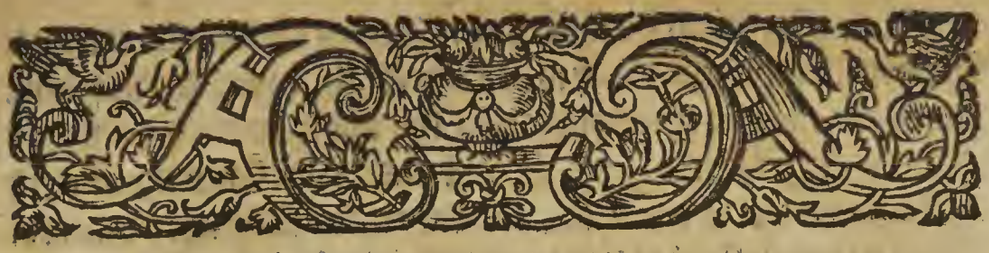
TO THE RIGHT EXCELLENT and honorable, William Paulet, of the Garter Knight, Lord S. Iohn, Earle of *Wiltshire*, *Marques of Winchester, and Lord Treasurer of* England, *Thomas Paynell sendeth greeting.*

Eading of old auꞓthors and ſtories, my moſt honorable Lord, I finde that men in time paſt were of longer life, and of more proſperous health, then they are now a dayes. Which thing as it greeued me, ſo in manner it forced me, to ſeeke the cauſe of this ſodaine and ſtrange alteration. For why? it is written, that *Adam* liued 930. yeare. The *Sibils* of *Cumane* liued 300. winters, *Neſtor* 300. winters: *Arganton* King of *Tarteſſes* 300. yeares: And *Galen* that famous doꞓtour, a 140. yeares, but now a daies, alas, if a man aproch to 40. or 60. yeares men repute him happy & fortunat. But yet how many com therto? To ſearch and giue the verye true reaſon hereof paſſeth my ſmal capacity: without I may ſay, it be becauſe we fulfil not the commandements of almighty God, which to wel willing perſōs are very light and of no burden. For our Lord ſaith: My yoke is ſweet, and my burthen light to be borne. Saith not the pro-

phet *Dauid* that who so feareth God, and walketh in his waies and precepts, shal see his childrēs childrē? And *Salomon* saith: O my children, forget not my precepts and lawes, for they shal keep you and prolong your dayes & yeares. And I wil, saith our Lord God by *Dauid*, lengthen his days. Then may not this be a reasonable cause of this our short and wretched life? Truly I suppose it be by our misliuing and filthy sinne? which being so abhominable and so horrible, is at sometime the very cause of corporal infirmitie, and of short life. Said not our lord the phisitian of all phisitiās, vnto the sick man: now I haue healed thee, depart thou from hence, & looke thou sin no more, least a worse harm happen vpō thee? Or whither shal I say, that it chaūceth by our misse diet, & too much surfeting? trulie the prouerb saith, that there die many mo by surfet, then by ye sword. According wherto the wise man saith, Surfet sleaeth many a one: and temperance prolongeth the life. Surfet & diuersities of meats, and drinks, letting & corrupting the digestion, feebleth man, & very oft cause this shortnes of life. What other thing but misse diet caused *Ptolomeus Philadelphus* to be so miserably and painfully vexed with the goute, and so as it is written, that nothing could release his paine, sauing death? what caused *Antipater*, & the noble man *Mecenas*, to be cōtinually vexed with ye feuer, but il diet? what other thing infected *Aristarcus* with the dropsie but ill diet? Ill diet (as me thinketh) is chief cause of al dāgerous & intollerable diseases, & of the shortnes of mans life. Then it must needs follow, that a temperat and a moderat diet prolongeth mans life, and saueth him from all

such

ſuch painfull diſeaſes. And therfore *Aſclepiades* ye noble phiſitiã, profeſſed. There are v. neceſſarie things to conſerue and prolõg mãs proſperitie, and health: that is, abſtinence from meat, abſtinence from wine, rubbing of the body, exerciſe, and digeſtion. O how holſome is it then to vſe good diet, to liue temperately, to eſchew exceſſe of meats and drinks. Yea, how greatly are we Engliſh men bound to the maiſters of the vniuerſitie of *Salerne* (*Salerne* is in the realme of *Naples*) which vouchſafed in our behalfe to compile this ſo neceſſarie, & ſo holeſome a booke? but what auaileth it to haue gold or aboundance of riches, if one cannot vſe it? what helpeth coſtly medicines, if one receiue them not? So what profiteth vs a booke, be it neuer ſo expedient and fruitful, if we vnderſtãd it not? wherefore I, conſidering, the fruit that might come of this booke, if it were trãſlated into ye engliſh tongue (for why, euerie man vnderſtandeth not the latin) I thought it were very expedient at ſomtimes, for the welth of vnlerned perſons, to buſie my ſelfe therein. For learned perſons, & ſuch as haue great experience, need no inſtructiõ to diet themſelues, nor to conſerue their health. Yet if ſuch otherwiſe & diſcrete perſons, as is your lordſhippe, by chaunce read this booke, they may peradventure finde that ſhall pleaſe them, & that beſides their own diet & cuſtom of liuing ſhal bee for their corporal welfare & good health. I wil not, nor it becometh me not, to exhort your lordſhippe, with let of your great buſineſſes to read this my poore tranſlation: but if perchance at your leyſure ye read it, I humbly deſire & pray your lordſhip to read it with forgiuenes: and to accept the ſame as it is worthie.



HEERE BEGINneth this right fruitfull and verie necessary Booke, called the *Regiment of Health.*

Anglorum regi scripsit schola tota Salerni.
Si vis incolumem, si vis te reddere sanum:
Curas tolle graues, irasci crede prophanum.
Parce mero, cenato parum, non sit tibi vanum
Surgere post epulas, somnum fuge meridianum.
Non mictum retine, non comprime fortiter anum:
Hæc bene si serues, tu longo tempore viues.

THis right frutefull and necessarie booke, was compiled at the instance and for the vse of the most noble and victorious King of *England*, and of *France*, by all the Doctors in Phisicke of the Vniuersitie of *Salerne*, to the intent man should know how to keepe his bodie in good health.

The Authour in the beginning of this booke, teacheth eight generall doctrines, the which hereafter be specified, and also declared at length. The first doctrine is, that he ỳ desireth health of bodie, must eschue and auoyde great charges, thought and care. For thought drieth vp mans bodie, hurting and leauing the spirits in desolation and comfortlesse: which so left and full

of heauinesse, drieth vp the bones. In this doctrine be comprehended melancholinesse and heauinesse, the which greatly hurt the bodie: for by their operation the bodie wareth leane and cold, the hart shrinketh vp, the wit and vnderstanding wareth dull, the reason is troubled, and the memorie vtterly marred. Yet neuertheleſſe, it is very expedient for fatte & corſie folke, to be sometime penſiue & heauy, that thereby they may moderate the ranke heat of their spirits, & make their bodies leaner and more slender. The second doctrine is, to eschue anger. For anger in like maner drieth vp ye body, and excessiuely chafeth and inflameth the members. And too great heate, as *Auicen* saith, drieth vp mans bodie. Secondly, anger hurteth through heating & inflaming of mans heart, and it letteth also the operations of reason. Some there be that naturally, either by sicknesse or chance of poyson, are cold, for such folke to be angry is verie necessary for their bodily health, that their natural heat by such meanes may be stirred vp, gotten & kept. The third doctrine is, to eate & drinke soberly: for eating & drinking excessiuely, causeth vs to be vnlustie, drowsie, and slothfull, hurting & infeebling the stomacke. Many other inconueniences, as *Auicen* saith, growe and chaunce through excesse of meates and drinkes, as hereafter shalbe declared. The fourth doctrine is, to make a light supper. For too much meate taken at night, causeth & engenderetb gnawing & paine in the belly, vnquietnesse, let of natural rest, and other griefes, which we feele & see by experience, the which hereafter shall be more plainly declared. The fifth doctrine is, to walke after meate. For therby the meat descendeth to the bottome of the stomacke, where (as *Auicen* saith) resteth the vertue of digestion. For the mouth of the stomacke desireth fode, and maketh digestion. The sixt doctrine is, to eschewe sleepe incontinent after meate, which causeth health, and auoydeth diuers infirmities, as it is after shewed in these verses: *Febris Pigrities, &c.* The seuenth doctrine is, to make water as oft as needeth: For who that keepeth or holdeth his water longer then nature requireth, shall auoyde it with great paine,

Aui dist. 1. cap. 1. doct. 3.

Aui. cap. de vino & aqua.

paine, and so it may chaunce that death shall follow, as *Auicen* saith. Also to keepe the dregges and superfluitie of mans foode longer then nature requireth, engendreth many inconueniences in the bodie. For the lyuer and veines called Meseriakes, drie vp for the most part, the humours of the foresayd superfluitie, and so they be made hard and cannot be auoyded, and this causeth opilations in the guttes and ventosities, and so it may chaunce, it breedeth impostumes: as after shall be shewed. The eight doctrine is, that one doing his easement, and auoyding the ordures and filth of the bodie, should not much force & constrain his fundement: for so doing, the Emeraudes and Fistula shall greeue him, and the fundement many times is misordered and thrust out of his proper place. Finally, the Authour saith, that who so will obserue the foresaid doctrines, shall liue long in good health and prosperitie.

Aui. dist. 19 lib. 3. ca. de difficultate mingendi.

Si tibi deficiunt medici, medici tibi fiant
Hæc tria, mens læta, requies, morderata dieta.

+ Cur. Hilary.

Heere are taught three generall remedies to conserue in health all creatures, and specially noble men. The first is to liue ioyfully: for ioy and mirth causeth man to be young and lustie. By moderate ioy and myrth, youth is conserued, naturall vertue comforted, the witte sharpened and stirred vp, and thereby man is more prompte, quicke, and of abilitie to do all good and honest operations. For it is not saide without a cause, that our ioy and myrth must bee moderate. For when it is without measure, it engendreth death both bodily and ghoastly. This moderate ioye, is moste conuenient for them that haue much care and trouble. Which ioy may be got by the vse of delicate meates and drinkes, by auoyding of suche thinges as engender and cause melancholy. And also as *Auicen* saieth in his eleuenth Booke and Chapter, of failing of mans heart, by dwellinge and

accompanying among our friendes. The second remedie, is tranquilitie of minde, of vnderstanding, and of thought. For noble men through their great businesse and charges, are much more greeued and troubled, then other meane persons. Great carke of minde and vnderstanding, destroyeth the naturall rest of man, which is most expedient for noble men: for they most commonly are naturally drie and cholericke: and therefore for them, rest and quiet is right profitable and conuenient. The third remedie is moderate diet, that is, to eate and drinke moderately. And after shalbe declared, what inconueniences grow through excesse of meates and drinkes.

Lumina mane surgens gelida lauet vnda.
Hac illac modicum pergat, modicum sua membra
Extendat, crinem pectat, dentes fricet, ista
Confortant cerebrum, confortant cætera membra.
Lote, cale, sta, pasce, vel infrigisce minute.

Here are declared sixe doctrines, which comfort mans braine, and the other members of the bodie. The first is, when we rise in the morning earely, to wash our eyes, with cleare colde water. The eyes would be washed, to clense away the ordure and filthinesse that hang in the bries of them. And *Auicen* saith, that the souerainst thing to mundifie and cleanse, and to make sharpe of sight the eyes, is to open them, and so to put & plunge them in clear water. And again he saith, that to bathe & plunge the eyes in cleare water, and therein to open them, comforteth and conserueth the sight, and specially of yong folke. The reason why the eyes must be cleansed with cold water, is because euery thing must be cõserued by that is like it. For *Galen* saith, that hotte bodies haue néed of hotte medicines, and cold bodies of cold medicines, considering then that mans eyes be colde of nature; it standeth with reason, that they should be washed with cold water and not with hotte. The second doctrine is, to to wash our hands when we rise in the morning, for they be instruments ordeined to keepe and mundifie these members, by the which the superfluities of the braine be expulsed and auoy-

Aui. dist. 13. li. 3. cæ. de conserua. Oculorum

Idem dist. 3. cap. de de. 6.

Galen. li. 3.

ded,

ded, as by the nostrilles, the eyes, the eares, and other naturall cundits. And therefore the hands specially ought to be washed with cold water, for the washing of the hands with hote water, engendreth wormes in the belly: and specially to wash them in hotte water incontinent after meate, as *Auicen* saith. For the washing of the hands in hot water incontinent after meate, drawetb the inward and naturall heate of man to the exterior parts, and so the disgesting is vnperfect, the which vnperfect digestion is the principall cause that wormes be engendered. The third doctrine is, to runne a litle hither and thither, when we are risen from rest, that so the superfluities of the stomacke, guts, and liuer, as the grosse matter of vrine, may the more speedily be thrust vnder. The fourth doctrine is, competently after rest or sleepe, to extend & stretch out our hands, feete, and other limmes, that the liuely spirites may come to the vtter parts of the bodie, and so cause the spirits of the brain to be more quick and subtile. The fifth doctrine is, to combe our heades in the morning, that the pores of the head may be opened to auoyde such vapours as yet by sleepe are not consumed: and also to quicken the spirits of the braine. Furthermore to combe ỳ head is verie holsome, specially for aged men. And *Auicen* saith, that to combe the head is holesome, specially for olde men. Therfore one shuld daily & oft combe his head. For oft combing drawetb vp the vapors to the superior parts, and so deuideth them from the eyes. The firt doctrine is, to wash and purge the teeth. For the filthinesse of the teeth causeth the breath to stinke. And of the filthinesse of the teeth growetb certaine vapours, that greatly annoy and hurt the braine. Furthermore, the filthinesse of the teeth mingled with the meate, causeth the meate to corrupt and putrisse in the stomacke. *Auicenna* instructeth and teacheth vs how we may keepe the teeth from ache and stinche. That is to wash the mouth with wine twise a moneth: but to make the breath sweet, it must be boyled with the rote of spurge, who so euer vseth the foresaide decoction and medicine, shall neuer haue the toth-ache. In the last verse are certain general rules:

Aui. dist. 16. li. 3. tra. 5. cap. de lumbri.

Au. dist. 3. li. 4. cap. de debili. visus.

Aui. dist. 7. lib. 3. ca. de condent.

The first is, that after we haue washed and bathed our selues, we must keepe vs warme. For then the cundites of the bodie, that is the pores, bene open: by the which colde will pearce into the bodie, and engender in vs diuerse diseases. The second is, that after we haue dyned or taken our repast, we must for a while stand vpright, that so the meate may discend downe to the bottome of the stomacke, and then to walke a little softly: for hastie mouing driueth natural heate from the interior parts to the outward, and causeth ill digestion. The third is, that one of colde complexion should not warme himselfe too suddainly, but by litle and litle, for suddaine chaunge hurteth nature: as *Galen* saith in the glose of this canon, *Secundum multum & repente &c.* All strong things and of extreame nature, corrupt the bodie. De diurno sive meridiano somno.

Sit breuis aut nullus tibi somnus meridianus.
Febris, pigrities, capitis dolor, atque catarrus:
Hæc tibi proueniunt ex somno meridiano.

Here he teacheth, that foure inconueniences are engendred by the sleeping at afternoone. First, the afternoone sleep causeth and engendreth Feuers, by reason of opilations. For the naturall heate and spirite of man, by day draweth to the outward parts of the bodie, and therefore digestion by day is but feeble: But when the naturall heate and spirites of man drawe to the inward parts of the bodie, then through their motion the naturall heate is stirred vp, and therefore the night is the verie season of perfect digestion, and the vndigested and raw humours, are the cause of opilations, which opilations engender Feuers, as *Auicen* saith. Secondly, the afternoone sleepe causeth man to be slothfull in his operations and business, by the reason aforesaid, for grosse humors & vndigested, cause mans spirits slowly to moue the bodie. For as a subtile quicke spirit causeth lightnesse of bodie, so a lompish or a heauie spirit, causeth a sluggish bodie. Thirdly, the afternoone sleepe engendreth head-ache.

Aui. dist. 1. lib. 4. cap. de putri.

For

For the grosse and vndigested meate that remaineth in the stomack, doth lift vp to the brain grosse vapors, the which trouble and greeue it. And of very consequence, if vapors of grosse matter be stirred vp & caused, they must also be grosse. For *Galen* saith in the glose of this Aphorisme, *Qui crescunt &c.* that it must needs follow, that all things be like those things, of whom they be engendred. The fourth inconuenience is the pose and reume. Reumes be humours that runne from one member to an other, and as they runne to diuers parts of the bodie, so they haue diuers names. For when the reume commeth to the lights, they be called *Catarri*: and when they run to the chaks, they be called *Branchus*: and when they runne to the nose, they are called *Coriza*: as it appeareth in these verses.

The cause of head-ache.

Si fluit ad pectus, dicatur reuma catarrus,
Ad fauces branchus, ad nares dico corizam.

But besides the reasons of the diseases before rehearsed, there be many other reasons, and more effectuall. The cause of the first inconuenience, that is of Feuers, which sometime are called putrified Feuers, and sometime Feuers Effimeras. A Feuer Effimere, is engendred of vapours and smudge fumes, kept and retained after the afternoone sleepe, the which abstaining from sleepe, is wont to consume. *Galen* saith, that these Feuers Effimeras, come through faintnesse, drunkennes, anger, furiousnesse, inward sorow, and other vehement cares of the mind: and the Feuers that come by inflamation of the priuie members, are of the same kinde. These Feuers be sone cured, as by bayning and customable diet. The putrified Feuer is engendred of the hunidities in man vndigested, and augmented by the afternoone sleepe. *Galen* saith, that Feuers engendred of corruptions of humors, are called putrified Feuers. The secōd inconuenience, that is, to be slowe in operation and motions, chaunceth, by reason that by the afternoone sleepe, the humidities and fumes in man, are reteined about the muskles, veines, and ioynts, and eke causeth ẏ foresaid members to be astonied and a sleep, and therfore the body after dinner is slow, and heauie in operations.

The diuersitie of Feuers.

A Feuer Effimeras, is a daily Feuer.

Galen de arte curatiua ad Glauc. 1.

Gal de arte curatiua ad Glauc. 1.

The

The third inconuenience (that is the head ache) commeth, as is before declared in the second inconuenience: that is to say, by the humidities and vapours reteined in the bodie, through sleep and rest, which by such meanes are troubled and moued toward the braine. The fourth inconuenience, that is the catarre, signifying all maner of reumes, chaunceth to man and greatly greeueth him, through vapours and fumes which are wont to be dissolued and consumed by watch, and by reason of sleepe they draw to the inward parts of man, and fume vpward toward the braine: which fumes ingrossed by cold, returne to the lowe partes *Caterrisans* of mans bodie. *Auicen* alledgeth many other inconueniences and diseases, engendred of the afternoone sleepe. The first disease is the gout and palsie, the which greeue vs, by reason that the humidities, that are wont to be dryed vp and consumed by the heate of the Sun and by watch, do remaine still in the bodie. The second is, the colour and corruption of the face, through the watrish humidities, like vnto mans vrine mingled with the bloud, which watrish humidities are wont to be wasted and consumed by watch, and by reason of sleeping, they ascend with the bloud toward the braine and the face, and so they cause the face to swell and to waxe pale. The third inconuenience is, that afternoone sleepe engendreth the splene, and that by the keeping in of the grosse melancholy humours by the day rest. For as watch with the heate of the day (which doth open) giueth mouing and way to melancholy humors, by the strait cundites of the bodie: so the day sleep letteth and destroyeth the passages and proper wayes of them: and specially it destroyeth and stoppeth the cundites that come from the splene to the mouth of the stomacke, that are ordeined to prouoke mans appetite, by which cundites all melancholy superfluities are wont commonly to be clarified. The fourth hurt is, that the afternoone sleepe mollifieth the veynes, because that the humidities the which are wont to be dissolued by the day watch, cannot be restored, which so remaining in mans bodie, do drie vp the veynes. The fifth inconuenience is, that man

Aui. dist. 1. lib 1. doct. 2. cap. 9.

man by reason of rest or sleepe, loseth his appetite, for lacke of resolution of the humours: which resolution is chiefe and principall cause of the appetite. An other reason is, that the replenishing and filling of the stomacke with fumes and humidities, mollifieth and shutteth the mouth thereof. The first inconuenience that afternoone sleepe doth engender, are Impostumes, by meanes of humidities encreased by the day sleepe, the which drawe to one member or other, and so cause it to swell. *Auicen* saith, that besides all these aforesaid, there be two other speciall causes that proue the afternoone sleepe to be hurtfull. The first is, that the day rest is sone corrupted, because the heate of the day draweth the corporall heat to the exterior parts of man: but the night rest doth cleane contrary: for it draweth the corporall heate of man toward the inward partes. Of the which two motions, there is engendred a violent motion that disturbeth nature. And therfore they that will sleepe and rest them by day, are counselled to sleep in darke places and in shadow. The second cause is, that the day rest maketh a man vnlustie, drowsie, and as halfe afraide, and that by the chaunging of nature from his olde custome, that is, from digestion of his meate: yet notwithstanding that the afternoone rest or sleepe is generally dispraised, and the night rest greatly commended and praised, yet the sleepe that is taken in the morning three houres before the Sunne rising, and three houres after the Sunne rising, is not to be dispraised: As *Hippocrates* saith in his second booke of prognost. Sleep conuenient and naturall, taken by night or by day, is allowable, and contrary is hurtfull: but the morning sleepe of all the day, is least worthie dispraise. And albeit the day sleepe at afternoone, are forbidden by olde Fathers and Doctors, yet for all that, now a dayes, sleepe taken in the day time, is not greatly to be blamed, specially as *Bartrutius* saith, if these fiue conditions therein be diligently obserued. The first is, if it be customably vsed. The second is, that it be not taken immediately after dinner. The third is, that one sleepe not with his head lying lowe. The fourth is, not to sleepe too long. The fift,

not to be waked suddainly and fearefully, but with good moderation. De flatu in alvo retento

Quatuor ex vento veniunt in ventre retento,
Spasmus, hidrops, colica, vertigo, quatuor ista.

Heere are declared foure inconueniences or diseases that come by long holding of winde in mans bodie. The first is called the crampe. The ventosities of the bodie runne oft among the ioynts & veines, and filleth them with winde. Of the which filling, commeth retraction & wrinkling togither of the veines. And *Auicen* saith, that the crampe is a disease that lyeth in the veines, by the which the members of man moue and extende themselues. This crampe is diuers, one is caused by replenishing, wherby the member is made short and great, and wrinkeling togither like leather, or a harpe string, through the matter replenishing the members. This maner of crampe commeth suddainly. There is another kinde of the crampe, much like a tabouret, which enforceth the member after his length and largenesse to crumple togither like parchment cast in the fire. This maner of crampe commeth slowly. The second inconuenience is called the dropsie, a materiall disease engendred of a verie colde matter, which entereth and inflateth the members or places of a mans bodie, in which is the regiment, that is, the digestion of meates and humours, as in the stomacke, the lyuer, and the voyde places about the belly. For dropsie neuer engendreth, but when the lyuer is corrupt by reason of bloud. There be three spices of dropsie, *Iposarca*, *Asclides*, and *Timpanites*, and of the Timpany these two inconueniences are vnderstood. A Timpany (as saith maister *Bartruce*) is engendred of an ill complexion, by coldnesse of the stomacke and lyuer, which will not suffer mans drinke or meate to be conuerted into good humors, but turneth them into ventosities, which if they be auoyded by belching, by swet or otherwise, they will stoppe the wayes of voydaunce. Also these ventosities gather

Aui. dic. 2.

togither

togither betweene the places of the belly called *Mirac*, and *Siphax*, and there they engender the dropsie.

The third inconuenience is called the collicke, a perillous and a painfull disease, it is engendred in a gutte named *Colon*. Like as the disease called *Ilica*, is engendred in one of the guttes called *Ylion*. And these two diseases are engendred by ventosities closed in the guttes.

The fourth inconuenience and disease, is the head-ache called *Vertigo*, the which maketh a man to weene that the world turneth: the ventosities which drawe to the braine, and mixe them with the liuely spirites, cause the sayd disease called *Vertigo*, which as the name declareth, is a turning or swimming in the head: and as *Galen* saith, they that haue the sayd infirmitie, are sone astonied, and with a little turning about they fall downe. And *Auicen* rehearseth these inconueniences with other, and hee saieth, that ventosities kept long, cause and engender the collicke, by reason they ascende and gather togither feeblishing the guttes. And sometime they engender the dropsie, and sometime darkenesse of sight, and sometime the Megrime, and sometime the falling Euill, and sometime it runneth vnto the ioyntes, and causeth the Crampe.

Gal. de loc. aff. cap. 8.
Aui. dist. 16.

De Cœna.

Ex magna cœna stomacho fit maxima Pœna,
Vt si nocte leuis, sit tibi cœna breuis.

Heere we be taught to make a light supper. For too much meate letteth mans naturall rest, and causeth anguish and gnawing in the belly, and causeth the face to breake out: and maketh one to haue a heauie head in the morning, and an vnsauoury mouth. Here this question commeth well to purpose: whether a man should eate more at dinner or at supper. For definition hereof, it is to be noted: that after the quantitie of the bodie more or lesse, meat is conuenient at supper, or at dinner. For either ye bodies be whole & sound, or else sick. If they be sick, either they incline to material sicknes or vnmaterial: if the

sicknesse be not caused through some humour, one may eate the more at supper, because in such sicknesses, nature onely endeuoureth to digest the meate. If the sicknesse be materiall, one may eate the more at dinner, as it is declared in ỳ fourth Treatise in the fift Chapter of the curation of falling sicknesse, on this wise: He that cannot be suffised with one meale in a day, because he is otherwise accustomed, he must diuide his meate into three parts, and eate two parts at dinner, and the other part after temperate exercise at supper. The reason hereof is this, at such season the feeble nature hath helpe by the naturall heate of the Sunne to digest, and the superfluities thereby are more resolued, wherefore the refection should be larger at dinner then at supper. And moreouer, because the heate of the day, which causeth digestion, ioyneth with the natural heat of mans body, there are by day two sundry heates to helpe the digestion: but it is not so in the night. Likewise nature endeuoureth her by night to digest the superfluities. And therefore she should not be hindred with the digesting of too much meate. And though it be so that the naturall heate of man is in many things fortified in the night, as by retraction of the spirites and reduction of sleepe: yet that selfe heate cannot digest two diuers things, as the meate, and the superfluities. Then it followeth, that such folke should eate lesse at supper then at dinner. If the bodies of such folke seeme whole, or else if they be very whole, strong, and without any sensibilitie of superfluities, auoyding all through their vigour and strength, as mightie bigge men: such may eate more at supper. For the nature of these bodies, labour onely by night to digest the meate receiued: and not to rype the superfluities, for in a maner they haue none. Also they labour only to fortifie their bodies, which wareth more stronger by night then by day: because the bloud and corporall spirites be engendred by night in a more quantitie, and better diuided throughout the bodie. If the bodies be not greatly disposed to health, as it is rehearsed, but are disposed to bee lightly sicke: Then whether they trauaile and labour sore continually

with

with their armes and hands or not, it is best they eate more at dinner then at supper. For meate is not only taken to nourish and restore the bodie, but also to make moyst, and to ouer sprinkle and water the members, that through great labour and trauaile they ware not drie, and likewise to withstand the dissolution of naturall heate. Nor such trauaile and labour letteth not their true digestion. For we see by experience, that they eate twise or thrise in a day with good appetite, and good digestion. If the bodies be not apt nor disposed to labour continually, as the bodies afore rehearsed, it may chaunce two wayes: for either they labour verie sore, but not continually, or else they labour feebly, whereby superfluities encrease. They that trauell much, as in ryding or going about their worldly businesse, should eate more at supper then at dinner: because the vnaccustomed great trauell, would not suffer the meate taken at dinner to digest, but doth corrupt it. Yea and further, through superfluous motion, the naturall heate is dissolued and spred in euery member of the bodie, which in the night draweth to the inward parts of the bodie, and is the principall cause of good digestion. And therfore a good and a large supper is more expedient for them then a large dinner. Also the same persons were not brought vp before this season in such great trauaile: and therefore their bodies are full of humidities: which litle meate at dinner may resist the resolutions caused by great motions and trauaile. But in case they trauaile litle and easily by the way, to eate more at dinner then at supper is best: as it is declared in sicke bodies, for they most commonly are feeble both of complexion and of digestion, and the heate and light of the Sunne, doeth comfort their naturall heate and spirites. Also the reason heereof is this, the corporall cundites and passages by day are open: wherefore the superfluities of the bodie are sooner expulsed by day then by night. Further, they ought to eate but litle meate by night, for then nature is greatly occupied to digest rawe humours, the which sleepe must digest and bring to good point. And though the digestion to digest, and great repletions of

meates, and the superfluous humours be holpe by the night. Yet neuertheleſſe, the ſtrengthning thereof is not ſufficient to digeſt great repletions of meates, and alſo ſuperfluous humours. And witte well, the cuſtome in eating much or little at dinner or ſupper, ought to be regarded and kept. For cuſtome is good and neceſſary both for the health of the bodie, and to cure ſickneſſe, as *Galen* ſaith. For ſuddaine chaunge of cuſtome is very hurtfull, and ſpecially for olde folkes. For nature cannot beare nor yet ſuffer ſuddaine mutation. But as *Galen* ſaith, the alteration that is done by little and little, is ſure inough.

Galen li.9. de morbis curand. Galen in ſecundo aphor. Hippoc.

And thus it is well proued, that we ought to eate more at dinner then at ſuppper, and that becauſe ſicknesſes are moſt commonly materialles, yet for all that, if a man could bee contented with one repaſte in a day, it were better to take it at dinner, then at ſupper. For the repletion of the ſupper, hurteth ſore the brayne and the eyes. And witte well, that not onely the repleation of the ſupper hurteth the ſtomacke, but alſo all manner of other repleations. For they ingender opilations, Feuers, putrifactions, the Lepre, and vndigeſted humours.

And *Auicen* ſaieth, that all manner of repleations hurt the ſtomacke, nor the great eater by repleation augmenteth not his bodie, for hee digeſteth not his meate: but hee that eateth moderately, hath alwayes ſome appetite, and encreaſeth his bodie, for hee digeſteth well his meate. Therefore wee ought to take heede, wee hurt not our ſtomacke by euermuch repletion, nor that wee make not our ſelues purſie, and the Pulſe to beate more vehemently.

Aui.diſt.3. lib.3.cap. de his que nocent ſtomacho.

In lyke manner, repletion that engenderth loathing of meate, ought principally to bee eſchewed, but ſpecially when it commeth of ill meates. For if it come by ill meates, it engendereth paine in the ioyntes, in the reynes, in the lyuer and the golyte, and generally all other flegmaticke diſeaſes.

And

And if it come by cleane meates, it engendreth sharpe Feuers and hote Impostumes.

It followeth then, that this repletion must be eschewed aboue all other thinges. For as *Galen* sayeth, ouermuch repletion pretendeth strangling or suddaine death. Galen in.1. apho.hip.

Secondly, wee must take heede wee ouer fill not our stomackes, and vtterly destroy our appetite, but wee must keepe some appetite: and in especiall they that haue a strong and a good appetite. Some there be that haue a feeble appetite, and these ought to eate more then their appetite requireth.

Tu nunquam comedas, stomachum nisi noueris antè
Purgatum vacuumque cibo, quem sumpseris antè,
Ex desiderio poteris cognoscere certo,
Hæc tria sunt signa, sabtilis in ore dieta.

Heere are certaine commandements, the which hee that desireth his health, must of necessitie obserue and keepe more duly then eate or drinke. The first is, hee should eate no manner of meates without his stomack be neate, and purged from all ill humours, by vomit or other conuenient wayes. For if a man receiue meate into his stomacke, in the which are corrupt humors, they wil mingle themselues togither, and cause ỳ meat newly eaten to corrupt. The second is, to eate no more till the first meate that is eaten be digested and auoyded out of the stomack. For there is nothing more hurtfull to mans bodie, then to receiue meate vpon meate, that is but onely begun to be digested. For the meate last taken shall let the digestion of ỳ that was first eaten, and the digestion of the meate first taken, shall be first finished, which departeth to the lyuer by the veines called *Meseriakes*, and therwith carrieth the meate last taken, not yet well digested. Wherof raw humours & vndigested, be multiplied in mans bodie. Further in ỳ text are put two tokens to know

know when the stomacke is voyde of the meate before eaten. The first is verie hunger. And for a knowledge hereof, witte well that there is two maner of hungers, very hunger, and fained hunger. Verie hunger is described by *Galen* in this wise. Verie hunger (saith he) is when a man needeth meate: But fained hunger is an appetite to haue meat, though ye body haue no neede therof. And as verie hunger commeth by contraction and corrugation of the veines, proceeding from the mouth of the stomack, by suggillation of the members needing meate, so in likewise, feined hunger is wont to be caused of them that cõstrain, that they should prouoke the mouth of the stomacke, the members hauing no need of foode, as by cold things, hard, or sharpe. And of this signe and second precept precedent, *Auicen* saith: No man ought to eate but after he hath a lust: Nor he should not tarry long therein when lust pricketh, vnlesse it be a feined lust, as the lust of drunkards, or such whose stomackes abhorreth meate. For to endure hunger long, doth fill the stomacke full of putrified and corrupt humours. And after in the same Chapter he saith, that who so euer loue their health, should neuer eate till they haue a sure lust, nor till their stomacke and vppermost entrailes bee voyded of the first foode that they toke. For the daungerousst thing that may chaunce a mans bodie, is to receiue meate vpon vndigest meate. The second thing that signifieth true lust or verie hunger, is slender diet precedent: that is, small sustenance before taken, for when hunger followeth thereupon, it is very true hunger. Furthermore ye shall vnderstand, that to eate much and of sundry meates mingled togither at one repast or refection, is worst of all, as flesh and fish, chickens, and porke, and after to prolong the time in eating. For the first meate beginneth now to digest, when the other meates are serued in to the table: and so the partes of the meate be vnlike in digestion: So that the first taken are digested, ere the last that is eate come to the midst of their digesting: And this causeth that some parties corrupt other some. And of this thing *Auicen* warneth, saying: There is nothing more daungerous

Galen in apho. hip.

Aui. 3. doc. 2. ca. de eo quo. &c.

The knowledge of true lust, or verie hunger,

Aui. 3. 1. doc. 2. ca. de eo. &c.

gerous

gerous then to mingle diuers meates and sustenaunces together, and after to prolong the time in eating. For when the last meate is receiued, the first is welnere digested. Therefore the said meates in diuers of their parties (as touching digestion) be not like. But yet witte well, that prolonging of time in eating moderately (as an houre space) to chawe and swallow our meate well is allowable, and helpeth much to the conseruation of health. For good chawing and swallowing downe, is as halfe a digestion: And ill chawing doth either let digestion, or else doth greatly hinder it. But prolonging of time in eating, with talking and telling of tales two or three houres is right hurtful, and thereof are ingendred the diseases before rehearsed.

Perfica, poma, pira, lac, caseus, & caro salsa,
Et caro ceruina, leporina, caprina, bouina,
Hæc melancolica sunt, infirmis inimica.

Here are declared ten maner of meates or fodes that engender melancholy, and are vnholesome for sicke folkes. Of the which, the first is eating of Peaches: whereof *Galen* saith, the Juice of Peaches, and their materiall substaunce, is sone corrupted and vtterly ill. Wherefore they ought not as some say, to be eaten after other meates, for they swimme aboue, and sone corrupt. But this ought to be minded, which is a common thing, that all that is moyst, slippery, and lightly goeth vnder, should be eaten first, and so should Peaches, which swiftly goe to the bottome of the stomacke, and make way for the meates that come after. But when they be eaten last, they both corrupt themselues and also the other meates. And thus it appeareth, that this saying ought to be vnderstood of Peaches eaten after other meates. For when they be eaten before meate, they be good for the stomacke, and they mollifie the belly, and prouoke the appetite, as *Auicen* saith: Ripe Peaches be good for the stomacke, and causeth one to haue an appetite to meate. And further he saieth: They ought not to be eaten after other meate,

Gal 2. aliment. cap. 9.

Aui. 2. ca. de persicis.

for then they corrupt, but they must be eaten before. Likewise *Serapion*, in the chapter of Peaches, by authoritie of *Dioscorides*, saith: Ripe Peaches are good for the stomack, and they mollifie the belly. But when they be not ripe, they make a man costiue: and when they be dry they binde sorer. And a decoction made of dry Peaches & so drunken, doth let the flowing of humidities to the stomacke and belly. And the pouder of Peaches cast vpon the place where one bleedeth, staunceth the bleeding. And although Peaches haue these medicinable vertues aforesaid, yet because they engender putrified humors, they be hurtfull to sicke folkes, and specially when they be not taken duly. Peaches be colde in the first degree, and moyst in the seconde. *Dioscorides* saith, that ripe Peaches bene holesome both for the stomacke and belly. The second thing is Peares, or eating of Peares. The cause is, for Peares, and generally all manner of new, and rawe fruite, fill the bloud with water, that boyleth vp in the bodie: and so prepareth and causeth the bloud to putrifie, and by consequence is hurtfull for sicke folkes. Peares as *Auicen* saith, engender the Collicke. But yet Peares aboue all fruite make folke fat. And therefore Hogges fed with Peares, are made fatter then with any other fruite. And because Pears engender ventosities, and so cause the Collicke, therefore they be vsed to be eaten with such fruite that breake or auoyd ventosities: or else to withstand the ill operation of these frutes, drink after them, a draught of olde wine of good sauour. And the sweeter sauour that Peares haue and the more doulce, the better they be. And also sodde Peares be better then rawe, and they may be sodde with Anisse seede, Fenell seede, and Sugar. *Dioscorides* saith, that it is hurtfull to eate Peares fasting. *Plinius* saieth, it is an heauie meate of all Peares, though they bee in health that eate them. The third thing is eating of Apples, of which as *Auicen* saith, to eate often and much, causeth ache of the sinewes. And also Apples haue an ill propertie, for they engender ventosities in the second digestion, wherefore they be vnholesome for sicke folkes. And also for like cause, as it is be-

To staunch bloud.

Dio. lib. 1. de medi mat. Eating of Peares.

Aui. 2. can. cap. de pyris.

