

REGIMEN

SANITATIS

1617







A. K. W. Co

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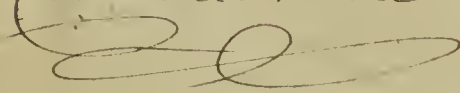
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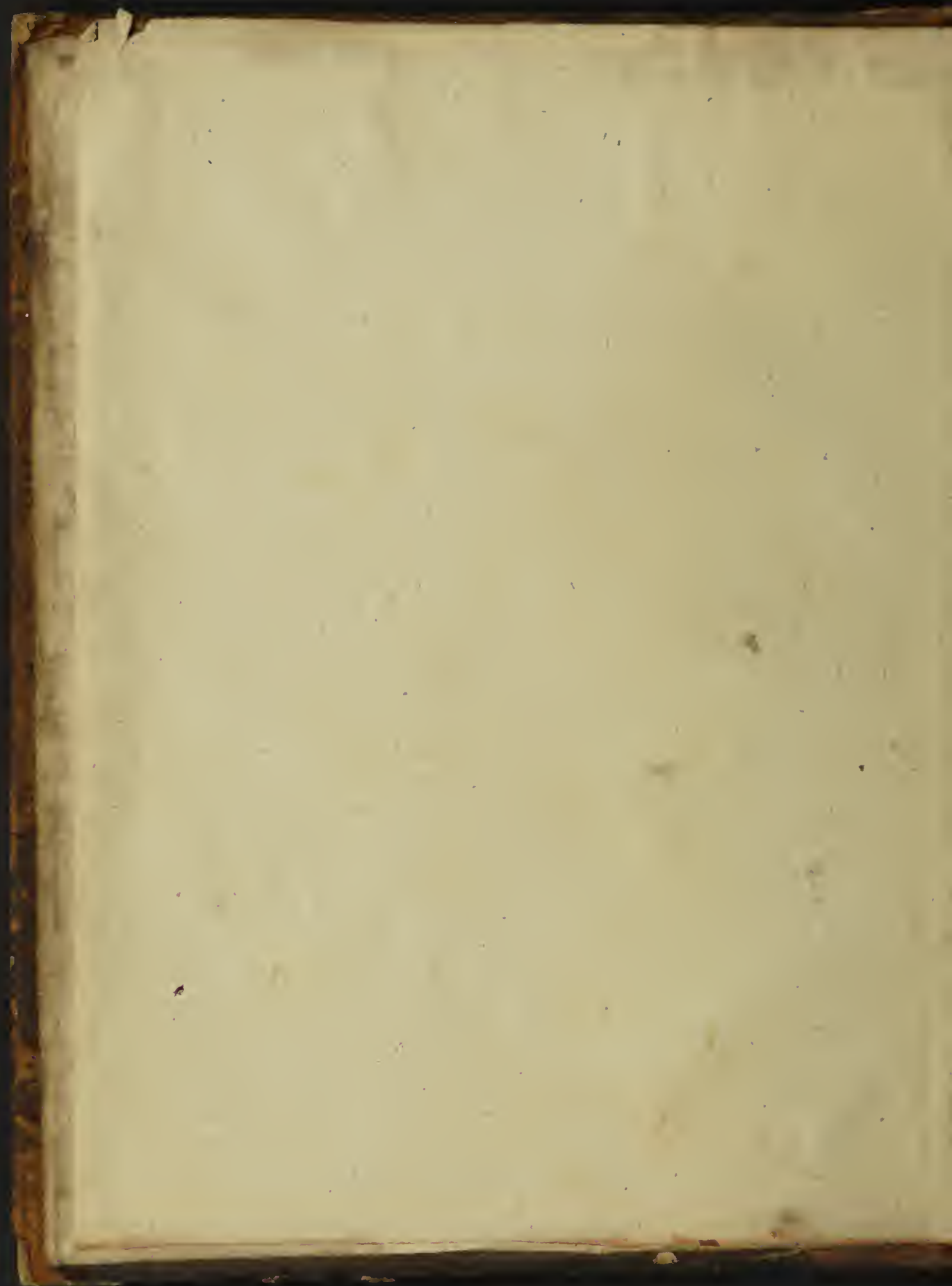
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Cornelius Paine


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REGIMEN
SANITATIS
SALERNI.