Dio. lib. 1. de medi. Plini in de nat. hist. li. 23. cap. 7. Auic. 2. can. cap. prim.

fore

fore rehearsed of Peares. And these sayings touching the vnholesomenesse of Peares and Apples, ought especially to be vnderstood when they be rawe, and not when they be sodde or rosted. And not onely these fruites should be eschewed of them that be sick, but also all other frutes that fill the bloud with boyling water, as new fruite, of which the iuyce boyleth in a mans bodie, as it were muste or new wine. For ye may see by experience, that the iuyce of new gathered frute boyleth when it is put in a vessell, by reason of the heat of the Sun that remaineth in them after their ryping. These new frutes, through boyling of their iuyce, cause the bloud to putrifie, although they comfort a mans bodie with their moysture, when they be eaten. And for this cause moste specially, *Auicen* forbiddeth them eating of frute, that haue the ague. For he saith, that all frutes hurt them that haue the ague, through their boyling and corrupting in the stomacke. The fourth thing is eating of Milke: the cause why eating of Milk is not good, is because it is lightly corrupted, and turneth vnto fume or sharpnesse in the stomack, as in their stomackes specially, that are diseased with putrified feuers: and and therefore they that haue a putrified feuer, are forbidden eating of Milke. And as *Hippocrates* saith, it is hurtfull for them to eate Milke that haue the head-ache, for them whose guttes suspensed, do rumble, and for them that be very thirstie, yet notwithstanding in some diseases *Hippocrates* saith, Milk is agreeable: as for them that haue the Tisike, the feuer Etike, and for them that be in a consumption. And also hereafter following, some thing more shall be said, when we come to *Lac Ethicis*, *&c.* And although Milke in the foresaid diseases is blamed, yet in them that be whole it is allowable, and that if it be well digested in ỳ stomacke & liuer. And *Galen* saith, that Milke well sod, doth both norish & engender good humors. Also Milke by reason that it is watrish, it washeth the entrailes, and by reason it is buttry, it mundifieth, & striueth against venemous humors, and moysteneth ỳ members, & alleuiateth ỳ griefs of the breast, and it doth mitigate the shooting or pricking of the Lunges, Guttes,

Aui.di.4. ca.de vniuers.cura.

Hip.aph. lac.dare caput dolenti.&c.

Gal.in ap. hip lib.5.

Reines, Entrailes, and the Bladder, and it is good against pricking humours in the Entrailes. Furthermore, Milke is good for temperate bodies, whose stomack is cleane from cholericke and flegmatike humours. For vnto such folkes, Milke well digested is great nourishing, it engenderetb good blood, it norisheth the bodie, and conueniently moysteneth and maketh fayre the exterior parties, as *Isaac* saith, in the vniuersall diets. And there also he saith, by authoritie of *Ruffus*, that they that will drinke Milke must drinke it fasting, and it must be drunke hotte from the Cowe: and to eate nothing till that bee digested, nor one should not then labour nor stirre about much. Yet sildome or at no time one should forbeare walking, but then one must walke an easie pace, till he perceiue it be descended to the bottome of the stomacke. But Milke is vnholesome for these bodies that be distempered. For in hote bodies it is soone turned into cholericke fumositie. In such as be colde, it turneth to sharpnesse and putrifaction. Also Milke is vnholesome for an vncleane stomacke, for therein it corrupteth. *Galen* saith, that he knew a man, that of the daily vse of Milke, had a stone bredde in the Reines of his backe. And another that lost all his teeth. And some hee knewe that vsed to eate Milke continually without hurt. Yea to some it was much holesome, as to an husbandman that liued aboue a hundred yeare, and his most foode was Milke: and another that thought to do likewise, founde it alway hurtfull to him. Touching the choyse of Milke, it is to be noted, that meane Milke is to be chosen for nourishment, and not thin Milke, as Milke of a Camill, or of an Asse, nor ẏ most fatte and grosse is not to be chosen, as Milke of Kine & Sheepe, wherefore Goates Milke should be chosen. For it is not so watrish as Camels Milke, the which is not apt to nourish, by reason of humiditie, and it maketh a man to laske: Nor it is not so fatte, nor so grosse, nor so full of cruddes and butter, as Cowe Milke and Sheeps Milke is: which by reason of their fatnesse, stoppe the veines, and engender ventosities, and is more harder of digestion then is requisite in the gouernaunce of health.

Gal. de sanitate tu. lib. 5.

Choyse of Milke.

Therefore

Therefore Milke of a Goate, not too neare kidding time, nor too far from it, and that goeth in a good pasture, and when pastures be at the best, should be chosen. The pastures as *Galen* saith, where the beastes goe, helpe much the goodnesse of the Milke. Gal. de sanitate. li. 5.

The fift thing is eating of cheese: and it may bee vnderstood of all sorts of cheese, but specially of olde cheese. The reason is, because new cheese is colde, meyst, and of grosse substaunce, and hard of digestion: and engenderetb opilations and the stone, and helpeth or conserueth mans health (by way of nourishment) but very litle or nothing. And olde cheese is hotte and drie, by reason of the salt therein, it causeth digestion, but yet of it selfe it is hard of digestion, and of smal nourishment, and hurteth the stomack, and drieth ouer sore, and agreeth worse then new cheese. But cheese betweene both, neither new nor olde, not too tough, nor too brittle, too hard, nor too soft: too sweete, nor too sowre, not too salt, nor too full of eyes, of good tallege and of good sauour when it is cut, which tarrieth not long in the stomacke, made conueniently of good Milke, sufficiently oylie, is good, and should be chosen afore all other, whereof after meate we should eate a little quantitie, for much in quantitie, in way of nourishment, is vniuersally ill, and hurteth the stomack, and will not digest, and engenderetb opilations, the stone in the reines, grosse humours in the bodie, and ventosities. Therfore that cheese is onely good that commeth out of a nigardes handes. Eating of cheese. VVhat cheese is best.

The sixt thing is salt meate, dried with salt or smoke, or of what kind of beast so euer it be, it engenderetb grosse blood and melancholy, and so *per consequens*, it is not holesome for sicke folkes: nor it is not holesome for them that be whole. For as *Auicen* saith, salt flesh norisheth but little, and it is grosse, and engenderetb ill blood. Salt meate. Gal. de locis affect. lib. 3. Aui. 3. do. 2. cap. 15.

The seuenth thing is Hartes flesh, which likewise engenderetb melancholy blood, witnesseth *Rasis Alaman*, 3. Chapter: *De animalibus silnestribus & domesticis*. Harts flesh.

The eight thing is Hare flesh, which likewise engenderetb melancholy blood, as *Rasis* saith in ẏ place afore alleged. This flesh engenderetb more melancholy then any other, as *Galen* saith. And of this *Isaac in dietis vniuersali-* Hares flesh. Gal. de locis affectis lib. 3.

bus saith, that Hares flesh should not be eaten as meate, but onely vsed in medicines. And witte well, that Hares flesh, and Hartes flesh, when they be olde, ought vtterly to be eschewed: yet neuertheleſſe they may be eaten, and they bee beſt before calving time, that their drineſſe may be tempered with the age: And yet they ought to be eſchewed except they be fat. For their drineſſe is tempered with their fatneſſe. The ninth is Goates fleſhe. The tenth is Oxe fleſhe. For theſe bee melancholie fleſhes. For *Isaac in de vniuers.* saith: Goates fleſhe and Oxe fleſhe bee worſt, hardeſt, and ſloweſt of digeſtion, and when they be digeſted, they engender groſſe bloud and melancholie. And *Auicen* in his ſeconde Cannon of Goates fleſh ſaieth: Goates fleſh is not verie good, and perchaunce the humour is verie ill. And lykewiſe ye ſhall vnderſtand, of Goates fleſh and Cowes fleſh, the which are worſe then the forezayd fleſhes, Goates and Oxe fleſhe. For of them *Auicen* ſaieth: Cowe fleſhe, Hartes fleſhe, wilde Goates fleſhe, and great fowles, engendreth the Feuers quartanes. And yet further hee ſaith, of Cowe fleſh, the Cowe fleſh nouriſheth much, and engendreth groſſe melancholy, and melancholy diſeaſes And he ſaith further, the Cowe fleſh engendreth Lepzie. And of Goats fleſh he ſaith, that it is abſolute ill. And forazmuch as it is touched in the text, what fleſhes ſhould be eſchued, ſpecially of four footed beaſts, me ſeemeth it were cõuenient to ſhew, that fleſh of foure footed beaſts are to be choſen. And in ye choyſe of fleſhes the Philitians agree not. For *Galen* & certaine other ſay, that Porke is beſt. Some other, as *Auicen*, *Rasis*, and *Auerroys*, ſay, that Kiddes fleſhe is beſt. Yet notwithſtanding *Auerroys* in the firſt Coll. blameth *Auicen*, becauſe hee ſaieth Porke was beſt: yet hee ſayd it not as though hee helde therewith, but after the Chriſtian opinion. Some other praiſe Veale aboue all other. A man may know the beſt fleſh of foure footed beaſts, and the goodneſſe thereof many maner of wayes. Firſt by great norſhing, which thing betokeneth hard digeſtion, and by the likeneſſe of mans fleſh: and this wiſe Pork is better then any

Goats fleſh.
Oxe fleſh.
Aui.2.can. ca.de car.

Choyſe of Fleſh.

any other flesh, first for the likenesse vnto mans flesh, as witnesseth *Galen* 3. *alimentor.* where hee saith that Porke is lyke mans flesh, may be knowne by that many haue eaten mans flesh, in stead of pork, and could not perceiue neither by ý sauor, nor by the taste, but that it had bene porke. And *Auicen* saith: Mans bloud & Hogs bloud, be like in euery thing, so that there haue bene, that haue solde mans flesh in stede of porke, which thing was not spied til a mans finger was found amōg ý flesh. *Auerroys* writeth the same. Secondly, porke norisheth greatly. For *Galen* saith, 3. *alimentor.* that porke aboue other flesh nourisheth most, whereof those that be called *Athlete*, haue best experience: And after in the same booke he saith: One can eate no flesh that norisheth more then porke. Thirdly, pork engendreth a stedfast & a strong norishment, that resisteth resolution. This is *Galens* opinion in the places afore rehearsed, where hee preferreth porke aboue all other flesh: and in his 8. booke *De ingenio* saith, pork of all flesh is most laudable, so ý it be wild brought vp on mountains: and next vnto pork is kid flesh. And likewise in 5. *tera.* he saith, of all flesh of foure footed beasts, porke is most laudable, which is temperate in heate & moysture, and engendreth better bloud then any other flesh: so that it be of young swine, that is of a yeare or two old, whether it be wild or tame: nor yong suckers are not so good: for their flesh is most moyst. And of a more likelyhood wilde porke brought vp in the woods, is better then tame brought vp at home, for tame pork is more clammie then it ought to be, And of wilde hogges flesh or boore, *Auicen* saith: Christian men & their followers say, that the best wilde flesh that is, is of wilde swine. For besides that, it is more light then the tame swines flesh, so it is of more strength and much more nourishing, and more sooner digesteth: and in winter there can be no better flesh. So then it followeth, that hogs flesh is right good & holsome for their bodies ý be yong, whole, strōg, occupied in labor, and not disposed to opilations: & for thē ý desire to be fat: for such haue need of much norishmēt, and hard of digestion. And therfore *Rasis* saith: grosse flesh is conuenable for

Aui. 2. can. ca. de san.

Auer. 5. coll. ca. de carn.

Au. 2. can. de cap. The best hogge flesh.

Alman.ca. virtute carnium.

Aui.3.1. capit.de regim.eius quod comeditur.

for them that labour much: but cleane flesh is best for them that do contrariwise. *Auicen* will the same saying: They that labour much may better away with grosse meates then other. The choyse of good flesh standeth in three things, in temperance of complexion, in lightnesse of digestion, and engendring of good blood: that is to say, the better flesh is of temperate complexion, in lightnesse of digestion, and temperate in engendring blood betweene hotte and colde, slendernesse and grossenesse. And for this cause Kiddes flesh is better and more laudable then any other flesh, after the minde of *Rasis*, *Auicen*, and *Auerroys*. For

Rasis 3. Alman.ca. de anima. silueſtribus & domesti.

Rasys saith: Kidde flesh is temperate, without any ill mixtion: the which though it engendreth temperate bloud, yet it is not conuenient for labourers: but yet for all that there is none other flesh should be preferred afore it. It is not so weak, that a mans strength is diminished thereby, nor the nourishing therof is not so much grosse, that repletion should come of it, or grosse bloud be engendred. The bloud also that is engendred thereof, is betweene subtile and grosse, hote and colde: nor this flesh is not meate for great labourers, but for temperate young folkes the which vse meane exercise. For this flesh engendreth bloud, that by mightie exercise or labour is sone resolued, but not with meane trauaile. And *Galen* saith, that Kiddes flesh is not vnholesome for an old man. And touching the intention, as Kidde

Gale.de sanitate tuenda. lib.5.

flesh is better then any other houshold flesh, so Goates flesh is better then any other bred in the woods. And next to Kids flesh, many Phisitians, as *Rasys*, and *Auerroys*, put Mutton. And

Auerroys 5. col.cap.de carne.

Auerroys saith, that most part of Phisitians are of this opinion, saue *Galen*, which laudeth not Mutton. For he saith that Mutton is not ill for young folkes, but it is vnholesome for old folke. And he thinketh, that Veale norisheth more then Mutton. And

Gal.de sanitate tuenda.lib.5.

peradventure *Galen* vnderstandeth heere the betternesse of norishment, of that that is to nourish much, and to giue nourishment more hard of resolution, which more agreeth vnto Veale then Mutton, since Mutton is of more humiditie. Thirdly, the goodnesse and choyce of flesh, may be taken by reason of their

small

small clammineſſe, and by their good ſauour: and herein Veale is better then any other fleſh. And *Auerroys* to this agreeth, ſaying: Veale is good fleſh, for as much as it is not clammie, colde, nor drie, as Beefe is, and Veale hath ſweeter ſauour then any other fleſh, and in theſe poynts it is better then Kidde fleſh, for in Kidde fleſh one may perceiue a clammineſſe before it is ſodde, and in that Veale engendreth better humours, it is better then Kidde fleſh. And thus it appeareth plainly, what thing cauſeth controuerſitie among the Phiſitians, touching ye choyſe of fleſhes. Further wit well, that the fleſh of a dry complexion, is better neare caluing time, then farre from it: And therefore Kiddes and Calues be better then Goates and Oxen, becauſe their drineſſe is abated with the humiditie of their yongneſſe. But fleſhe of beaſtes of moyſt complexion, is better and more holeſome in age then in youth, for great part of their ouermuch humiditie is dried away, as they do encreaſe in age: and therefore weathers of a yeare olde are leſſe clammie, and more holeſome then ſucking lambes. And likewiſe porkes, of a yeare or two olde, are better then yong pigges. And therefore *Auicen* ſaith: It behoueth that the meate that conſerueth health, ſhould be ſuch as the fleſh of Kidde or a ſucking Calfe is, or Lambes of a yeare olde. Then by theſe reaſons it appeareth, that the fleſh of Goates male and female, of olde Mutton, of Beefe, of olde Porke, and ſpecially of Brawne, of Pigges, and of ſucking Lambes, is not verie holeſome for the conſeruation of mans health, but the fleſh of young Calues, of yeareling Weathers, and Porke of a yeare or two old, is conuenient inough to eate, to preſerue mans health. And it is to be well noted, that the fleſh that is enclined to drineſſe, muſt be ſodde: and the fleſhe that is enclined to humiditie, muſt be roaſted, thereby to attemper their drineſſe and humiditie: And therefore the fleſh of Conies and Hares, Hartes, Calues, and Kiddes, ſhould be ſodde: and Porke and Lambe roaſted. And by this reaſon appeareth, that in moyſt ſeaſons, and for moyſt complexions, fleſh diſpoſed to drineſſe ſhould be roaſted: And in drie ſeaſons, and for

Auerrois 5. col. ca. de carne.

The controuerſitie in choyſe of fleſh.

Aui 3. 1. ca. de re eius quod comeditur

complexions dry and olde, moyste meates be more conuenient.

Oua recentia, vina rubentia, pinguia iura.
Cum ijs similia pura naturæ sunt valitura.

Here in this text diuers nourishing meates bene expressed. The first is newe laide Egges, which be of that sort of foodes, that in a litle quantitie nourish much. For *Auicen* saith, that things small in quantitie and great of nourishment, are Egges and Cock stones. Touching the choyse of Egges, wit well that the Egs of Hennes, Partriches, and of Phesants yong and fat, are verie good in the Regiment of Health, and simply better then any other Egges: For the Priests daughter said, that long Egges and small, were the best of all, as in these verses:

Au. c. can. ca. de ouis & 4. ca. 1.

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

Further, poched Egges are better then Egges roasted hard or rere, and they be of great nourishment, and of good and light digestion, and they engender bloud, specially proportionable to the heart: wherfore they be exceeding good for such as be recouered from sicknesse, for aged folke, and for weake persons, and specially the yolke. For *Auicen* saith, that the yolke of Egges and of Foules, whose flesh is good to be eaten, as of Hennes, Partriches, and Phesaunts, though they be not medicinable for the heart, yet they comfort right much. And hee addeth following: that they be lightly turned into bloud, and after they be turned, there remaineth of them but small superfluitie. And therefore they comfort most specially the heart. And further he saith, that they be excellent good to restore the spirits and bloud of the heart. Rere roasted Egges are lightly digested, and they ease the lunges and the brest, and mollifie the belly temperately, but they nourish not so much as poched Egges. Harde Egges sodde, are harde of digestion, and they

Auic. in tract. de viribus cordis.

they nourish the bodie grossely, descending slowly to the stomacke, and slowly they enter therein. Further, witte well that Egges by the dressing of them are made better and worse. For either they bee roasted, sodde alone, or fryed, or sodde with some broath. Roasted Egges bee more grosse then sodde, and more harde of digestion, for the harthe or fier drieth vp the substaunce of their humiditie. And they be roasted two wayes: One is in the shelles raked in the hote imbers. An other way is, they be roasted standing on imbers with their shelles a litle broken. But they that be broken be worse then the other, and they that in the shelles be raked in hotte imbers, are done two manner of wayes, eyther they be all raked in the imbers, or else set vpon imbers and coales with part vncouered. They that be all couered be worse, for by reason that the heate of the fire goeth about them, the fumosities are kept still in, and they that be set vppon the imbers, and part vncouered, auoide out the fumosities, whereby they be putrified. They be better sodden in water then roasted, for the humiditie of the water striueth with the heate of the fier, that drieth vp their humiditie. And thus they be dressed two waies: for either they be sodde in the shels, or else broken in the water. They that be sodden in the shels are worse then the other. For the shels do let the dissolution of fumosities and grossenesse. When they be poched, the heate of the water temperately pearceth in, and maketh more pure their grosenesse, and taketh away the ill smell and sauour. Wherfore poched Egges be most holsome: for when they be fried, they engender most ill humours, and hurt the stomacke, and causeth fumositie and corruption, and maketh one to loath his meate. But Egges sodde in some good broath, are betweene both, roasted and poched. Also witte well, that there is a diuersitie in an Egge, touching his compounde partes. For the yolke is temperately hotte: The white is colde and clammie, and hardly digesteth, and the bloud also thereof engendred, is not good. And as the foresayde Egges that is to say, of Hennes, Partriches, and of Phesants, be more

Dressing of Egges.

Rasis opinion. Indict. vniuers.

Ga. de morbis curandis lib. 12. Rasis 3. Almen. ca. de virtute ouorum.

more conuenable in the regiment of health, so egges of Ducks, Gease, Shouelardes, and such like foules, are vnholesome in the regiment of health, and should be eschewed. The seconde thing is redde wine. And here ye shall vnderstand, that wines differ in their colours, for some wines be white, some be claret, some be citrine, and some be blacke, white wine is feebler then any other, colder and lesse nourishing, but it doth least hurt the head, and it doth make one to pisse better then any other wine. That white wine is weaker then other wines, appeareth by this that *Galen* saith: weake wine is it, that least heateth or inflameth, and lesse greeueth the braine then other. And *Galen* saith: It is impossible that white wine should greatly enflame any man. And he saith, white wine enflameth or heateth least of all wines. Which thing is true, if one will make comparison betweene white wine and redde of one countrey growing, and none otherwise. For the redde wines of *France* are not so hot, nor yet so strong, as the white wines of some other Countrey. And therfore the comparison must be made between the wines of one manner and Countrey, and white wine nourisheth lesse then other wines. For *Galen* saith, watrish, slender, and white wine is vniuersally neighbour to water, and as touching nourishment is like water, whereby it prouoketh one to pisse, and nourisheth the bodie but little. And likewise *Galen* saith, watrish wine nourisheth the bodie least, whose licour is as slender as water, and colour white. And *Auicen* saith, White slender wine is best for them that be chafed and hote. For it doth not fume nor cause the head to ake, but it moystneth the bodie, and easeth the head ache. To this agreeth *Galen*. The reason why white wine least hurteth the head is this, because it is lesse fumish, and lesse vaporous then other. That it prouoketh or causeth one to pisse more then other, appeareth by this saying of *Hippocrates*. The passage or entrance of this white wine into the bladder, is easier then of any other drinke, wherby we may perceiue, that it hath strength to open. By this it well appeareth, that white wine is better for them that be hot and chafed then

Red wine.

Gal. super 1. can. 3. part. reg. acutorum.

Ga. in hi. aph. lib. 2.

Ga. in hi. aph. lib. 2. Auic. 3. 1. doc. 2. ca de reg. aquæ & vini.

Ga. in con. 3. part. reg. acu.

Hip. 3. par. reg. acutorum.

then other wines, whether they be hote of nature as cholericke and sanguine folkes, or else by accident, as hote chafed by anger, and bydding in the Sunne. And likewise it is better for them that studie, which ought to vse such wine as will not distemper the braine. And likewise it is conuenient for them that haue a feeble braine, whether it be naturall or accidentall. For strong wine maketh them sone drunke, that haue a weake braine, as *Auicen* saith: and therefore if such persons will drinke strong wines, they must alaie them well with water. And also it is good for them, whose lyuer and stomacke is hote, and for them that dwell in a hote country: for hote and strong wines would all to enflame and burne their bodies. Redde wine and claret, as of the countrey of *Berne*, are hotter then other. And *Galen* saith: wine that is redde of colour and claret, be very hote, and they nourish much more then other wines. And again he saith. That the wines that be grosse and ruddie of colour, nourishe more then other wines. And they sone fill or replenish feeble bodies that are emptie or voyd of substance. And here it is to be noted, that it is said, redde wines nourish more, because for the most part they be turned into substaunce of mans members. Yet for all that, the wines blacke of colour, may be called greater nourishers then other: for they giue more constantly nourishment, and more slowly bee resolued from the members. Wherefore *Galen* saith: That grosse redde wines nourishe more then watrish, but yet they nourish lesse then black coloured wines. And on this wise the saying of *Isaac* is vnderstood, where he saith, that black coloured wine nourisheth more then redde. And these redde wines, hurt the head more then white, and lesse prouoke one to pisse. And this is the cause that strong wines be not conuenient for feeble brained folkes, as it is aforesaid: but it agreeth well with them that haue a strong braine. For a strong brain resisteth vapours, when they smite vp thervnto, as *Auicen* saith. And here note well, that the wit of a man that hath a strong braine, is clarified and sharpned more if hée drinke good wine, then if he dranke none, as *Auicen* saith. And

Au. 4 do. 2. cap. de reg. aquæ & vini.

Red wine and Claret.

Ca. super can. de vino etenim albo.

Ga. in hi. apho. li. 2.

Ca. in hi. apho. lib. 2.

Isa. in dietis part.

Aui.3.1.ca, pre.al. Au 3 cap. pre.al.

here note well, that the wit of a man that hath a strong braine, is clarified and sharpned more if he drinke good wine, then if he dranke none, as *Auicen* saith. And the cause why, is by reason that of good wine more then of any other drinke, are engendered and multiplied subtile spirites, cleane and pure. And this is the cause eke, why the Diuines that imagine and studie vpon high and subtile matters, loue to drinke good wines. And after the opinion of *Auicen*, these wines are good for men of cold and flegmaticke complexion. For such wines redresse and amend the coldnesse of complexion: and they open the opilations and stoppings, that are wont to be engendred in such persons, and they digest fleume, and they helpe nature to conuert and turne them into bloud, they lightly digest and enter quickly, they encrease and greatly quicken the spirites. But wine Citrine is not so much burning as Redde Claret, as *Galen* saieth. Redde wines be hotter then white, and therefore they greeue the head more, as *Galen* saith. Also Claret wine nourisheth lesse then Redde, and more then white. And in some places they call Claret wine white, and that is the cause that some say, white wine doth quickly inflame mans bodie. The blacke wines be not so feruent hote as the redde wines be. And therefore they hurt the head lesse. But for as much as they descend more slowly into the belly, and prouoke more slowly mans Vrine, they greeue the head more then white doth, as *Galen* saith. The third thing is suppings, made of good broath of flesh, but specially of Chickens, for such brothes are very kindly to mans nature, and are lightly conuerted into good blood, and they engender good blood, specially when they bee made with fine flower. For flower principally of wheate, is a great norisher, and causeth great norishment as *Rasis* saith. And of these three foresaid things, *Auicen* saith: Example of cleane and good nourishing meates and humours, be the yolkes of Egges, wine, and brothes made of flesh, and thereupon he concludeth, that these three foresaid things are comfortable, and of great restoratiue for mans bodie.

Aui.3.1.ca. preal.

Gal.in hi. apho.li.2.

Ga.super can.pot. aut dulcis.

Suppings or brothes.

Rasis 3. Almen. Au.3.do. 2.sum.1. cap.15.

Nutrit

Nutrit & impinguat, triticum, lac, caseus infans,
Testiculi, porcina caro, cerebella, medulla,
Dulcia vina, cibus gustu iocundior, ova
Sorbilia, maturo fictus vnaque recentes.

Here are touched twelue maner of things, the which greatly nourish and make fat mans bodie. The first is bread made of wheate, which as *Auicen* saith, fatteth swiftly, specially when it is made of new wheate. *Rasis* saith, wheate is neighbour to temperance, although it encline a litle to heate, and the heauiest and soundest wheate doth nourish best, and of all graines it is most holesome for all folkes: And the bloud that is engendred thereof, is more temperate then of any other graine. And touching the choyse of wheate, ye shall vnderstand that the election is to be considered in two things. First the substaunce of the wheate ought to be considered, and secondly the preparation thereof. And of the choyse touching the substaunce, *Auicen* saieth, that that wheate is best, that is neither harde nor softe, great, fatte, and newe, and not too olde, and betwéene redde and white. Blacke wheate is an ill nourisher. *Rasis* saith it is heauie. And of the choyse concerning the preparation, witteth well, that all thinges made of wheaten flower, descende from the stomacke slowly, and doth engender grosse humours, and doth cause opilations about the lyuer, and doth augment the Splene, and engender the Stone, and when it is digested, it nourisheth much. Wheate sodde is heauie meate, and harde to digest, but when it is digested, it nourisheth strongly, and streineth a man much. But wheate made in bread, well leauened and baken in an Ouen, hotte with moderate fire, is marueylous holesome. All these things are gathered out of *Galen*. The second thing is Milke, and after the minde of some Doctours, it is vnderstood by buttermilke called *Odor*, and commonly called *Balbuca*. There is nothing nourisheth more then this Milke, when it is newe supped vp, with new hotte bread. It may also bee vnderstood by

Bread.
Au. 1. can. ca. de pan.
Rasis 3.
Alman.
Choyse of wheate.
Gal. de alimen.
Butter milke.

by Goates Milke: which nourisheth much, whereof we haue largely spoken before. The third thing is greene cheese, which as *Auicen* saith, is a nourisher and a fatter. And although green cheese doth nourish and fat, yet it is not holesome in the Regiment of Health, for thereof come the inconueniences before declared. The fourth thing is stones, and specially stones of fatte Cockes: which as *Auicen* saith, be very good and great nourishers: And he saith, that in a small quantitie they norish much. This also may be vnderstood of Hogges stones very fatte, that hath not bored a Sowe. For as Pork of all foure legged beasts (touching nourishment) is best, in like maner the stones, in regard of other beasts stones, are the best. And here it is to be wel noted, that the stones of aged beasts, whose seede is fermented, be nothing nourishing. But the stones of young beasts, that be not able to do their kinde, and whose seede of generation is not yet ripe, be meately good nourishment, if they be well digested. The fift thing is Porke, in chosing wherof, and of the effect of the same, it was largely declared before, whereof *Galen* saieth: That of all fodes Porke is the greatest nourisher. The sixt thing is eating of braines: And wit well, that braines be ill for the stomacke, and they cause loathsomenesse, and take away a mans appetite, and braines engender grosse humours, yet neuertheless it nourisheth the bodie, if it be well digested. But in no wise it should be eaten after other meats: and if it be dressed with Penyriall or Mepte, to attemper the clamminesse and colde thereof, or with things, that by their vertue giue heate, it is holesome as *Rasis* saith: And briefly to speake, braines is forbidden in the Regiment of Health. But yet sometime it doth well in medicines, as the braine of a litle Goate is good against venome, and against venemous bytings. And a Hares braine is good against trembling: And some say the braine of Chickens and Capons, is good for the memorie, and comforteth the wit. Yet touching the choyse of braines, it is to be knowne, that the best brains be of foules that flee, and properly about mountaines. And of foure footed beasts, the best is of a Ramme, and

Greene Cheese. Au. 2. can. ca. de cas.

Cockes stones. Au. 2. can. de test.

Porke. Gal. de morbis curandis lib. 7.

Eating of braines.

Rasis 3. Almen. ca. de vir. membrorum animalium.

Choyse of braines.

nert

next of a Calfe, as *Auicen* saith. The seuenth thing is marie, which well digested nourisheth much, as *Auicen* saith. And it is lightly turned into bloud. Yet neuertheleſſe, it deſtroyeth the appetite, and maketh one to loathe his meate: And therefore *Auicen* teacheth vs to eate it with pepper. And touching the choyse of mary, *Auicen* saith, that the mary of Veale, of a Hart, of a Bull, of Goates, and of Sheep, is most holesome. And some say, the mary of young fat Bulles, is verie holesome and good. The eight thing is sweete wines, wherof we shall intreat hereafter. The ninth thing is delicious meates: for such most specially nourish, as *Hippocrates* saith. And *Galen* saith, that all sauoury meate, wherein one hath a delectation when he eateth it, is of the stomacke receiued, reteined and digested, with a more feruent desire then any other. But if the meate be loathsome, the stomacke will not abide it, whereof vomit, abhorring of meate, inflation and belching are engendred. And this is the cause that we see some more healthie, fedde with course meate then with good, because the course meate is more delicious vnto them. The tenth thing is rere Egges: which in small quantitie norish much, wherof we haue spoken before at large. The eleuenth thing is ripe Figges: which through their sweetnesse nourish and fat much. As touching Figges, though they nourish not as strongly as flesh and grain, yet there is no frute so strong a nourisher: as *Auicen* saith. And he saith, that Figs norish more then any other frutes. And eke he saith, that frutes of most nourishment, and most like and neare vnto flesh in norishing, be Figges, very ripe Resins, and Dates. And as concerning the choyse of them, wit well, that as *Auicen* saith: the white Figges be best, for they be lighter: and next vnto them, be the ruddie or Citrine Figges, and then the blacke. And they that be ripe be best. Also the moyst and new Figges are greater and swifter nourishers then the drie, and sooner passe from the stomacke to the Lyuer, and they moist the Lyuer more, and are more mellow then the drie Figges. But yet the drie Figs inflate not so much, and are more holesomer for the stomacke

Au.2.can. ca.de cere. Aui.ibi. dem.ca.de medulla.

Marie.

Delicious meates. Ga.in a. partic. aphoris.

Rere Egges

Au.2.can. ca.de fi. cubus. Au.in re. eius quod comedi.

Choyse of figges.

then the moyst, as *Auicen* saith. The drie Figges in their operations be laudable, but the bloud of them engendred is not good, and thereof lyce are engendred: but eate them with Nuts and Almonds, and their humor is made good. And hee saith, the operation of Figges is marueilous nourishing, if they be taken fasting, with Nuttes or Almondes, for they open, and prepare the way for meate, but yet the Figge that is eaten with a Nut, nourisheth more then the Figge that is eaten with an Almond. And witte well, that all Figges dow enflate, mellowe, and expulse superfluities to the skinne: and they prouoke swette, and auoyde or remoue away sharpenesse of the throate, and they cleanse the breast, lungs, and pipe of the sanue, and open all maner opilations of the liuer and splene. The 12. thing is grapes, that is to say swéet and ripe. And ye shall vnderstand, that there are thrée maner of grapes. For some be grene & sower, wherof veriuse is made: these grapes bind sore, and represse the ruddie colour & sanguine, and are holsome for a cholerike laske. There is another sort naturally grene & new, whereof wine is made. Those grapes (specially if they be white, and the graines and huske, set apart or taken away) cause one to haue a laske, and they norish more then the other frutes, but not so much as figs, as *Auicen* saith. Yet of truth, they engender ventosities, inflations, and ache of ỳ belly. And if they remain two or thrée daies after they be gathered, till the huske be somewhat asswaged, they nourish the better, and are lesse laxatiue: nor then they enflate not. And they, whose stomacke is full of meate, and vnclean with ill humors, should in no wise eate grapes, specially if they be new and without graines or kirnels: for in such a stomacke they corrupt sone, for they be euersone digested, and cannot auoyd out of the stomacke after they be digested, by reason of the meate, that is not yet digested. Wherefore then they both be corrupted in the stomacke, and they corrupt the other meate. And likewise it is to be vnderstood of other fruites laxatiue. And who that will eate grapes grene & new gathered, it is good to lay them in warme water an houre, and after in cold water,

Grapes.

Au. 2. can. ca. de vua.

water, and then eate them. *Rasis* saith, that grapes sweete and new do some fat the bodie, and they augment rising of a mans yard. And further he saith, that the grape that hath the thinnest huske, descendeth soonest from ỳ stomack, and the thicker husk, the slowlier. There is another called a drie grape, or a reisin of lent, and though this grape be numbred among his egales, yet it is litle enclined to heat, and after *Rasis* in the places before alleaged, it norisheth well, and comforteth the stomack, and liuer, and auoydeth opilations. And it is said, that the lyuer is fatted with them, and specially if they be cleansed from the graines or kirnels. And thus the foresaid text may be vnderstood of a freshe gathered grape or reisin: or drie grape called *Passula*. Rasis 3. alimen.

Vina probantur odore, sapore, nitore, colore
Si bona vina cupis, hæc tunc probantur in illis.
Fortia, formosa, fragrantia, frigida, frisca.

Here in this text be declared fiue manner of proofes of good wine. The first is the smell, for wine of good odour and flauour multiplieth or encreaseth a mans spirites, and as *Constantine* saith, it norisheth well and engenderth good bloud: but stinking wine is vnholsome for mans nature, and doth engender grosse and melancholy spirits. And after the mind of the said *Constantine*, it engenderth ill bloud and head ache, that of the ill fume ascendeth to the head. *Galen* saith, that wine that hath good smell engenderth good bloud, but it filleth ones head full of fumes and vapours, by reason of the subtiltie and heate thereof: but wine of ill smell, after the quantitie of ill bloud engendred thereby, doth hurt the head verie little by reason it is colde and grosse. The second thing is sauour: for like as good sauoury meate norisheth better, and is better receiued of the stomacke then other, as is aforesayd, in likewise doth wine. But ye shall vnderstand, the wines differ in sauourings: for some be sweete more nourishing then other, and they engender grosse blood, and moyst the belly, and yet they bee harde of digestion and make one thirstie. There is another sort of wines called *Pontica* or *Stiptica*, which comfort the stomacke and ease the belly, The tokens of good wine. Codstan. 5. theorice. Gal. con. 3. 1. part. reg. acu.

but they hurt the breſt and purtenance, as the lunges and pipe thereof, they be holeſome for the entrailes, and are hard of digeſtion. There be other wines that bee ſharpe or ſower, the which prouoke one to piſſe, they do not engender humours, but they diſſolue them. There be other wines that be bitter, but they be not ſo hotte, as *Conſtantine* ſaieth. The third thing is clearenesse or brightneſſe, which sheweth the pureneſſe of the wine, and ſo conſequently of the ſpirites thereof engendred. The fourth thing is the colour. In their colour wines varie, and differ greatly in their nouriſhing. For the ruddier wines of the ſame ſort do nouriſh more then white. And therefore they be more holſome for leane folkes then white be, and white more holeſome for them that be fat. And touching the diuerſitie of wine in colour, we haue ſpoken before at *Oua recentia*. Further in the text are rehearſed fiue ſpeciall thinges, by which a man ſhould proue & know good wine. The firſt is the ſtrength, which is knowne by the operation. For as *Galen* ſaith, ſtrong wine is it that vehemently enflameth a mans bodie, and repleteth or filleth the head. This ſtrong wine is a ſpeciall increaſer of the ſpirites, and a great norißher. But yet I aduiſe them that haue a weake braine, to beware how they drinke ſtrong wine, except it be well alayed with water. For the fumiſhneſſe therof hurteth the head. The ſecond thing is faireneſſe of the wine: for the faireneſſe or goodlineſſe of the wine, cauſeth one to drinke it deſirouſly, which doth cauſe it better to digeſt, and better to noriſh. The third thing is fragrant & of good odour. For fragrant and redolent wine comforteth moſt, and engendreth ſubtile ſpirites, as it is aforeſaid. The fourth thing is, wine ought to be colde, touching the taſte, but hote in effect and operation. For wine made hote, by reaſon of the clearneſſe and fineneſſe, doth ouercome a mans braine the ſoner, and feebleth the knowes, and hurteth the head, except it be taken moderately. The fift thing is, that wine ought to be friſke and ſprinkling, and with the ſpuming to make a litle noyſe, and the ſpume to be thin and ſone flaſhed, and the ſpume to remaine in the midſt of the cup.

Conſtan 5. theorice.

Gal. 3. re. acut. co. 1.

For

For if it haue not these properties, it must be called hanging, that is feeble wine, and specially if it make no sound, and hath great bubbles and spume, that remaine long by the sides of the cuppe.

Sunt nutritiua plus dulcia candida vina.

Here is one doctrine of wine declared: the which is, that grosse and sweete wine do nourish more then any other of the like sort. To this agreeth *Constantine*: and so doeth *Auicen*, saying on this wise. Grosse wine that is doulce, is best for him that would be fatte. The reason is, because the doulce wines, through their dulcetnesse are vehemently drawne off the members, wherewith nature reioyceth. For *Auicen* saith, that the operation of dulce wines do digest, mellow, and encrease nourishment, and nature loueth them, and the vertue attractiue draweth them. And although this text may be verified by all dulcet wines, yet the moderate dulce or sweete wine is chosen, and not that that is exceeding doulce, as Muskadell: for suche wines do corrupt the bloud, by reason that nature draweth it violently from the stomacke to the Lyuer, before it be well digested, and before the superfluitie thereof be riped, and through the great dulcetnesse thereof, it filleth the bloud with vndigested watrinesse, that maketh the bloud apt to boile, and putrifie. And this also should be vnderstood by other meates that be exceeding sweet. And farther, wit well, that of the vse of sweete wines and other dulce nourishments, three inconueniences are to be feared, specially of them that be enclined thereto. The first is loathing: for the sweete foodes, through their heate and moysture supple and fill the mouth of the stomacke, and there engender a disposition contrary to the vacuation and corrugation of it, that should cause hunger. The second is, these dulce foodes do swiftly enflame and turne into choller. For doulce things are most apt to engender choller. Therfore honey aboue all other things soonest engenderth choller, because it is of sweete thinges the most sweetest: and next honnie is sweete wine, as *Galen* saith.

Constan. 5. theori.

Au. 3. 1. de reg. aquæ & vini.

Auic. 2. tract. 1. 1. cap. 3.

Three inconueniences engendered of dulce foods.

Gal. in comen. can. 3. par reg. acut.