The Schoole of *SALERNES* most learned and iudicious Directorie, or Methodicall Instructions, for the guide and governing the health of *Man*.

DEDICATED,

And sent by them, to the High and Mighty King of England, and published (by consent of Learned and skilfull Physitians) for the good and benefite of all in generall.

Perused, and corrected from many great and grosse imperfections, committed in former Impressions: With the Comment, and all the Latine verses reduced into English, and ordered in their apt and due places.

LONDON,

Imprinted by *Barnard Alsop*, and are to be sold by *John Burnes*, at his shop in *Hosier Lane*.

1617.

29140





TO THE VVOR-
SHIPFULL, HIS LOVING,
Learned, and most iudicious Friend, Master
IOSEPH FENTON, Esquire, a Gentle-
*man skilfully experienced both in
Physicke and Chirurgery.*



IR, according to your
great deseruing, for former fauours receyued
from you, and a part of bounden dutie in me (ha-
uing no means left wher-
by to expresse my grati-
tude) I send you this new
olde Booke, much better
knowne to you then my
selfe, and therfore I hope
to be the better accepted, if not for his sake that sendes
it, yet for the worth and credite of the Booke it selfe,
which speaketh better things then I can doe. All my
paines hath beene, to purge it from infinite absurdities
committed in precedent impressions, and adding of

The Epistle Dedicatory.

the Latine verses in English, according to my capacity and best ability.

If this (with my euer vnfaigned loue to you) may find gracious and acceptable entertainement: I haue as much as I desire, and, by an other subiect (much tending to the same nature) will hereafter endcuour my selfe better to deserue.

By him that desires to be

knowne to none but to your selfe.

ANONYMVS.



THE REGIMENT
OF HEALTH,
OR
A Direction for the Life of Man.

*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:
Hac bene si serues, tu longo tempore viues.*

All *Salerno* Schoole thus write to *Englands* King,
And for mans health these fit aduises bring.
Shunne busie cares, rash angers, which displeas;
Light supping, little drinke, doe cause great ease.
Rise after meate, sleepe not at after noone,
Vrine and Natures neede, expell them soone.
Long shalt thou liue, if all these well be done.



His right fruitfull and necessarie booke, was
compiled at the instance, and for the vse of
the most noble and victorious King of Eng-
land, and of France, by all the Doctors in
Physicke of the *Uniuerstitie* of *Salerne*; to
the intent that a man should know how to

keepe his body in good health.

The Regiment

The Author 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 hee that desireth health of bodie, must eschue and auoyde great charges, thoughts and cares. For thought drieth vp mans body, hurting and leauing the spirits in desolation and comfortlesse: which being so left, and full of heauinesse, drieth vp the bones. In this doctrine are comprehended melancholinesse and heauinesse, the which doe greatly hurt the body: for by their operation, the body waxeth leane and colde, the heart shrinketh vp, the wit and vnderstanding waxeth dull, the reason is troubled, and the memorie vltimately marred. Yet neuerthelesse, it is very expedient for fat and coarse folke, to be sometime pensive and heauy, that thereby they may moderate the rancid heat of their spirits, and make their bodies leaner and more slender.

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

The second doctrine is, to eschue anger. For anger (in like manner) drieth vp the body, and excessively chaleteth and inflameth the members. And too great heat, as Auicenn saith, drieth vp mans body:

Secondly, anger hurteth through heating and inflaming of mans hart, and it letteth also the operations of reason. Some there be, that naturally, either by sickness, or chance of poyson, are colde; for such folke to be angry, is very necessarie for their bodily health, that their naturall heat (by such meanes) may be stirred vp, gotten and kept.

Aui. cap.
de vino &
aqua.