And hereupon riseth thirstinesse: nor it is not holsome for them that haue the Ague, nor for cholericke folkes. The third is opilation or stopping of the lyuer and splene: For these two members (and specially the lyuer) do drawe dulce things with their dregs vnto them, by reason of the great delight that they haue in them, before they be digested, wherfore in these parties they lightly cause opilations, through the helpe and operation of the grosse substance, wherin the sauorinesse of swetnesse is groundeed, as *Auicen* saith. And this is the cause that swet wine doth lesse stere one to pisse then other wines. Against these three nocuments, eger or sharpe sauoury things are very holesome: for with their tartnesse they prouoke the appetite, and with their coldnes they quench inflammatiõ, & with their finenesse of substance they open opilations. Further, witte well, that although swet wines, and other dulce norishments, stop or shut the liuer and splene, yet they vnstop ẏ lungs. And ẏ reason why they stop not ẏ lungs, as well as the liuer & splene, *Galen* declareth. Because dulce things in their passage, reside nothing thereto, but that is fine and pure: and the blood engendred of doulce things, commeth to the lungs, putrified first in ẏ liuer, and fined in the heart. Also as *Hippocrates* saith, doulce wine do least make one drunken. Thus we may conclude, that if wine be drunk for norishment, for restoratiue of the body, or to make them fat that be leane, whether it be naturally or accidentally: then dulce wines and grosse sufficiently coloured are holesome. For such wines are norishments and restoratiues, for such as be low brought, wherfore they be most conuenient to make lean bodies fat. But such as wil not norish, restore, nor make fat their bodies, as they that be corse & fat already: then though they may not vse swet wines but subtile, yet they ought to chuse such as be amiable, and haue good sauor & flauour, & are enclined to whitenesse, and be sufficiently strong. If one drinke wine to quench his thirst, then he must take white wine, thin, and feble. For such wines do meyll better and coleth more, and so consequently, do better quench thirst then any other. And the greater the thirst is, the holesomer

Au. 2 can. tract. 1. ca. 3

Gal. 3 par. reg. acut.

Hip. 3. part. reg. acut. can. Mentem leuius &c.

holesomer such wine is. But if so be wine be drunke to refresh the spirites, and to comfort the corporall vertue, then it would be subtile, sweete, and of delectable sauour, of meane colour, and of sufficient strength: and such wine ought to be taken with a litle meate, and it must be depured from either superfluitie, and to be taken in small quantitie. But dulce wines of meane substance, and of good flauour, should be chosen to scoure the breast and lunges, and to cause one to lasse.

De Vino rubro.

Si vinum rubeum nimium quandoque bibatur,
Venter stipatur, vox limpida turpificatur.

This text sheweth to vs two hurts that come by ouermuch drinking of redde wine. The first is, that ouermuch drinking of redde wine maketh one costiue. The cause, as some say is. For such redde wine heateth more then other of that sort, and is more nutritiue. For in that that it is better, it drieth more: and in that that it is more nutritiue, it is more desirously retained of nature. But yet this text may be vnderstood by ouermuch drinking of binding redde Wine, which is somewhat eger, sharpe, and costiue. And concerning this, witte well, if the stomacke or the guttes be feeble in their naturall operation, that then redde or blacke wine, called stypticke, that is somewhat tarte, ought to be vsed and drunken, as they vse to do that by debilitie of stomack are laxatiue, and can hold nothing. Thus saith *Hippocrates* in the Canon *Palmeus quidem, &c.* And also *Galen* in the comment of the same. But he that wil comfort the vertue of digestion, the cleane wine or meane in substance and colour, of good and conuenient sauour, and of sufficient strength, and somewhat stypticke, is most holesome. The second thing is horsenesse of ye throat, the which horsnesse, some red wines do cause & induce through their drynesse & earthinesse. And this hurt cōmeth also by drinking of red wines that grew in the partes of *Brabant*, through their stipticitie and earthinesse: and specially this griefe chaunceth when the said wines

be not fined. But yet they make not a man costiue. For Must that is very redde, is wont to cause the Flixe, by reason of his earthy dregges mingled therewithall: the which byteth and gnaweth the guttes: of which gnawing commeth the Flixe. And such wine should not be drunke till it be fined. For so long as it gnaweth, through the earthy dregges thereof, a byting fume is araised to the braine, which gnaweth and byteth the eyes, and maketh them redde: Such inconueniences are engendred by new vnfined wines of Brabant, whether they be white or redde, through their earthinesse. The cause why this fume is mordicatiue, is by reason that the wine that hee commeth of, is mordicatiue. For *Galen* saith: what so euer is dissolued from a thing, must needs be like the thing, from which it is dissolued.

Ga. in commento illius apho. & qui crescũt. &c.

Dr Lotharium vorrore vrine
Rondy

Allea, nux, ruta, pira, raphanus, & tiriaca,
Hæc sunt antidotum contra mortale venenum.

Garlike.

In this text are comprised fire remedies against venome. The first is Garlike: which is very medicinable against such inconueniences, as are wont to be engendred of water: and specially it is holesome, if one happe to drinke naughtie corrupt water: wherefore *Serapion* saith, That if one eate Garlike first, and drinke corrupt water after, it shall not hurt him. Wherevnto *Auicen* agreeth. The same operation is also in Onyons, as *Auicen* saith, and so Onyons may be comprehended vnder Garlike. And *Auicen* saith, that an Onyon is subtil, piercing, and scouring, with stipticity: and openeth strongly: and it is hote in the third degree, wherefore it heateth ill waters, and letteth, that they with their coldnesse hurt not the stomake: and it maketh grosse humours pure, and causeth them lightly to issue. And Vinegre mixt with an Onyon doth greatly fortifie his subtil and piercing or entring vertue, and keepeth one from thirstinesse, the which eating of Onions is wont to cause. This same is verified of Garlike. And *Auicen* saith, that after one hath

Serap. in segre ca. de alleo. Au. 2 can. capit. de alleo. & 3. 1. ca. de conser. a noct. di. aquarum. Au. 2. ca. de cepis.

hath drunken grosse and troubleus waters, he should eate garlicke: for it fineth them, and maketh them lightly to descend, and letteth that they hurt not the stomacke and entrailes: and that they stoppe not the veines. And garlicke is good to eate before one take his iourney. And it is one of the best and most holsomest things that can be, for them that come out of a cold aire, or go into it, as *Auicen* saith. And by this appeareth, that garlike is specially good for them that iourney and wander ouer diuers countries, and vse diuers drinkes, according to these verses. Aui. 3. 1. ca. de regendo. inter.

Allia qui mane ieiuno sumpserit ore:
Hunc ignotarum non ledit potus aquarum.
Nec diuersorum mutatio facta locorum.

Moreouer garlike (drunke with wine) is good against the stinging of venemous wormes, and bytings of serpents, which thing *Auicen* saith, that he proued: and also it is good against the byting of a madde dogge: and a plaister made of garlike, figge leaues, and comin, is good to laie to the place that is bitten with a venemous beast called *Mugal*. Also an Onyon as *Auicen* saith, is holesome to annoint the place that is bitten with a mad dogge, with the iuise thereof or a plaister thereof made with salt and rewe. And an Onion, eaten, expelleth the hurt of venimous things. And some say, they engender in a mans stomacke a moyst humour, verie holesome against the hurt of venemous things. And here is to be noted, that garlike, onyons, and also leekes, are not holesome for temperate bodies, nor hotte, and specially when they be eaten rawe. For then they nourish very litle, and ill, and they engender sharpe pricking bloud: yet they make grosse humours subtile, and breake or cut clammie humours. And whē they be sodde, they lose the pricking, and yet then their vertue incisiue or cutting, and subtilatiue remaineth. Therefore when they be sodde they bee holesomer then rawe. Aui. 2. cap. capit de allio.

Leekes be hote and drie, and their nourishment is naught, they hurt the eyes, and engender black melancholy bloud, and cause Eating of Leekes.

terrible dreames: they hurt the sinewes with their prickings, and they hurt the teethe and gummes, and cholericke and melancholy folkes should not vse to eate them, and specially rawe.

Eating of Onions.

Onyons be hote, and they haue an earthie superfluous heate, and a watrish moystnesse, subtile, and vndigested. If they be eaten rawe, they engender ill humours and corruptible putrifactions in the stomacke, and they cause ill dreames and dreadfull, and also headache. And if they be too much vsed they marre the memorie, and trouble the vnderstanding, and make one beside himselfe. But when they be sodde with the broth of good flesh and eaten, they cause good digestion, and their hurtfulnesse is diminished, and they moderate the coldnesse of meates, wherwith they be sodde: but the best is, not to vse them.

Eating of Garlike.

Garlike is hotte, declining somewhat to humiditie, but lesse then Onyõs, it is medicinable against ventosities, and eke to cough, and it maketh one to spit well, but it hurteth the sight, and breedeth headache: and it is tryacle for vplandish men. And thus the foresaide things are holesome for them onely, that haue in them flegmatike, grosse, and clammie humours, but cholericke folkes ought to abstaine from them.

The vse of Nuttes. Aui. 2. can. capi. de nuce.

The second thing is Walnuts, wherof *Auicen* saith, that they with Figs and Rew, are medicinable against all maner of venome, and of Walnuts, of Onyons, and of Salt, is made a plaister to laie to the byting of a madde dog. And this specially is vnderstood of a dry Nut, that is eaten before meate, in forme as is aforesaid.

Diseases engendred by eating of Nuttes.

And wit well, that drie Nuttes are worse then newe and moyst. For the drie are more oylie: by reason whereof they turne to choler, and engender headache, they hurt the eyes, and cause swimming in the head, and specially if they be eaten after meate, they cause the Palsie in the tongue, and prouoke one to vomite, and make blisters in ones mouth, and they that haue a cholerike stomake, ought especially to eschue drie Nuts, and the older they be, the worse they be. The new Nuttes haue lesse of ill oylinesse, and therefore they engender not the ache or swimming in the head and such like diseases, as the drie do, and by reason of their

slippery

slippery humiditie, they make one to haue the lasse, and if they be a litle warmed at the fire, and eaten after dinner, they presse and driue downe the meate. And thus it appeareth, that newe Nuttes are more holesome for folkes in health then drie. The third thing is Rewe, whereof *Auicen* saith, that it resisteth poyson. And after he saith: If one feare least he should drinke poyson, or be stung of a venemous beast, let him take ʒ.i. of the seed, with the leaues thereof, and drinke it with wine, and a Nutte stamped and mingled togither. And *Aristotle* saith, that when the Weasell will fight with the Adder or the Tode, she eateth Rewe first, and by reason therof sleieth the other: for the smell of Rewe is foe to poyson: The eating of Rewe in the morning with Figges and sweete Almondes, preserueth one from poyson. Here is to be noted, that there be two kinds of Rewe. The one is Gardein Rewe, the other is wilde Rewe. The Gardein Rewe is better then the field Rewe. For the field Rewe is exceeding drie. It is hote and drie in the fourth degree, wherefore it is hurtful to take much therof. The Garden Rewe, is moist, hote and drie, in the second and third degree. It pearceth and resolueth ventositie, and specially if it be drie. For *Serapion* saith, that drie Rewe of all medicines for ventosities, is the best, and most holesome: but moyst Rewe engendreth ventositie. Also Rewe doth vehemently quicken the sight, and specially the iuise therof, with the iuise of fenell and hony made in an oyntment, or else eaten, as *Auicen* saith. But yet for as much as the iuise of Rewe hath a propertie hurtfull to the eyes, it were best to fanne winde vpon your eyes therewith: and in no wise to touch your eyes with the materiall Rewe. The fourth thing is Peares: whereof *Auicen* saith, that they be holesome against diseases that bee engendred by Mushromes or Tode stoles. For Peares sodde with Mushromes, do alay their hurtfulnesse, or else this text may be vnderstood by Peares Aromaticke, which by reason of their sweete smell, comforte the spirites, and so they auoyde poyson. The fifte thing is Radishes, whereof *Auicen* saith, that they be holesome against

Two kinds of Rewe.

Serap. cap. de ruta.

Aui. 1. can. ca de ruta.

Peares.

Aui. 2. can. ca. de piris.

Radishe rootes.

Aui. 2. can. ca. de rad.

against the byting of a snake: and when they be drunken with wine, they are good against the byting of the beast called *Cornute*: the seede thereof is good against all venomes. And when the seed of radish is laid vpon a scorpion, it sleeteth him, and the water thereof hath in that behalfe bene proued, and it is stronger then the seede, and if a scorpion byte one that hath eaten radish, it shall not hurt him. It is also very good against the choking of mushromes. Or it may be said, it is good against poison, because it prouoketh one to vomite, and so by reason of vomite the stomacke is purged of ill humours.

And here is to be noted, that radish and radish rootes are like of complexion, which are vnholesome for cholericke folkes: for they engender a sharpe pricking bloud: and radish is vnholesome for the stomacke, for it maketh one to belch much, and engenderth grosse humours: and if the digestion be feeble, it engenderth rawe humours, yet it is subtile, and of a pearsing nature. And some men vse to eate radishe after other meates, to comfort digestion, whereat, *Galen* marueileth: And cunning Phisitians say, that if radish be eaten after other meates, it helpeth digestion, and vnloseth the belly. But if radishe be eaten before other meates, it lifteth vpward the meate, and causeth one to vomite. But it is holesome after other meates, to eate a litle quantitie of radish. Yet neuertheleſſe they hurt the eyes and the head. *Rasis* saith, that radish lying long in the stomack, auoyde fleume, and the leaues thereof do digest meate, and helpe the appetite, if they be taken in a small quantitie. The first thing is tryacle, which of euery sort is good against poyson, and therefore it is good both for man and beast, as well colde as hote. And vnder the name of tryacle, the noble medicine Metridatis may be comprehended, which two be like in operation. For *Auicen* of tryacle saith, ye shall vnderstand that the greatest rule in curing of poyson, is to comfort natural heate, and to labour to driue it out, as tryacle doth. And of tryacle, and the medicine Metridatis togither, *Auicen* saith, There be certaine medicines contrary to poyson, which will not suffer poyson to

Triacle.

Aui.6.4. tra.5.ca.1.

Aui.6.4. tra.1.ca.de med.cō.

approach

approach neare the heart, as Triacle and Metridate.

Aer sit mundus, habitabilis, ac luminosus.
Nec sit infectus, nec olens fœtore cloacæ.

This text declareth foure things touching the choyse of holsome aire. Of which the first is, that one ought to chose a cleane aire that is not infected with vapours. For vncleane aire doth alter the heart after the nature of the complexion that it is mingled with, as *Haly* saith. The second thing is, one ought to chose a light aire: for darke aire maketh a man heauie and dull spirited, for such aire mingleth it selfe with the humours in mans bodie, and so being troubled it runneth to the hart: of the which, and of the humours, grosse and troublous spirites be engendred, the which make one lumpish and slewe. Therefore there is nothing that maketh a man more iocund or merry and lesse heauie, then to walke in a faire cleare aire, or to rise early. The third thing is, that we ought to eschew infected aire, that is, where slaughter of people hath bene: for commonly in those places wheras great slaughter of people hath bene, and in places neare thereunto, followeth great pestilence: for when we draw in the infected aire, it infecteth the spirits in our body. The fourth thing is, we should eschew gunges, sinkes, gutters, chanels, stinking ditches, and all other particuler places that are infected with carreine, and places where as dead carkasses or dead folkes bones are cast, and places where Hempe and Flax is watered. For the aire so infected, doth infect the spirits of our bodie, and specially hurteth the braine. And therefore *Auicen* saith, that as long as the aire is temperate and cleare, and no substance contrary to mans nature mingled therewith, it causeth and conserueth a mans health. And when it is changed, it doth contrary to the operation thereof: and for a more declaration of the foresaid things, wit well, that the aire in the Regiment of Health is necessary two waies. First, for the refreshing of the heart. Secondly, for the auoyding out of sunnish superfluities,

Choyse of holsome aire.

Haly. 3. reg. in cõsilius cano. Gia hec.

Aui. 2. ii doct. ca. 2.

ties, that trouble the spirite and naturall heate. For like as we see by exterior things, as the fire without fanning of the ayre is choked and quenched: so likewise we may imagine that the spirits, and naturall heat in man, had néed to be nourished, conserued and attempred. The attemperance of naturall heate, is caused by drawing of the aire, and the purging thereof, is caused by expulsing of the aire. The first is done by motion of the atraction, and the second by motion of expulsion. Therefore if we drawe in stinking and vncleane aire, it corrupteth in vs the naturall heate and spirite. Therefore the aire should be faire and cleare, without vapours and mistes: it may not be troublous and cloudie, nor mixed with ill vapours. For such aire troubleth the humours, and maketh a man heauie and sadde, as is aforesaid. The open aire ought to be chosen, and not betwéene walles or houses: and to speake truly, the close aire should be eschewed. Yet neuertheleſſe in the time of pestilence, when the aire chaunceth to be infected, the close aire is to be chosen. Therefore at such seasons, it is good for vs to abide within our houses, and to kéepe our windowes fast shut, lest the putrified aire should enter in. But else the open aire is best. Further in the Regiment of Health, the aire ought to be eschewed, the which is mixed with vapours of lakes and déepe pits, conteining stinking waters: and of certaine hearbes, as Colewortes, Humlockes, and such like: and of trées, as Fig trées, and Walnutte trées. Further, that aire is to be chosen, wherein the winde bloweth from high or egall ground. And also we ought to take good héede that the aire exceede not in any of his first qualities, that is to say, in heate, cold, moysture, or drought, which if it chaunce, it must be tempred by craft as much as is possible. These things, Auicen teacheth.

Aui.2.1. do.2.de diuersis.

Si tibi serotina noceat potatio vini:
Hora matutina rebibas, & erit medicina.

This text teacheth one doctrine, the which is this, if a man be

be diseased by drinking of wine ouer night, let him on the morrow afresh drinke wine againe. For either drinking of wine ouer night causeth drunkennesse, thirst in the morning, or else inflammation of the bodie. If it inflame the bodie, then it is right vnholesome again in the morning to drinke wine a fresh, for that were as one should laie fire to fire: but if one happen to bee drunke, and therewith parbreake a litle, then it were holesome for him to drinke wine a freshe againe in the morning. For the drinking of wine then againe, doth lightly cause one to vomite, whereby the stomacke is cleansed: and by reason of cleansing of the stomacke, the hurt of drunkennesse and parbreaking, goeth away lightly, and therefore *Hippocrates* counselleth vs to bee drunken once a moneth, that of the drunkennesse may come vomite: which thing, preserueth vs from ill diseases of long continuance. If the drinking of wine ouer night doth hurt one, by reason that hée is not accustomed to drinke wine, then hée may drinke wine againe in the morning, to accustome him: and so the drinking of wine shall the lesse hurt him.

For as *Hippocrates* saith, of a customable thing commeth lesse griefe, but in case that thirstinesse in the morning doth follow on drinking of wine ouer eue, then to drinke water in the morning is best to cole his thirst. Hippi. 3. aphorismo, ex multo tempore, &c.

And for as much as wée haue spoken of hurt that commeth by drinking of wine, witte well, that hée that hath a feeble braine, of what so euer other condition hée be, he ought to bee well ware of drunkennesse. For to bee ofte drunke as *Auicen* saieth, is cause of sixe inconueniences. Of which, the first is corruption of the Lyuers complexion. For wine excessiuely taken, commeth to the Lyuer, and resolueth the heate thereof: whereby the Lyuer leseth his naturall generation of bloud: and in stéede of bloud, it engendereth watrishnesse, and causeth the Dropsie, or else it cutteth the Lyuer or the humours thereof, whereby Leprie or woodnesse is engendered. The second thing is, the corrupting or infecting Aui. 2. 1. cap. de regimine aquæ & vini. Sixe inconueniences engendred of drunkennesse.

of

of the braines complexion, by reason that thicke and continuall fumes of the wine ascend thereto, the which dispose the hote braine to woodnesse & frenzie: and the cold to the falling Euell, forgetfulnesse and Palsey. The third thing is weaknesse of the sinewes. For we see commonly that these drunkards haue the palsey in their head and other members, as well in youth as in age. The fourth thing is, diseases of the sinewes, as the crampe and palsey. For superfluous drinking of wine, oftentimes turneth to vineger in the stomacke, which hurteth the sinewes. Also oftentimes, for fault of digestion, it turneth into vndigested watrishnesse, which doth mollifie the sinewes, and oftentimes it induceth or draweth grosse humours to the sinewes, wherby they be stretched out, or drawne togither. The fift thing is the Palsey, that the humidities of the braine, encreased by wine do engender: so that they stoppe wholly the wayes of the liuely spirits that proceed from the braine to the other members. The sixt thing is sodayne death, for while the drunkard snorteth or slepeth, his winde pipes are closed or stopped with the abundance of Wyne or humidities thereof engendred, wherebyhee is sodaynely strangled. And though the immoderate drinkyng of Wyne causeth the forsayde inconueniences: Yet Wyne moderately taken is wholesome diuers waies. And *Auicen* rehearseth fiue bouties of wine moderately dronk. The first is, that it easily conueieth the meat that is mingled with it, to all the members of the body, through the hote subtilitie, and hid conuenient propertie therof. The second thing is, it digesteth and resolueth fleume through the heate and subtilty of his substance, and maketh it apt to auoyde out, openeth the wayes and comforteth nature to drye it out. The thirde is, it auoydeth red choler by vrine, and by other insensible euacuatiõs, as sweat and such lyke. And this is to be vnderstand of claret or white wine the which is feble of nature, or else alayde with water: for otherwise it will increase choller, by turning it selfe into choller, and inflammation of the liuer. The fourth thing is, it causeth melancholinesse, the which is grosse, and moueth

Fiue Bounties of wine moderately drunke.

slowly,

slowly, easily to passe through the pipes or cundites thereof, from the Liuer to the Splene, and from the Splene to the brim or mouth of the stomacke, and at last with the drags, to auoyd out of the bodie. And it declineth or represseth the hurt of melancholinesse, through contrariousnesse of complexion, and maner of substance, in the effects thereof. For melancholy engendreth heauinesse, faintnesse of heart, and couetousnesse: but wine engendreth ioy, boldnesse, stoutnesse of stomacke, and liberalitie. The fift thing is, it resolueth all causes of wearinesse, except it be mixt with some other meate. For wine reuiueth the resolute spirits againe abundantly, and doth comfort naturall vertue, and taketh away or diminisheth humidities that be left or remaine in the muskles, in the sinowes of the heart, or in the ioynts. And if the bodie be dried by wearinesse, and needeth moysting, wine moystneth it quickly, so it be allayed wō water. Furthermore, besides these things, wine hath many other good properties. For aboue all other things, wine is a swift and a sodaine nourisher: it comforteth the heate and naturall spirites, and heateth all the bodie, it cleareth the wit, it appeaseth anger, it driueth away heauinesse, and prouoketh bodily lust. And no drinke digesteth rawe humours so well as wine. And wine maketh one manly both in stomacke and bodie. And they that drinke no wine, are nothing in regard of their egals that drinke wine, neither in stomacke nor corage.

Properties of melancholie and of wine.

De melior vino.

Gignit & humores melius vinum meliores.
Si fuerit nigrum, corpus reddit tibi pigrum.
Vinum sit clarumq; vetus, subtile, maturum,
Ac bene limpatum saliens moderamine sumptum. + di Cyprum

This text declareth one doctrine of wine, and that is this: the better that wine is, the better humor it engendreth. The cause is, for blacke wine is more grosse and earthie then any other: and therfore the spirits thereof engendred be grosse. And *Galen* saith: Grosse spirits make the bodie heauie or slowe.

And further, there be seauen doctrines rehearsed touching the election of wine. The first is, wine ought to be cleare. For such wine by reason that it is subtile, engenderetb subtile and cleare spirites. The second is, it ought to be olde and not newe. For newe wine or muste doth sooner ouercome ones brayne, and make one haue the lalke, then any other of the like: it engenderetb the colicke and other accidentes, that shal be declared after, when we come to *Impedit vrinam*. For ye should not vnderstand, that wine ought to be olde. For such wine, as *Auicen* saith, is as a medicine, and not as drinke. For such wine doth rather alter a temperate body to heate and drought, then nourishe it. For when it is so very olde, it receyueth againe his first naturall verdur and sharpnesse, and is then all fiery, wherefore the aggregator writeth that it is hotte and drye in the third degree. The third lesson is, that Wine ought to be subtile. For subtile wine, maketh the spirites of man subtile, and grosse wines engender grosse spirites. The fourth doctrine is, wine shoulde be rype, and not verte or egar, for else it will deprive man of all his naturall vacuations and good health, as *Galen* saith. And therefore it is hurtefull for them that wante euacuation by vrine and all other theyr vpper members. Yet as *Galen* saith, such stipticall wine is holsome for diseases that chaunce in the guttes. And the stipticalnesse of wine may be put away with much mingling of water. The fifthe doctrine is, that Wine should be alayed with water: For thereby the fumositie of the wine is putte away: and so it doth lesse ouercome the brayne. This is of truth, if the wine be subtile, but if it be grosse, it ouercommeth the braine the sooner, for thereby it is made subtile and more fumishe. And of this wine, *Auicen* vnderstood, when hee said, that wine alaid with water doth sooner ouercome the brayne then cleane wine. The sixte doctrine is, wine shoulde be sprinkeling when one tasteth it, and this is one of the conditions of good wine, before saide. The seauenth doctrine is considered in the drinkers

vii. doctrines to chose wine.

Aui. 3. 1. de reg. aquæ & vini.

Aggregator ca. de vite.

Ga. in comento. ii. can. iii. par. reg. acutorum.

Auic. iii. 1. cap. de regimie aquæ & vini.

drinkers condition, and not of the wine: that is, one ought to drinke wine temperately. For wine temperately taken, sharpneth the witte, and engendreth all the holesome things before declared.

By all these things heere expressed, we may conclude, that wine that ought to be chosen & is best in the regiment of health, is meane wine equal betweene old and new, cleare, somewhat red, of good odour and flauour, of equall sauour, that is, neither eger, sharpe, nor sweete, which is not grosse nor too much subtile, and eke, that it be not too strōg, nor too weake: & that it grow not on stony and hilly ground, nor on simple plaine and earable grounds, but on high ground, lying open toward the south, in a countrey not too hotte, nor too colde. Touching the regiment of wine, concerning the ages, the rules that *Auicen* putteth, are to be well noted. The first is, to giue children to drinke wine, is as one would lay fire to fire made of drie wood. For children bee tender and sone enflamed, through the aboundance of their naturall heate, and their sinowes and braynes be weake and feeble. Wherefore wine hurteth them many waies. But specially by quicke inflamation, by hurting of the braine, by lightly pearcing of the sinowes, and abundant fumositie. Therefore when one giueth children wine to drinke, the inflaming heate of the wine is added to the flaming heate of their bodies, which are of as small resistance, as dry stickes, reedes, or tolue, is against the fire. The second rule is, that one may giue an olde man as much wine to drinke as hee can beare without hurte, that is, as much as his naturall and due appetite desireth. For like as olde bootes and buskins that be drye and wrinkeled, be made supple & plaine with oyling, so likewise be the olde folkes by drinking of chosen wine, as wine of Beuuoys. Auncienie folkes are colde, and wine heateth: their spirite is heauie, and they be full of melancholy: and wine maketh them merie, and represseth melancholinesse: and commonly olde folkes sleepe ill, and wine maketh them to sleepe well. Olde folkes be disposed to opilations, and wine openeth. And like as

wine is to children most contrary, so for olde folkes it is most holesome. The third rule is, the young folkes should drinke wine tēperately, which temperately is to be vnderstood, inmeasurable quantitie, and wō conuenient alaying with water. And although that yong folkes are as hotte as children, yet their members be more sound, and their sinowes and brayne more stronger, whereby they may the stronglier resist the hurt that commeth by drinking of wine. Many good things come by drinking of wine soberly, that is to say, the voyding of cholar, the quickening of the corporall might and wit, and the abundance of the subtile spirites.

De Cervisia.

Non sit acetosa ceruisia, sed bene clara.
De validis cocta granis satis, ac veterata.

Non acida nec sit sed bene coquata, sit bene clara,
De grano fit fortis coquatur, sit bene vetusta.

This text declareth fiue things, by which one may knowe good ale. The first is, that it be not sower, for that hurteth the stomacke. A sower thing as *Auicen* sayeth in many places, hurteth the sinowes, and the stomack is a member ful of sinowes, specially about the brimme or mouth. The second thing is, that ale must be cleare: For troubled ale is a stopper, and hurteth them ouer much that haue the stone, it fatteth and enflateth and maketh one short winded, & engendereth much fleume. The third thing is, that ale should be made of good corne that is not corrupt, that is to say, of the best barley, wheate, or oates: for the better the corne is, the better is the humor thereof engendred. The fourth thing is, that ale ought to be well sodde: for that causeth it the better to be digested, and more amiable to be receyued of nature: and the inconueniences therof growing, are the better borne. For if the ale be not wel sodde, it engendereth ventosities in the belly, ganwing, enflation, and collicke. The fifth thing is, that ale ought to be stale and well purged. For new ale engendereth the same hurt that ale doth, the which is not wel sodde: and also doth light bread straine the coylyon.

De Usu Cervisia

De qua potetur, stomachus non, inde graueiur.

Here is taught one lesson touching the vse of ale. That is, one ought to drinke it moderately, so that the stomacke be not hurt thereby, nor drunkennesse caused. For it is worse to be drunke of ale then of wine, and endureth longer: and the fumes and vapours of ale that ascend to the head are grosse, wherfore they bée not so sone resolued as they that be mounted vp by wine. Whereupon it is to be noted, that in the beginning of dinner or supper, it is holesome to drinke ale before wine: the cause is, for at the beginning of our repast or dinner, the body is hungry: so that the stomacke before we began to eate meate, was hungry, and so drewe superfluities from the members. Therefore if we begin with wine, by reason that nature greatly desireth it, and for the great nourishment thereof, the superfluities, togither with the wine béene drawne off the stomack, and are conueied to the parties of the body: but nature doth not so desirously drawe ale. And also ale washeth away the humours that hang about the brim of the stomacke. And for this cause phisitians counsaile, that when one is most hungry, hée should first assay to vomite ere he eate any meate, that those superfluities ý be drawen togither of the hungry stomacke, may be voided out, least they be mingled with the meate. Likewise he that feareth to be thirstie by superfluous drinking of water, should drinke ale: for it quencheth vnnaturall thirst.

Quid vitandum quolibet anni tempore

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

Here the authour determineth, what quantitie of meate shoulde bee eaten after the diuersitie of the foure seasons of the yeare, that is to say, in Ver or spring time, Summer, Autumne, Diet after the 4. seasons of the yeare.

Autumne, and Winter. He sayeth, that in the time of Ver, we must eate little meate. To this *Auicen* agreeth and sayeth, the reason is, because in winter mans body is not greatly giuen to labour and exercise, rawe humours are encreased, and specially flegmatike, which after the proportion of the season, then specially be engendred: which humours by reason of colde, are enclosed in the body, and when Ver or spring time cometh, these rawe humours gathered togither, do melte and spreade through all the body: wherefore nature is then greatly occupyed in digesting of them. And therefore in Ver season, if one eate much meate, it letteth nature to digeste such flegmaticke humours, and causeth them to diuerte or turne an other way: For by these humours, and great quantitie of meate, nature is ouerpressed. And so thereby such humours shall remaine in the body vndigested, and runne to some member, and there breed some disease: And therefore we ought to take good heede, that we eate not great quantitie of meate in Ver. For little meate in this season, is a speciall preseruation from diseases, that then reigne, as *Auicen* saith. And this saying is of a truth, from the middes of the ende of Ver, and not in the beginning: for the beginning of Ver is likened to Winter: wherefore then one may nourish his body as well as in Winter. And this also may be thus vnderstood: if the body be full of humours when Ver commeth, then meate is to be giuen after the naturall heate and resolution, that is caused of the body: for then the cause is auoided, for which meate should be diminished. To this *Hippocrates* agreeth saying: Bellies in winter and Ver, are most hotte, and sleepe most long. Therefore in those seasons, by reason that naturall heate is much, it needeth much nourishment. Secondly he sayth, that to eate much meate in Summer is hurtfull: because that then the vertue of digestion is feeble. For the spirites and naturall heate, which are the instrumentes of corporall operation, are then right feeble, sparpled, and resolute by reason of the outwarde heate, the which doth vehemently drawe them to the exterior

Aui. 3. 1. doct. 2. ca. 6. & 3. 1. doct. 5. de seq. tem. porum cum recti auris.

Aui 21. doct. 1. ca.

rior partes: and so causeth that much meate can not well digeste. And here is to be noted, that for as much as the vehement resolution of humidities, as well substantiall, as nutrimental, of the body is great, grosser, and more meate in Summer should be eaten, if the might digestiue could digest it: but because nature cannot digest much at once, we must eate a little and ofte: as *Galen* saith. In Summer we must eate manie times and little: because the body hath ofte neede, by reason of oft dissolution. And although little meate should be eaten in Summer, yet one may drinke much, by reason of the great resolution and droughte of the body: and the naturall heate of the body exceedeth the moisture thereof: and manne is then more thirstie then other times. But yet then one ought to drinke lesse wine, specially if it be pure, for such wine doth sone enflame, and causeth the naturall heate augmented by the ardent heate of Summer to burne: and therefore he that will drinke wine in Summer shoulde mingle it well with water: and forbeare olde and strong wine. Thirdly he sayth, that in Autumne we ought to beware of fruites, specially of the same season, as grapes, peaches, figges, and such lyke: or at leaste to eate but little of them, for such fruites engender bloud that is apt to putrifie, by reason of humours and boyling that they make in the bodye, and specially if they be receyued into an vncleane stomacke or corrupt body, which for the moste parte chaunceth in Autumne. And so then, ill and filthy diseases are engendred, as the pockes and other pestilent sickenesses. And witteth well, that in Autumne, hunger and thirst should be eschewed, and to eate much meate at one meale, as *Rasis* sayeth. The wine also that is drunke in harueste, should be alayed with much water that it maye moyst the body, and cole the heate, but not so superfluously alayed with water, as it is in Summer: nor to be drunke so superfluously: For by reason that nature is feeble, it is not able to weld and digeste it: and too much alaying

Galen in canicon. & quibus semel. &c.

The reaso that one ought so eate little meate in Summer.

To auoide eating of fruites in Autumne.

Rasis. 3. alm. ca. de regi. corp. secundum tempus.

alaying with water, destroyeth naturall heate, and increaseth ventosities: whereby the colicke is engendred. Fourthly hée sayeth, that in winter one may eate as much as he will, that is to say, more then in other seasons, after the minde of *Auicen.* And *Galen* saith: in winter much meate leysurely should be eaten. The reason is, because the heate of our body in winter is strongest, both by reason it is congeled togither, and fortified by position of his contrary: that is to say, the coldnes of the aier, enuironing our bodies about. And this is verified in bigge bodies, and fleshy, and not in bare and feeble: for on such bodies, coldenes of winter anclined, doth not comfort with heate, but doth make them more feeble: For in winter as *Hippocrates* saith: bellies be hottest of nature, and sleepe most long. Wherby it appeareth, that the grosse nourishementes and hardest of digestion are more holsome in winter then in other seasons, because the heate is stronger. But the wine that is drunke in winter should be as redde as a Rose, and not white, and alayed with a little water. Here is to be noted, that although by the strength of heate, and vertue of digestion in winter, the grosse and strong meats are more holsome, yet because the season is disposed to opilations and repletions, by reason of much fleam, it were holsome to vse meane meates, betwéene heauy and light, grosse and subtyle, as kidde, veale, mutton, pykes, perche, and creuesses. And they that vse grosse meates, as beefe, porke, venison, Goates flesh, and such like, should eate but one meale a day, or else to vse meates laxatiue, as persely, cressis, mustard, and suchlike, and to vse great labour.

Galen. in cani. aph. & quibus semel. &c.

De prauo potu corrigendo.

Saluia cum ruta faciunt tibi pocula tuta.
Adde rosæ florem minuit potenter amorem.

Here the auctour describeth two remedies against ill drinke. The first is sage leaues, sage put into the drinke, hindreth the hurt of it, and also it comforteth the sinowes and brayne, the which comforted, dothe the better resist the illfumes, that of

Herbes holsome put into drinke.

of the ill drinke, ascend thereunto. The second remedie is Rew, whereof if the whole leaues be put into the drinke, the vertue of it fordoeth the malice of the drinke. And how good and wholsome Rew is against poyson, it hath beene declared before at *Allia, rua, tuta, &c.* And this Text sayeth, that to the two foresayde Herbes we may put the Rose flower. And this ought specially to be vnderstoode of a redde Rose, for the swéete smell and stipticalnesse thereof, auayleth the malice of the drinke.

De nausea Marina.

Nausea non poterit quemquam vexare marina,
Aurea cum vino mixtam si sumpserit illam.

Here the Author teacheth a remedie howe they that are not accustomed to passe the Sea, may auoyde perbraking or spewing. He that will passe the Sea, must a fewe dayes before he take shipping, mingle the Sea water with his wine. This is a remedie for them that bée rich, but if it be a poore man, then he must drinke sea water, that he may easilier eschue spewing. The reason hereof is, because the sea water is salt, and so with his saltnesse and stipticitie, that followeth saltnesse, it closeth the mouth of the stomacke, and thereby fordoeth spewing. And here is to be noted, that as Auicen sayth, a trauailer on the Sea, should not much go about to withstand or to forbeare perbraking or spewing, at the beginning, but to vomit vntill he thinke himselfe well purged, for that preserueth him from many diseases, and not onely preserueth, but also healeth or alleuiateth greeuous and great diseases, as lepry, dropsie, palsie, coldenesse, and swelling in the stomacke. Thus sayth Auicen. But in case that the trauailer on the sea spew so much, that he therby is right greatly feebled, then he must refraine himselfe by eating of stipticall and sower fruit, as vnripe fruit, crabs, sower poungranates, and such like, where with the mouth of the stomacke

A remedie for perbraking on the Sea.

Au. 3. 1. de reg. iter agentis in mari.

Au. 3. 1. dact. 2. ca. 2.

is comforted, and the humours expelled downe: and also the stomacke therewith is comforted, and the humours flowing thereunto by taking of the water, are driuen away. Or else we may take mustard seed dried by the fire, and drinke it with wine, or wormewood may be eaten and drunken, or a toast wet in redolent wine is good to eat. And generally tart meates be good for trauailers on the sea, for they comfort the stomack, and prohibite vapours and fumes that would ascend into the heade, as hearbs sod in vineger, or in the iuice of sower grapes.

De generali Condimento.

Petrosolinum

Salvia, sal, vinum, piper, allia, petroselinum:
Ex his fit falsa, nisi sit commixio falsa.