The third doctrine is, to eate and drinke soberly: for eating and drinking excessively, causeth vs to be vnlustie, drowsie, and slothfull, hurting and infecting the stomack. Many other inconueniences, as Auicenn saith, grow and change through excesse of meates and drinckes, as hereafter shall be declared.

The fourth doctrine is, to make a light supper. For too much meat being taken at night, causeth and engendret gnawing and paine in the belly, vniquietnesse, let of naturall rest, and other griefes, which we feele and see by experience, the which hereafter shall be more plainly declared.

The

of Health.

3

The fifth doctrine is, to walke after meate moderately. For thereby the meate descendeth to the bottome of the stomack, where (as Auicen saith) resteth the vertue of digestion. For the mouth of the stomacke desireth soue, and maketh digestion.

The sixt doctrine is, to eschew sleepe immediately 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 he that keepeth or holdeth his water longer then nature requireth, shall auoyde it with great paine, and so it may chance; That death shall follow thereon, as Auicen saith. Also, to kepe the dregges and superfluity of mans soue any longer then nature requireth; engendreth many inconueniences in the body. For the liuer and veines called Meseriakes, doe dye by (for the most part) the humors of the fore-said superfluity, and so they be made hard, and cannot be auoyded, & this causeth opilations in the guts, and ventosities, and so it may chance, it breedeth impostumes: as after shall be shewen.

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

The eight doctrine is, that one doing his easement, and auoyding the ordures and filth of the body, should not much force and constraime his fundament: for in so doing, the Vermozoids and Fistula shall greaue him, and the fundament many times is misordered and thrust out of his proper place. Finally, the Authour saith, that who so will obserue the fore-said doctrines, shall liue long in good health and prosperity.

*Si tibi desint medici, medici tibi fiant
Hac tria, mens laeta, requies, moderata dieta.*

When Phisicke needes, let these thy Doctors be,
Good diet, quiet thoughts, heart mirthfull, free.

Here are taught three generall remedies, whereby to conserue in health ail creatures, and especially Noble men.

The first is, to liue ioyfully: for ioy and mirth causeth man to be yong and lustie. By moderate ioy and mirth, youth

is conserued, naturall vertue comforted, the witte sharpened and stirred vp, and thereby man is moze prompt, quicke, and of ability to doe all good and honest operations. For it is not said without a cause, that our ioy and mirth ought to be moderate. For when it is without measure, it engendzeth death both bodily and ghostly. This moderate ioy, is most conuenient for them that haue much care and trouble. Which ioy may be got by the vse of delicate meates and dzinkes, by auoyding of such things as engender and cause melancholy. And also, as Auicen saith in his eleuenth Booke and Chapter, of the failing of mans heart, By dwelling and accompanying among our friends.

Ani. dist. 2.
cap. deff.
Cot.

The second remedie, is tranquillity of minde, of vnderstanding, and of thought. For Noble men, through their great businesse and charges, are much moze grieued and troubled, then other meaner persons. Great carke of minde and vnderstanding, destroyeth the naturall rest of man, which is most expedient for Noble men: for they most comaronly are naturally dry 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 dzinke moderately. And after shall be declared, what inconueniencies grow through excesse of meates and dzinkes.

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

Sleepe not too long in mornings, early rise,
And with coole water wash both hands and eyes.
Walke gently forth, and stretch out euery limbe:
Combe head, rub teeth, to make them cleane and trim.
The braine and euery member else these doe relieue,
And to all parts continuall comfort giue.

Bathing,

Bathing, keepe warme, walke after food, or stand,
Complexions colde doe gentle warmth command.

Here are declared sixe doctrines, which comfort mans
baine, and the other members of the body.

The first is, when we rise in the morning early, to wash
our eyes with cleare colde water. The eyes would be washed,
to cleanse away the ordure and filthinesse that hang in the
bries of them. And Auicen saith, That the soueraignst thing
to mundifie and cleanse, & to make sharp of sight the eyes,
is to open them, comfoteth, and conserueth the sight, &
specially of young folke. The reason why the eyes must be
cleansed with colde water, is, because euery thing must be
conserued by that is like it. For Galen saith, That hot bo-
dies haue need of hote medicines, and cold bodies of colde
mevicines; Considering then that mans eyes be colde of na-
ture, it standeth with reason, that they should be washed
with colde water, and not with hot.

Auic. dist.
13. li. 3. cap.
de conserua.
Oculorum
Idem dist. 3.
cap. dede. 6.
Galen. li. 3.

The second doctrine is, to wash our hands when wee rise
in the morning, for they be instruments ordained, where-
with to keepe and mundifie those members, by the which
the superfluitics of the baine be expelled and auoyded, as by
the nosethrils, the eyes, the eares, and other naturall cundits.
And therefore the hands specially ought to be washed with
colde water, for the washing of the hands with hot water,
engendzeth wezmes in the belly: and specially to wash them
in hot water immediatly after meate, as Auicen saith. For
the washing of the hands in hot weter, presently after meat
draweth the inward and naturall heat of man to the exte-
riour parts, and so the digesting is vnperfect, the which
perfect digestion is the princippall cause that woymes be en-
gendered.

Auic. dist. 16.
li. 3. tra. 5.
cap. de lum-
bri.

The third doctrine is, to walke a little hither and thither,
when wee are risen from rest, that so the superfluitics of the
stomacke, guts, and liuer (as the grosse matter of baine) may
the moze speedily be thrust vnder.

The fourth doctrine is, competently after rest or sleepe, to extend and stretch out our hands, feete, and other limbs, that the lively spirits may come to the vtter parts of the body, and so cause the spirits of the braine to be moze quick and subtil.

The fifth doctrine is, to combe our heads 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 the head is very holtsome, specially for aged men. And Auicen saith, That to comb the head is wholesom, specially for old men. Therefore one should daily and oft combe his head. For oft combing dya weth by the vapours to the superiour parts, and so deuideth them from the eyes.

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

The sixt 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 groweth certaine vapours, that greatly doe annoy and hurt the braine. Furthermore, the filthinesse of the teeth, mingled with the meate, causeth the meate to corrupt and putrifie in the stomacke. Auicen instructeth and teacheth vs, how we may keepe the teeth from ache & stinche. That is, To wash the mouth with wine twice a month: but to make the breath sweet, it must be boyled with the roste of Spurge, whosoever useth the foresaid decoction and medicine, shall neuer haue the teeth ache.

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

In the last verse are certaine generall rules: The first is, that after we haue washed and bathed our selues, we must keepe vs warme. For then the conduits of the body, that is the pores, are open: by the which, colde will pierce into the body, and ingender in vs diuers diseases.

The second is, that after wee haue dined or taken our repast, we must for a while stand vpright, that so the meate may descend downe to the bottome of the stomack, & then to walk a litle softly: for hasty moving dya weth naturall heat from the interieur parts to the outward, and causeth ill digestion.

The third is, that one of colde complexion, should not warme himselfe too sodainly, but by litle and litle, for sodaine change

of Health.

7

change hurteth nature: as Galen saith in the gloze of this Canon, *Secundum multum & repente, &c.* All strong things and of extreame nature, doe corrupt the body.

*Sit brevis aut nullus tibi somnus meridianus.
Febris, pigrisses, capitis dolor, atque Catarrus:
Hec tibi proueniunt ex somno meridiano.*

Let little sleepe, or none at all, suffice
At afternoone, but waking keeping thine eyes.
Such sleepe engenders Feauers, head-ache, Rhexmes,
Dulnesse of soule, and belcheth vp ill fumes
From forth the stomacke. All these harmes ensue,
By sleepe at after-noonnes, belecue it true.

Here hee teacheth, that foure inconueniences are engendered by sleeping at after-noonne.

First, the after-noonne sleepe causeth and engendzeth Feuers, by reason of opilations. For the naturall heat and spirit of man, by day draweth to the outward parts of the body, and therefore digestion by day is but feeble: But when the naturall heat and spirits of man draw to the inward parts of the body, then through their motion, the naturall heat is stirred by, and therefore the night is the very season of perfect digestion, and the vndigested & raw humors, are the cause of opilations, which opilations engender feuers, as Auicenna saith. Aui. dist. 1.