Sel. cur

Ex his fac salsam, ne sit commixtio falsa

Here the authour teacheth vs to make a common sauce if we lacke a better. And fiue things goeth to the making of this sauce. The first is Sage, wherewith we may make sauce for a Gose, roll or sodde. For commonly a Gose or a Pigge rosted, is stopped with Sage, to drie vp the humidities & clammineſſe of them, and also because the flesh should smell somwhat thereof: but yet after it is rosted, the sage would be cast away and not eaten. Likewise, of sage vplandish folke make a sauce to eate with a Gose: for they stampe Sage and Garlicke togither, that the Sage may abate somewhat of the Garlickes sauour. The second thing is, salt with wine, and this sause is for rich and noble men. For when they want mustard, or verinice, they put wine in a saucer, and mingle it with a little salt. The third thing is Pepper, a sauce for vplandish folks. For they mingle Pepper with Beanes, and Peason. Likewise of rosted bread, with ale or wine, and with pepper they make a blacke sauce, as it were pap, that is called pepper, & that they cast vpon their meat, flesh and fish. The fourth is garlicke, whereof the vplandish people make a sauce, for they mingle soft cheese and milke, and stampe garlicke togither,

To make a common sauce.

and

and so they eate it with their meat, whether it be rosted or sod, salt or fresh, and with hard egges. The first thing is Persly, of Persly leaues stamped with veriuice, or white wine, is made a greene sauce to eate with rosted meate.

And here is to be noted, that sauce or sauces vary after the seasons of the yeare. For in hot seasons, it must be made of cold things, or of stuffe of little heat, and in cold seasons contrariwise. Therfore Sommer sauce should be veriuice, eysell, or vineger, the iuice of Lemmons, or of Pomgranates, with Rose water, and such like. And otherwhile in sauces made in sommer, one may put a little Pellitorie, & Persly, to attemper the coldnesse of the foresaid things. But the matter of the competent sauces in winter is Mustard, Carloke, Ginger, Pepper, Cinamon Gelofers, Garlicke, sage, mints, pellitory and persly: wine, water of flesh, vineger not so strong, but very neere to the nature of wine. And in meane seasons the sauces should be meane, neither too hot, nor too cold. Secondly, sauces differ by reason of the meates for which they be made: for one meate will haue one sauce, an other meat another sauce, as lords cookes know. Sauce for mutton, veale and kid, is greene sauce, made in sommer with vineger or veriuice, with a few spices, and without garlicke, otherwhile with persly, white ginger and tosted bread with vineger. In winter the same sauces is made with many spyces, and little quantitie of garlicke, & of the best wine, and with a litle veriuice, or with mustard: sauce for rosted beefe is made with pepper, tosted bread, broath of flesh, and grapes. And the saute sauce is good in winter to eat with porke. Also porke in sommer may be eaten with vineger and persly at the beginning of dinner. But in case that the foresayd meates be baked, and specially beefe and pork: and in winter, then serue in a white onion and a smal quantitie of sweete spyce beaten in powder. But in Sommer serue it in without onions, and with veriuice, or else with a few small onions. And if the paستes be made of more

tender flesh and lighter of digestion, then serue no Onions in there with: but in summer almon milke with veriuse, and a little blanch pouder: and at the last ye may put thereto, an egge broken with veriuice. But in winter in stead of veriuice, take wine, and more spice, with rosted rabbets and chickens, sauce made with Cynamon, crums of bread, and with veriuice in Sommer season is wholesome, and in Winter with Wine. For rosted Porke in Winter, take of the dropping, tempered with good Wine and Onions: and in Sommer take the greene sauce aboue named. For rosted Feasants, Pigions, and Turtils, take none other sauce but salt. For boyled Capons, and Cockes, take of the same broth, with a little blanch powder. And namely in winter if they be boyled with Sage, Isope and Persly, this is good sauce: and in sommer the broth of the Capon, and a litle veriuice mingled togither is a wholsom sause. For fat Capons and Hens baked, serue in none other sauce, but a small quantitie of blanch powder, and at the ende the aboue named greene sauce in Sommer, and in Winter good wine. But fish the grosser it is, the harder of digestion, the more superfluous, and moister of nature, the more it neeteth hot sauces and sharpe: and the same rule is likewise true in all maner of flesh.

Diuerse goodsauces for sundrie meates.

De vtilitate lotionis manuum.

Si fore vis sanus, ablue sæpe manus:
Lotio post mensam tibi confert munera bina,
Mundificat palmas & lumina reddit acuta.

Here the authour teacheth two wholsome things that commeth by washing of our hands after meat. The first is, the palmes of our hands are mundified. The second is, our sight is sharpned therby, and that is specially by accidents, for the hands be the instruments to cleense the eyes: and it is right wholsome for them to be mundified: whereof we haue spoken before at *Lumina mane manus.*

De Pane.

Panis non calidus, nec sit nimis inueteratus,
Sed fermentatus, oculatus, sit coctus.
Modice salitus, frugibus validis sit electus,
Non comedas crustam, coleram quia gignit adustam.
Panis salsatus, fermentatus, bene coctus.
Purus sit sanus, quia non ita sit tibi vanus.

In this text two things are touched or remembred concerning the choyse of bread. The first is heate. For bread ought not to be eaten hot. Hot bread as *Auicen* saith, is not conuenient for mans nature: and bread that commeth hot from the Oven is vnholsome.

Ga. 1. alimentorum, ca 2. Fiue proprieties of good bread Au. 3. can. c. de pane.

The reason is, because it stoppeth much. And againe after he saith: That hot bread causeth thirstinesse, by reason that it is hot: and it swimmeth in the stomake by reason of his vaporous humiditie: and it is of quicke digestion, and descendeth stoutly downe. And although that hot bread in the Regiment of Health be vnholsome to eate: yet the smell thereof is right holsome, for it releeueth one in a sound: and it is possible, that some folks may liue by the smell of new bread. The second thing is, we ought not to eate bread that is very stale, or mouldie: for such bread is vnholsome for the nourishment of mans nature: for it drieth the bodie, and engendreth melancholy humours: whereupon it followeth, that bread should not be too new nor too stale, but a day olde. Further this text declareth fiue proprieties of good bread. The first is, it must be well leuened, as *Galen* saith: The best bread of digestion, is it that is well leuened, and baked in an Oven that is heat with moderate fire. And againe he saith. Vnleuened bread is holsome for no bodie. And after the minde of *Auicen*, Bread made with little Leuen nourisheth much, but the nourishment thereof is a stopper, except they eate it that labour much. The second thing is, that bread ought to be

light, for thereby it is knowen, that the clammynesse therof is gone. Yet neuertheleſſe this bread, after the minde of *Auicen*, is the ſwift entrer, and of leſſe and worſe nouriſhment, as bread that is made of ſuch branne. The third thing is, that bread ought to be well baked: for bread ȳ is ill baked, is ill of digeſtion, & ingendreth greefe in the ſtomake. And *Auicen* ſaith, that bread il baked nouriſheth very much, but the nouriſhment cauſeth opilations, except they labor much that eate it. And bread baked on a ſtone or in a pan, is of the ſame faſhion: for it is neuer well baked within. The fourth thing is, that bread ought to be ſeperately ſalted. For bread ouer ſweete is a ſtopper, & bread ouer ſalted is a drier. But bread moderately ſalted nouriſheth beſt, ſo that it haue the other conditions. The fifth thing is, ȳ bread ſhuld be made of the beſt graine: that is to ſay, of the beſt wheate. Moreouer the Authour in this text warneth vs to beware of crufts eating, for they engender aduſt cholor, or melancholy humors, by reaſon that they be burned and drie, and therefore great eſtates, the which be colericke of nature, cauſe the crufts aboue and beneath to be chipped away, wherfore the pith or crum ſhould be choſen, the which is of a greater nouriſhment then the cruſt. Yet notwithſtanding, the crufts are holeſome for them that be whole, and haue their ſtomake meiſte, and deſire to be leane, but they muſt eate them after they haue dined. For they enforce the meate to diſcend downe, and comfort the mouth of the ſtomacke. Further, in the two laſt verſes is ſhewed, that good bread ought to haue theſe fiue conditions, that is to ſay, it muſt be well ſalted, leuened, well baked, made of good cleane corne that is ripe gathered, bound vp in ſheafe, & houſed in due ſeaſon. And here is to be noted, that if one deſire to nouriſh his body, he muſt haue his bread made of pure flower, the bran cleane taken out, and he that deſireth to be leaner, muſt leaue ſome branne therein. For branne nouriſheth but little and vnloſeth the

belly,

belly, and slower doth contrariewise.

De Carne Porcina

Est caro porcina sine vino peior ouina,
Si tribuis vinum tunc est cibus & medicina.

Heere in this text the Authour compareth porke with mutton. If porke be eaten without wine it is not so holsome as mutton, but if porke be eaten with wine, it nourisheth best, and is medicinable, for it moistneth much. And this is to be vnderstood specially of rosted pigs and brawne, well dight. And heere is to be noted, that porke salted or dried in the smoke, such as men in the countrey vse, called Bacon, is in no manner wise so holsome as mutton, whether it be eaten with wine or no, but it is vnderstood by rosted porke, or pig, or brawne, as is before said.

Ilia porcorum bona sunt, mala sunt reliquorum.

Here the Authour saith, that hog tripes be better then of other beasts. The reasō is, because we eate few entrails except they be full of bloud, and of very fat beasts, as hogs be. Now onely hogs bloud, through the similitude of complexion to mans nature, is bloud of which the bowels be filled. And likewise hogges be sooner fat then any other beasts. Therfore we eate rather the tripes and chitterlings of an hog, then of other beasts.

De Musto.

Impedit vrinam mustum, soluit cito ventrem,
Epatis infraxim, splenis, generatq; lapillum.

Here the Authour sheweth 5. inconueniences, that bred of drinking of new wine or muste. The first is, that muste letteth the vrine: and this may be vnderstood two waies. First by reason that muste is thick and grosse, it mingleth with the dregs, and so stoppeth the liuer and the raynes, so that ye vrine cannot easily haue course. Secondly, it letteth

the

the vrine to haue due course, as renish must doth, and certaine other subtile wines like wise. For there is some renish must, of the which the lies are mordicant or biting: and whilie it runneth into the bladder, the earthy lyes thereof do bite and pricke the bladder, and constraine one to pisse contrarie to the due order and manner that he was wont to doo. The second is, it loseth the belly, by reason that it scoureth the entrales, and through sharpenesse of the lyes it pricketh the guts, and causeth the ordures to auoide out: first by reason that the Lyes bee mordicatiue. Secondly through ventositie, which such Wine causeth. And thirdly by reason that it maketh the guts slipperie, by way of vndigestiblenesse and greefe of the stomacke. Wherefore the stomake loseth and openeth the wayes that were shut. The third inconuenience is, the muste hurteth the good complexion of the liuer: For it stoppeth the liuer through much mingling of the lyes: and causeth a disease in the liuer called *Disenteria* through swelling, whereby the liuer is enfeebled. Thus saith *Auicen*. And thus it ingendreth all ill colour, and ill diseases of the liuer, that is to say, spices of the dropsie. The fourth inconuenience is, that must hurteth the splene and the disposition thereof, through the same cause that it doth the liuer, for it stoppeth the splene, and so causeth it to be hard. The fift hurt is, that must engendreth the stone: and specially that is in the reines, which is ruddie, and lightly frangible, by reason of opilation, that it causeth through the grose substance thereof. And this is certaine, if the muste be of very sweete wines, whose lyes be nothing byting or sharpe. For must that hath sharpe and byting lyes, preserueth a man from the stone, for it maketh one to pisse often: like as some renish muste doth, that causeth sand or grauell to be seene in the vrine: the which doth often prouoke one to make water: which often making water washeth away the small grauell, that cleueth to the

Auic. 2. t. ca. de re. aquæ & vini.

mans

mans reines, and so he auoydeth it.

De aqua Potu.

Potus aqua sumptus, sit edenti valde nociuus.
Infrigidat stomachum, cibum reddit fore crudum.

Here are declared two hurts that come by drinking of water: The first is, drinking of water hurteth ones stomake that eateth: by reason that water coleth & loseth the stomake, especially it destroyeth the appetite. The second hurt is, drinking of water with meate letteth digestion, for it maketh the meate that is then eaten to be rawish, after the minde of *Auicen*. For as *Auicen* saith, much water should not be drunke after meate. For it deuideth the stomake and the meate, and causeth it to swim in the stomake. And he saith: that when nature doth digest meate & that sufficient quantitie of water be mingled therewith, then if we drinke more water after that, it letteth verie much the digestion that was begun. And againe *Auicen* saith: that drinking of water should be eschewed, except it be to helpe the meate downe, when it sticketh or discendeth slowly. But with meate water should neuer be taken or vsed. *Auerroys* in his comment sheweth the reason, and saith. To drinke water vpon meate, maketh the stomake cold ere it be through hot: and maketh the meate rawish, and also it causeth the meate to swim in the stomake: and will not let it sticke fast there as it should conueniently digest. The operation of the stomake is, to make a good mixtion of things receiued therin, and to digest them wel. That done, there followeth an ordinarie and a naturall separation of pure and vnpure things. And as a great quantitie of water put in a pot slaketh the sething of the meate therein: so likewise it chanceth in the stomake, by drinking of much water. But to drinke a little quantitie of water without meate, before it discend downe into the stomake, is not forbidden but allowed, especially if one be very thirstie: for a

Hurts that come by drinking of water.

Auic. 3. 1. cap de regimine cibis quod comeditur

Auic ca. de reg. aquae &c.

Auicen. 2. cap. tract. 1. cap. 4. vini.

little quantitie of cold water, taken after the foresaid maner easeth the stomacke, and quencheth the thirst. The coldnesse of the water enforceth the heate of mans bodie to descend to the very bottome of the stomacke, and so fortifieth the digestion thereof. Thus saith Auicen. But witteth well, that though water be more conuenient to quench thirst then wine: yet wine for a mans health is more holsome then water. And though water vniuersally quench thirst better then wine because it is cold and moist, yet to make naturall and good commixtion of meates, and to conuey them to the extreame parts of mans bodie, wine is better then water. For wine through his subtile substance and operation, mingleth it selfe better with meate then water doth, and nature delighteth more in wine then in water: therefore the members draw wine more sooner vnto them, mingling it with the meate. The mixing in this manner, is as a boyling or seething of things together, which is greatly holpe by the heate of the wine: coldnesse of the water letteth it. So then it appeareth, that wine in mingling with meate, and dilating of the same, is better then water. For Wine, by reason that it is subtile of substance, and of a vertuous heate, it is a marualous pearcer. And so it followeth, that wine dilateth or spreadeth more then water, wherein is no vertuous heate, nor substance of aire nor fire. Further, water is not so holsome drinke as wine is: for water hinderth the nourishment of the body, by reason that it nourisheth little or nothing at all: So that the more watrish that the meate is, the lesse it nourisheth. Therefore it is very holsome to drinke wine with our meate. For wine is a great and a speciall nourishment, and reforatiue, & nourisheth swiftly, as it is afore said. Further ye shal vnderstand, that to drink water with meate is onely hurtfull, but also in many other causes which are declared by Auicen. First it is vnholsome for a man to drinke fasting, for it pearceth into the bodie

Auicen. 2. 1 ca. de re. a- quæ & vini-

body by al the principall members thereof, and it destroyeth the naturall heate. This is of truth, if one that is truly fasting drinke it. But if a drunken man drinke it fasting, it doth not greatly hurte him: for a drunkard fasting is not vtterly fasting, his stomacke is not vacant, but somewhat remaineth of the other daies ingurging. And ẏ drinking of water in the morning doth wash the stomake and represseth the vapors & fumes, and disposeth it to receiue new sustenance. The second hurt is, to drinke water after great labor & trauell, and likewise after the fleshly act betweene man and woman, for then the pores of the body be very open, whereby the water entreth into the bottome of the members, and mortifieth the naturall heate, which heate also after the fleshly act is weakened. The third inconuenience is, to drinke water after baining, specially if one bayne him fasting: for then the cundits and passages of the body be very open: wherefore the water entring into them hurteth much, as is afore said. And Auicen saith, that it is to be feared, least drinking of water fasting, after bauing, and after carnall copulation, should corrupt ẏ complexion, and breede the dropsie. Fourthly, it is hurtfull to drinke cold water to quench feined thirst in the night, as it chanseth to surfetters & drunkards. For by drinking cold water, the resolution and digestion of the salt humour is prohibited. But in case that one be so exceeding thirsty, that neither the coldnes of breathing nor washing of his mouth with cold water can suffice, then let him drinke cold water out of a cup that hath a narrow mouth, or supping, that the water may more slowly come vnto the brimme of the stomacke, for so it shall best quench his thirst, and lesse therof shal be drunk, & thē it shal not vtterly destroy digestiō. Fiftly it is general il for whole folks to drink much cold water, for it quencheth natural heat, it greeueth ẏ brest, & marreth the appetite of the stomake, and is very hurtfull to all the sinewy mēbers. Yet neuertheleſſe water ẏis temperately

Auicen. 6 quarti. sumat. 2. ca. vltimo.

cold, doth some time per accidence, sturre one to haue an appetite, and maketh the stomake strong, in helping, opening, and cleansing the wayes thereof.

De Carne vitulina.

Sunt nutritiuæ multum carnes vitulinæ.

Here the Authour saith, that Veale nourisheth very much. And thus *Auicen* affirmeth, saying, that meate that conserueth health, must be such as the flesh is. For they are of like nature, and very apt to be conuerted into bloud: and specially Kid, yong sucking Calues, and yearling lams. And Galen saith, that rosted veale of fiue or eight wèekes olde, is more holsome then Mutton, and it is soone digested, and nourisheth very much. And of these flesshes we haue spoken before.

Gal. 3. Alm. The best Veale.

De Auibus Sui Capty.

Sunt bona gallina, capo, turtur, sturna, columba,
Quiscula vel merula, phasianus, ethigoneta,
Perdix, frigillus, orex, tremulus, amarellus.

Heere the Authour sheweth what wild foule are most holsome to eate to nourish mans nature. The number of them is 14. The first is a hen, the which is very holsome to eate. *Haly*, *Auenzoarre*, & *Mesue* say, that the best flesh of poultrie, is of a henne that neuer laide, and of a cocke that neuer trode henne. For they without superfluitie are soone turned into bloud, their propertie is to temper mans complexion, and their broth is the best medicine that can be for Lepers. As Galen saith, that the flesh of yong pullets augmenteth intellection, & cleareth the voyce, and increaseth the seede of generation. The second is a Capon, the flesh whereof *Consiliator* numbred among the holesome flesshes. And these flesshes with the other aforesayde, the stomacke of his propertie doth digest. The third is a Turtill, which also nourisheth well, and engendreth good bloud,

The best foules to eate.

Gal. 2. cap. de gallinis & gal. Consilator. 18. quest.

blood: wherefore Auicen saith. There is no foules flesh better then a Turtles or Hennes, nor more subtile, but yet they nourish not so much as the Partridge. The fourth after the opinion of some is a Stare. This bird should be eaten yong. Some other call this foule Starna: the which Rasis prayseth aboue all other foules, saying: A Sterlings flesh is lightest of all other foules, and wholsome for them that will keepe a slender Diete, and by this may be vnderstood a greater foule, as a gray Coose, whereof the flesh is right commendable, and specially when it is yong. And on this wise Almans. vnderstandeth, preferring this flesh before other. Or else by a Stare may be vnderstand certaine small Partridges: wherof Moyses seemeth to vnderstand, where he sayth to the Iewes: Likewise Stares are vnwholsome for our king: for they constraine and indurate the bellie. And this proprietie some ascribe vnto Partridges. For their flesh, as Rasis sayth, doth bind the belly. The fifth is a Doue, whereof the flesh is cholericke. Which, as Rasis sayth, is exceeding hot: the which ingenderth blood feruently hot: and lightly engenderth the Ague. And therfore Pigeons be better baked with sower grapes, then rosted. For by the sower grapes, the heate ingendred in the blood is alaid. And the yong pigions ready to flie, be ỳ most wholsome to eate, for such be of light digestion, and of better humour. For the yong pigions, not yet able to flie, are superfluously hot, and moyst: whereby they ingender grosse humours, as Auicen sayth. But old pigions, for their ouer great heat drought, and difficultie of digestion, are to be eschewed. And like wise old Turtles. The first is a Quaile. Some doctors say, that a Quaile is of light substance, and engenderth good blood: e is very holsome for whole folks, after the mind of Isaac, Quailes are are worse then any other wild foules: nor they are not to be praysed, neither for their nourishment, nor for digestiõ. For through eating of their flesh the cramp is to be feared, as Auicen saith. And

Aui. 2. can c. de cane.

Rasis 3. alin.

Aui. 2. can. cap de columbis.

Au. 2. can. ca. de cor.

he saith the reason is in the substaunce of their flesh, that they engender the crampe. And for this cause French men bake and eate Quailes with soft buttery chéese. Yet by the Quaile may be vnderstode an other birde, a little more then the foresayde Partridge, of the same colour with red féete and bill, of a delicious sauour. And on this wise *Rasis* taketh a Quaile, when he preferreth the flesh thereof aboue the flesh of a Stare, and all other foules. The seuenth is an Owsell: which likewise should be eaten yong. The eight is a Pheasant: which of all Phisitions is numbred for one the best fleshes. For flesh of that foule is most wholsom for mans nature: and it is meate for Princes & great estates. Consiliator sayth, that the wilde Pheasant is both best for health and strength. And also peradventure vniuersally, for as much as they be very like vnto hennes, and well neare of the same shape. And they be dryer of ayre and of féeding, and larger of exercise. The ninth is a Woodcocke, the flesh of this bird is specially wholsom. The tenth is a partridge, whose flesh, as Auicen saith, is subtill, and a great fatter, it scoureth away the dropsie, and comforteth the stomacke, and also augmenteth carnall lust: yet neuertheleſſe it is a binder. And this flesh Galen preferreth aboue all other. And it is sayd, that customable eating of this flesh, comforteth the memorie. The eleuenth is a Ruddocke, called Robin redbreast, it eateth Grapes, & fléeth swiftly as a Stare doth, but it nourisheth better then a Stare doth, and they haunt much about the vines, and they be drunke by eating of Grapes, & they be best in season to eate about Valentide. The twelft is Orex, which as some say is a Feasant hen, and as some say, a Worre hen: whether it be a Feasant hen, or a Worre hen, the flesh is of good nourishment. The thirtenth is a bird called Tremulus, which bird commonly abydeth neare the sea coast, and is lesse in quantity then a hen, and russet of colour, it crieth loud, and fléeth swiftly, & when it plumeth vpon the earth the taile waggeth still, and therefore

Auic. 2. can. ca. de cubigine.

Gal. 3. alim. ca. 1. & 11. de ingenien ca. 2

fore is called Tremulus, and vpon the head groweth long feathers. It is not the same bird the which is vulgarly called a Wagtaile. The fourteenth & last is, Amarillus, which also is a water foule, like vnto a ducke, but it is lesse. And to speake generally, among foules to eate, they be best praised, that be swifter in flight. And as the flesh of the foresaide foules are of a commendable nourishment, and of easie digestion: so likewise the flesh of some foules is of a discommendable nourishment, and hard to digest, and of vnegall complexion, as the flesh of Geese, Peacocks and Malards, and vniuersally of all foules that haue long neckes, long bils, and liue vpon the water. And so is the flesh of sparrowes, which are exceeding hot, and vntemperate, and stireth to bodily lust. But touching the election of fouls flesh, ye shall vnderstand, that their naturall nourishing must be considered, that is, whether they be restorative, light of digestion, light of substance, or of subtill operation, and so after their diuerse properties to prayse them. Wherfore Galen beholding the easie alteration and subtiltie of Partridges flesh, preferreth them. But Rasis, with Isaac considering the subtiltie and lightnesse of the Stare, prayseth that best. Isaac also after the diuerse intentions of wild foules flesh prayseth diuerse. Auicen commendeth the Turtles flesh aboue other, eyther hauing respect to the propertie, wherby it strengthneth and comforteth a mans vnderstanding, or else in the Countrey of Araby, where Auicen was borne, Turtils are better then in other Countries. Further witteth well, that the flesh of foules is more wholsome, then of foure legged beasts, for them that forsake labour, and giue them to study and contemplation, for it is sooner digested, as Galen sayth: yet this flesh of foules is sooner digested then of beasts, and specially of Partridges, which ingendreth cleane and pure blood, that is disposed to augment, and to sharpe the operations of the braine, the which is mans vnderstanding, cogitation and memorie. Galen. 3. alimen.

Si

De Piscibus.

Si pisces molles sunt, magno corpore tolles,
Si pisces duri, parui sunt plus valituri.

This text teacheth vs two knowledges touching the choise of fish. For either fish is hard or soft: if it be soft, then the elder is the better. The reason is, for softnesse commeth of humiditie, the which is more digested in old fish then in yong: and so when such fishes be yong, they ingender much more fleame then when they be old. And so it appeareth, that an olde Ele is wholesomer then a yong, as some say. But if such fish bee hard, then it is wholsomer yong, that is to say, it is sooner digested, as pykes and perches bee, for the hardnesse resisteth digestion. For Auicen sayth, Of hard fishes take the smallest; and of soft fishes, choose the greatest.

Aui. 2. can. de pisci.

Lucius, & † prca, lax aula, & albica, tinca,
Gurnus, plagicia, cum carpa, gobio, truta.

† saxatily
# fourkan
& Gubio.
Gad.

Here are rehearsed tenne sortes of fishes that be very wholsome for mans bodie. The first is a Pike, called the tyran of fishes. For he not onely deuoureth fishes of other kinde, but also of his owne kinde. In whom these verses were made.

Lucius est piscis rex & tyrannus aquarum,
A quo non differt Lucius iste parum.

The fish of Pike is hard, and a Pike is swift in swimming. The second is a Perch deriued of this verbe *Parco, pardis*, to forbeare, or to spare, by a cleane contrary sense, for a Perch spareth no fish, but woundeth other fishes with his finnes on his backe, nor a Pyke dare not aduenture vpon a Perch, but as Albertus sayth, there is a naturall amitie,

betweene

betwéne the pearch and the pike. For if the pike bee once hurt of another fish, he is healed with great difficulty. And when he is hurt, he goeth vnto the pearch, the which seeing him hurt, toucheth and sucketh his wound, & so the pike is healed again. And the pearch is likewise an hard fish. The third is a sea fish, called a sold, which is a speciall good fish. The fourth is a whiting. The fift is a téch, which is a fresh water fish, and the skin thereof is slipperie and slimy, and somewhat black, & the meate thereof is hard. Whensoeuer one will dresse a pike, a pearch, or a tench, he must take the skinne away. The sixt is *Gurnus*, which is a sea fish. This fish is as great in quantitie as a mans middle finger, the which is eaten with the head and finnes. The seauenth is a playce. The eight is a carpe, a fresh water fish, the which is much slimie: but great estates haue them sod in wine, and so the slimines is done away. The ninth is a rochette, a sea fish, and it is a fish of hard meate and holsome. Some other texts haue *genio* that is a goion, which is a very holsome fish. The tenth is a troute, the which in eating is like samon, and yet it is no Samon, it is long & not grosse, it is taken in great riuers, & will suffer it selfe to be rubbed and clawed being in the water, and so it is taken, and thereof paskies bee made with spices, and it is a right deinty fish. And touching the choyse of fish ye shall first vnderstand, that fish if it be compared to flesh, is of lesse nourishment, and is lighter of digestion, and the nourishment thereof is full of flegmatike superfluities, colde and moyst, and they be hardly digested, and abyde long in the stomacke. And by reason that the stomacke laboureth in digesting them, and that otherwhile they be corrupted in the stomacke, they reteine a certaine putrified quality, and engender thirstines. And surely the norishment of holsome flesh is better then fish. Secondly witteth well, ý sea fish is better in the Regiment of Health, then other of the same sort, that is taken in fresh water. For their nourishment is

not so superfluous, and yet is more nére to the nature of flesh. But because sea fish is harder then other of the same sort that is taken in fresh water, therefore it is of more difficulty in digestion & of more pure nourishment. Yet notwithstanding, fresh water fish is more holsomer for sick folks, by reason of their feble digestion. Thirdly, fish as wel of salt water as fresh, should be chosen, the which when it is dressed is white and not clammie, that is, brittle & not very grosse, it must haue a good sauour, that doth not sone putrifie, & of a good colour, nor it may not be bred in lakes or ponds, nor in filthie places, nor in water wherin groweth ill weeds. And they ought not to be too old nor too yong, they should be swift of moeuing, and of small clammishnes. And if it be sea fish, we must chose such as is taken in Riuers a good way from the sea, and such as haue the other aforesaid conditions. And the more skaly that fish is ỳ better it is, and it is likewise vnderstood by the fins: for many fins and skales betoken the purenes of the fishes substance. Also among sea fish, they be best that be bred in the deepest water, the which ebbeth and floweth. And therefore the fish that is taken in the North sea, that is more surging, and more tempestuous, and more swift in ebbing and flowing is better then the fish that is taken in the dead or the South sea. And ye shall likewise vnderstand of fresh water fish. For fish bred in deepe water is better then other of the same sort bred in shallow waters and little brookes. And by this may sufficiently bee knowen which fish should be chosen. For bestiall fish, as the sea swine, dog fish & dolphin are vnholsome in the Regiment of Health, for they bee hard of digestion, and of superfluous humours. For in meate of the foresaid fishes, the aboue numbred conditions appeare not, as whiteneſſe, subtiltie, and such other. And if those fishes and such like chance to be eaten, they should not be sod so sone as they be taken, but they should be kept a few dayes after, til time the meate of them molli-

Conditions of good fish.

fie

fie and waxe tender, without corrupting of their substance. And also the foresaid fishes be better a little corned with salt then fresh or vtterly salt. And among all sea fish, the foresaid conditions considered, the Rochet and Gurnarde seeme to be most holsome: for their meate and substance is most pure, and next to them is a Playce and a Sole. But the meate of those two is more clammie, lesse frangible, lesse white, more grosse, and lesse subtile: For the sauour or smell is not so delicious, and perchance the whyting is more commendable then the rochet. It is not so clammie as a playce and a sole, and the meate thereof is frangible inough, but the relish, smell, colour, purenesse of substance, and mobility considered, it is not so good as a rochet and Gurnard: and likewise yee shall vnderstand of herring, and the fish called *Morua*, being yong inough, drawetb neare the foresayd fishes in goodnesse, so that it haue the aboue sayd conditions, yet it is grosser and more clammy then the foresayd fishes. But salmon, turbut and Makerell, bee not so good: for they be much grosse, more clammy, hard of digestion, and fuller of superfluity. Therefore they be onely holsome for labourers and yong folks of strong complexion, and their clammynesse, grossenes, and coldnesse may be taken away with certaine sauces. Among fresh water fish (the foresayde conditions considered) the pearch and pike are the best, so that they be fat: and next to them are the bendosses, and then lopsters. And though the pearch be more skaly then the foresayd fishes: yet the meate thereof is as white, frangible, and subtyle, as the pike and carpe, and it is oft found in ponds. And vniuersally, the best fresh water fish of the same sort, is it that is taken in water that is stony in the bottome, running Northward, deepe, and labouring much, whereunto runneth no ordurs of the Cities: and wherein no weedes grow. Creueses both of the sea and riuers are much nutritiue, nor they do not lightly corrupt the stomacke: but they be hard of

digestion. Furthermore, note that fresh fish doth moyst the body, and engendreth milke and sæd of generation: and is very holsome for colericke folks. And after great trauail or much labour we should not eate fish, for then it soone corrupteth in the stomacke. And they that haue a weake stomake or ful of il humors, ought to beware of eating of fish. Moreouer, grosse fish corned with a little salt, is better thē fresh fish. And fish of long time salting is vnholsome. Also fish and flesh togither should not be eaten: nor fish & white meates: nor fish should not be eaten after other meates. Also fish a little salted, & a smal quantity is holsome: it stirreth vp the appetite, and fortifieth it if one haue an appetite therto. De anguilla, vt quidam

Eating of fish good and bad.

Vocibus anguillæ praua sunt, si comedantur.
Qui physicam non ignorant hæc testificantur.
Caseus, anguilla nimis obsunt si comedantur.
Ni sæpè bibas, & rebibendo bibas.

The Author saith here, that the yeele is an vnholsome fish, and specially it burteth the voyce. And this he proueth by the saying of phisitions, & studēts of natural philosophy. The reason is, because an yeele is a slippery fish, clammie, & specially a stopper: and it wanteth much of the conditions of good fish before spoken. And this that is sayd by an yeele, may be vnderstood of lampreys: although lampreys be a little holsomer then yeels, and lesse ieopardous for that they be not so clammy and grosse as yeels be. And though these fishes be delicious in taste, yet they be very perylous: For their generation in the water, is like the generation of serpents on the earth, wherefore it is to be doubted lest they be venemous, and therefore the heades and tayles, in which the venim is woont to be, and likewise the string within, should in no wise be eaten. Also it is good to plung them alive in good wine, to take away their clamminesse, and let them lye still therein till they be dead, and then let them be dight with Galentine made of the best

best spyces, as great estates cookes are wont to do: yet it is good to perboyle them twise before in wine and water, and that broth done away, to seeth them through, & to make galentine for them, or else to bake thē, or frie them in green sauce with strong spices, and a little good wine in winter, and in sommer to dresse them with a little wine, veriuice, and vineger, but he that can forbeare these two fishes doth best. Further the text sayth, that these & Eles do hurt much, if they be eaten. And this is to be vnderstand, if ye eat great quantity thereof. The cause of cheese is before shewed at Persica poma, &c. and of Eles here now before. It foloweth in the text, that if those things be taken with oft drinking of wine, their hurtfulnes is amended: and this should not be vnderstand of subtil and pearcing wine; nor of wine that is giuen in way of drinke conductiue, for such wine should not be giuen vpon meate, the which meate engendreth ill humours when it is eaten: nor before, nor after it is digested, as Auicen sayth. For then such wine induceth great hurt, for it causeth ill humours that are engendred of that drinke, to enter into the extreme partes of the bodie: which peraduenture were not able to enter without helpe and leading of the wine. But this is to be vnderstand of strong wine, not greatly pearcing, oft and in small quantity gyuen, to the intent to mixe the meat togither: For such wine doth alay the malice of the meat, and comforteth digestion, and directeth the flegmatike colde humours, wherefore it helpeth the digestion of Cheese and Eles, which are of ill digestion. Au. 3. Aca. de re. aquæ & vini.

De Cibo et Potu:

Inter prandendum sit sæpe parumque bibendum,
Si sumas ouum, molle sit atque nouum.

Here the author teacheth two things. The first is, that one at dinner and supper should eat well, and drink oft, and a little at once, & not to do as a brute beast doth, that eateth

his fill of meate, and drinketh afterward. For the better the drinke is mingled with ỳ meat, the sooner the meat is mollified, and the more capable of digestion. And here is to be noted, that there is thræ maner of drinkings. The first is it that mingleth the meat togither. The second is it that dilateth. The third is it that quencheth the thirst. The first that we spake of is to be vnderstand of drink mingled with our meate, though we be not thirsty. Thus we ought to drinke, euen as we haue eaten a little. For except a better reason, I say we may not abide till the meates end, nor till we be a thirst. And this maner of drinking is specially good for them that fed on meate that is actually dry: as appeareth by sick folks, that eat dry bread. But such as be in good temper, should not drinke to quench their thirst tyll the meales end: for then commeth the true thirst, by reason the meat is hot and dry. It is not very reasonable, ỳ thirst and hunger should assaile vs both togither, for they are of contrary appetite. And thus one should drinke after as the thirst is more or lesse. Drinking dilatiue is most conuenient after the first digestion regularly, & a little before we take other meat. And this maner of drinking is holsome, when the meates before taken be grosse in substance: nor thus to drinke, we may not tarry till we be thirsty. For this drinking prepareth the stomacke to receyue other meat, & causeth the meat that is digested to depart from the stomacke to the liuer: nor this drinking should not be in great quantitie, to the end it may be sone digested. For before it be digested, it goeth not to the lyuer: and this is of truth, except such drinke dilatiue be water, in which one must not tarry till digestion, before it come to the lyuer. But regularly cõuenient drinke dylatiue, or permixtiue, ought to be wine, ale, bére, perry, or such such lyke, but wine is best. Secondly, the grosser, drier, and colder the meat is, the stronger the drinke permixtiue & dilatiue should be. And contrarywise, the hotter, subtiller, & moyster the meat is, the weaker the

drinke

drinke permixtiue and dilatiue shuld be. And the more subtil, hot, and digestible the meat is, the weaker the drinke or wine ought to be. Wherfore one ought to drinke stronger wine with beefe, then with chickens, and stronger wine with fish then with flesh, The second doctrine is, that if we will eat an egge, it must be rere rosted and new. The cause thereof is before shewed.

De Pisis.

Pisa quæ laudare decreuimus ac reprobare,
Pellibus ablatis sunt bona pulsa satis,
Sunt inflatiua cum pellibus atque nociua.

Here the author sayth, that peason some way be holsome, and some way vnholsome. They be holsom to eat when the huskes be taken away, for if they be eaten in the huskes, they enflate. And therefore it is not artificiall to eat them in the huskes, for the nature of that within, and the husks disagree. The one laboreth to be loosed, and to go out: the other withstandeth and bindeth, as Isaac sayth. Wherefore they cause rumbling, gnawing, and inflation in the belly. And peason do not this alonely, but also all pulse, as beanes, chyches, chestons, and such like, and specially such as haue much huske, as beanes, & blacke rice. Also the huske of them all nourisheth worse then the pith within. And here is to be noted, ꝑ there is a maner of white round peason, wherof the cod is very small and thin: and one may eate these peason with the husk more surely then other, although it were better to hull them. And albeit that the reason aforesayd is true, touching all pulse, yet ye shall vnderstand, that ꝑ huls of greene pulse is lesse, and lesse diuersitie is betweene the huskes and the pith within, and more easie to digest. And therfore some say they be more holsome for folks in health: but it is not so, for greene pulse is of great superfluitie and corruptible substance, wherefore they be lesse holsome for whole folkes. And note this for a truth, that dry pulse if the

vtter.

vtter huske be taken away, is more wholsome then greene, but greene is better then dry vnhusked. Further, the substance of all pulse is inflatiue and hard of digestion: and their ill nourishment is vnholsom in the regiment of health: but the broth of them is holsome: for the broth maketh the belly laxatiue, and maketh one pisse, and vnstoppeth the veines. Wherefore it is holsome at such times as folks vse grosse and opilatiue meats, as on fasting dayes. For this broath or pottage conueniently made, is not so hurtfull as the substance: therein is no inflation, nor difficultie of nourishment or digestion. This broath is made on this wise. The rice peason must be laid in warme water, and therein to be all to rubbed with ones hand a good while: and after in the foresaid water should be tempered all the night: and therin the next night folowing to be boiled twise or thrise, and then dight, and so reserued. And when the houre of dinner draweth neere, to dresse it with Cynamon and saffron, and a little courtesse of wine put therto: and then boyle it once, & so eat it at the be beginning of dinner or supper. and the broath or pottage of rice & of round white peason is very holsom & friendly to mans nature, & likewise their substãce

Lac ethicis sanum, caprinum post camelinum,
Ac nutritiuum, plus omnibus est asininum,
Plus nutritiuum, vaccinum sit, & ouinum,
Si febriat caput, & doleat, non est bene sanum.

To choose milke.

Au. 2. can. ca. de. la. & 1. 3. tract. 2. cap. de. remor. medic. cu. mact ethicos.