Secondly, the after-noonne sleepe causeth a man to be slothfull in his operations & businesse, by the reason afoze-said, for grosse humors and vndigested, cause mans spirits slowly to moue the body. For as a subtile quick spirit causeth lightnesse of body, so a lumpish or a heaue spirit, causeth a sluggish body. lib. 4. cap. de putri.

Thirdly, the after-noonne sleepe engendzeth the head-ache. For the grosse and vndigested meate that remaineth in the stomack, doth lift vp to the braine grosse vapours, the which trouble and grieue it. And of very consequence, if vapours of grosse matter be stirred by and caused, they must also be grosse. For Galen saith in the gloze of this Aphorisme, *Qui*

crefcunt,

crescant, &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 *Rheumes*. *Rheumes* be humours that runne from one member to another, and as they runne to diuers parts of the body, so they haue diuers names. For when the *Rheume* commeth to the lights, they be called *Catarri*: and when they runne to the chokes, they be called *Branchus*: and when they run to the nose, they are called *Coriza*: as it appeareth in these verses.

*Si fluit ad pectus, dicatur reuma Catarrus,
Ad fauces branchus, ad nares dico Corizam.*

Rheumes from the breast, ascending through the nose: Some call *Catarrhes*, some *Tisick*, some the *Pose*.

The diuer-
fitie of Fe-
uers.

A Feuer
Effimeras,
is a daily
Feuer.
Galen de
arte cura-
tiua ad
Glauc. 1.

Gal. de arte
curatiua ad
Glauc. 1.

But besides the reasons of the diseases before rehearsed, there be many other reasons, and more effectually. 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 afternone sleepe, the which abstaining from sleepe, is wont to consume. Galen saith. That these *Feuers Effimeras*, came through faintnesse drunkennesse, anger, furiousnesse, inward sorrow, and other vehement cares of the mind: and the *Feuers* that come by inflammation of the priue members, are of the same kinde. These *Feuers* be some cured, as by bayning and custonable diet. The *putrified Feuer* is engendred of the humidities in man vndigested, and augmented by the afternone sleepe.

Galen saith, That *Feuers* engendred of corruptions of humors, are called *putrified Feuers*.

The second inconuenience, that is, to be slow in operation and motions chanceth, by reason that by the afternone sleepe, the humidities and fumes in man, are retained about the muscles, veines, and ioynts, and also causeth the foresaid members

members to be astonied and a sleepe, and therefore the body after dinner is slow, and heauy in operations.

The third inconuenience (that is the head ache) commeth, as is befoze declared in the second inconuenience: that is to say, by the humidities and vapours retained in the body, thzough sleepe and rest, which by such means are troubled and moued toward the bzaine.

The fourth inconuenience, that is the Catarre, signifyng all manner of reumes, chaunceth to man, and greatly grieueth him, thzough vapours and fumes which are wont to be dissolued and consumed by watch, and by reason of sleep, they draw to the inward parts of man, and fume vpward toward the bzaine: which fumes ingrossed by cold, return to the low parts Caterrisans of mans body. Auicenn alledgeth many other inconueniences and diseases, engendzed of the afternoone sleepe. Aui. dist. 1.
lib. 1. doct. 2
cap. 9.

The first disease is the gout and palsie, the which grieue vs, by reason that the humidities, that are wont to be dried by and consumed by the heate of the Sun, and by watch, do remaine still in the body.

The second is, the colour & corruption of the face, thzough the watrish humidities, like vnto mans bzine mingled with the blood, which watrish humidities are wont to be wasted and consumed by watch, and by reason of sleeping, they ascend with the blood toward the bzaine and the face, and so they cause the face to swell, and to waxe pale.

The third inconuenience is, that afternoone sleep engendzeth the spleene, and that by the keeping of the grosse melancholy humours by the day rest. For as watch with the heat of the day (which doth open) giueth mouing and way to melancholy humours, by the strait cundites of the body: so the day sleepe 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, which are ordayned 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 veines, because that the humidities, the which are wont to be dissolved by the day watch, cannot be restozed; which so remainyng in mans body, do drie by the veynes.

The fifth inconuenience is, that 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 stomacks with fumes and humidities, mollifieth and shutteth the mouth thereof.

The sixth inconuenience that afternoone sleepe doth engender, are Impostumes, by meanes of humidities encreased by the day sleepe, the which draw to one member or other, and so cause it to swell. Auicen sayth, 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 soon corrupted, because the heate of the day draweth the corporall heate to the exterior parts of man: but the night rest doth cleane contrary, for it draweth the corporall heat of man toward the inward parts. Of the which two motions, there is engendred a violent motion that disturbeth nature. And therefore, they that will sleepe and rest them by day, are counselled to sleepe in darke places, and in some shadow.

The second cause is, that the day rest maketh a man brutish, drowsie, and as halfe asraide, and that by the changing of nature from his olde custome, that is, from digestion of his meate: yet notwithstanding, that the afternoone rest or sleepe is generally dispraysed, and the night rest greatly commended and praysed; 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 dispraysed: As Hippocrates sayth in his second booke of Prognost. Sleepe conuenient and naturall, taken by night or by day, is allowable, and contrary is hurtfull; but the morning sleepe of all the day

A note well
worthy the
obseruing.
Hyppoc. in
lib. 2. Prog.

is least worthy dispraise.

And albeit the day sleepe, and at afternoone, are forbidden by olde Fathers and Doctozs; yet for all that, now a dayes, sleepe taken in the day time, is not greatly to be blamed, specially as Bartrucius sayth, if these five 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 low. The fourth is, not to sleepe too long. The fift, not to be waked ouer suddenly and fearefully, but with good moderation.

Five conditions of sleepe.

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

When winde within the belly is restrainde,
The body is by foure diseases painde.
Crampes, dropie, Collicke, giddinesse of braine
Wheeling it round: breake winde, and not refraine.

Here are declared foure inconueniences or diseases, that come by long holding of winde in mans body.

The first is called the Crampe. The ventosities of the body run oft among the ioynts and veines, and filleth them with winde. Of the which filling, commeth retraction and wincckling together of the veines. And Auicen sayth, That the crampe is a disease that lyeth in the veines, by the which the members of man moue and extend themselues. This Crampe is in diuers kinds. One is caused by replentishing, whereby the member is made short and great, & wincckling together like leather, or a harpe string, through the matter replentishing the members. This manner of Crampe commeth suddenly. There is another kind of the Crampe, much like a Tabozet, which enforceth the member (after his length and largenes) to crumple together like parchment cast in the fire. This manner of Crampe commeth slowly.

Aui. dic. 2.

The second inconuenience is called the Dropsie, a materiall disease, engendred of a very colde matter, which entreteth & inflateth the members or places of a mans body, in which is the regiment, that is, the digestion of meates and humours, as in the stomacke, the liuer, and the voyd places about the belly. For Dropsie neuer engendereth, but when the liuer is corrupt by reason of blood.

There be thre species of Dropsie, Iposarca, Ascides, and Timpanites, and of the Timpany these two inconueniences are vnderstood. A Timpany (as sayth Maister Bartruce) is engendred of an ill complexion, by coldnesse of the stomacke and liuer, which will not suffer mans drinke or meate to be conuerted into good humours, but turneth them into ventosities, which if they be not auoyded by belching, by sweat or otherwise, they will stop the wayes of voydance. Also these ventosities gather together betwene the places of the belly called Mirach, and Siphach, and there they engender the Dropsie.

Idem quod
Abdonian.