Here the authour teacheth vs certaine lessons to chose milke. First goates milke is wholsome for them that be in a consumption, or be leane, or that haue a consuming Ague. And Auicen saith, that goats milke and asses milke is good for them that be in a consumption, by reason that the goats milke is temperate and nourisheth much. And next to this is Camels mylke: for it is subtill, verie waterish, and moyst, and by reason that it is verye moyst,

it

it nourisheth but little: and therefore it is not so holesome for them as Goates milke is: yet this camels milke, newly after following, is holesome for them that haue the dropsie, and for them that haue any disease in the liuer: for it reuiueth the liuer, as *Auicen* saith. Secondly he saith, that asses milke is most holesome for drie folkes in a consumption. This is of trouth, if yee will compare asses milke with milke of other bruite beastes: for it enclineth to coldenes and humiditie, and is subtile and sooner entreth, and more slowely congeleth, then the milke of any bruit beast, as *Galen* saith. The same saieth *Auicen*, and that after womans milke, there is none to asses milke. And he saith, if any helpe the Feuer ethick, it is asses milke: yet to compare asses milke with womans milke it is not so holesome. For womans milke taken by sucking, is most holesome as *Auicen* saith. By reason that womans milke is colde, moist, and more like to mans nature, it entreth more swiftly, and is digested more sooner, and nourisheth better. And this milke to be giuen to them that be in a consumption, should be milked as neere the pacientes beddes side as is possible, and forthwith to minister it vnto him, least the ayre corrupt it. And here is to be noted, that in some cases, sower or butter milke is better for folkes in a consumption then womans milke or asses. First when by this feuer ethicke, they be cast in a lask. The second is when they suspect coagulation of the milke in the stomacke, either by vehement heate of the feauer, or else because the stomacke of it selfe is cholericke, the milke should turne to coler. The third is, when the ethicke feuer is coupled with a putrified feuer: specially when there be not many opilations in the interiour partes. For sower milke restreineth the bellie, and doth not lightly turne into choler, for the buttrinesse of it is gon: whereby the milke doth lightly enflame: nor in a putrified feuer it is not sone putrified. The fourth if the stomack be foule milke doth lightly corrupt therein. The fifth is, when he that hath the ethicke disease, abhorreth the dulce and cleane milke, but not the sower or butter milk. The third lesson is, that cowe

Au.2.cā. ca.de lact.

Gal.6.de Ing.ca.7.

Au.de lact.

Au.1.qua. lo.prealle.

Au.2.can. ca.de lact.

milke, and sheepes milke are more nutritiue, for they be fatter and grosser then other, as *Auicen* saith. And all those beastes milke, that in bringing forth their yong, continue longer then a woman, is vnholesome, but the milke of those, that beare egally with woman, is most holesom, as cow milk. But *Rasis* saith, that the cowe milke is the grossest milke that any beast giueth: and therfore it is holesommer then any other, for them that desire to be fatte. The fourth lesson is, that milke hurteth thē that haue the ague, or the head ache. The cause why, is before shewed at *Persica poma*.

Rasis. 3. Almen ca de lacte.

De Butyro

Lenit & humectat, soluit sine febre butirum.

Here the author sheweth three properties of butter. The first is, butter molifieth the bellie, and maketh it slipperie, by reason that it is oylie, The second is, that butter is moist, for it is made of the best partes of the milke, wherfore it must needs be moist, seeing that the milke is moist, whereof it is made. The third is, that it louseth the bellie, and that is by the slipperinesse that it causeth in the guttes. These three properties *Auicen* reherseth. And these three properties butter indureth in a body, that is not sicke of a feuer: for it hurteth them that haue an ague, by reason that the vnctuositie of the butter augmenteth the heate of the feuer. And albeit that butter causeth the foresaid properties; yet by reason that it is ouer moyst, and vnctuous, it is vnholesome in the way of meate, and specially to eate much thereof. For it engendreth lothesomnesse, & maketh the meate to swim about the brim of the stomacke: and lareth the bellye out of measure, and prouoketh one to vomite. Therefore butter should in no wise as meate be eaten in great quantitie, and specially it shuld not bee eaten after other meate, but to vse it with other meate, it is very holesome.

The properties of butter.

Auicen. ca. de butiro.

De Sero.

Incidit, lauat, penetrat, mundat quoque serum.

Here

Here the author sheweth foure properties of whey. The first is, it is incysiue or subtile. The second, it is washing or scouring. The third is pearsing, which propertie proceedeth of the first. The fourth is, it clenseth or purgeth

The properties of whey.

Auicen reciting these properties saithe. That wheye is subtiliatiue, washing and loosing, and therein is no mordication. Rasis sayth, that whey doth expell ruddye choler, skabs, and pushes, and also pimples in the face, and also it is holesome for them that haue iaundes, and for them that be distempered by too much drinking of wine.

Au. 2. can. ca. de lac. Rasis. 3. Alman.

De Casso.

Caseus est frigidus, stipans, grossus, quoque durus.
Caseus et panis bonus est cibus hic bene sanis.
Si non sunt sani, tunc hunc non iungito pani.

Here the author recyteth foure properties of cheese. The first is: that cheese is naturally cold. And this is to be vnderstode of greene cheese, the which is cold and moist, and not of olde cheese, the which is hot and dryas Auicen saith. Or else it may bee vnderstood by cheese, ý cruddeth onely of the milke without mingling of any other thing, for there is some cheese naturally, hot that heateth the stomack, and biteth the tongue by mingling of other things therwith, as some cheese that is greene in colour, of which if one eate much in quantitie, it doth heat & inflame the body. The second propertie is, ý cheese maketh one costife, and this is of truth, specially if it be hard, and made with much renles. The third propertie is, that all cheese engendreth grosse humours; for all cheese is made of ý grosser and more earthy part of the milk. The fourth propertie is, that milk bindeth ý womb, and this and the second is all one. Farther the text saith: that though cheese, that is eaten alone be vnholesome by reason that it causeth ill digestion, yet if one eate a litle cuttie with bread, it shall digeste with the bread, and not otherwise. And this is of truth, if, whole folkes and not sicke eate. We spake before of cheese at *Nutrit & impinguat. &c.*

Foure properties of cheese.

Au. 2. can. ca. de cas.

Ignari medici me dicunt esse nocium.
Sed tamen ignorant cur nocumenta feram.
Languenti stomacho caseus addit opem,
Si post sumatur terminat ille dapes.
Qui phisicam non ignorant hac testificantur.

Caseus dat
sospo.

Here the author blameth them that absolutly reprove the vse of these, and expresseth two vtilities thereof. First chéese comforteth a sicke stomacke. But note well, that all chéese doth not ease euery diseased stomacke. In some cases all chéese hurteth the stomacke of selde knitting, and euery stomacke weaked by long sickenesse. But new gréene chéese of small clammines, comforteth a hotte stomacke, as *Rasis* saith, it represseth his brownnes and heate. And eke it comforteth a dry stomack, that is moist. And olde chéese or very tarte or much cruddy, hurteth much such stomackes. But olde chéese, or very cruddy chéese, comforteth the stomacke, about the which hangeth much flegme: for such chéese with his tartenes cutteth and scoureth away the fleume. But new and soft chéese hurteth such a stomacke right much. The second vtilitie is, that chéese that is eaten after other meate, maketh it to discend down into the place of digestion: that is the bottom of the stomacke. All this they know that haue the very science of phisick, and *Rasis* sayeth: that a litle curtke of tarte chéese, eaten after meate, fortifieth the mouth of the stomacke, and taketh away the ouer much sacietie and lothing, the which swéete and vnctuous meates are wont to engender aboue the stomackes mouth.

De modo comedendi et bibendi.

Inter prandendum fit sæpe parumq; bibendum.
Vt minus ægrotes, non inter ferculapotes

Here the author teacheth two lessons. The first is, that a man at his meate should drinke little and ofte. But this thing is already declared. The second lesson is, that betwéene meales

one must forbeare drink, specially if the meate that hée did eate be vndigested in the stomack, except great necessitie constraine him to drinke, for drinking then letteth and breaketh digestion of the meate that is before eaten. For it causeth the meate to descend from the stomacke vndigested, and marreth the appetite, it grieueth the body, and engendreth the feuers, and other diseases.

Vt vites pœnam, de potibus incipe cœnam.

Here the author saith that one ought to beginne his supper with drinke. Some expound this verse thus. If thou wilt eschewe sicknes, drinke at supper ere thou begin to eate. But this exposition is reproued. For after phisitions, a man should begin his supper with meate, & not with drinke. And although this booke was made for english men, yet they kéepe not this rule: for at what houre of the day soeuer they drinke, they eate first a morsel of bread. Therefore this verse may be expounded otherwise: taking drinke for meate moist and easie of digestion, as *Hippocrates* taketh drinke when he saith. It is easier to fill one with drinke then with meate. So that the sentence of this verse should be thus. It is better to begin our supper with drink, that is with meate moist and easie of digestiõ, then with meate that is grosse, hard, and of ill digestion. The reason is, if one eate meate that is moist and easie of digestion, after meate that is grosse and hard of digestion, by reason of the digestiue heate of the night, it will be digested long before the grosse meates. And when it cannot for the grosse meate that is vndigested haue issue, it burneth euer much: or if it issue, it plucketh with it parte of the grosse meate that is vndigested. Therefore it is best to begin with meate moist and easie of digestion, that when it is digested, it may without let issue out.

Hip. 2. part. aho.

De Ciceribus

† *Singula post ouapecula fame noua*
Post pisces nux sit, post carnes caseus assit.

Vna nux prodest, nocet altera, tertia nocet.

Here be certayne lessons. The first is, to drinke a draught of wine after one hath eaten a new layd egge rere rosted, is very holesome. The reason may bee, because a new layde egge rere rosted, is of right great nourishment, and easily digesteth: and it is of that sort that in small quantitie nourisheth much: and principally the yolke as is before said at *Ouum recentia*. So that the wine, which is friendly to nature, causeth that the egge is more desirously drawen of the nourishing members, and helpeth it to enter. An other cause may bee. An egge descendeth but slowely downe: and drinke helpeth it to descend. The second doctrine is to eate nuts after fishe in stede of cheese. For nuts by reason of their drynesse, hinderth the engendring of fleume, that is wont to be engendred of fish. And for this cause, nuts are the last seruice in lent.

The third lesson is, that after flesh we must eate cheese and not nuts, for nuts do drie ouermuch, and so doth not cheese: but it causeth ỳ meate to descend to the bottom of the stomack, where the vertue of digestion is. And this is certaine, if the cheese be neither too old nor too newe. Further the texte hath in the last verse, that a nutmegge is holesome for the body: it maketh the mouth to sauour well, it comforteth the sight, and likewise the liuer, and the splene, and specially the mouthe of the stomacke, as *Auicen* saith. But the other common nut, called a wallenutte, is hurtfull. This wallenutte, as *Auicen* sayeth, doth enflate, it engenderth ventosse in the wombe, it is hard of digestion, and sterreth one to vomite, and that is by reason that it is hot. But the third nutte, that is, the nut of the crosse bowe is death, for the crosse bowe sleeth men. Or else we may vnderstand the nutte Methel: which as *Auicen* sayth, is venomous, wherefore it sleeth.

A nutmeg.

Auic. 2. can. ca. de unc. muscata.

De Pyris.

Addepotum pirum, nux est medicina veneno.

Fert

Fert pira nostra pirus, sine vino sunt pira virus.
Si pira sunt virus, sit maledicta pirus.
Si coquas antidotum pira sunt, sed cruda venenum.
Cruda grauant stomachum, releuant pira cocta grauatum.
Post pira da potum, post pomum vade cacatum.

In the first verse, here the author learneth vs to drinke wine after peres, for peres (as it hath bene before sufficiently declared at length) engender ventosity; and of their propertie they cause the cholicke, and engender bloud full of aquositie. And therefore with them one should drinke strong wine: which consumeth ventosities and aquosities engendred of peres. Secondlye he saith, that nuts is a remedy against venom: as it hath bene shewed at *Allia, nux, &c.* Further in the seconde and third verse he sheweth, that peres that bee eaten without wine, are venemous, that is hurtfull to mans nature, the cause is shewed in the first verse. Yet for al that, peres be not venemous simply, for if they were, they would slea vs, and peres so doing are accursed. In the fourth verse he sheweth, that raw peres are venemous, that is to say hurtfull; for they make the humours to boyle, and breede the cholicke, fleame, and kabbe: yet if they be sodde, they be medicinable, in maner as is before sayd, that is to say with wine: and specially if they be eaten after other meate, for so they expulse the dregges. In the fifth verse he saith, that raw peres greeue the stomacke: for they hinder digestion, and enflate; but sodde peares releeue the stomacke that is greeued, and dispose it naturally. In the laste verse are two things. The first is after peres we must drinke for the cause before said. The second is, that after the eating of apples, we must goe to siege: for *Auicen* sayeth, if sweete or sower apples finde any grosse humours in the stomacke, they force them to descend from thence to the guts: for apples are much inflatiue, and engender ventosities: which nature expelleth to the inferiour partes. Au. 2. can. ca. de po.

Cerasa

De Cerasy

Cerasa si† comedas tibi confert grandia dona. † Si cerasia
Expurgant stomachum, nucleus lapidem tibi tollit.
Et de carne sua sanguis eritq; bonus. ‡ Hinc melior to[illegible] corpori sanguis [illegible]

Eating of cheries

Here the author declareth three commodities that come by eating of cheries. The first is, that cheries purge the stomacke. This some say is truth when that stones be broken and eaten withall: for these two together, of their propertie scoure and clense. The second is, that the kernell of the cherie stone, by vertue, breaketh the stone in ones reynes or bladder: and it is eaten drie or made in milke. The third is, that the substaunce or meate of cheries engenderetb very good bloud, and it comforteth, and fatteth the body. And this is proued by experience, for we see that sparrowes, which are great eaters of cheries, in cherie time their liuers bee farre greater then in other seasons, wherebye it appeareth, that cheries encrease and comfort the liuer. Yet here is to be noted, that there be two sortes of cheries, grosse and small. And eke of the grosser are two sortes, some are sweete, and some sower. All dulce, and small cheries are vnholesome, for they be lightly corrupt, and breede vermine. The grosse and sower cheries are called *Cina*, and of these are two sortes. Some be ruddy and soft of substance, and such must be eaten fresh and newe gathered, and at the beginning of dinner: their nature is to scoure the stomack, and to prouoke the appetite. The other be blacke, grosse and hard of substance, and specially the sower. And these should be eaten after dinner or supper. The cause is, for by their sowernesse they close ỳ mouth of the stomacke, wherebye the better and speedier digestion followeth. De Pruinis.

† Frigida sunt Ved. *Infrigidant†, laxant, multum prosunt tibi pruna.*

Here the author receiteth two vtilities that come by eating of prunes. First prunes cole the body. And therfore Portugals that

that dwell in a hot countrey, eáth prunes alway with their meate. Secondly, prunes make one to laske, by reason of their humidity and clammynes, as Galen saith. This is truth if they be ripe. For prunes that be rype, be stipticall and nourish little, as Auicen saith. And though Damaske prunes haue the foresayd vtility, yet properly they be ascryben to prunes of Armenia. For prunes of the country of Armeny, are better thes any other: and they vnbind the wombe more vehemently then any other, as Auicen saith: and witte well that rype prunes are vsed, and not vnripe. And prunes most holsome for mans nature, be the long ones, that haue little substance about the stone, small, hard, and in maner dry, and the vtter skin thin, and they should not be swete in taste, but somewhat sower, and of this sort are Damaske prunes: and these fresh and coole the body as is sayd. There bee many other sorts of prunes, whose vse is not accepted. There be also prunes called wilde prunes, the which grow in the woodes: these be not laxatiue: of them water is distilled to binde the wombe. Prunes that be taken to make one laske, must first be layde in cold water, for then they cole and moyst more perfectly, and by theyr slipperinesse they lose the coler that they come to, and so the stomacke is better disposed to receiue foode. And heere is to bee noted, that moyst prunes and newe are more alteratiue, though they be of lesse nourishment, and of more superfluity: but drie prunes comfort more, and better nourish the body. And as it is by prunes, so after the manner is vnderstood by cheries. Yet notwithstanding the humidity of cheries is subtil and not clammy, whereby they nourish lesse then prunes.

Gal. 2. alimen.

Ar. 2. can. 1 ca. de pru.

The best prunes.

De Persicis, racemis, & passulis.

Persica cum musto vobis datur ordine iusto,
Sumere sic est mos, nucibus sociando racemos.
Passula non spleni, tussi valet, est bona reni.

Here the Authour teacheth thrée doctrines. The first is, that with peaches we should drinke musse for two causes. The first is, for musse, is hotte, and boileth in our body, which boyling and heate fordoeth the colenesse of the peach. The second cause is, peaches be right colde, and cole the body very much. Therefore that wine should be drunke vpon them, which heateth more then other: and that is Musse, which is knowne by experience. The manner how we should eate peaches and other fruites, is declared at *Persica, poma, &c.* The second doctrine is, that with old dry nuttes we must eate reysins. For newe gathered nuttes are holesome alone: but olde drye nuttes are great dryers, and through their vnctuositie they lightly inflame the body: wherefore reysins with them must be eaten, which restrayne inflamation and drynesse, by reason that they bée moiste. And of nuttes, is spoken more largely at *Allia, nux, &c.* The third doctrine is that reysins or corans hurt the splene, for they cause but opilation thereof: yet they are holesome for the reynes, for by their prouoking of Vrine they purge the reines.

To drinke wine with peaches.

De ficubus.

Scrofa, tumor, glandes, ficus, cataplasmata cœdit
Iunge papauer ei, confracta foris tenet ossa.

Here the author saith, that plaisters made of figges are holesome against thrée diseases, that is to say swines euill, kernels, and swellings. By swines euill is vnderstode inflation vnder the chin about the throate. And it is called *Scrofula a scrofa* that is to say a sowe or a swine, eyther because this disease chaunceth manye times to swine through their gulosity: or else because the shape of this diseases is likened to a swine, as *Auicen* saith. By kernels are vnderstood impostumes, which commonly chaunce vnder the arme pittes, and in the groynes. And by swelling may be vnderstode inflations in any part of the body.

Auic. 3. 4. trac. 2. ca. de scrofulis.

Where-

Wherfore to heale these impostumes, and specially to rype them figges should be sodde in water, and with the water should be mixed a little curtsie of vineger, the which helpeth the vertue of figges to enter. And when it is sodde, the figges must be beaten in a morter; and then mingled with a curtsie of water that they were sod in, & so make a playster. A playster is properlye a medicine made of some herbe or flower, and the iuice thereof: as this verse saith. *Cum succum ponis & herbam, tunc cataplasma facis.* The second vtilitie is, that a playster made of figs and poppy seede ioyneth or setteth broken bones togither againe. And they must be sodde togither in water without vineger: and then stampe it in a morter, and put thereto a little of the water that it was sodde in, and so lay it to the sore. The reason hereof may be, because Poppy seede both taketh away the sensiblenesse of the members, whereby the ache, that is wont to chaunce in breaking of bones, is done away, and prouoketh one to sleepe. And the figges do drawe the humidities of the body to the vtter partes: which humidities brought to the bones, wil drawe, retayne, or hold them togither, but neuer perfectly knitte them. And witteth well, that there be three kinds of Poppies, white, red, and black. The red is venemous, and groweth among corne. The young scholers are wont to stampe the flowers thereof, to make red inke.

A plaister made of figges

A plaister of figges, & poppie seede.

Pediculos, veneremq; facit, cuilibet obstat.

Here be declared ii. operations of figs, first much eating of figs maketh one lousie: and this is certain, if the figs be dry, as *Auicen* saith. The cause is by reasō of the malyciusnesse and corruption of the humor that is of them engendred. Another cause may be, by reasō ý figs stir one to swat much, whereof lice are engendred. The second operation is, figs stir one to carnall lust: and like wise they haue manye

Eating of figges. Auic. can. ca. de ficubus.

superfluities, and augment the sede of generation.

De Mespilis.

Multiplicant mictum, Ventrem dant escula strictum.
Esculata bona dura, sed mollia sunt meliora.

Here are declared two vtilities of Medlars. The first is, that they increase vrine: that is, by reason ý they make the dregs hard, and so the waterines turne into much vrine. The second vtility is, that Medlars make one costiue, by reason of their sowernes & stipticity, and therfore the text saith, that hard Medlars be better to stop the laske. But yet the soft Medlars be better then the hard: for they nourish more and bind lesse. And heere is noted, that Medlars nourish lesse then apples, peares, peches, figs, and such like: which thing appeareth plainely by the eagernesse of relish or taste, and hardnesse of their substance after they be rype on the tree, and therefore we should eate few Medlars, and rather in way of medicine then meate: and because Medlars ripe not on the tree soft inough to eate, they must be layde in straw till they be soft: and then they be more delectable and lesse stipticall.

De Musto.

Prouocat vrinam mustum, citò soluit, & inflat.

Heere the Authour reciting three properties of musse saith, that it prouoketh one to pisse, by reason that the earthy parts scouringly bite the bladder when they come thereto: the which constraineth the bladder to auoyde the vrine. And this property is vnderstood of musts, that haue byting lyes, as much Kenish must hath. For musts that haue grosse lyes do not nip, but rather stoppe and let the vrine, as is before said at *Impedit vrinam, &c.* The second propertie is, musse maketh one lightly to laske, the reason why is shewed in the first propertie. Thirdly, musse is inflatiue: for the boyling that it maketh

in

in the body, rayseth vp ventosities. The causes of these two properties are shewed before, at *Impedit vrinam.*

De Cerevisia et Acoto.

Grossos humores nutrit ceruisia, vires
Præstat, augmentat carnem, generat que cruorem:
Prouocat vrinam, ventrem quoque mollit & inflat.
Infrigidat modicum, sed plus desiccat acetum.
Infrigidat, macerat, melanc. dat, sperma minorat,
Siccos infestat neruos, & pinguia siccat.

Here the authour rehearsing two things, declareth viii. properties of ale or beere. First, he sayth, that ale ingendreth grosse humours in mans body, which is of truth in regard of wine. And after the diuersitie of corne or grosse substance that the ale is made of, the grosser humours it ingendreth. Secondly, ale augmenteth the strength: and this doth ale that is made of the best graine, and well sod, for by reason that it nourisheth much, it increaseth strength. Thirdly, it increaseth flesh, by reason that it nourisheth much: and for the same cause it increaseth the blood. And these three last properties be in stale ale, that is well sod, and made of the best graine. Fiftly, it stirreth one to pisse. Sixtly, it maketh one to laske. And these two propertyes be in cleare beere, that hath much of the hoppe, as beere of Amburgens, which by reason of the hoppes it bringeth one in a laske. And it is not good for them that haue a weake braine. For this beere, by reason of hoppes, doth lightly ouercome the brayne. Seuenthly, it enflateth the belly: this is of truth if it be ill sod, as Holland beere doth, which inflateth most, and stoppeth, and therfore it fatteth right much. The eight is, that a little curtsie of ale coleth. So doth beere of Holland, Braband, Heynault, and Flanders. And this is it that we vse dayly. And this propertie is for certaine in respect of wine. Here is to be noted, that ale may be made of Dates, Barly, and Wheate. And as the graine

is altered, so is the complexion of the ale. Yet that is made of barley, enclineth more to cold, for barley is cold. Yet that is made of barley and oates, stoppeth lesse and lesse engendreth ventosities, & nourisheth lesse. And ale made of wheaten malt, enclineth more to heat, it nourisheth more & stoppeth more. And the grosser the ale is, the worse it is, the subtiler the better. Further, ale that is made of things that maketh one drunke is worst, as of darnel. For this graine specially engendreth head ache, and hurteth the sinowes. Further in the text are fiue properties, of vinegar. The first is it dryeth. For *Auicen* saith, it is a strong dryer. And therefore phisitions bidde in the time of pestilence to vse it with meate and drinke. For *Auicen* saith, he that vseth vineger in his meate and drinke in pestilence time, nedeth not to dread the sickenesse. The second is that vineger of his owne propertie coleth. Thirdly it maketh one leane, by reason that it dryeth. And this is for a very truth, if one take it fasting, as *Auicen* saith. Yet neuertheless, the continuall vse of vineger, specially fasting, bredeth many inconueniences, it febleth the sight, it hurteth the breast, and causeth the coughe, it hurteth the stomacke and liuer, and vehementlye oppresseth the sinowes and ioyntes, bering them with arthritical greefes, with trembling and shaking. Fourthly vineger engendreth melancholy humors, by reason that it coleth and dryeth. Fiftly, vineger diminisheth the seede of generation, for as much as it coleth, dryeth and maketh one leane. These said properties *Rasis* putteth, saying. Vineger is cold and drie, which maketh one leane, it destroyeth the strengthe, it diminisheth the seede of generation, it enforceth blacke choler, it maketh ruddy sanguine colour, and maketh the meate subtile, that it is mingled with. In the last verse the author putteth three things. The first is, that vinegar hurteth leane folks, by reason that it dryeth, and the tartnes maketh it to dry the more. For like toyned, to like, maketh one the more furicus

Au 2. can ca. de aceto, Au. 3. r. in ca. vni co doc. v.

Au. 3. 8 doc. 4. ca, v

rious. And eke euery decayed complexion is holpe by the contrary, and by the like it is brought into worse case. Secondly, vineger hurteth the sinowes, and thirdly it maketh one leane, as is before said.

De Rapis.

Rapa iuuat stomachum, nouit producere ventum.
Prouocat vrinam, faciet quoq; dente ruinam. + prostatagin
Si male cocta datur, hinc tortio tunc generatur.

Here the author declareth three vtilities of rapes temperately sodde, and one inconuenience of the same. First rapes comfort the stomacke: for the stomacke digesteth the wel, and is not greeued therewith. Secondly, rapes breaketh winde, as appeareth by experience. Thirdly, rapes prouoketh the vrine. Yet besides these properties *Auerrois* saith, That rapes greatly comfort the sight. The ill of rapes is that the continuall eating of them hurteth the teeth. In the last verse he saith, that rapes cause throwes or gnawing in the bellie, by reason that they multiply ventosities, as saith this verse.

Ventum sæpe rapis, si tu vis viuere rapis.

The tayles of rapes loseth the bellye. Furthermore note, that of all rootes rapes doth best nourish mans body, as appeareth by the sweetenes that is found in their sauer, for all sweet meates nourish more the body then sower, bitter, or tarte. Therefore because rapes be the sweetest of all rootes and lesse sharpe, they bee most holesome in the way of meate, but yet they engender grosse melancholy blood, if they be not well digested. And it is good to purgie them from the first water, and in no wise to eate them raw. They stirre one to bodily lust, and clense the wayes that the vrine runneth.

Egeritur

De Animalium Viscerib.

Egeritur tardè cor, digeritur quoque dure;
Similiter stomachus, melior sit in extremitate:
Reddit lingua bonum nutrimentum medicinæ:
Digeritur facile pulmo, citò labitur ipse.
Est melius cerebrum gallinarum reliquorum.

Here the authour recyteth fue things. The first is, that the heart of beasts is slowly digested, by reason that the heart flesh is melancholious, which is hardly digested, and slowly descendeth, and as Auicen sayth, is vnholsome flesh, and as Rasis sayth, it nourisheth little. The second is, that the mawe likewise is ill of digestion, and slow of descending, by reason that it is a sinowy member, and gristly, wherefore it digesteth ill, and engendreth ill blood. Further the text sayth, that the extreame partes of the mawe, as the bottome and brimme, are better digested, by reason that those partes are more fleshy and fat. The third is, that the tongue is of good nourishment, and that is touching the mote, as Auicen sayth, by reason that it is fleshy, and easie of digestion. And among all other, a rosted Pigges tongue, the skinne scraped off, is like brawne, as Princes carvers know. A neates tongue, by reason that it is moyst, is not very holsome. But for al this, these delicate felowes, or they rost a neats tongue, they stop it with cloues, wherby the moystnesse is diminished, and the meate is apter to eate. The fourth is, that the lights are easie of digestion, and easie to auoid out, and this is by reason of their natural softnesse: yet their nourishment is little, and vnholsome for mans nature, for it is flegmatike, as Auicen sayth. And here is to be noted, that though the lights of a Tuppe bee vnholsome to eate, yet is it medicinable for a kybed or fore heele, if it be layd hote thereunto, as Auicen sayth. The fifth is, that a hennes braine is best, which (as Auicen sayth) stancheth bleeding at the nose. It must bee eaten

Au 2. can. ca. de al.

Au. 2. can. ca. de carne.

Aui. can. 2. ca. de pulmone.

eyther

either with salt or spices, for of it selfe it prouoketh one to vomite. And phisitions say, that chickēs braines augmente the memory. The braine of hogs are vnholesome for man. But the brayne of a sheep, of a hare, or of cony, may be eaten with salte or spices. And of braines we haue more largelie spoken before at *Nutrit & impinguat, &c.*

De Semine foeniculi.

Semen feniculi fugat & spiracula culi. + pstlit

Here the author rehearsing one doctrine of Fenel seede, saith it breaketh winde: by reason that it is hotte and dry. And phisitions say, that the eating of fenell seede engēdreth foure commodyties. First, it is holesome for the ague. Secondly it auoideth poison. Thirdly, it clenseth the stomack. And fourthly it sharpeth the the sight. These foure vtilities are rehearsed in two verses. Eating of fenel seede.

Bis duo dat maratrum, febres fugat, atque venenum.
Et purgat stomachum, lumen quoque reddit acutum. + the herb fennil.

And *Auicen* rehearsing these foure properties saith, *Democritus* deemed, that venemous wormes desire new fenell seede, to comfort and sharpe their sight: and serpents after winter, issuing out of their caues, do rubbe their eyes against fenell, to cleare their sight. Further note, that fenell digesteth slowely, and nourisheth ill and little: and therefore it is vsed as a medicine, and not as meate. Wherefore it ought not to be vsed in the regiment of health, but to expell the vnholesomenesse of their meates. As we vse some time to eate persly with lettise, to resist the coldnesse and humidite of the lettise: so likewise fenell may be sodde with gourdes and rapes, to withstand the vnholesomenes of them.

De Anisso.

Emendat visum, stomachum confortat anisum.
Copia dulcoris anisi fit melioris.

Here the Authour recyteth two vtilities of anis-sede. First, it comforteth the sight, and secondly the stomacke, by reason that it heateth and mundifieth the stomack, and eke for the same reason it comforteth the sight, for nothing hurteth the sight more, then vncleannesse of the stomacke. For from the vncleane stomacke, vncleane vapours ascend to the eyes, that trouble and hurt the spirites. These are the two properties of doulce anis sede. And besides these, Auicen rehearsing many other profits of anis-sede, saith that it asswageth dolours, breaketh winde, and quencheth thirst, caused of salt moystnesse, it openeth opilations of the lyuer and spleene, engendred of humidities: and likewise of the reines, bladder, and matrice: it proueketh vrine, menstruous flire: it clenseth the matrice from white humidities: stirreth one to carnall lust.

Most hurtfull for the sight.

Au. 2. can. cap. de aniso.

De Spodio.

Si cruor emanat, spodium sumptum cito sanat.

Here the Authour putteth one commoditie of *spodium*, and that is, that *spodium* taken, healeth the bloudie flire: by reason that the vertue thereof comforteth the lyuer, and so the lyuer fortified (which is the originall fountain of blood) the blood is there better reteined. And *Auicen* saith, that *spodium*, is the rootes of reedes burned. And it is said, that these rootes, moued by the winde, and rubbing themselues, together, burne one another. Yet *Simon* the Ianway saith, that *spodium* is a thing, whose beginning is vnknowne vnto vs: it seemeth to be a thing, brent, and diuisions of reedes burned. And it doth not onely helpe the bloudie flire, but also the laske and purging, as *Rasis* saith. It helpeth also a sharpe ague, and is comfortable against the shaking thereof, and for ouermuch anoying of choller: it helpeth the stomacke, as *Auicen* saith, and as *spodium*, doth helpe and comfort the lyuer, so there be other medicines, that haue lyke aspect & like propertie to comfort other speciall members

Au. 2. can. ca. de a. aiso.

as

as Mace the heart, Muske the braine: Licorice the lights, Capers the splene, and Gallingale the stomack. As appeareth by these verses.

De Sale.

Gaudet epar spodio, mace cor, cerebrum quoque musco.
Pulmo liquiricia, splen, epar, stomachusque galanga.
Vas condimenti præponi debet edenti.
Sal virus refugat, cibum speciemque saporat.
Nam sapit esca male, quæ datur absque sale.
Vrunt per salsa visum, spermaque minorant.
Et generant scabiem, pruritum, siue vigorem.

Here the author teaching iii. things saith. That before al other things salt must be set vpon the table, as the vulgar verses teach vs.

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

Secondly he saith, that salt resisteth venome for two causes. First for that salte is a drier: and so drieth vp the humidities that would corrupt. An other cause is, that salt drieth and suppresseth the humidites, drawing them out of the body, and so shutteth the pores, and consequently stoppeth the entrance of venome, which is wont to enter by the pores. Secondly he saith, that salt maketh mans meate sauory. For commonly we see no meates sauory without salt, as saith the third verse. Thirdly the author openeth foure inconueniences of salt or meates too much salted. First very salte meates marre the sight, for for two causes. The first is, that salte things dry ouer much, which is contrary to the eyes, the instrumentes of sight: for the eies are of the nature of water, as the Philosopher saith. The second cause is, for that meates very salt engender itche and nipping, in manner as is afore sayd. Of mordicatiue

Phi. 1. de sensu & sensato.

meates being in the stomacke, fumes mordicatiue are lifted vp, which by their nipping hurt the eyes, and make them very red. And therefore we see that they that make salte, haue commonly red eies. The second hurt is, that very salt meates diminish the seede of generation, by reason that very salte meates dry right much al the humidities of the body: Whereby the seede of generation is dryed, and so made lesse. The third hurt is, it engendreth the skabbe: by reason that salte engendreth a sharpe biting humour adust, which causeth the skabbe. The fourth hurt is, it augmenteth itche: by reason that it engendreth a mordicatiue itching humour. And of these foure hurtes *Rasis* speaketh. Further it burneth their bloud that take great quantitie thereof: it feebleth their sight, it minisheth the seede of generation: and engendreth itche and skab. And besides these hurtes, very salt meate engendreth ring-wormes, drye scurfes, morphew, lepzie, in them that be disposed thereunto, and sleacth that passage of the vrine, when they are long continued: yet when it is a little poudred, it taketh away lothing, and maketh one to haue a good appetite.

Hi feruore rigent tres, salsus, amarus, acutus.
Alget acetosus, sic stipans ponticus atque
Vnctus et insipidus, dulcis dat temperamentum.

Here the auctour reciteth the qualities of all sauorinesse. First he saieth, that these three sauorynesses or relishes, salte, bitter, and sharp, heate the body that receiueth them. Secondly he saith, that these three sauorinesses, tarte, stipticall, and pontike, cole. Thirdly he saith, that these three relyshes, vnctuous, vnsauery, and swete, are temperate, they make the body neither hotter nor colder. Further after Auicen, there be eight talages or sauorinesses, that followe vnsauorinesses: and they be, swete, bitter, sharpe, tarte, pontick, stiptick, and vnctuous: and to number vnsauorines

Au. ii. can. tract. 1. ca. 1

for sauorines, as the text doth, there be nine: and then sauorinesse is taken for euerye thing iudged by taste. And among these tallages there be thrée hotte, as saith the texte, salte, bitter, and sharpe: and as *Auicen* saith, the sharpe is the hotter, and the next salt, and then the bitter: for as much as sharpe is stronger then the bitter is, to resolue and scoure the incidentes. And then salte is like bitter, broken togither with colde humiditie. And of these tallages, thrée be colde, eger, stipticke, and ponticke. But ponticke is colder then the other: and nerte thereto is stipticke. And therefore all fruites that come to any swéetenesse, haue first a tallage ponticke, of a vehement coldenesse, and after that the fruites by the heate of the sun be digested, there appeareth in them stipticitie, and after they decline to sowernesse, as grapes, and then to swéetnesse. And though tarte bée not so hotte as stipticke, yet by reason that it is subtile and pearsing, it is in many of more coldnesse. And after *Auicen* ponticke and stipticke are in tallage very like, but yet the stipticke causeth the vpper part of the tongue to be sharp and rough, and ponticke causeth the tongue to be rough within. And thrée of these talages are tēperate, neither exceéding hot nor cold, as swéete vnctuous and vnsauery, for though swete be hot, yet therein appeareth no mighty heate, as *Rasis* saith. And euery tallage hath his owne operations, as *Auicen* and *Rasis* say, The operations of swéetenes be digestion, soking, and encreasing of nourishment, and nature louingly desireth it, and that vertue attractiue draweth it. And *Rasis* saith, that swéetenesse engendreth much ruddy colour, and opilations of the liuer and splene, specially if the said members be apt thereunto, and thereof followeth the flix. It mollifieth the stomack, and comforteth the brest and lights, it fatteth the body, and augmenteth the séede of generation. The operations of bitter is to sharpe, and to washe away.

And after *Rasis*, bitter heateth and dryeth strongly, & lightly reduceth the bloud to adust malice, and augmenteth ruddy colour in the bloud. The operations of ponticke talage, after *Auicen*, is contraction, if the ponticity be feeble, or else expression, if it be strong. And after *Rasis*, ponticke coleth the body, and it dryeth the flesh, and diminisheth the blond, if one vse it oft. Also it comforteth the stomacke, it bindeth the wombe and engendreth melancholy bloud. The operation of stiptick talage after *Auicen*, is contrary, thicking, hardening, and holding. And after *Rasis* the operations therof are like ponticke, though they be weaker: for he seemeth to comprehend stipticke talage vnder ponticke, for of stipticke he saith nothing expressely. The operations of vnctuous talage after *Auicen* are soking, slipprinesse, and small digestion. And after *Rasis* it mollifieth the stomacke, it maketh one laskatiue, and filleth one or he hath taken any necessary quantitie of meate: and it heateth, speciallye them that bee vexed with a feuer, and that haue a hotte liuer and stomacke. It moisteth and softeth the body, but it augmenteth fleugme and sleepe. The operations of sharpnes be resolution, incision, and putrifaction after *Auicen*: And after *Rasis* it encreaseth heate, and lightly enflameth the body and burneth the bloud, & turneth it into redcholer, and after into blacke. The operations of salt talage, after *Auicen*, is to scoure, wash, and dry, and it letteth putrifaction. The operations of sharpe talage, after *Auicen*, is to cole and diuide: and after *Rasis*, it refrayneth choler and bloud, and restrayneth the belly, if the stomacke & guts bee cleane: but if there be too much fleumaticke matter, it maketh the belly to lask, it coleth the body, & eke weaketh the vertue of digestion properly in the liuer. It hurteth the sinows & sinowy members, it drieth ỳ body, but it stirreth vp the appetite. And *Rasis* saith, that some vnsauorye thing nourisheth wel, and that is such as is temperate. There is other some that heateth temperately. And another that

coleth

cooleth temperately, and if moistnesse be ioyned therwith, it moisteth, and with a drie thing, it drieth.

De Vippa.

Bis duo vina facit, mundat dentes, dat acutum,
Visum, quod minus est implet, minuit quod abundat.