The third inconuenience is called the Chollicke, a perilous and a painefull disease, it is engendred in a gut, 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 thinke that the world turneth round: by the ventosities which draw to the braine, and mixe them with the liuely spirits, and so cause the sayed disease, called Vertigo, which as the name declareth, is a turning or swimming in the head. And as Galen saith, They that haue the saide infirmity, are soone astonied, and with a little turning about, they fall downe. And Auicenna rehearseth these inconueniences with other, and he saith, That ventosities kept long, doe cause and engender the Collicke, by reason they ascend vp, and gather together, enfeeblishing the guttes. And sometime they engender the Dropsie, and sometime darkenesse of sight, and sometime

Gal. de lo-
aff. cap. 8.
Aui. dist. 16.

time the Pegrime, and sometime the falling Cuill, and sometime it runneth vnto the togntes, and causeth the Crampe.

*Ex magna cena stomacho fit maxima Pœna,
Vt fit nocte leuis, fit tibi cœna breuis.*

Great Suppers put the stomacke to great paine,
Sup lightly, if good rest you meane to gaine.

Here 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 bzeake out: and maketh one to haue a heauy head in the moorning, and an vn-
savoury mouth.

Here this question commeth well to our purpose; whether a man should eat more at dinner, or at supper. For definition hereof, it is to be noted: that after the quantity of the body (more or lesse) meat is conuenient at supper, or at dinner. For eyther the bodies be whole and sound, or else sicke. If they be sicke, eyther they incline to materiall sicknesse or vnmateriall. If the sicknes be not caused through some humour, one may eat the more at supper, because in such sicknesse, nature onely endeoureth to digest the meat. If the sicknesse be materiall, one may eat the more at dinner, as it is declared in the fourth Treatise, in the fifth 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, must diuide his meate into three partes, and eat 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 heat 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 heat of the day, which causeth digestion,

In Trac. 8.
Morb. Cap.
duc, Cap. 5.

foyneth with the naturall heat of mans body, there are (by day time) two sundry heates to helpe the digestion: but it is not so in the night. Likewise, nature endeuoureth her selfe most by night, to digest the superfluities. And therefore, she should not be hindered with the digesting of too much meate. And though it be so, that the naturall heat of man is in many things fortified in the night, as by retraction of the Spiritues, and reduction of sleepe: yet that selfe same heat cannot digest two diuers things, as the meat, and the superfluities.

Then it felloiweth, that such folke should eate lesse at supper then at dinner. If the bodies of such folke seme whole, or else if they bee very whole, strong, and without any sensibility of superfluities, auoyding all through their vigour and strength, as mighty bigge men: such may eate moze at supper. For the nature of these bodies, labour onely by night to digest the meat receyued: and not to rype the superfluities, for (in a maner) they haue none. Also they labour onely to fortifie their bodies, which wareth moze stronger by night then by day: because the blood and corporal spiritues be engendred by night in a moze quantity, and better diuided throughout the body.

If the bodies bee not greatly disposed to health (as it is rehearsed) but are disposed to be lightly sicke: then, whether they trauell and labour soze continually with their arms and hands, or not, it is best they eate moze at dinner, then at supper. For meate is not onely taken to nourish and restore the body, but also to make moist, and to oversprinkle and water the members, that (through great labour and travel) they waxe not drie, and likewise to withstand the dissolution of naturall heat. For such trauell and labour letteth not their true digestion. For wee see by experience, that they eat twice or thrice in a day with good appetite, and good digestion. If the bodies be not apt nor disposed to labour continually, as the bodies also rehearsed, it may chaunce two wayes: for syther they labour very soze, but not continually, or else they labour

labour feebly, whereby superfluities encrease.

They that trauell much, as in riding, or going about their worldly busines, should eat more at supper, then at dinner: because the vnaccustomed great trauell, will not suffer the meat taken at dinner to digest, but doth corrupt it. Yea and further, through superfluous motion, the naturall heate is dissolued, and spread into euery member of the body, which in the night draweth to the inward parts of the body, and is the principall cause of good digestion. And therefore 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 trauell, and therefore theyr bodies are full of humidities: which little meat at dinner, may resist the resolutions, caused by great motions and trauell. But in case they trauaile little and easily by the way, to eat 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 heat and light of the Sunne, doth comfort their naturall heat and spirits. Also the reason hereof is this, the corporall cundities and passages by day are open, wherefore the superfluities of the body are sooner expelled by day then by night.