Here are declared foure commodities of wine sops. The first is, they purge the teeth, by reason that they stick longer in the teeth, then wine alone or bread alone: therefore the filthines of the teeth is the better consumed, and the teeth the better purged. The second commoditie is, that it sharpeth the sight: for it letteth the il fumes to ascend to ye brain, which by their mingling togither, darketh the sight. And this is by reason that it digesteth al il matters being in the stomacke. Thirdly, it digesteth perfectly meates not well digested: For it closeth the mouth of the stomacke, and cõforteth digestion. Fourthly, it reduceth superfluous digestion to meane. And al this is of truth, so that the bread sopped in wine, be first tosted, or dried on imbers.

De Dieta.

Omnibus assuetam iubeo seruare dietam.
Approbo sic esse, ni sit mutare necesse.
Est Hippocras testis, quoniam sequitur mala pestis.
Fortior est meta medicina certa dieta,
Quam si non curas, fatue regis, et male curas.

Here the author reciting certaine doctrines saith, that it is good for all folkes to keepe customable diet. And by diet is vnderstode the ministring of meate and drinke. The breaking from customable vse hurteth grẽuously: for customaunce is an other nature. Therefore as it behoueth vs to keepe nature, so likewise it doth custome: and specially if the customable vse bee laudable. And as it behoueth to keepe the customable administration of meate and drinke: euen so it behoueth vs to obserue custome in other things not naturall, for the selfe reason. Wherefore

To keepe diete.

if

if a man that is wont to laboure much, will forgo this custome, and liue Idelly: or labour much lesse: or go in hand with other labor: or take an other time, or another way: vndoubted it shall right much infeeble him. So in like maner it is in mans diett, in his sleepe, in his watch and such like accidents. For truly good custome in all thing must needs be obserued, if it be laudable or indifferent in goodnes or hurtfulnes, in respect of it, whereto the chaunge is made. And witteth well, that they that be accustomed to labour, and exercise themselues in any kinde of labour, and albeit that they be feeble or olde, it greueth them lesse: and they labour more strongly then if they were young fellowes, vnaccustomed, as *Hipocrates* saith, by reason that these feeble or olde persons haue more inclination and custome to these labours. For now the custome before taken is lighter, as is said in the aforesaid *Aphorisme*. And this is the cause why we see olde and feeble crafts men to do it that stronger and younger then they cannot do, and it greueth them lesse, as a feeble old miller to lift a great waightie sacke, a smith to welde and labour with a greater hammer, then a younger man not thereto accustomed. The second doctrine is, that great harme followeth chaunge of diet, as *Hippocrates* saith: except it be needefull to chaunge it. First it is needefull to chaunge it, when greuous diseases should growe thereby: as custome to feede on ill meats, which at length of necessitie will breede in vs ill diseases. Such a custome and other like must needes be amended and chaunged by little and little, but not suddainelye. For all suddaine chaunges hurte vehementlye, specially from a thing customable, to vnaccustomable. Secondly, it is needefull to chaunge, to the entent it shoulde lesse greue vs, if we happen to chaunge our diet. For hee that vseth himselfe to all maner of diet shall hurt him the lesse. And this must be vnderstood of other things not natural, for as *Hippocrates* saith. A thing long customed, though it bee

Hip. 2. aphorismo.

Hip. 2. aphorismo.

worse

worse then these that we haue not vsed, hurteth the bodye lesse. Therfore it behoueth vs to vse things vnaccustomed. And here is to be noted, that euery man should take héede, how he accustometh him to one thing, be it neuer so good, which to obserue were néedefull. Example: If a man custome him to one manner meate or drinke, or to abstaine wholy from them, or to slæpe, or to know a woman carnally, it were very daungerous for him, if he otherwhile must abstain from his custome. Therefore euery body should be disposed, to endure heate and colde, and to all motions and nourishments, so that the houres of slæpe and watch, the house, bedde, and garmentes, may be chaunged without hurt: which thing may be done, if one bée not to néere in obseruing custome. Therefore other while it behoueth to chaunge customable things. Thus saith *Rasis*. The third doctrine is that the stronger and néerer way in healing a patient, is to minister a certaine diet; for which if the phisition doth not care, and will minister another vndue diet, he gouerneth his pacient folishly, and healeth him ill. And note, that there be thrée manner of diets, grosse, which is whole folkes diet, slender diet, which is to giue in maner nothing. The third is meane diet, which absolutly is called slender. And this diet is diuided into slender diet, & declining to grosse diet: as the broth of flesh, réere rosted egges, small chickens: and declining to slender diet, as *Mellicratum*, and wine of pomegranates: & meane diet, which is called certaine diet, as barly iuice not beaten togither. And this certaine diet is holesome in many diseases, but not in all. It is not holesome in long diseases: for in such diseases, the might of the pacient, with such meane diet, cannot endure to consume the sickenesse, without great debilitie. Therefore in such diseases, the meate must bée ingrossed. Likewise it is vnholesome in sharp diseases, as those that ende within thrée daies space or sooner: for in such most slender diet is best, as *Hippocrates* saith. The

Rasis. 3. al. ca. de conseruan consuet.

Three maner of diets.

most souerain help is to diet the patient after his strength and corporall might.

De administratione Dietæ.

Quale, quid, & quando, quantum, quoties, vbi dando,
Ista notare cibo debet medicus dietando.

Here the author rehearseth fiue things to be considered of the phisition, in ministring of diet. First of what qualitie the matter ought to be: for in hot sicknesses, he must diet ẏ patient with cold meat, in moist sicknesses with dry meate, and in dry sickenesse with moist meate. Yet the naturall complexion must be obserued with diet like thereto. For *Galen* saith. The hotter bodies nede the hotter medicines: the colder bodies, the colder medicines. The second thing is, of what substance the meate ought to be. For they that be strong and lusty, and exercise great labour, must be dieted with grosser meat, for in them the way of digestion is strong, and so they ought not to vse slender meates, as chickens, capons, veale, or kidde: For those fleshes in them will burne, or be digested ouersone: wherefore they must nedes eate oft.

Galen. 1. reg.

But noblemen, and such as liue restfully must vse diet of slender substance, for in thē the vertue digestiue is weake and not able to digest grosse meates, as bacon, biefe, & fishe dried in the sun. Likewise, they that be sicke of sharp diseases, ought to vse more slender diet, then they that be sick of long diseases as a feuer quartain. The third is, what time diet ought to be giuē: for they that be in health ought specially to regard custom. Wherefore they that rise early in sommer, and eate but two meales a day, ought to eat about the houre of ten, or a little before: and not to abide til none, because of the ouer great heate. Likewise they ought to sup about the houre of fiue, or a little after. But in winter they ought to dine at aleuen of the clocke, or at twelue because of the long slēping: and then to sup at vii a clock, or

a little

a little after. And specially custome should be kept. Time also in dieting of sicke folkes, must be considered. For they that haue an ague, when it beginneth to vexe them, or a little before or after, they should eate nothing: for if one eate a little before, or when the fit cometh: thereby nature, that should entend to digest the meate, is diuerted another way. If he should eate some after the fit is gone, it were vnholesome: For the vertue of digestion is verye weake, by reason of the fitte past: Therefore he must eate so long before, as the meate may be digested ere the fit come. Or else so long after the fit is gone, when nature is come to due disposition. This is of truth: except ye dread great feeblishing of nature: For then at all times he must eate. For whensoeuer mans strength is feeblished by any chaunces, he should eate forthwith, as *Galen* saith. Fourthly the quantitie of the meate must be considered: For as it is before said, in sommer we must vse a small quantitie of meate, at euery meale, for then the naturall heate is feeble through the ouer great resolutions. But in winter one may eate a great deale of meate at a meale. For then the vertue digestiue is strong, when the natural heate is vnited through circumstaunt colde, as we saide at *Temporibus veris, &c.* The fifth is, how oft we should eate in a day. For in sumer we must eate oftner then in winter, in autumne and ver a little at each meale, as is before said. Likewise if the vertue digestiue be weake, we must eate little and ofte: but if the vertue digestiue be strong, we may eate much, & make fewe meales, &c. Sixtlye the eating place must be considered: which shoulde not bee too hot nor too colde, but temperate

Gal. in com. aphorismi. Contemplari autem. &c.

De Caule.

Ius caulis soluit, cuius substantia stringit.
Vtraq; quando datur, ventrem laxare putatur.

* vor-Tor Caxaw parabur. ch.

Here the author declaring three things, saith: That the

broth of colewortes, and specially the first broth, if they be sodde louseth the belly, by reason that in the leaues and vtter partes of Colewortes, is a sopie scowring vertue weakly cleauing and lightly separable by smal decoction or boyling, which spred abroad by the same water, is made laxatiue. And this is the skele that the first water, that colewortes be sodde in, make one laxatiue rather then the second. The second is that the substance of Colewortes after they are boyled, restraineth the belly: by reason that all their vertue laxatiue is taken by the decoction, and the earthie dry substãce remaineth, which bindeth the wombe. The third is, that both taken togither, the brothe and substance of Colewortes, louseth the belly: by reason that the scouring sopie vertue remayneth in the water, which louseth all. And note, colewortes engender melancholie humours and il dreames, they hurte the stomack they nourishe little, and duske the sight, and cause one to dreame, and they prouoke menstruositie and vrine, as *Auicen* and *Rasis* say. Further more note, that the decoction or sede of Colewortes, kepe one from drunkennesse, as writeth *Aristotle*. And this thing is affirmed of *Auicen* and *Rasis*. The reason, as some thinke, is the grosse fumes, that by eating of Colewortes are lifted vp to the brayne, engrossing the fumosities of the wine, which engrossing doth let them to enter to the brayne. *Aristotle* saith, that all thing that draweth to it the moistnesse of the wine, expelleth it from the body, and that that coleth the body, kepeth it from drunkennesse: Colewortes are of such nature, *Ergo* &c. And ẏ the Colewortes are of this nature, he proueth thus. By the iuice of Colewortes, the vndigested humidities of the wine are drawne from all the body into the bladder: and by reason of the colde iuice that remaineth in the stomacke, which coleth all the body, the persing of the wine is fordwne. And so by this meane it kepeth a man sober. For ẏ subtile superfluities that naturally

Arist. 3. part. problem. Auicen Rasis. 3. al.

could

could not discend, by reason that the heate of the wine stirreth them to ascend vpward toward the brain are, repressed down, & by vertue of this iuice are drawne to the bladder.

De Malva.

Dixerunt maluam veteres, quia molliat alvum.
Malua radices radæ dedere feces
Vulua nocuerunt, et fluxum sæpe dederunt.

Here the author rehearsing three properties or effects of malowes saith, that they mollifie the belly. There be foure that mollifie: malows & double malowes, Branca Ursina, and Mercury, of which most commonly clisters be made, to mollifie all indurate and hard matter in man. There be two sortes of malowes, the one beareth a bloud red flower, the other a white flower, and this properly doth mollifie more then the first. The ii. effect of malowes is, the malow rootes shaued and suppositories made of them, such as phisitions are wonte to make of Mercurie, drawe out of man the indurate matter and dregs. The third effect is, malows cause the menstruous flixe in women, and that through the great moisting and slipprinesse thereof: wherby the veines about the matrice some powre out, as *Platearius* saith. And as appeareth by experience.

De Mentha.

Mentitur menta, si sit depellere lenta
Ventris lumbricos, stomachi vermesque nocuos.

Here the author saith, that a mint should not be called a mint, except it haue might to kill wormes in the bellie and stomacke. A mint hath a great strong sauour, and is right bitter, and therfore as wormewood killeth wormes, so doth the minte. And the iuice therof, as of wormewoode must be dronke and not the substance. And because it is hot and dry, and burneth the bloud, it is vnholesome in the way of meate, in the regiment of health. But yet in medicines Malowes.

it is holesome, for it comforteth the stomacke, and heateth it, and stincheth yering, and digesteth, and prohibiteth vomite fleumatike and sanguine, and through inflation stireth one to bodily lust, and prohibiteth spitting of bloud, it is very holesome against the biting of a mad dog: and if ye crimble mint into milk, it wil neuer turn to make a chéese, as *Auicen* saith.

Au. 3. can. ca. de menta.

De Salvia

Cur moritur homo, cui salvia crescit in horto?
Contra vim mortis non est medicamen in hortis.
Salvia confortat neruos, manuumq; tremorem
Tollit, et eius ope febris acuta fugit.
Salvia, castoreum, lauendula, primula veris.
Nastur, Athanasia, sanant paralitica membra.
Salvia salvatrix natura consiliatrix.

Here the author touching principally foure things, sheweth ý great vtilitie of sage, asking as though he doubted, wherefore man dieth, that hath sage growing in his gardeine. He aunswereth, in the second verse, that no medicine growing in the gardeine, can withstão death, although in the gardeine growe medicines that kepe the body from putrifaction, and defend that natural humidity be not lightly consumed away, as teacheth *Auicen*, saying. The science of phisike doth not make a man immortal, nor it doth not surely defende our bodies from outward hurtfull things, nor can not assure euery man to liue to the last terme and day of his life, but of two things it maketh vs sure, that is from putrifaction and corruption: and defendeth that natural moisture be not lightly dissolued and consumed. Secõdly, he putteth three effectes of sage. The first is that sage comforteth the sinowes: for it drieth the humidities, by which the sinowes be let and loused. The second is, that it taketh away the shaking of the hands: by reason that it cõforteth the sinowes, as is said: now althing that comforteth

The bountie of sage.

Aui. 3. 1. ca. sing.

The vertue of sage.

the

the sinowes remoueth trembling. For trembling cõmeth of feblenesse of the sinowes. And therefore some olde men and women specially put sage leaues in their meate and drinke. Thirdly, Sage letteth the sharpe ague that assaile vs, by reason that it dryeth humours, it letteth them to putrifie, whereby a sharp feuer might be engendred. Further note, that sage is hotte and dry, and therefore it is not very holesome alone in way of meate. Yet because sage comforteth the sinowes greatly, folkes in health do vse it much ii. maner of waies. First they make sage wine which they drink specially at the beginning of dinner or supper. This wine is holsome for them that haue the falling sickenesse, moderately taken, and after the purgation of the accidente matters. Secondly they vse sage in sauces: for it stirreth vp a mans appetite, and specially when the stomacke is ful of ill humours, rawe and vndigested. There is twe kindes of sage; One that hath great broad leaues. An other commonly called noble sage, whose leaues be more narow and lesse: phisitians call it *Silifagus*.

Sage wine.

Two kinds of Sage.

Thirdly the author rehearseth, fire medicines good for the palsie: It is said, that sage, castorie, that is a castors stones, Lauender. Primerose, Watercresses, and tansie, cure and heale members infect with the palsie. Why sage doth help it we haue shewed, for it comforteth the sinowes, which the palsie weakeneth. And eke because sage is hot and drye, it consumeth the fleumaticke matter that remaineth in the sinowes, whereof the palsey bredeth. And that Castorye is holesome for the Palsey, appeareth by that it is moste comfortable, in heating and drying the sinowes: For *Auicen* saith thereof, that it is subtiler and stronger then anye other that heateth and drieth.

And after hee saith, that it comforteth and heateth the sinowes, the shaking, the moist cramp, and benommed

Au. 2. can. ca. de ca.

members

members caused of the palsie. And eke he saith: there is nothing better for vētosiue in the eare, thē to take as much as a pease, and temper it with oyle of Spyke, and so let it drop into the eare. Castorie hath many vertues, which Auicen rehearseth. *Castorium* is the stones of a sea beast called *Castor*. The oyle also of Castory is as specially good for the palsey, as Castory, after the voiding of the matter that remaineth, and comforteth the sinowes. Of Lauender appeareth. For the swēte sauoure thereof doth consume the palsie matter. And also of the Primrose eke appeareth: for the swēte sauoure and heate thereof comforteth the sinowes. This flower is called *Primula veris* because it is the first swēte flower that springeth in ver. The fift is a watercresse, for it is hotte, dry, subtile, incisiue, and resolutiue: whereby it taketh away the matter of palsie. And Auicen saith, it comforteth all mollification of the sinowes, for it heateth and draweth out fleume, and clenseth the sinowes from fleume, and phisitians counsaile vs to eate watercresses in lent, because lenten meate is flumatike. Watercresses is a common herbe growing in cold stony, and waterish places, where as be many well-springs. The sixt is tansie. The vertue of this herbe is to purge flume, and the heate thereof dryeth the sinowes. Also it purgeth a man from wormes, and from the matter wherof they be engendred. And therefore french men vse commonly to fry egges therewith in the Easter wēke, to purge away the fleame, engendred of fishe in the lent whereof wormes are engendred in them that be thereto disposed. In the terte the author saith, that sage is called the sauer and kēper of nature.

De Rutā

Nobilis est ruta, quia luminareddit acutè.
Auxilio ruta vir quippe videbit acutè.
Ruta viris coitum minuit, mulieribus auget.
Ruta facit castum, dat lumen, et ingerit astum.

Cocta facit ruta de pulicibus loca tuta.

Here the author declaring foure properties of rue, saith, it sharpeth the sight, and properly the iuice thereof, as *Auicen* saith, and as is before saide at *Allia, nux, ruta.* The second is, rue diminisheth the desire of carnall lust in men, and in women rewe augmenteth it: for by reason that rue heateth and drieth, it diminisheth the séede of men which is subtile and of the nature of the ayer, but in women rewe maketh subtile and heateth the séede, for in them it is waterish, and cold, and therefore it stirreth them more to carnal lust. The third is, rew maketh a mã quick, subtile, and inuentise: by reason of the heating and drying, and so cleareth the wit. The fourth is, that the water that rewe is sodde in, cast and sprinkled about the house, riddeth away fleas, and as phisitians say, it killeth them. And after *Auicen*: when the house is sprinkled with the water of wilde gourdes, the fleas leape and flée away: and likewise doth the water that blacke thorne is sodde in. And *Auicen* saith, that some haue said, that if goats blood be put in a pit in ẏ house, the fleas will get them thereunto and die. And likewise if a logge be anointed with the grease of an ychin, the fleas will gather thereto and die. Fleas cannot abide the sauour of Colewortes, nor leaues of Oleander. Some say, that nothing is better to auoid fleas, then things of strong sauour and therefore rewe, mintes, horse mintes, and hoppes bee good, and aboue all things horse dung, or else horse stale is the chéefe. Also the house sprinkeled with the decoction of rape-séede, killeth fleas. And the perfuming of the house with a buls horne driueth away fleas. Yet to take fleas, nothing is better, then to lay blankets on the bed for therein they gather themeslues.

Feure properties of rewe. Au. 2. can. ca. de ruta.

To kill fleas. Au. vi 4. tra. 3. ca de effug puli. cum.

De cepis medici non consentire videntur.
Colericis non esse bonas dicit Galenus.

Elegmaticis vero multum docet esse salubres.
Præsertim stomacho, pulcrumque creare colorem.
Contritis cepis loca renudata capillis
Sæpe fricans poteris capitis temperare decorem

Here the author speaketh of onions, and declareth fiue things. First touching their operation, physitions agree not.

Of onyons.

For some say they bee good for fleugmatick folkes, and some say nay, as *Rasis*, which saith, that they engender superfluous and fleugmaticke humours in the stomack. Secondly *Galen* saith, they be right hurtfull for cholericke folkes, because, as *Auicen* saith, onions be hot in the third degree, and therefore they hurte hotte folkes as cholericke bee. Thirdly onions be holsome for fleugmaticke folkes. For they be hotte, persing, subtile, scouring, and opening, wherefore they digest, cutte, make subtile and wipe away fleumaticke and clammie humours, growen in the fleugmatick folks. Fourthly, onions be holsome for the stomack, for they both heate and mundifie it from fleame. And therfore *Auicen* saith that it, that is eaten of the onion through the heate thereof comforteth a weake stomack. And therefore they make a man wel coloured. For it is impossible for one to haue a liuely colour, if his stomack be very fleumaticke, or filled with ill, rawe, and fleumatick humours. The v. is, that onions sod and stamped, restore haires againe, if the place where the haires did growe be rubbed therwith. This is of truth, when the heare goth away through stopping of the pores, and corruption of the matter vnder the skinne. For the onions open the pores, and resolue the ill matter vnder the skinne, and drawe good matter to the same place. And therfore as *Auicen*, saith, oft rubbing with oynions is very holesome for bald men. Wherfore the text concludeth, that this rubbing with onions preparetb the beautie of the head: for heares are the beautie of the head. Furthermore, onions stir one to carnall lust, and they pro-

Auicen. 2. ca. de prea. et 6. 4. ca. de curatione alopeciæ.

prouoke the appetite, and bring colour in the face, and whē they bee mingled with hony, they destroy wartes, they engender thirst, and they hurte the vnderstanding, for they engender an ill grosse humour, they encrease spittle, and the iuice of them is good for watring eies, and doth clarifie the sight as *Auicen* saith. Further note, that onions, hony and vinegar stamped togither, is good for ꝯ biting of a mad dog. And therfore some adde these two verses vnto the foresaid text.

Appositas perhibent morsus curare caninos,
Si tritæ cum melle fuerint et aceto

But of this is spoken before at *Allia, nux, &c.*

De Sinapi.

Et modicum granum, siccum, calidumque sinapis + Cyt/ + Sinapi.
Dat lachrimas, purgatq; caput, tollitque venenum.

Here the author reciting two things, saith, that mustard seede, is a little graine, which is hotte and drie, vnto the third degree, after *Auicen*. Secondly, he putteth three properties or effectes of mustard seede. The first is, it maketh ones eies to water: for by reason that it is verye hotte, it maketh subtile and louseth the humidities of the braine: wherof then by their flowing to the eies, the teares come. The second effect is, it purgeth the braine, and cleanseth away the fleugmaticke humidities of the head. Also if it be put into the nosethrils, it purgeth the head, by reason that it prouoketh one to neese. And therfore it is put into their noskrels that haue the apoplexie, for the neesing purgeth the braine. And likewise mustard seede, by reason that it is hotte, doth dissolue and louse such fleames as stoppe the cundites of the brayne: of which followeth apoplexie: and thus it appeareth, that mustard seede is a great louser, consumer, & cleanser of fleumatik humidities: ꝯ third effect is, it

Of mustard seede. Au. 2. can. ca. de. Sinapi.

Au. loco preal.

withstandeth poyson: For *Auicen* saith, that venomous wormes can not abide the smoke of mustard sede.

De Violâ purpurea

Crapula discutitur, capitis dolor, atque grauedo,
Purpuream dicunt violam curare caducos.

Three properties of violetes.

Here the author reciteth three properties, or effects of violettes. First, violettes delay drunkennesse, by reason that violets haue a temperate swete sauour, which greatly comforteth the braine. For a strong brain is not lightly ouercome with drinke, but a weake is. Also violettes be colde, wherefore they cole the braine, and so maketh it vnable to receiue any fume. The second is, violets slake the head ache, and grefe that is causer of heat, as *Auicen*, *Rasis*, *Alman*, and *Mesue* say: for by reason that violets be colde, they withstand hot causes. The third is, violets help them that haue the falling sickenes. Though some say thus, yet this effecte is not cõmonly ascribed vnto violets. And therfore if violets haue this propertie, it is but by reasõ of their swete smel, that comforteth the brain, which strenthned, is not hurt by small griefes, and consequently falleth not into *epilepsie* (which is called the little *Apoplexie*) chauncing by stopping of the sensible sinowes. De Urtica.

urtica.

Aegris dat somnum, vomitum quoq; tollit.
Compescit tussim veterem, colicisq; medetur.
Pellit pulmonis frigus, ventrisque tumorem.
Omnibus et morbis subueniet articulorum.

Here the author reciteth eight properties of nettles. First nettles cause a sicke body to slepe. For it is subtiliatiue, and cutteth and scoureth fleugme and grosse humors, that greue nature, and lette slepe. Secondly it doth away vomite, and custome thereof: by reason that vomite and yarbraking is caused of a clammy humor, which the nettle cutteth.

cutteth. Thirdly, the nettle fordoeth olde cough: and specially hony, wherein nettle sede is tempered. For the nettle auoideth clammie fleame out of the breast as *Rasis* saith. And *Auicen* saith, that the nettle, when it is drunke with water that barley is sod in, doth mundifie the breast: and when the leaues thereof is sod in Barly water, they drawe out grosse humors, that are in the breast, but the sede therof is stronger. Fourthly, it is holesome for them that haue the colicke. For a nettle is a cutter, a subtiler, a resoluer, and a scourer of fleugmatick humidity, or grosse ventositie, which engender the colicke. The colick is a painful greefe, in a gutte called *Colon*, as the greeuous disease *Iliaca*, is named of the gutte *Ilion*. Fiftly, the nettle with his heate driueth cold out of the lightes. Sixtly, a nettle aswageth swelling of ye belly: for it resolueth wind: wherof most part of ye swelling of the belly commeth. The seuenth effect is, the nettle helpeth the diseases in the ioyntes, as the goute. This is of truth when it commeth through matter that is colde, fleugmaticke, and grosse: by reason that nettles heat, cut, and make subtile such matter. And besides these effects, after *Auicen*, the nettle stirreth one to carnall lust, and properly the sede thereof drunke with wine openeth the closing of the matrice, and in lousing drawetb out fleume and rawe humors, by his vertue abstersiue, and not resolutiue: yet least taking of the nettle or the sede hurt the throate, it is good to drinke after it a little oile Rosate. A nettle is hot in the beginning, of the third degree, and drie in the second, *Auicen*. ℣ Hyssopo

Au. 2. can. cap. de vrtica.

Au. 2. can. ca. de. 3. vrtica.

Hisopus est herba purgans a pectore flegma. + Hyssopus purgans
Ad pulmonis opus cum melle coquatur hisopus, curta ℣
Vultibus eximium fertur reparare colorem, ‡ coquenda iu-
℣ prostans. -gata

Here the author reciting the effects of Isope, saith, it purgeth

geth the breast of fleume: by reason that Isope is an herbe hot and dry in the third degree, it is a great wiper, louser, and consumer of fleumatick humiditie: and hath a singuler respect to the partes of the breast: and therefore hisope most properly is said to purge the breast of fleugme. Secondly, it is also good to purge the lightes from fleume, for the same cause, and properly if it be sod with hony: for hony is a scourer: and the isopes scouring is augmented with the honie. The same willeth *Auicen*, saying: hisope comforteth the breast and lightes, diseased with the cough and thisicke of olde continuaunce, and likewise doth the decoction thereof made with hony and figs. Thirdly, hisope maketh one well coloured in the face, for *Auicen* saith that the drinke therof causeth good colour. And besides these effects, hisop auoideth fleume and wormes as *Auicen* saith. And after *Platearius*, hisope sod in wine clenseth the matrice from all superfluities.

Of Isope.

Au. 2. can ca. de. hisopo.

Chorophylum

Slot

Impostum cancris tritum cum melle medetur,
Cum vino potum poterit sedare dolorem. + latory
Sæpe solet vomitum, ventremque iuuare solutum. # toward

This text declareth three operations of cherfil. First cherfil stamped with hony, and laid plaisterwise to a canker, health it. Thus saith *Platearius* in the chapter thereof. A canker is a melancholy impostume, that eateth the parts of the body, as well fleshie as sinowy. And it is called canker, because it goeth forth like a crab. The second effect is, if cherfil be dronken with wine, it healeth ye bath of ye belly. For it assageth inflation that is caused of grosse ventosity, wherof ache commeth, and loseth ventositie of the stomack and all other guts, and openeth stopping, and thereunto the wine helpeth.

Of cherfil.

A canker.

Thirdly cherfil ceasseth vomiting, and the laske: and by reason that it is hotte in the third degree, and dry in the second,

cond, it digesteth and drieth that matter, whereof vomite commeth. And this is very truth, when vomite or the lask come of cold flegmatick matter. And besides these effects, it prouoketh vrine and the menstruositie, and aswageth ache of the stees and reines, and specially taken with *Mellicratum.* Of Enula Campana.

Enula campana reddit præcordia sana,
Cum succo rutæ, si succus sumitur huius,
Affirmat ruptis nil esse salubrius istis.
Affirmant ruptis quod prosit potio talis.

Here the author declaring two effects of enula campana, saith, it comforteth the heart strings, that is, the brim of the stomacke, which is properly called the heart strings or else vitall members, that is the windie members, which be neere the heart, and specially the heart roote. That it comforteth the brimme of the stomacke appeareth, in that the sweete smelling roote of enula comforteth the sinowy members. For the brimme of the stomacke is a sinowy member. That it comforteth windy members appeareth. For wine made of enula, called *Vinum enulatum*, cleanseth the breast, and lightes or longes as *Auicen* saith. Also enula swalowed downe with hony, helpeth a man to spitte, and it is one of those herbes, that reioyce and comfort the heart. The second effect is, that the iuice of this herbe with the iuice of rewe, is very holesome for the that be burst, and that is specially when the burstenes cometh by ventositie: for these two iuices dissolue that. And besides these effects enula is good for a stomacke filled with il humors, and it openeth opilations of the liuer and splene, as *Rasis* saith. And it comforteth al hurtes, cold greefes, and motions of ventosities, and inflations, as *Auicen* saith.

Pulegium

Cum vino choleram nigram potata repellit.

Elf dock scabwort or horse hel.

Auicen. ar. de enula.

Sic

De Pulegio.

Sic dicunt veterem sumptum curare podagram.

A remedy for choler

Here the author rehearsing two effectes of hill wort saith, that principally the water thereof taken with wine purgeth blacker choler. Secondly hill wort healeth an old goute, for the propertie of this herbe is to melt and dissolue fleame, wherof very often the goute is wonte to be engendred. And note, that after *Platearius*, hill wort is hotte and dry in the third degree. The substance thereof is subtile, the vertue comfortable, through the sweete smell, the substance thereof openeth, and the qualities do draw, the fiery substance or nature thereof consumeth by burning and drying.

De Nasturtio.

Illius succo crines retinere fluentes
Alitus asseritur dentisq; curare dolorem.
Et squamas succus sanat cum melle perunctus.

V Water-cresses

Au. 2. can. cap. de nasturcio.

Here the author rehearsing three effects of water-cresses saith, they retayne haires falling away, if the head be anointed with the iuice thereof, or else if the iuice or water thereof bee dronke. This effecte *Auicen* toucheth saying. The drinking or anointing with water-cresses retaineth heares falling away. The second effecte is, water cresses doth cure toth-ach, specially if the ach come by cold, for it pearseth, resolueth, and heateth, as appeareth at *Cur moriatur homo*. Thirdly, the iuice of water-cresses taken with hony, or the place anointed therwith, doth away skales, that cleaue to ones skinne: by reason that such skales be engendred of salt fleugme.

Watercresses, as is said, purgeth all fleugme: therefore if it be drunke it resisteth the cause of skales: & hony which is a clenser, helpeth much thereto. Beside these effectes, water-cresse drie vp the corruption of the bellie, and clenseth

cleanseth the lightes, it heateth the stomacke and liuer, and is holesome against the grossenes of the spleene, namelye whē a plaister is made of that and of hony, it causeth one to cast vp choler, it augmenteth carnal lust, and by dissoluing auoydeth out wormes and prouoketh menstruositie as *Auicen* saith. De Celidonia.

Cæcatis pullis, ac lumine mater hirundo,
Plinius vt scribit, quamuis sunt erutæ reddit.

Here the author saith, when yong swallowes bee blind, the damme bringeth Celentine, and rubbeth theyr eyes, and maketh them to see: whereby the author sheweth, it is holesome for the sight. And this appeareth to bee true: for commonly it is a medicine against feblenes of sight. Celendine hath iuice, and is well knowne. And why Swallowes knowe it better then other birdes may bee because their young be oftener blinde, swallowes dung doth make them blind, and so the damme dungeth sometime in the yonges eyes, and make them blind. And after *Platearc*, *Celendine* is hotte and dry in the third degree. And the qualities and substance therof hath vertue to dissolue, consume, and draw. And the rootes thereof stamped and sod in wine, are good to purge the head, and womans priuity from broken moist humours, if the patiente receyue the smoke thereof, at the mouth & after gargayse wine in the throate. Of celendine.

De Salice.

Auribus infusus vermes succus necat vsus.
Cortex verrucas in aceto cocta resoluit.
Comarum succus flos partes destruet eius.

Here the author rehearsing thyse things of willow, saith, the iuice thereof poured into ones eare, killeth wormes: To kill wormes.

by

by reason of the stipticitie and drying thereof. And after *Auicen* nothing is better to heale mattering at the eares, then the iuice of willow leaues. Secondly the ryndes of willowes, sodde in vinegar, doth away wartes. And *Auicen* saith, willowe ashes with vinegar dryeth vp wartes by the rootes: by reason of the ashes vehement drying. Yet to distroy warts, nothing is better then to rubbe them with Purslaine. This they propertie and not the qualitie of purslaine doth after *Auicen*. Thirdly, willow flowers, and the iuice of the fruit thereof, letteth the birth of a child: for through stipticitie and drought thereof, it causeth the child to be born with great paine.

Auic. 2. can. capit. de salices.

To voyde waters.

Auic. 2. can. cap. de porrulaca.

Confortare crocus dicatur latificando,
Membraque defecta confortat, epar reparando.

Here the author saith, that saffron comforteth mans body, in gladding it, And witteth well, that saffron hath such a propertie, and if one take more thereof then hee ought, it will kill him in reioycing or laughing. *Auicen* saith, that to take a dramme and a halfe, will kill one in reioysing. Secondly, saffron comforteth defectiue members, and principally the heart. It comforteth the stomack, with the stipticitie and heate thereof: and for the same cause restoreth the liuer, for it wil not suffer the liuer to be dissolued. Yet to vse it ouermuch, induceth parbraking, and marreth the appetite. Of this *Auicen* warneth vs saying: It causeth parbraking, and marreth the appetite, because it is contrary to the sharpenes in the stomacke, which is cause of appetite. Besides these properties, saffron maketh one slaye, and dulleth the wits, and when it is drunke with wine, it maketh one drunken, it cleanseth the eyes, & letteth humours to flowe to them, and maketh one breath well, it stirreth to carnall lust, and maketh one to pisse.

Of saffron.

Auicen. 2. capit. de croco.

Reddit

Reddit fecundas premansum sæpe puellas.
Isto stillantem poteris retinere cruorem.

Here the author reciting two commodities of leeks, saith that often eating of leeks maketh yong women fruitful, by reason, as *Auicen* saith, Leeks dilate the matrice, and take away the hardnes therof: which letteth the conception. Secōdly leeks stint bleeding at the nose, as *Auicen* saith. & any other effects of Leeks are rehearsed at *Allia, nux, ruta, &c.*

Aui. 2. can. cap de porro.

Quod piper est nigrum non est dissoluere pigrum.
Flegmata purgabit, digestiuamq; iuuabit.
Leucopiper stomacho prodest, tussisq; dolori.
Vtile preueniet motum, febrisque rigorem.

Here the Authour declaring many commodities of pepper saith, that blacke pepper through the heate and drines thereof loseth quickly: for it is hotte and drie in the third degree. Secondly it purgeth fleume, for it draweth fleume from the inner parte of the body and consumeth it. Likewise it auoydeth fleume out, that cleaueth to the breast and stomacke, heating, subtiling, and dissoluing it. Thirdly, it helpeth digestion. And *Auicen* saith, that pepper digesteth and causeth appetite, and specially long pepper, which is holsomer to digest rawe humours, then either white or blacke, as *Galen* saith. Secondly he declareth fiue holsome things of white pepper: First, white pepper comforteth the stomacke: for *Galen* saith, that it comforteth more then the other two. And *Auicen* saith, that white pepper is more holsom for the stomack, & more vehemently doth cōfort. The second is, pepper is specially holsome for the cough, that cometh of cold fleumatike matter, for it hemeth, dissolueth and

Pepper.

Aui. 2. can. cap. de pipere.

Galen 3. de reg. sanitatis cap. 7

Aui. loco. preal.

teth it. And *Auicen* saith, whē pepper is ministred in Electuaries, it is holesome for the cough, and aches of the breast. Thirdly, white pepper is holesome for the ache, and that is to witte of the breast and ventuous paine. And for that, all pepper is good, for all pepper is a diminisher and a holder of winde. And *Auicen* saith, that white pepper and long is holesome for pricking ache of the belly, if it be drunke with hony and fresh bay leaues. Fourthly, pepper withstandeth the causes of a colde feuer, for it digesteth and heateth the matter. Fifthly, pepper is holesome for a shaking feuer, by reason that the heate of the pepper comforteth the sinowes and cōsumeth the matter spread on them, and *Auicen* saith, in rubbing it is made ointment, which vnguentū is holesome against shaking. These fiue properties are ascribed to the other kindes of pepper, as *Auicen* saith. And besides these effects, pepper heateth the sinowes and braines of mans body, it mundifieth the lightes, and a little prouoketh the vrine, but much louseth ẏ belly, as *Auicen* saith. There be thrée sortes of pepper, white pepper, called *Leucopiper*, long pepper, called *Mocropiper*, and blacke pepper called *Melancopiper*. It is called white pepper, that is very grēne and moist: And when it is a little dried and not perfectlye ripe, it is called long pepper. But when it is perfectlye ripe it is called blacke pepper.

Against the bellie ache.

Of grauitate aud. Fry.

Et mox post escam dormire nimisq; moueri,
Ista grauare solent auditus ebrietasq;

Hurtfull to the hearing.

Here the author reciteth thrée things that grēue the hearing. The first is immediat slēpe after meate, and that is if one eate his fill. For the immediate slēpe will not suffer the meate to digest, and of meate vndigested are engēdred grosse vndigested fumes which with their grossenesse stoppe the conduites of hearing; and they engrosse & troublie

ble the spirites of hearing. The second is too much mouing after meate: for that also letteth digestion, and the due shutting of the stomackes mouth: by reason that then the stomackes mouth closeth not so easily, as by a little walking, where by the meate discendeth to the bottom of the stomacke. For when the stomacke is not shut, many fumes ascend to the head, that greue the hearing. The third is drunkennesse, whereof many fumes and vapours are engendred which ascend to the head, and organ of hearing, and troubleth the spirite therof, and greueth the hearing. And drunkennesse doth not onely hurt the hearing, but also the sight, & al ỳ sẽces, for ỳ same cause as is before said. There be three things, as *Auicen* saith, that hurt the eare and other senses, lothing, repletion, and sleepe after refection. And some text hath his verse, *Balnea, sol, vomitus affert, repletio, clamor.* Which things greue the hearing, but specially great noyse. For *Auicen* saith, if we will heare well and naturally, we must eschewe the sun, laborious bayning, vomite, great noise, and repletion. Au.4.3.ca.2.de conse. sanit.auris

Metus, longa fames, vomitus, percussio, casus,
Ebrietas, frigus, tinnitum causat in aure.

Here the author reciteth seauen things which cause a humming and a noise in ones eare. The first is, feare, and after some motion. The cause is, for in feare the spirites and humours creep inward toward the heart sodainly, by which motiõ ventositie is lightly engendred, which entring to the organ of the hearing, cause the tinging and ringing in the eare. By corporall mouing, also humours and spirites are moued, of which motion ventositie is lightly engendred, which comming to the eares causeth ringing. For ringing is caused through some mouing of the vapour or ventositie

about the organ of the hearing, meeuing the natural aire of those pipes or organs contrarie to their naturall course. The second thing is great hunger, *Auicen* sheweth the reason saying: that this thing chanceth through humours spred and resting in mans body. For when nature findeth meate, she is conuerted vnto them, and that resoluseth and moueth them. The third is vomiting, for in vomiting, which is a laborious motion, humours are specially mooued to the head. In token whereof wee see the eyes and face become red, and the sight hurt. And thus also by vomiting, vapours and ventosites are some moued to the organ of the hearing. The fourth is, beating about the head, specially the eares, for thereby chanceth vehement motion of naturall aire, being in the organ of the hearing. For when any member is hurt, nature immediatly sendeth thereto wind & bloud, which two be the instruments of nature, by which then motion is caused in the eare. The fift is falling, specially on the head, for the same cause that is shewed of beating. And of a fall whatsoeuer it be, a moueing of the humours is caused in the bodie. The sixt is drunkennesse, for drunkennesse filleth the head with fumes and vapours, which approching to the organe of the hearing troubleth it, and maketh a noyse in the eare. The seauenth is cold, for by great cold the organe of the hearing is feebled, wherfore of a small cause by cold ringing in the eare chanceth, for great cold causeth ventosities. And ringing in the eares chanceth not onely by these causes, but also of many other, as ventositie engendred in the head, and therein mooued, or else by some matter and corruption engendred in the head, or else by motions of ventosities, chaunsing oft times in the opening of the eare, as they that haue an ague: or by the great repletion of the bodie, and most especially of the head, or by some clammie matter resolued into a little ventosity, or by medicines, whose propertie is to retaine humours & ventosities in ỳ parts of the brain, as saith *Auicen*.

Aui. 4. 3. cap. 9.

Balnea

Do vsing noeumonly.

Balnea, vina, venus, ventus, piper, allia, fumus,
Porri, cum cepis, lens, fletus, faba, synapis,
Sol, coitus, ignis, labor, ictus, acumina, pulvis,
Ista nocent oculis, sed vigilare magis.

porrum

long, flotusque, sinapi.

Here the Authour rehearseth 21. things hurtfull to the eies. The first is baining whether it be moist or drie, called hot houses. For baining greatly heateth the eies, and so hurteth their complection, for the eyes be naturally cold and of the nature of water. Secondly, baining drieth and resolueth the subtile humidities of the eyes, with which the sightie spirits that are fierie, should bee refreshed and tempered. This hath made many blinde in Almaine, whereas they vse many baines and hot houses. Like as in Holand are more leapers then any countrey for fault of good gouernance. The second is wine immoderately taken: for that feebleth the eies & sight, by reaso that it filleth the head with fumes and vapours, which dull all the wits. The third is ouermuch carnall copulation, which all phisicions say, feebleth much the sight. And *Aristotle* noteth the cause: for by carnall copulation, that that is behouefull for the eyes is taken away. There must bee in the eyes moyste watrish subtiltie, which fortifieth the visible spirits. For the eye is naturally moist. And therefore *Aristotle* sayth, that eyes be of the nature of the water. But when naturall moystures are drawen and voyded out, the body wareth drie, and witheretb away: the eyes lose their proper nature, which they retaine and keepe by humiditie, and not without a cause: for by fiery spirits which are in moeuing, the sight woulde vanishe away, ere that it were succoured with moysture.

xxi. things hurtful for the eyes.

Ari. 4. part. problema.

Ari. de insesu & sensato. & v. de animaliū.

Thus it appeareth plainly, that carnall copulation, by drawing away the moistnes, drieth vp the superieur parts of

of man, wher[illegible] the quicke sight is hurte. The third is wind[illegible], and specially the south winde. For *Hippocrates* saith: the south winde is mistie and dusketh the eies: for that winde filleth the head with humidities, which dul the wits and darke the sight. The fifth is pepper, which through the sharpenesse thereof, engenter fumes that bite the eies. The sixt is garlicke, which also hurteth the eies through sharpenesse and vapoositie thereof, as is said at *Allia, nux, ruta, &c.* The seauenth is smoke, which hurteth the eies, through the mordication and drying thereof. The eight is leekes, for by eating of them, grosse melantholie fumes are engendred: whereby the sight is shadowed, as is before said at *Allia, nux, ruta, &c.* The ninth is onyons, the eating of which hurteth the eyes, through their sharpenesse. The tenth is *Lens*, the much eating whereof, as *Auicen* saith, dusketh the sight, through the vehement drying thereof. The eleuenth is too much weping, which weketh the eies, for it causeth debilitie retentiue of the eies. The twelfth is beanes, the vse whereof engendreth a grosse melantholye fume, darking the visible spirites, as leekes doe. And therefore the eating of beanes, induceth dreadfull dreames. The thirtenth is mustard, the vse whereof feebleth the sighte through his tartenesse. The fourtenth is to looke against the sunne: and that is through the vehement splendour and brightnesse thereof: whereby the sight is destroyed, as appeareth by experience. For the vehement sensiblenesse of a thing, not proportioned to mans sence, as the sun beames, corrupt mans sence. The fiftenth is too much carnal copulation, and specially after great feeding or repletion, or after great voiding or emptinesse, but this is already declared. The sixtene is fire, the beholding whereof causeth vehement drienesse in the eies, and so hurteth the sight: and eke the brightnesse thereof hurteth the eyes. And therefore wee see commonly that smithes and such as worke before the fire, be red eied and feeble sighted. The seuententh is great

Hippo. aphorismo.

Austrini sauiu. &c.

great labour, for that also drieth vehemently. The seauenteenth is smiting vpon the eyes, which hurteth the sight, for it maketh them bloud shot, and troubleth the visible spirite, and other while engendreth impostumes. The nineteenth is too much vse of tarte or sharpe things, as sauces: and that is through the tartenes of fumes of them engendred. The twentieth it dust, or walking in dustie places: in which, dust flyeth lightly into the eyes, and dusketh the sight. The one and twentieth, and aboue other hurtfull to the eyes and sight, is too much watch: for too much watch induceth too much drousinesse in the eyes. And generally all repletions hurt the eyes, and all that drieth vp nature, and all that troubleth the bloud by reason of saltnes or sharpenesse. All drunkennesse hurteth the eyes: Vomiting comforteth the sight, in that it purgeth the stomacke: and hurteth it, in that it moueth and draueth the matters of the braine to the eyes. And therfore if it be needfull to spue, it must be done after meate without constraining. Also too much sleepe incontinent after meate, and much bloud letting: and namely with ventosites, hurteth the sight, as Auicen saith.

Fœniculus, verbena, rosa, chelidonia, ruta,
Ex istis fit aqua, quæ lumina reddit acuta.

Here the Authour reciteth fiue hearbs, whose water is very holsome for the sight. The first is Fenell, whose iuyce put into the eie, sharpeneth the sight after *Rasis*. The second is Verucin, wherof the water is of many phisicions put in receits, holsome against feblenesse of sight. The third is Rose water, which doth comfort the liuing spirit and sight. The fourth is Celendine, whose iuyce is citrine, it is called *Celidonia*, that is, giuing celestiall gifts. The fift is Rue, the water of those hearbes is holsome for the sight, as phisicions commonly say.

To clarifie the eyes.

Sic dentes seruat, perrorum collige grana.
Ne careas iure cum insquiamo simul vre.

Auic. 3. tar. 4. cap. 4.

Sicque

Sicque per embotum fumumque cape dente remotum. † sic per Chonibus

For tooth-ache.

Here the authour reciting certain medicines for the toothach, saith, Leeke seede and henbane burned together, is good for the toothach. They must be ministred on this wise: the iuyce of henbane with the leeke seede must be burned together, and the smoke must be received through a funnell on the side that the ach is. The vertue of the henbane taketh away the feeling of the paine. And the vertue of the leeke seedes fume killeth the worms, which otherwhile liuing in the concauities of the teeth, causeth intollerable paine, as *Auicen* saith.

Auic. can. cap. de porro.

De raucedine vocis.

Nux, oleum, frigus capitis, anguillæq; potus,
Ac pomum crudum faciunt hominem fore raucum.

This text declareth fiue causes of horsenes. The first is eating of Nuts, for Nuts drie much, and therefore they asperate the voyce, and make it like a cranes voyce. The second is oyle, the vse wherof may engender horsenes: for some parts therof cleaue fast to the pipe of the lights, causing horsenesse. Secondly, it maketh cholerick folk horse, by reason that in them that oyle is lightly euflamed, and so the inflamation causeth crasperation and horsenesse: but the first cause seemeth better. The third is colde of the head. For colde of the head doth presse together the braine, whereby the humours descend toward the throate and the pipe of the lights, and enduceth horsenesse through too much moistnesse of the pipe. The fourth is eating of Peeles: for the eating of them multiplieth clammie fleume, which comming to the lights, sticke there still, and cause horsenes. The fift is ouermuch drinking, specially toward bedde. For then the vehement wetting of the pipe of the lights, doth cheefely cause horsenesse of the voyce, as all phisicions say. The sixt is rawe apples, for by reason that they be rawe, they encrease fleume, and if they be not ripe, but sharpe and sower, they make the throate rough.

Rheumatij remedia.

Ieiuna, vigila, ealeas dape, valde labora. + tuque
Inspira calidum, modicum bibe, comprime flatum,
Hæc benè tu serua, si vis depellere reuma.
Si fluat ad pectus dicatur reuma cattarrus,
Ad fauces branchus, ad nares esto corisa.

Here the Authour declareth seauen things that cure the reume. The first is abstinence from meate, or fasting, for therby the matter is diminished, for abstinence drieth, and the matter is better ryped and consumed: For when nature findeth no matter of foode whereon she may worke, she worketh on reumatike matter, and consumeth it, and the head is lesse filled therewith. Wherefore *Auicen* saith, that a man hauing the *Catarre* or the pose, should take heede that hee fill not himselfe with meates. The second is watch, for watch drieth the braine, and withstandeth that the vapours ascend not to the head. The third is hot meats and drinks: for with their heate the cold water of the reume is digested. The fourth is to labour much: for thereby the matter reumatike is consumed, by reason that much labour drieth vp superfluities of the body. And in steede of *Valde*, some texts haue *Veste*. And then the sentence is, that warme garments is holsome for the reume, specially when it commeth by cold matter. The fift is inspyring of hot aire, and specially if the catarre proceede of colde matter: for by breathing of warme ayre, the matter is warmed and riped. The sixt is, to drinke little, and to endure thirst: for thereby the reumatike matter is consumed. For little drinking filleth not the head, as much drinking doth. The seauenth is to holde ones breath, for that is specially good in a catarre caused of a colde matter: By reason that this holding of the breath, heateth the partes of the breast, and so the colde fleumatike matter causing the catarre, is better digested. *Auicen* rehearsing these things, sayth. It behoueth to keepe the head warme continually, And also it must bee kept

For the reume.

Au. loco. preal.

from the winde, and namely after the south. For the south winde repleteth and maketh rare. The North winde constraineth. And hee must drinke no cold water, nor sleepe on the day time. He must endure thirst, hunger, and watch as he can: for these things in this sicknesse are the beginning of health. Furthermore, *Rasis* biddeth him that hath the reume, to beware of lying vpright: For by lying vpright the reumatike matter flowetheto the hinder parts of man, wheras be no manifest issues, whereby the matter may auoyde out. Therefore it is to be feared lest it flowe to the sinowes, and cause the crampe or palsey. And likewise hee ought vtterly to forbeare wine: for wine is vaporous, and in that it is verie hotte it dissolueth the matter, and augmenteth the reume. And likewise hee must not stande in the Sunne or by the fire, for the Sunne and the fire lose the matter, and augment the reume. In the last two verses the Authour putteth difference betwéene these three names, *catarrus*, *branchus*, and *corisa*. And the difference standeth in the matter flowing to one part or another of the bodie. When the matter runneth to the brest partes it is called *catarrus*, when it runneth by the nose, it is called *corisa*, when it runneth by the necke, it is called *branchus*. But this word rume doth note and signifie generally all manner of matter flowing from one member to another.

Rasis. 3. al.

De Curatione Fistulæ

Auripigmentum, sulphur miscere memento,
His decet apponi calcem, commisce saponi. + conjunge
Quatuor hæc misce, commixtis quatuor istis:
Fistula curatur, quater ex his si repleatur.

For the fistula.

Here the author rehearsing a curable medicine for the fistula, saith, ý a plaister made of *Auripigmentũ*, brimstone, white lime, and sope mingled together, healeth the fistula. For these things haue vertue to drie and mundifie: which intentions are requisite in healing a fistula. *Platearie* saith, *Auripigmentum* is hotte

and

and drie in the fourth degree: it dissolueth and draweth, consumeth, and mundifieth. Brimstone and sope (as he saith) are hot and drie, but brimstone is more vehement, for it is hot and drie in the fourth degree, but sope is not. *Auicen* saith that lime washed drieth without mordication, and maketh steddy. The Fistula is a running sore which auoideth matter more or lesse, after the diuersitie and course of the moone. *Auripigmentum* is that that grauers fasten bras and mettals with to stone.

Ossibus ex denis bis centenisque nouenis,
Constat homo, denis bis dentibus & duodenis,
Ex tricentenis decies, sex quinque que venis.

Here the authour numbreth the bones, teeth, and veynes in mans body. First he saith, there be CCxix. bones: yet after the doctours of phisick, *Hippocrates*, *Galen*, *Rasis*, *Auerrois*, and *Auicen* the bones in man be CCxlviii. And though herein bee variance, yet there is a maister of phisicke that saith, *Ossa ducenta sunt atque quater duodena.* Secondly the Authour saith, that a man most commonly should haue xxxii. teeth. But yet it chanceth, that some lacke foure of the last teeth, which bee behinde them that wee call the grinders, and these haue but xxviii. teeth. Some lacke these foure last teeth in childehood onely, some other lacke them till they be very old, and some all their life. Here is to be noted that after *Auicen*, the two formost teeth bee called *duales*, and two on either side of these twaine, be called *quadrupli*. There be two in the vpper iawe, and two in the nether: all these teeth be ordained to cut, and therefore some call them cutters, and specially the *duales*. Next vnto those *quadruples*, are two teeth aboue, and two beneath, called *canini*, whose office is to breake hard things. After those be foure other on either side called grinders, foure aboue and foure beneath. After these some haue a tooth called *sensus*, on either side, and as well aboue as beneath. These also are ordained to grinde mans meate. And so the whole number of the

The nũber of bones.

The nũber of teeth.

teeth is xxxii. or else, xxviii. in them that haue not the teeth called *sensus*. There is then foure *duales*, and foure *quadruples*, foure dog teeth, sixteene grinders, and foure *sensus*. Thirdly the text saith, that there is in man CCClxv. veynes, as appeareth in the anathomie.

Quatuor hæmores in humano corpore constant.
Sanguis cum cholera, flegma, melancholiaque.
Terra melan. aqua fleg. & aer sanguis, choler ignis.

Here the Authour declareth the foure humours in man, as bloud, fleume, choler, and melancholy. And shewing the nature and complection of them, he compareth each to one of the foure elements. Melancholie is cold and drie, and so compared to the earth, which is of like nature: Fleume is colde and moist, and so compared to water. Bloud is hot and moist, and so compared to aire. Choler is hot and drie, and so compared to fire. These things are declared in these verses.

Humidus est sanguis, calet, est vis aeris illi.
Alget, humet, flegma, sic illi vis fit aquosa.
Sicca calet colera, sic igni fit simulata.
Melancolia friget, siccat quasi terra.

For a further knowledge witteth well that after *Auicen*, there be foure humours in mans bodie, bloud, fleume, choler, and melancholy, as is saide. The best of them is bloud, first because it is the matter of mans spirits, in whom consisteth mans life and operations. Secondly because it is comfortable to the principles of life, it is temperately hot and moist. Thirdly, because it restoreth and nourisheth the body more then the other humours. And it is called the treasure of nature: for if it be lost death followeth forthwith. Next to bloud

Au. 1. doc. 4 cap. 1.

in

in goodnesse, is Fleume. First by reason that if néede be, it is apt to bee turned into bloud. Secondly because it is verie néere like humiditie, which is as foundation of life. After fleume in goodnesse, is cholor: which is partener with naturall heate so long as it keepeth conuenient measure. Then followeth melancholy, as dregges and durte remooued apart from the principalles of life, enemie to ioy and liberalitie, and of néere kinred to age and death. Secondly note, that in the diuision of humours there is two kindes of bloud, that is to say, naturall and vnnaturall. Naturall bloud, that is to say, veyne bloud is ruddie and obscure: and arterie bloud is ruddie and cleare, without ill sauour, and in comparison of other humours it is very swéete. Of vnnaturall is two sorts, the one is vnnaturall in quantitie, that is to say, which is changed from good complexion in it selfe, or else by mingling of another humour. There is another vnnaturall bloud, which through mingling of other humours, is ill both in qualitie and substance, quantitie, and in proportion of the one to the other. And this is double, for the one is not naturall by mingling of an ill humour that commeth to him from without. The other is vnnaturall by mingling of an ill humour engendred in the selfe bloud, as when part of the bloud is putrified, and the subtile parte thereof is turned into cholor, and the grosse parte into melancholie: or else into cholor, or the melancholie, or else both remaineth in the bloud. And this vnnaturall bloud by mingling of an ill humour, varieth from naturall bloud many wayes. First in substance: for it is grosser and fouler, sith melancholy is mingled therewith: or else it is more subtile, when watrishnes or citrine cholor is mingled therewith. Secondly in colour, for sometime when fleume is mingled therewith, it inclineth to whitenesse, or through melancholy to blacknesse. Thirdly sauour: for by mingling of putrified humours it is more stinking, or els by mingling of rawe humours it hath no sauour. Fourthly in talage, for by mingling of cholor it inclineth to bitternesse, and by melancholy, to sweetnesse

nes, or the fleume of vnsauerinesse. Also of fleume there be two kindes, naturall and vnnaturall. Naturall is that which within a certaine space wil be bloud, for fleume is vndigested bloud. There is another spice of fleume, which is swéete and somewhat warme, if it be compared to the bodily heate. But comparing it to the ruddie bloud and choler, it is cold. Fleume is naturally white: and this is called swéete fleume, extending this name swéete to all the talages delighting the taste: for otherwise the naturall fleume is not swéete, but vnsauery and waterish, and very néere the talage of water. And to this fleume nature hath not giuen a proper mansion, as we hath done to choler and melancholy: but nature maketh it runne with the bloud, for it is a very néere similitude to bloud. And of this fleume there be two necessities and one vtilitie. The first necessitie is, that it be néere the members, so that their vertue may digest it, and turne it into bloud, and that the members by it be nourished, when they haue lost their naturall food, that is for to say, good bloud, through restraint of materiall bloud, which restraint is caused through the stomacke and liuer, through some causes accidentall. The second necessitie is, that it mingle with the bloud, and make it apt to nourish the members of fleumatike complections, as the braine and such: for that that must nourish these members, must be well mingled with fleume. The vtilitie of fleume is that it moist the ioynts and members that moue much, least they ware drie through the heate that commeth of their mouing and rubbing. Unnatural fleume may be deuided, first into the substance, and so some thereof is *muscilaginosum*, and that is fleume to ones seeming, diuers, for in some part it is subtile and thin, and in some other grosse and thicke: it is called *muscillaginosum*, because it is like muscilages, drawen out of sedes. There is another fleume that appeareth egal in substance: that is in subtiltie and grossenesse to ones deeming, but for a truth, it is diuers in euery place: this is named raw fleume. And this encreaseth in the stomacke and entrailes. And to auoyd it out of the stomacke, *Hippocrates*

biddeth

biddeth vs to spew twise a moneth, and to auoide out of the guts: nature hath ordained choler to turne from the the chest of the galle to the entraile *Ieiunium*, and so forth to the lower guts, to scour away the fleume from the brimmes of the entrailes, and cause it to discend downe with the other dregs and filth. Sometime this fleume is encreased in the veynes, specially of old folks, by minishing of their digestion, and there remaining, is by little and little augmented and engrossed, and hurteth nature, which cannot by the veynes thereto ordained, auoyde it out, yet it doth that is possible to keepe it from the heart and other inward members, and draweth it to the outward members, and specially to the legs: for by the heauinesse thereof, it draweth naturally to the lower parts of man. And this is the cause why old folks legges are swolen, and that if one presse downe his finger therein, there tarrieth a hole, specially toward night, and in fat folks and such as were wont to bee nourished with moyste meates. There is another spice of fleume very subtile and watrish, like vnto water, and somewhat thicke: this fleume is often mingled with their spittle that haue ill digestion, and of those that be great drinkers: it remoueth from the braine to the nose, as it is wont in the beginning of the pose, and when by decoction and boyling in a man it becometh grosse, it is turned into fleume, grosse, white, and musteillage. There is another fleume grosse and white, called *Gipseum*, the subtile parts of this fleume is dissolued through long byding in the ioynts: and the grossenesse thereof remaineth in the ioynts as hard as stones. This fleume engendreth the gout vncurable. There is another fleume thicke and grosse, like to the molte glasse, in colour, clammineſſe, and weight. Secondly, vnnaturall fleume differeth in tallage: for there is certayne fleume that is swete, which is by mingling of bloud with fleume. And vnder this is contained the vnctuous fleume, which is engendred by mingling vnctuous bloud and fleume. There is another manner of vnsauery fleume, caused of rawnesse, as certaine glassy fleume. There is another

salt fleume, caused by mingling of choler. And this is more byting, drier, and lighter then any other fleume, through the choler mingled therewith, which is drie, light, and sharpe. And this fleume is often found in their stomackes, that be fleumatike, that drinke much strong wine, and that vse salte and sharpe meates, and cleaueth to the stomacke, and causeth otherwhile thirst intollerable: and running by the guts, it sometime fleaeth them, and causeth the bloud mensin: and in the fundement often times inducetb strong costiuenesse. There is another fleume that is sharpe by mingling of sharpe melancholy therwith: and somtime through boyling of fleume, as it chanceth in the swéete iuyces of fruits that first boyle, and after waxe ripe. And this fleume appeareth oftner in their stomackes that digest il, then in other parts: for natural choler floweth to the mouth of the stomacke to stirre vp the appetite, which descending downewarde sometime mingled with fleume, maketh it sower, and this is perceiued by sower belchings. And otherwhile this fleume is engendred in the stomacke by boyling with a weake heate. There is another fleume called pontike, which is sometime caused by mingling of pontike melancholy. But this is sildome, by reason that pontike melancholy is very scarce. It is sometime caused through vehement coldnesse thereof, whereby the moistnesse thereof is congeled, and somewhat altered to earthlines, and therupon commeth no weake heate, which causing it to boyle, should conuert it into sharpenesse: nor no strong heate which digesting it, should turne it into bloud. There bée two kindes of choler, naturall and vnnaturall. Vnnaturall choler is the fome of bloud, whose colour is ruddy and cléere, that is citrine in the last degree of citrines, as saffron heades, and it is light and sharpe: and the hotter the more redder it is. And after this choler is engendred in the head, it goeth with the bloud into the veynes, the other goeth into the purse of the gall. The parte that goeth with the bloud, entreth therewith both for necessitie and profit. It is néedefull that it mingle with the

bloud,

bloud, to nourish the cholericke members. It is behouefull that it make the bloud subtile, and cause it to enter into the veynes. The parte that goeth to the purse of the gall, goeth thither for necessitie and profit. The necessitie is double. The one is needfull for all the body to mundifie it from cholericke superfluities. The other necessity is in respect of the galles purse. The profit also is double. The one is to wash the entrailes from dregges and clammie fleume cleauing to them. The other is to wash the guttes and muscles, that they may feele the thing that hurteth them, and voyde al other filthinesse. The prooife of this is, that the colyke chaunceth often times by stopping of the hole that commeth from the purse of the gall to the guttes. Unnaturall choler is double. For one is vnnaturall through outwarde cause mingled therewith. The other is vnnaturall through a cause in it selfe, for the substaunce thereof is not naturall. Choler vnnaturall through an outward cause, is another knowen and famous: and it is that that fleume is mingled with, and it is called famous or notable by reason that it is often engendred. And of this kinde of choler commeth the third, that is well knowen. There is another that is lesse famous, and that is it wherewith melancholy is mingled. Famous choler is either citrine and engendred by mingling of subtile fleume with naturall choler, or else it is yolkie, like to yolkes of Egges, and is engendred by mingling of grosse fleume with naturall choler. Choler of lesse fame is caused two wayes. One is when the choler is burned in it selfe, and turned to ashes, from which the subtyle parte of the choler is not seperated, but mingled therewith, and this choler is the worst. Another is, when melancholy commeth from without, and mingleth it with the choler. And this choler is better then other, and is ruddy in colour, it is not clere nor flowing, but more like to veyne bloud. This vnnaturall choler hauing his owne proper substance without mingling of any other humour, is often engendred in the liuer

by reason that the subtilenesse of the bloud burneth it selfe, and turneth into choler, and grossely into melancholy. Another choler there is engendred in the stomack of ill meates not digested, but corrupted: or else it is engendred in the veynes by other humours. And of this choler be two kinds. For one is called choler prassiue, like the colour of the hearbe called prassion: which is engendred of the yolkinesse when it is burned: for burning causeth a yolky blacknesse in the choler, which mingled with choler citrine, engendreth a greene choler. The other is called rusty choler, like to rusty Iron, and it is engendred of prassiue, when prassiue is burned onely till the humiditie thereof be dried away: and of the drienesse beginneth to war white. And these two last cholers be ill and venemous, yet rusty is the worse. Likewise there be two kinds of melancholy, natural and vnnaturall. The naturall is the dregges and superfluity of good bloud, whose tallage is betweene sweete and pontike. And this melancholy when it is engendred in the liuer, is parted in two parts. Of which one entreth with the bloud, and therewith remaineth in the veynes, the other is conueyed to the splene. The first part entreth with the bloud for necessitie and profit. It is needfull that it mingle with the bloud, to nourish the melancholy, cold, and drie members, as the bones. The vtility is to make thicke and thinne bloud, to stint the superfluous running thereof, to make it strong, and to strength those members into which it must be conuerted. The other part that needeth no bloud, goeth to the splene, both for necessitie and profit. The necessitie is double, one vniuersall throughout the body, to purge it of melancholicus superfluity. The other is but particular, onely to gouerne the splene. This melancholy is also profitable for mans body, for it runneth to the mouth of the stomack, straining out the humiditytes that it findeth there, as a woman straining a cowes dugs, draweth out the milke: this vtility is double. First it constraineth, thicketh, and comforteth the stomacke. Secondly, by reason that the eagernesse thereof moueth the mouth of the stomacke, it maketh one to haue an appetite

to

to meate. Vnnaturall melancholy is a thing burned or ashes in respect of other humours. Of this there are foure famous kindes, though there be many not famous. The first is ashes of choler. The second is ashes of fleume, and if the fleume that is burned were very subtile and waterish, then the melancholy thereof engendred, will be salte in tallage. But if the fleume be grosse that is burned, then the ashes thereof, or the melancholy of it engendred, enclineth to sowernesse or ponticity. The third is ashes of bloud, and this melancholy is salte, a little inclining to sweetenesse. The fourth is ashes of naturall melancholy. And if naturall melancholy whereof so euer it be be subtile, then it will be very sower. And when it is cast out vpon the ground, it boyleth and sauoureth of the ayre, and causeth both flyes and beasts to auoyde the place. But if the naturall melancholy be grosse, the vnnaturall thereof engendred shall not be sower.

Natura pingues isti sunt atque iocantes,
Semper rumores cupiunt audire frequentes.
Hos Venus & Bacchus delectant, fercula, risus.
Et facti hos hilares, & dulcia verba loquentes.
Omnibus hii studiis habiles sunt ac magis apti.
Qualibet ex causa, nec hos leuiter mouet ira.
Largus, amans, hilaris, ridens, rubeique coloris.
Cantans, carnosus, satis audax, atque benignus.

Sanguine folks.

Here the authour teaching vs to know sanguine folkes, saith, that a sanguine person is naturally fat. But we may not vnderstand that sanguine folks be properly fat: for that is a token for a cold complection, as saith *Auicen*. But they bee fat and fleshie withall: for fatte in sanguine persons is taken for fleshy. *Auicen* saith, that aboundance of al ruddy flesh & stiffe, signifieth a hot and a moyst complection, as a sanguine person is. For the aboundance of ruddy flesh witnesseth fortitude of vertue

Aui. 2. 1. doc. 3. ca. 3

vertue assimulatiue and multitude of bloud, that worke and ware by heate and moysture, as witnesseth *Galen* saying, The aboundance of flesh is engendred of the aboundance of bloud. For heate perfectly digesting, and the like vertue to flesh, maketh the flesh fast and stiffe. Also *Auicen* saith, euery fleshie body without aboundance of fat and grease is sanguine. Whereto *Galen* assenteth. Secondly, the sanguine person is merry and iocond, that is to say, with merry words he moueth other to laugh: or else he is glad, through benignity of the saguine humour, prouoking a man to gladnesse and iocundity, through cleare and perfect spirits engendred of bloud. Thirdly he gladly heareth fables and merrie sports, for the same cause. Fourthly hee is enclyned to lechery, through heate and moystnesse, prouoking to carnall copulation. Fiftly, he gladly drinketh good Wine. Sixtly he delighteth to feede on good meate, by reason that the sanguine person desireth the most like to his complection, that is, good wines and good meates. Seauenthly he laugheth lightly, for bloud prouoketh to laughing. The eight is, the sanguine person hath a gladsome and an amiable countenance through liuelinesse of colour and fairenesse of complection. The ninth is, he speaketh sweetely through amiablenesse of sanguine nature. The tenth is, he is apt to learne any maner of science, through liuelinesse and perspicuity of witte. The eleuenth is, he is not lightly angry, and this commeth through moystnesse abating the feruour of choler prouoking to anger. The last two verses recite some of the foresaid tokens, and also some other. First, a sanguine person is free, not couetous but liberall. Secondly he is amorous. Thirdly he hath a merry countenance. Fourthly he is most parte smyling, of all which the benignity of the bloud is cause and prouoker. Fiftly he hath a ruddy colour. For *Auicen* saith, that ruddy colour of the skinne signifieth aboundance of bloud. And this must bee vnderstood bright ruddy colour, and not darke, such as is wont to be in their faces that drink wines aboundantly, and that vse sauces & sharpe spices, for such colour signifieth leprey to come.

Galen. 2. tes.

Sixtly

Sixtly he gladly singeth and heareth singing, by reason of his merrie minde. Seauenthly he is fleshie through the cause before saide. The eight is, he is hardie through the heate of the bloud, which is cause of boldnesse. The ninth is, the sanguine person is benigne and gentle, through the bounty of the sanguine humour.

Flegma vires modicas tribuit, latosque breuesque,
Flegma facit pingues, sanguis reddit mediocres,
Sensus hebes, tardus motus, pigritia, somnus:
Hæc somnus lentus, piger & sputamine multus.
Et qui sensus habet pingues, facit color albus.

Here the Authour sheweth certaine properties of the complection of fleume. First, fleumatike folkes be weake, by reason that their naturall heate, which is beginner of all strength and operation, is but feeble. Secondly, fleumatike folks be short and thicke: for their naturall heate is not strong inough to length the body, and therefore it is thick and shorte. Thirdly, fleumatike folks be fat, because of their great humiditie. Therefore *Auicen* saith, that superfluous grease signifieth cold and moistnesse, for the bloud and the vnctuous matter of grease, pearsing through the veynes into the cold members, through coldnes of the members do congele together, and so engendre in man much grease, as *Galen* saith in his second booke of operation. He saith after that, sanguine men are middle men between the long and the short. Further, fleumatike folkes are more inclyned to idlenes and study, then folks of other complection, by reason of their coldnes that maketh them sleep. Fiftly they sleep longer, by reason of their great coldnes that prouoke them to to sleepe. Sixtly, they be dull of wit and vnderstanding: for as temperate heate is cause of good wit and vnderstanding, so cold is cause of blunt wit and dull vnderstanding. Secondly, they be slothfull, and that is by cold: for as heate maketh a man light and quicke in mouing, so cold maketh a man heauy and slothful. The eight is, they be lumpish, and sleepe long.

Est humor colore, qui competit impetuosis;
Hoc genus est hominum, cupiens praecellere cunctos;
Hi leuiter discunt, multum comedunt, cito crescunt.
Inde magnanimi sunt, largi, summa petentes;
Hirsutus, fallax, irascens, prodigus, audax,
Astutus, gracilis, siccus, croceique coloris.

Here the authour teacheth vs to know a person of cholerick complection. First he is hasty by reason of superfluous heate, that moueth him to hastinesse, and therefore Auicen saith, that deedes of excessiue motion signifie heate. Secondly the cholericke person is desirous of honour, and couseteth to be vppermost, and to excell all other, by reason that superfluous heate maketh mans minde prone to arrogance and foole hardinesse. Thirdly, they learne lightly by reason of the cholericke humour, and therefore *Auicen* saith, that the vnderstanding promptnesse and quicke agilitie to intelligence, betokeneth heate of complection. Fourthly, they eate much, for in them the heate digestiue is strong, and more resolutiue then in other bodies. Fifthly, they encrease some through strength of naturall heate in them, which is cause of augmentation. The sixt is, they bee stout stomacked, that is, they can suffer no iniuries by reason of the heate in them. And therefore Auicen saith, that to take euery thing impatiently signifieth heate. The seauenth is, they be liberall to those that honour them. The eight is, they desire high dignities and offices. The ninth is, a cholericke person is heary, by reason of the heate that openeth the pores, and moueth the matter of heares to the skinne. And therefore it is a common saying, the cholericke man is as heary as a Goate. The tenth is, hee is deceiuable. The eleuenth is, he is some angry through his hot nature. And therfore Auicen saith, often angrie, and for a small cause, betokeneth heate, through easie motion of choler, and boyling of the bloud about the hart. The twelfth is, he is a waster, in spending largely to obtaine

Aui. 2. 1. doc. 3. ca. 4

Aui. 2. 1. doc. 3. ca. 3

honours

honours. The thirtenth is, he is bolde, for boldnesse commeth of great heate specially about the heart. The fourtenth is, he is wily. The fiftenth is slender membred and not fleshy. The sixtenth is, he is leane and drie. The seauententh is, hee is saffron coloured. And therfore Auicen saith, that choler signifieth dominion.

Restat adhuc tristis cholerae substantia nigrae.
Quae reddit pravos, pertristes, pauca loquentes.
Hi vigilant studiis, nec mens est dedita somno.
Seruant propositum, sibi nil reputant fore tutum.
Inuidus & tristis, cupidus, dextraque tenacis.
Non expers fraudis, timidus, luteique coloris.

Here the Authour declareth some tokens of a melancholy person. First melancholy maketh men shrewd and ill mannered, as they that kill themselues. Secondly, melancholy folks are most part sad, through their melancholy spirits, troublous and darke, like as clere spirits make folks glad. Thirdly, they talk little by reason of their coldnes. Fourthly they be studious, for they couet alway to be alone. Fiftly they slepe not well, by reason of the ouermuch drienesse of the brain, and through melancholy fumes they haue horrible dreams, that wake them out of their slepe. Sixtly, they be stedfast in their purpose, and of good memory, and hard to please. Seauenthly, they thinke nothing sure, they alway dread through darknesse of the spirits. In the two last verses hee reciteth some of the foresaid signes and other. First the melancholy person is enuious, he is sad, he is couetous, he holdeth fast, and is an ill payer, he is simple, and yet deceitfull: and therefore melancholy folks are deuout, great readers, fasters, and kepers of abstinence. Sixtly, hee is fearefull. Seauenthly, he hath an earthy browne colour: which colour if it be any thing grene, signifieth the dominion of melancholy, as *Rasis* saith.

Hi sunt humores, qui præstant cuique colores.
Omnibus in rebus ex flegmate fit color albus.
Sanguine fit rubeus, colera rubea quoque ruffus.
Si peccet sanguis, facies rubet, exiat ocellus,
Influuntur genæ, corpus nimiumque grauatur.
Et puls quam frequens, plenus, mollis, dolerigens,
Maxime sit frontis, & constipatio ventris,
Siccaque lingua, sitis, & somnia plena rubore,
Dulcor adest sputi, sunt acria dulcia quæque.

Here the Authour reciteth the colours that follow the complection. A fleumatike person is white coloured: the cholericke is browne and tawny: the sanguine is ruddy, the melancholy is pale coloured like earth. Afterward the text declareth twelue colours, signifying superfluitie of bloud. The first is, when the face is redde by the ascending of bloud to the head and face. The second is, when the eies bolle out further then they were wont. The third is, when the eyes are swolen. The fourth is, when the body is all heauie, for nature cannot sustaine nor gouerne so great quantity of bloud. The fift is, when pulse beateth thicke. The sixt is, when pulse is full, by reason of the hotte and moist vapors. The seuenth is, whē the pulse is soft through too much humidity that mollifieth the matter. The eight is ach of the head. The ninth is, when the belly is costiue through great heate that drieth vp the filthy matter. The tenth is, when the tongue is drie and rough for the like cause. The eleuenth is great thirst, through drieneſſe of the stomacks mouth, engendred of great heate. The twelfth is, when one dreameth of red things. This *Auicen* affirmeth saying, Slæpe that signifieth abounda̅nce of bloud is when a man dreameth he sæth red things: or else that he sheddeth much of his bloud, or else that he swimmeth in bloud and such like. The thirtænth is, the swætenesse of spittle,

Au.2.1.
ca.7.

through

through swéetnesse of blood. Here is to bee noted, that like as there be tokens of abundance of blood, so there be signes of abundance of other humours, as in these verses following.

Accusat coleram dextra dolor, aspera lingua,
Tinnitus, vomitusque frequens, vigilantia multa,
Multa sitis, egestio, torsio ventris.
Nausea fit, morsus cordis, languescit orexis.
Pulsus adest gracilis, durus veloxque calescens.
Aret, amarescit, incendia, somnia fingit.

The tokens of abundance of fleume are contained in these verses following.

Flegma supergrediens proprias in corpore leges,
Os facit insipidum, fastidia crebra, siluas
Costarum, stomachi, simul occipitisque dolores.
Pulsus adest rarus, & tardus, mollis, inanis.
Præcedit fallax, fantasmata somnis aquosa.

The signes of abundance of melancholy are contained in these verses following.

Humorum pleno dum fel in corpore regnat,
Nigra cutis, durus pulsus, tenuis, & vrina,
Solicitudo timor, & tristitia, somnia, tempus,
Accrescet fugitus sapor, & sputaminis idem.
Leuaque præcipue tinnit & sibilat auris.
Denus septenus vix flebothomiam petit annus.
Spiritus vberior erit per flebothomiam.
Spiritus ex potu vini mox multiplicatur.
Humorumque cibo damnum lente reparatur.
Lumina clarificat, sincerat flebothomia
Mentes, & cerebrum, calidas facit esse medullas.

Viscera purgabit, stomachum, ventremque coercet.
Puros dat sensus, dat somnum, tædia tollit.
Auditus, vocem, vires producit & arget.

Here the author speaking of bloud letting saith, that at seauentéene yeare of age one may be let bloud. And touching this *Galen* saith, that children should not be let bloud before they be fourtéene yeare old at least, because childrens bodyes be sóone resolued from outward heate, and therefore by voyding of bloud they should bee greatly weaked. Also for that they néede to nourish their bodies and augment them, they shoulde not diminish their bloud. And eke for that they bee so sóone dissolued from outwarde heate, it suffiseth that they néede not to be lette bloud. And witteth well, that as bloud letting is not conuenient for children, so it is vnholsome for olde folks, as *Galen* saith: for the good bloud is little, and the ill much, and bloud letting draweth away the good bloud, and leaueth the ill, as *Auicen* saith: and therefore bloud letting is vnconuenient for such persons. Secondly, he putteth the hurt of bloud letting. Of necessitie with voyding of bloud, done by bloud letting, mans spirits being in the bloud, do auoyde. Thirdly, hée sheweth how the spirits should be cherished and restored, and that is by drinking of wine after the bloud letting: For of all thing to nourish quickly, wine is best, as is before saide. The spirits also bee cherished and restored by meates, but that is not so quickly as by wine. And the meate after bloud letting must be light of digestion, and a great engenderer of bloud, as rere rosted Egges, and such like. And although meate restore the spirits after bloud letting, yet let the patients beware of much meate the first and second day. For *Isaac* saith *In dietis*, that they must drinke more then they eate, and yet they must drinke lesse then they doe before bloud letting, for digestion is weaker. Fourthly, the Author putteth eleuen profits of bloud letting,

Galen. de ingenio.

Gal. 9. reg

Au. 4. 1. ca. 10.

ting that is duly done. First, temperate bloud letting comforteth the sight: for diminishing of humours doth eke diminish fuming to the head, and the repletion thereof, that darketh the sight. Secondly, it cleareth and maketh pure the minde and braine through the same cause. Thirdly it heateth the mary: for it mingleth the superfluities that thereto come, and cole it. Fourthly, it purgeth the entrailes: for nature vncharged of bloud, digesteth better rawe humours that be left. Fiftly, bloud letting restraineth vomiting and the laske, for it diuerteth the humours from the interior parts to the outward, and specially the letting bloud of the armes, as *Auicen* saith, for letting bloud of the fête stoppeth not so well, yet perchaunce the bloud letting shall augment the laske, and that two wayes. First, by bloud letting nature is discharged of her burden, and being comforted, it prouoketh other vacuations. Secondly, if the laske be caused by great weakenesse of vertue contentiue. For then by reason that by bloud letting vertue is weakened, the laske is augmented. Sixtly, bloud letting cleareth the wittes: for it minisheth vaporation that goeth to the head and troubleth the wittes. Seauenthly, it helpeth one to slêpe, for therby many humours be voyded, of which diuers sharpe vapours are lifted vp, that let one to slêpe. The eight is, it taketh away tediousnesse and ouer great grêfe, for thereby vertue is vnloaden of grêfe: for with the melancholy bloud, the dregges of bloud which induceth tediousnesse and grêfe, are drawen out. The ninth it comforteth the hearing: for therby the vapours and humours that ascend to the head and let the hearing are diminished. The tenth is, it comforteth the voyce: for therby the superfluities and humidities that would come to the breast or pype of the lights and let the voyce, are dimynished. The eleuenth is, it augmenteth the strengths, for thereby the body is discharged of grêfe. Wherefore the vertue is augmented.

Tres insunt, Maius, September, Aprilis,
Et sunt lunares, sunt velut hydriades.
Prima dies primi, postremaque posteriorum,
Nec sanguis minui, nec carnibus anseris vti.
In sene vel iuuene, si venæ sanguine plenæ,
Omni mense bene confert incisio venæ.
Hi sunt tres menses, Maius, September, Aprilis,
In quibus eminuas, vt longo tempore viuas.

Here the author sayeth, that these three, May, September and Aprill, are the moneths of the moone, and in them are dayes forbidden to let bloud, that is, the first of May, and last of September and Aprill. Though this bee a common rule, yet it is false. For the foresayd dayes may be as good and as worthy to be chosen as the other, after the diuersity of the constellation in them. Farther, hee sayeth, that in those dayes one should not eate flesh, which is also false and erroneous, and very witchcraft. I thinke the author had this saying of the Iewes, which obserue such manner. Secondly he saith, that men of middle age and young folkes, whose veins be full of bloud, may be let bloud euery moneth, for those may well resist resolution, and in them is great quantity of good bloud. Thirdly he saith, that bloudletting for mans health, must be done in one of these three moneths, May, September, and Aprill. But yet with difference, for in Aprill and May, the liuer-veine must be let bloud, because then in ver time the bloud encreaseth: and in September in the splene veine, because of melancholy, which then in autumne encreaseth.

Frigida natura, frigens regio, dolor ingens,
Post lauachrum, coitum, minor ætas, atque senilis.
Morbus prolixus, repletio potus & esca,
Si fragilis vel subtilis sensus stomachi sit.

Et

Et fastiditi, tibi non sit flebothomandum. † Phlebotomandi

Here the author putteth vii. things that lette bloud letting. The first is coldnes of complexion: For as *Galen* saith, bloud letting coleth and augmenteth coldnesse: because, as *Isaac* saith, bloud is the foundation of naturall heate: and in that that bloud letting voideth the bloud, it voideth heat, and so consequently coleth. The second is a feruent colde country, vnder which a cold season should be comprehended which also letteth bloud letting, for in a countrey and season very cold, the bloud is closed in the deepest partes of the body, and the bloud that tarieth in the vpper parts, the cold maketh thicke, which to voide is no wisedome. The third is feruent ach, vnder which eke may be comprehēded great inflamation of the body: for if one in such accidents be let bloud, there followeth great motion agitatiue, contrary to nature, and greater inflammation, which weaketh nature more. The cause of this motion agitatiue is attraction to diuerse partes: for by bloud letting attraction is caused to the place that is let bloud: & by great ach attraction is caused to the place of ach. The caused of greater inflammation is, that by bloud letting the humours bee moued, wherby they be more inflamed. And this is trouth, when bloud letting is litle and artificiall. Yet if it be done til one swound, it is holesome in the foresayd cases: For this bloud letting, whan it ouercommeth the attraction of the ach, it causeth not motion agitatiue, and likewise it taketh away inflammation, whan there be no humours, that should moue heate, and cause more inflammation. This is *Galens* minde, saying: there is no better medicine for an impostume of feruent inflammation, feuers, and a great ache, than bloud letting. The iiii. is, baining, specially resolutiue for that letteth bloud letting, for that were vacuation vpon vacuation, which nature can not easily beare. The v. is carnal copulation: for immediatly after that, one should not be

Galen commento illius aph. quæ geruntur.

be letten bloud, because of double weaking of nature. The first is, too old or too yong, as it is before touched. Of this *Auicen* saith: take héede how thou lettest one bloud in any of the foresaid cases: except thou trust in the figure in solidity of the musculs, largenesse of the veynes, the fulnesse of them, and ruddy colour. The seauenth is long sicknes: for by such letting of bloud nature is doubly féebled, both by long sicknesse and diminishing. This is truth saith *Auicen*, except there be corrupt bloud, for then bloud letting is holsome, the eight is great repletion of drinke. The ninth is to eate too much meate: and vnder this is comprised meat vndigested. The cause whereof (as *Auicen* saith) is this. There be thrée things that drawe to them, that is, emptines, heate, and secret vertue or propertie. Then if the veynes be emptie through voyding of bloud, they draw to them from the stomacke or liuer, vndigested or superfluous meate or drink, which vndigested meate when it commeth to the members, cannot be amended, that is, digested: for the third digestion cannot amend the fault of the second, nor the second of the first, if the fault be so great that it cannot conuert into the members, and it there remaining may cause some disease. The tenth is féblenesse, for bloud letting is a strong voyder, as *Galen* saith, therefore a féble person may not endure great diminishing of bloud. The eleuenth is subtile sensiblenesse of the stomackes mouth, which is called the heart string, for of such bloud letting sowning followeth lightly. And vnder this, weakenesse of the stomack is comprised; and easie flowing of choler to the mouth thereof, inducing vomiting, wherefore they that haue the foresaid accidents, should not be let bloud: for by bloud letting the humours moued, be enduced to the stomackes mouth, as to a place accustomed: and because it is a weake and an impotent member to resist that flixe, therfore by such letting of bloud, many inconueniences chance. This is one cause why so many soune when they be lette

Gal. 2. ap commen.

bloud,

bloud, by reason the choler flowetb to the stomacke, which biting the stomacke, paineth the heart and stomacke so, that it causeth one to soune. The twelfth is lothing: for if in this lothing one be let bloud, when the veynes be empte, they draw to them ill matter that causeth lothsomnesse. And besides the foresaid accidents there be yet other that let bloud letting. First voyding of menstruous flixe or the emerauds, for one diseased with either of these should not be let bloud: yet it may be done to diverte the flixe or matter another way. The second is rarenesse of composition: for in rare bodyes is much dissolution, and therefore this dissolution sufficeth them without euacuation, as *Galē* saith, Gal 9. reg. The third is rawnesse and clamminesse of humours, for then beware of letting of bloud, because it encreaseth rawnesse of humours; and therefore in long sicknesse ye should not bee let bloud: for of rawnesse humours encrease, strength fæbleth, and the sicknesse prolongeth. And therefore *Auicen* saith, that in long sicknesse before one is lette bloud, hee should take a laxatiue, although he néede both. Rawnes of humours is caused two wayes. One is through aboundance of humours that choke naturall heate, which choking breedeth raw humours, and then bloud letting is Alex 2. li holesome. Wherefore *Alexander* saith: Letting of bloud in cap. hidroppis. the beginning of the dropsie is holsome: when it commeth by aboundance of menstruous bloud, that through some cause is prohibited to issue: or by aboundance of the emerauds: For like as a little fire is quenched vnder a great heape of wood, so likewise naturall heate is suffocate with aboundance of humours. The second cause of raw humours is fæblenesse of naturall heate, as in folkes of fæble complection, or such as haue bene long sick, or be very aged, for then the saide bloud letting is vnholsome, because it augmenteth rawnesse: for the bloud that conseruth heate is drawen out, and so the body is made cold, and the humours more rawe: Therfore the bloud must be left to digest raw

humours. The fourth is vndue disposition of the aire, either too hot or too cold: for much heate causeth strong resolution: and great colde maketh the blood thicke and vnapte to issue or auoyde.

Quid debes facere, quando vis flebothomari,
Vel quando minuis, fueris vel quando minutus.
Vnctio siue potus, lauacrum, vel fascia motus,
Debent non fragili tibi singula mente teneri.

Fiue things in bloud letting.

This text declareth fiue things that ought to be done about bloud letting, some before, some at the time, & some after. The first is anointing, which other while is vsed in the bloud letting, as to anoint the place or veyne that is opened, to assuage the vein: somtime it is vsed after bloud letting, to keepe the gashe that it close not vp too soone, that the humours that be left in the veynes may haue some respiration and some ill fumes voyde out. The second is to drinke, and specially wine, which is good in bloud letting, if one happen to soune, and also it is very holsome after bloud letting, to reuiue the spirits and engender new bloud, which thing in practise alphisicions obserue. The third is baining, which is holsome three dayes before, and three dayes after, and not the same day. It is good before, if one thinke he haue grosse humours within him, for bayning loseth and moueth the humours, and for the same cause it is holsome to take a sharpe sirup before, to moue, dissolue, and make subtile the humours. And therfore when ye will let one bloud, ye must rub the arme, that the humours in the veynes may be made subtile and prepared to issue out more easily. It is holsome after bloud letting, that the residue of humours and vapours that be left behinde, may be losed. It is not holesome the same day, for baining maketh the skin linnow or souple, which made linnow will not abide the stroke that is giuen in bloud letting, and that is dangerous. The

fourth

fourth is binding with linnen cloaths, which is very holesome to stop the bloud after often euacuation therof, & before bleeding, to draw the humours in the veynes, and to cause them to swell, and better to appeare. The fift is moderate walking after bloud letting, to dissolue and make subtile the humours, and afterwarde to lose the residue of the humours that be left behinde. Some vse to let bloud fasting, but some other say it were better to eate a rere rosted egge first, and thereto drinke a draught of wine, about the houre of nine or tenne before dinner, and forthwith to let bloud, because when the stomacke is emptie, nature retaineth stil ỳ bloud more strongly, least they should lack nourishment, but when they haue eate a little nourishing meate as wine and egges is, then nature suffereth the bloud better to issue.

Do you find any Phlebo to mind effectively.

Exhilarat tristes, iratos placat, amantes,
Ne sint amentes, flebothomia facit.

Three effects of bloud letting.

Here be declared three effects of bloud letting. First it maketh a sad person merrie. Secondly it pleaseth angry folks: The reason is this, much melancholy mingled with bloud, causeth heauinesse, and much choler causeth anger, which two humours as they be mingled with bloud, are drawen out by bloud letting. Thirdly it keepeth louers from furious rauyng, for it remoueth the bloud from the head, and auoydeth it by other exterior parts. Furthermore, there be fiue causes of bloud letting. The first is, that the abouندance, whether it be in quality or quantitie, or both, should be voyded. For as *Auicen* saith, two manner of folks must be let bloud. One are such as be dispesed to be sicke, that haue aboundance of bloud in quantity. The other are they that are sicke aiready, through the malice of humours or bloud. But there is a difference in these bloud lettings. For bloud letting for the aboundance of bloud ought to be much, but when it is done to auoyde ill bloud, it must

be moderate, as *Galē* saith: & therfore they do very il that let themselues bleed till they perceiue the good bloud issue, for peraduenture al their bloud shall run out, ere they see any good bloud appeare. Therefore they should voyd a little at once; and after the minde of *Galen* in this case, before they let one bloud, they should giue him good meates, to engender good bloud, to fulfill the place of the ill bloud yis auoided, & after within a little space to let bloud a little and a little. This is called direct letting of bloud, for it is done to auoyd abouindance of bloud, and of such humours as should be auoyded. The first indirect cause is the greatnesse of the disease, and greatnesse of the apparent vehement inflamation, for as *Galen* sayth, there is no better medicine for an inpostume of vehement inflamation, feuers, & a great ach, then bloud letting. The second indirect cause is, that the matter which must be auoyded, bee drawen to the place from whence it must be auoyded. And therfore in retention of the menstruous flixe and emerauds, the great veyne in the fête called *Saphena*, must be opened, as *Galen* saith, to draw downe the matter of the bloud. The third indirect cause is to draw the humours to the place contrary to the place that they flow to, to diuert the matter from the place. Therfore for too much abouindance of menstruosity, the vein *Basilica* must bee let bloud, to turne the matter to the contrarie part, and so to voyde it from the proper course. And therefore he that hath a pluresie on his left side, must bee let bloud on the right side, to diuert and draw the matter to the place contrarye to that place that it enclineth to. And likewise if it be on the right side, to let bloud on the left. The fourth indirect cause is, that by letting of bloud one portion of the matter may be auoided, that nature may be strong vpon the residue, and so letting of bloud is holesome when the body is full, least impostumes grow: for the regiment of nature is feeble in regarde of these humours: wherefore when a portion of the matter is voyded, nature

gouerneth

gouerneth the matter so, that it should not flowe to some weake place and breede an impostume.

Fac plagam largam mediocriter, vt citò fumus
Exeat vberius, liberiusque cruor.

Here the authour saith, that the gash made in letting of bloud ought to be of a meane largenes, that the grosse bloud may easily issue out: for when the gash is straight, the pure bloud onely goth out, and the grosse abideth stil in. And note, that sometime the gash must be great, and sometime small. The gash must be great for three causes. First because the humors be grosse, and grosse bloud must be voided, as in thē that be melancholie. Secondly, in winter the gash must be great, for cold engrosseth the humors. Thirdly, for the aboundance of humors, for they auoid better by a great gash then a small. But the gash must be small, when the person is of weake strength, that the spirites and naturall heat auoid not too much: and likewise in a hotte season, and when the bloud is pure.

Sanguine subtracto sex horis est vigilandum,
Ne somni fumus lædat sensibile corpus.
Ne neruum lædat, non sit tibi plaga profunda.
Sanguine purgatus non carpas protinus escas.

Three things must be considered when one is lette bloud. First, that he sleepe not in six hours after, least the fumes engendred by sleepe ascend to the head & hurt the braine. Further, least in his sleepe he turne him on the arme that is let bloud, and thereby hurt him, and least the humors by sleepe flowe to the paynfull member, by reason of the incision, and so breed an impostume. For *Galen* saith, if impostumes bred in the body, or in a member that is hurt: the humours will flowe thereunto. But *Auicen* assigneth an other cause, that

by such slæpe may chaunce confraction of the members. The cause may be, as *Galen* saith, that slæpe is vnholesome in the ague-fitte: for natural heate goeth inward, and the outward parts waxe cold, and the fumes remain vnconsumed: wherby the rigor is augmented, and the fever fit prolonged. Also by mouing of the humors in letting of bloud, fumes are raised vp to the sinowes and brawnes of the armes: which remaining vnconsumed, waxe cold in slæp, and ingrosse in the vtter parts. And therefore if one slæpe immediately after letting of bloud, they cause confraction of the sinowes and brawnes of the armes. And he saith, that one in letting of bloud, must beware that he make not the gash to deepe, least he hurt a sinowe or an arterie string vnder the veine: for hurting of a sinowe causeth a mortall crampe, or losse of a member, as an arm or a finger, and hurt of an artery string, causeth bleeding vncurable. And one ought not to eate immediately after he is let bloud, but he must tary til the humors in him be in quiet, least the meat afore it be digested, be drawne togither with the bloud, to succour the hurt member.

Galen. 2. apho. super illo. In quo. &c.

Gal. in cō illius aph. que regunt ur.

Omnia de lacte vitabit rite minute,
Et vitet potum flebothomatus homo.
Frigida vitabit, quia sunt inimica minutis,
Interdictus est minutis nubilus aer.
Spiritus exultat minutis luce per aurem,
Omnibus apta quies est, motus valde nocuus.

Here the author saith fiue things must be eschewed of him that is let bloud. The first is milk and white meates: for by stirring of humors caused by letting of bloud, oft times some humors floweth to the stomack, therefore if he should eate milke, by mingling with the humours, it would corrupt in the stomacke: sith of it self it is very corruptible. And eke by reason that it is swet, the milk may be drawn to the veines vndigested:

5. Things to be fled of him that is let bloud

vndigested: and through stirring of humors lightly corrupt. Secondly, he must beware of much drinking: for by reason that the veines be emptie, the drinke vndigested is lightly drawne to them, as is before said. Thirdly he must eschewe all cold things, as well outward, as inward, as meates very cold, ayer, cold bathing, thin cloathing, resting on stones, coldnesse of the head and feete, for by reason that the naturall heate is feebled by letting of bloud, the body will some be too cold.

Fourthly, he that is let blood, shuld not walk in darke cloudie or troublous aier: for that maketh him heavy and vnlustie, as is before said at, *Aer sit mundus &c.* And heavinesse is cause of melancholy bloud. Therefore he must walke in a fayer cleare ayer: for that recreateth the naturall and liuely spirits. Fiftly he must eschewe excessiue labour, and vse moderate rest: for excessiue stirring about then specially weaketh and moueth humors, but temperate rest swageth motion. Quibus morbis et ætatibus Phlebotomia conueniat et quantum sanguinis quoque

Principio minuas in acutis & peracutis.
Aetatis mediæ multum de sanguine tolle.
Sed puer atque senex, tollet vterque parum.
Ver tollet duplum, reliquum tempus nisi simplum.

Here he speaketh of foure things. First, the letting of blood should be done in the beginning of sharpe diseases, which are ended the fourth day. For such be short and make no delay: therefore they must be remedied at the beginning. The second is, that from xxx. yeare to forte fiue or fiftie one should be lette bloud most, for at that age bloud encreaseth most of all: nor the diminishing thereof letteth not the growing: nor the bodily strength is not lessed thereby: for the body in that age groweth not, but seemeth to stand still at one state. The iii. is, that old folke and children should be lette bloud but little: for yong children need much blood to nourish and

The best time and age to let bloud.

and encrease them, and aged folkes strength decayeth from them.

Fourthly, in Ver double quantitie of bloud should be voyded in regarde of other seasons: for that time specially encreaseth bloud, as all phisitians say. Touching the first saying, a few rules concerning letting of bloud, would be giuē. The first is, that at the beginning of the sickenesse one shuld not be lette bloud, for as *Galen* saith, nature is worker of al things, and the phisitian is minister. But he saith, that no vacuation at the beginning of sickenesse is naturall, for as nature in the beginning of sickenesse auoideth nothing, likewise no more shoulde the Phisitian. Yet three things withstand this rule.

Galen. 3. teg.
Idem. 3. aphoris. in consu. ægritudini. Ga. in aphoris. Inchoātibus morbis. &c.

The first is furiositie of the matter. For *Auicen* saith, that when the sickenesse beginneth, one should not be let bloud, for letting of bloude stirreth the humours, and maketh them subtile and to runne throughout all the bodie, outcept the matter be furious. The second is, aboundance of the matter: for *Galen* saith, that it is then behoueful to be lette blood or take a medicine laxatiue, to alleuiate nature loaded with aboundance of matter. The third is greatnes and sharpenesse of the sickenesse, as when there is a great and an achefull impostume, though the matter be little. For *Galen* saith, if the impostume be great, ye must be let bloud at the beginning, though there be but little matter: least it breake or open, or it be ripe: therefore to eschue many inconueniences, bloud letting must be done. The second rule is, that bloud letting may not be done on the day of motion of the sickenesse, as in Crisis, nor no other vacuation nor diuerting of matter from the place that nature sendeth it to. &c.

Crisis is a sodaine iudication either to health or deaths mucation.

Nor likewise in the ague fitte. For *Galen* saith, that when the sickenesse is in his estate neither bloud letting nor laxatiue should be done. For then the matter ripeth, which ripeth better by quietnesse then by stirring. The third rule is,

is, that letting bloud shuld not be done in beginning of the sicknesse, when Crisis is remoued: for *Isaac* saith in his booke of vrines, that though the heart be the engenderer of the bloud and spirits, yet the bloud is foundation of naturall heate, and sustayneth it, for heate is naturally therof engendred: and therefore he that voydeth bloud voydeth heate, which should digest the matter of the sicknesse, and so consequently the sicknesse is prolonged, & strength weakened. And therfore it is to dread, lest through the lengthening of the sicknes and weakening of the strength, nature would faile. The fourth rule is, that the body hauing dregs of filth in the guts, should not be let bloud. The cause is, there be three things that draw to them, heate, emptinesse, and al things sharp: so whē the veyns be emptied by letting of bloud, they draw to them from the next member, as the guts and stomacke, wherby the belly is indurated, and the matter in the veynes are more infected the meseraike draweth the humidities of the ordeurs, and the ordeures are dried the more, therfore ye must first mollifie the belly with clisters or suppositories, except it ware laxatiue alone. The fift rule is, that letting of bloud should not bee much vsed: for by oft vsing thereof, one drawing in age, falleth into diuers diseases, as *Epileucie*, *Apoplexie*, and palsey, for by remouing of the bloud and heate, many fleumatike superflityes are engendred that cause these diseases. The sixt rule is, that a woman menstruate or with childe should not be let bloud. A woman with childe should not, for thereby the heate that digesteth meate is diminished, and the food of that shee goeth with is taken away, specially when it that shee goeth with waxeth great, for then it needeth more food. This sayth *Hyppocrates*: when the menstruosity keepeth due course and auoideth naturally inough, letting of bloud should not bee done, but when it auoydeth too much, then to diuert the matter, it must be done, for nature would not be let of her operation. The seauenth rule

is, that after the collicke passion one shuld not be let bloud, for by reason that letting of bloud stirreth vp the humours: a cholericke humor may flow to the stomacke, and inflame it: nor after vomiting, least humours likewise flow to the stomacke: nor after the flixe, nor after great watching: nor after much trauayle: nor after any thing that greatly heateth or dissolueth: for in those two cases letting of bloud should greatly moue the humors, and enfeeble the strength. Now it is to be considered who be meete to be let bloud: and therefore we shal declare a few rules. The first rule is, that letting of bloud is very expedient for delicate, idle, and corpulent folks, and that vse meates engendring much bloud. The second rule is, it is holsome for those that haue aboundance of bloud, which aboundance is knowen by the thicknesse of the vrine: for aboundance of bloud maketh it thicke, and aboundance of choler maketh it thinne. The third is, they should be let bloud, in whom melancholy aboundeth, for when much naturall melancholy runneth with the bloud throughout al the body, not purifying the il bloud, then letting of bloud is holsome. There be two kinds of melancholy, naturall and vnnaturall. Naturall is the dregges of bloud, which when it aboundeth, it runneth with bloud, and in letting of bloud is voyded therewith. For of the same temperate heate, bloud, and melancholy, the dregges therof is engendred. The fourth rule is, that when boiling, conturbation, & calefaction of humours is feared, it is holsome to let bloud: and those persons, as sone as they feele themselues inflamed, should bee let bloud, to auoyd the foresayd motions, caused by the great aboundance of humours. Yet otherwhile some be deceyued by this rule: for forthwith when they feele calefaction, and feare boyling of humours, they let them bloud. And when this commeth of heate, calefaction, and incision, the calefaction or boyling ceaseth not by bloud letting, yea, it is rather augmented: for bloud letting moueth the humours, and maketh them run through

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the body: therefore letting of bloud is not holsome, except it be for abundance of humours, which is knowen by much sweate, specially in the morning, for there be some that sweate not, except they néede euacuation. The fift rule is, they that be mighty and strong should be let bloud, and not they that be cold and dry. For *Rasis* saith, that those bodyes are apt to bee let bloud that haue great apparant veynes, that be hearie and coloured betwéene browne and red, and folks not too yong nor too olde, for children and vnwildy aged persons should not be let bloud, except great necessity require it. Many of the said rules be gathered out of *Auicē*.

Aestas, ver dextras, autumnus, hyemsque sinistras,
Quatuor hæc membra cephe, cor pes, epar vacuatur,
Ver cor, epar, aestas, ordo sequens reliquā.

Heere the authour reciting certaine things concerning the members that be let bloud, saith, that in Ver and somer, the veynes of the right hand, arme, or foote should bée let bloud. But in winter and autumne, the veynes of the left hand, arme, or foote must be diminished. The cause hereof may be, for that ver encreaseth bloud, & summer choler, therefore in ver & summer ye should diminish those veines in which bloud and choler abound, which be on ẏ right side of the body neare the member that engendreth good bloud, that is the liuer and the receptacle of choler, the gall. Autumne engendreth melancholy, which is gathered together, and not resolued by winter: therfore in ver and winter those two veynes should be let bloud, in which melancholy haue dominion, which be the left side veynes, for the splene is on the left side of the body, which is the receptacle of melancholy. Secondly he saith, the head, the heart, the foote, and the liuer, after the foure seasons of the yeere, must be emptied, the heart in ver, the liuer in summer, the head in winter, and the foote in Autumne.

Dat saluatella tibi plurima dona minuta,
Purgat epar, splenem, pectus, præcordia, vocem,
Innaturalem tollit de corde dolorem.

Hère the Authour reciteth fiue commodityes that come by letting of bloud of the veyne *saluatella*. It is the veyne on the back of the hand, betwéene the middle finger and the ring finger, it purgeth the liuer, it cleanseth the splene, it mundifieth the breast, it preseruetb the stomacks mouth from hurt, it doth away hert of the voyce. The reason of all these commodities is because the foresayd veyne auoydeth bloud from all these places, as after it shall appeare.

For a more ample declaration, it is to wit, that in letting of bloud, otherwhile the veynes be opened, and sometime the arteries. The opening of the artery is dangerous, the cause héereof is the ouermuch bléeding, which is caused two wayes. One is through feruent heate of the arterie bloud, for a hot thing is swne moueable, and dilateth and openeth the arterie, and therfore it helpeth much to voyd the bloud, in letting bloud the arterie. The second cause is mobility of the arterie, and therefore the wound or gash in it is slowly healed. Yet this letting of bloud is holsome thré maner of wayes. First when there is abeundance of subtile bloud in the body. Secondly when the bloud is vapourous. Thirdly when it is hot. For subtile bloud, of which naturall bloud & spirits bée engendred, rest each in the arterie: but grosse bloud that nourisheth the members, resteth in the veynes. Likewise the vapordus bloud is contayned in the arterie, and sanguine bloud in the veyne. Also the hottest bloud, the which is of the heart the hottest member engendred and digested, is contained in the artery, and the other bloud in the veynes. Secondly, note that the veynes are opened in many members, sometime in the arme, or in the great bande or small, sometime in the fote, sometime

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in the nose, sometime in the forehead, sometime in the lips, sometime vnder the tongue, or in the ruffe of the mouth, sometime in the corners of the eies toward the forehead. Frō the arme pit to the elbowe are fiue veines to be opened, as *Rasis* and *Auicen* saith. The first is called *Cephalica*, which is the head veine: The second is *Basilica*, which is the liuer veine. The third is called *Mediana*, or *Cardiana*, or *nigra*, after *Auicen*, or *matrix* after *Rasis*. The fourth is called *asselaris*. The fift is called *Funis brachii*. In the lesse hand is *saluatella*, so that in the arme, in that it containeth the more and the lesse hand, are fiue veines, to be opened. *Cephalica* emptieth the partes aboute the necke, and therefore to open the veine it is good for diseases of the head, as the megrim and other hot greefs caused of hot matter. This veine beginneth at the shoulder, and goeth forth toward the left side of the arme.

Basilica emptieth the partes vnder the necke, as from the breast and liuer: and therefore the letting bloudde of this veine is holesome for diseases of the breast and liuer, and right good in pluresie. This veine beginneth at the arme hole, and goeth along to the bowing of the arme. *Mediana*, is betweene these two saide veines, and is compact of them both, for it is the braunche of each. And it is ake median in vacuation: for it voideth from all about, vnder, from, and aboue the necke. Wherefore it is the vniuersall veine to all the body in voiding: but not vniuersal (as some say) because it beginneth at the heart, but because it is the braunche of *Cephalica*, and *Basilica*. Therefore when you will let *Cephalica* bloud, and it appeareth not, ye should rather take *Mediana*, then *Basilica*. And likewise when ye will let *Basilica* bloud, & it appeareth not, ye should rather minish *Mediana* then *Cephalica*. For it agreeth better to both then one of them with the other.

Saluatella is the veine betweene the middle finger and the ring finger, more declining to the middle finger. It begin-

neth of *Basilica*. This veine is opened in the right hand for opilation of the Liuer, and in the left hand for opilation of the splene. There is no reason why it should be so, as *Auicen* saith, but experience, which *Galen* found by a dreame, as he saith. He had one in cure, whose liuer and splene were stopt, and he dreamed, that he did let him blood of this veine, and so he did, and cured the pacient. When this veine is let blood, the hand must be put in warme water, to engrosse and dilate it, because it is subtile: and that the gash should not close too soone, and to make the grosse blood thinne. *Assillaris* is vnder *Basilica*, and appeareth in binding the arme: and like iudgement is of it as of *Basilica*. *Funis Brachii* is ouer *Cephalica*, or else the hindermost bone: and is of one iudgement with *Cephalica*. Therefore as *Auicen* and *Galen* say, though in opening of veines be vniuersall vacuation of all the body, yet not from all veines egally: nor like ieopardy is not in all. For *Rasis* saith that *Cephalica* is the surer, and *Basilica* more to be feared, and *Cardiaca* is to be fear'd, but not so much as *Basilica*. *Cephalica* is surest, for ther is neither sinowe nor arterie aboue nor vnder it, but vnder *Cardiaca* there is a sinow, and vpper aboue it is a subtile sinow: therefore it is to feare, least it should bee cut.

Basilica is very ieoperdous: for vnder it is an artery, and nere it a sinow and a muscull. *Saluatella* is not ieoperdous and therfore the better to open it, it would be put in warme water. In the foote be three veines, *Sciatica*, *Saphena*, and the hamme veine. These veines be opened to drawe the blood to the lower partes, as in prouoking menstruositie, and the hamme veine is better then *Saphena* or *Sciatica*: for it is nerer the matrice. *Saphena* drawe th blood from the yarde, coddes and matrice, and *Sciatica* from the ancles, reines, and other members toward mans left side. *Saphena* from the matrice and members there about, they be braunches of one veine. In the midst of the forhead is a veine, which is ope-

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ned for old diseases of the face, as morphew, dry scurfe, and scab, and for diseases of the eyes, but first *Cephalica* must bee minished. There is likewise a veine in the nose, and when any of them is opened, the necke must be bound, and one opened after another: and by binding of the necke, they wil better appeare. There be veines in the lips, which be opened for impostumes in the mouth or gummes, but *Cephalica* is first minished. To open the foure veines in the ruffe of the mouth is holesome against the rumes that flowe to the teeth, and cause them to ake. These veines appeare plainly, and must be opened when the matter is digested. There be veines in the corners of the eyes toward the forehead, and they be opened for diseases of ye eies, but first *Cephalica* must be minished. The veines in the temples be let bloud for the megrim, and for great and long head ache. And those be the veines that *Hippocrates* and *Galen* call *Iuueniles*: the incision of the veines maketh a man vnable to get children. Also in the necke be veines, called *guides*, which must be opened in the beginning of lepry, and specially for stopping of ye wind-pipes, and in the squinancie, which letteth one to drawe his breath. De Dolori bus Capitis.

Si dolor est capitis ex potu limpha bibatur:
E potu nimio nam febris acuta creatur.
Si vertex capitis vel frons æstu tribulentur:
Tempora fronsque simul moderate sæpe fricentur.
Morella cocta nec non calidaq; lauentur.

Here the authour noting two things saith, that if head ache come by too much drinking, and specially of wine, or of any other drink, that maketh folks dronken, one must drink cold water vppon it, the which with the colonesse thereof, ingrosseth the fumes that are lifted vp, and letteth them to hurt the braine. The second thing is, that if the toppe of the head or forehead bee greeued which too much heate, then

head ache cause by drinking and remedy therefore.

then the temples should be moderately chafed, and after washed with warme water, in the which motherworte is sod, for motherworte is cold, and coleth.

De quatuor Auicen temporibus.

Temporis æstiui ieunia corpora siccant.
Quolibet in mense confert vomitus, quoq; purgat
Humores nocuos, stomachi lauat ambitus omnes.
Ver, Autumnus, hyems, æstas dominatur in anno.
Tempore vernali calidus fit aer humiduſque:
Et nullum tempus melius fit flebothomiæ,
Vſus tunc homini veneris confert moderatus,
Corporis & motus, ventriſque ſolutio, ſudor.
Balnea purgantur tunc corpora medicinis.
Æstas more cala ſiccat naſcatur in illa.
Tunc quoque præcipue coleram rubeam dominari.
Humida frigida fercula dentur, ſit venus extra.
Balnea non proſunt, ſit rara flebothomia.
Vtilis eſt requies, ſit cum moderamine potus.

Here the author noting diuerse things saith, that much fasting in summer dryeth the body, for in that that summer is of nature hotte and dry, it resolueth the humours: the which also be resolued by ofte sweating in summer, and so fasting thereupon drieth the body much more, for when the humiditie of meates is gone, the heate of the body worketh vppon his owne humidities, and dryeth them cleane away.

Wherefore *Hippocrates* saith: Hunger is expedient for those that are very moist, for hunger dryeth the body. The second thing is, that vomiting once a moneth is holesome, for thereby hurtfull humours, that be contained in all the circuit of the stomacke, are voided. To this agreeth *Auicen* saying

saying *Hippocrates* biddeth one to vomit euery month twise, two dayes one after another, that the scond day may auoide it that the first could not, this conseruetb health, and scoureth the stomacke from fleume and cholor. The stomacke hath nothing to purge it, like as the guts haue red cholor. *Auicen* putteth other profits of vomiting that is wel done. First it is good for headach, caused of moyst vaporous matters, that ascend from the stomacke to the head, but if headach come of his owne hurt of the brain, then vomiting doth rather hurt then profit. Secondly it cleareth the sight, darkened with vaporous matter of the stomacke, or else not. The third is, it doth away wambling of the stomacke, in that it auoydeth the humours that cause it. The forth is, it comforteth the stomacke, into which cholor is descended, the which corrupteth the meate. The fift is, it doth away lothing or abhorring of meate. The sixt is, it doth away the cause, that maketh one haue lust to sharpe, pontike, & sower things, ỳ which cause by these dispositions being remoued, putteth or doth away the effects thereof. The seauenth is, vomiting is holsome for the laske that commeth before the dropsie, for it auoydeth the matter of the said laske, and purgeth the stomacke. The eight is, it is holsome for the greese of the raynes and bladder, for it diuerteth the matter that floweth of these parts another way. The ninth is, if vomiting be done by constraint of elleborie, it auoydeth the matter, whereof leprye groweth: it amendeth the first digestion, that the other digestions may the better be done. The tenth is, it maketh one to haue a good colour. The eleuenth is, it purgeth the stomacke of a humour that causeth *epileucie*. The twelfth is, by strong constraint it remoueth a stopping matter, the which causeth *Ictericie*. And likewise it auoydeth a fleumatike matter, the which commonly is cause of stopping. The thirteenth is, it auoydeth the matter that causeth *Asma*, a disease that causeth one to draw his breath painefully, and eke it comforteth the spiritual members,

Hip. par. 2 pli.

bers, by whose heate the superfluities that cause *asma* are consumed, The fourteenth is, it is holsome against shaking and palsey, for it auoydeth the matter that is cause thereof. The fifteenth is, it is holsome for one that hath great black fores on his lower parts: for it turneth the humoure from thence. Although vomiting duely and well done be cause of these commodityes, yet when it is vnduely done, it induceth many hurts, for it feebleth the stomack, and maketh it apt for matters to flow into: it hurteth the brest, the sight the teeth, olde headach, &c. as *Auicen* saith. The third thing that is noted in the text is, that there bee foure seasons of the yere, ver, summer, autumne, and winter. Ver in respect of the other seasons, is hot and moyst, though it bee temperate in it selfe, as *Galen* saith in his booke of complections, wherfore it followeth that this season is more apt to let bloud in then ye other: for it doth more increase humors. And therfore in this season moderate vse of carnall copulation, temperate motion, laske, flixe, & sweate is conuenient, & likewise temperate bathing to diminish repletion. This season is good to take purgations in. The fourth is, summer heateth & drieth: and therefore it encreaseth red choler hot and drie. And for this cause in summer we must fede on cold and moist meats, to diminish the feruentnes of the heat and drought, and then we ought to abstain from carnall copulation, the which also drieth, and from oft baining, and be let bloud seldome, for like cause. We must vse quietnes and little motion: for quietnesse doth moist, & much motion dryeth. In this season in speciall wee must vse moderately to drinke cold drinke: for superfluous drinking of cold drinke by reason that the pores be open, doth make the body sodainly a cold, or causeth the palsey, or laratie of the members, or else sodaine death. From the which he defend vs, that liueth and raigneth eternally, Amen.

FINIS.

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THE REGIment of Life.

VVhereunto is added a Treatise of the Pestilence, with *the book of children.*

Latelye corrected and enlarged by *Thomas Phayre.*

Imprinted at London by Edward Allde 1596.

Pleuro Pleg 2d