Further, they ought to eat but little meate by night, for then, nature is greatly busied to digest and bring to good point. And though the digestion to digest, and great repletions of meates, and the superfluous humours bee holpe by the night: yet neuertheles, the strengthening thereof is not sufficient to digest great repletions of meates, and also superfluous humours. And know withall, that 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 body, and to cure sicknesse, as Galen sayth. For suddaine change of customs is very hurtfull, and specially for old folks. For nature cannot beare, nor yet suffer suddain mutation. But as Galen sayth; The alteration that is done by little and little, is sure enough.

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

And

And thus it is well proued, that we ought to eate more at dinner, then at supper, and that, because sickneses are most commonly materials; yet soz all that, if a man could be contented with one repast in a day, it were better to take it at dinner then at supper. For the repletion of the Supper, hurteth soze the braine and the eyes. And know beside, that not onely the repletion of the supper hurteth the stomacke, but also all manner of other repletions. For they ingender opilations, Feuers, putrifactions, the Lepre, and vndigested humours.

And Auicen sayth, That all maner of repletions hurt the stomacke. For the great Cater (by repletion) augmenteth not his body, because hee digesteth not his meate: but hee that eateth moderately, hath alwayes some appetite, and encreaseth his body, in regard hee digesteth well his meate. Therefore we ought to take heed, that we hurt not our stomacke by ouermuch repletion, nor that we make not our selues pursie, and the Pulse to beat quer vehemently.

Aui. dist. 3.
lib. 3. cap. de
his quæ no-
cent stoma-
cho.

In like manner, repletion, that engendzeth loathing of meat, ought principally to be eschewed, but especially when it cometh of ill meates. For if it come by ill meates, it engendzeth paine in the ioynts, in the reynes, in the luer, and the gowte, and generally all other flegmaticke diseases.

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

It followeth then, that this repletion must be eschewed aboute all other things. For as Galen sayth, Ouermuch repletion, pretendeth strangling or suddaine death.

Galen. in 1.
Apho. hip.

Secondly, we must take heed, that we ouerfill not our stomacks, and vtterly destroy our appetite, but we 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 they ought to eate more then their appetite requireth.

*Tu nunquam comede, stomachum nisi noveris ante,
Purgatum vacuumque cibo, quem sumpseris ante,
Ex desiderio poteris cognoscere certo,
Haec tria sunt signa, subtilis in ore dieta.*

Thou shouldst not eat, vntill thy stomacke say,
The meat's digested, which did passe that way.
For the true vse of appetite to feede,
Is Natures dyet, no more then shall neede.

Here are certain 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 ill meates, without his stomacke be neate, and purged from all ill humours, by vomit or other conuenient wayes. For if a man receyue meat into his stomacke, in the which are corrupt humours; they will mingle themselues together, and cause the meat newly eaten, to corrupt.

The second is, to eate no more till the first meat that is eaten, be digested and auoyded out of the stomacke. For there is nothing more hurtfull to mans body, then to receiue meate vpon meat, that is but onely begun to be digested. For the meate last taken, shall let the digestion of that that was first eaten, and the digestion of the meate first taken, shall be first finished, which departeth to the L yner, by the veins called Meseriakes, and therewith carryeth the meate last taken, not yet well digested, whereof raw humours and vndigested are multiplied in mans body.

Further, in the Text are put two tokens, to know when the stomacke is boyde of the meate before eaten. The first is very hunger. And for a knowledge hereof, know assuredly, that there are two manner of hungers; very hunger, and fained hunger. Very hunger is described by Galen, in this wise. Very hunger (sayth he) is when a man nee-

Galen in
Apho. Hip.

deth meate: But fained hunger is an appetite to haue meate though the body haue no need thereof. And as very hunger cometh by contraction, and corrugation of the beyne proceeding from the mouth of the stomacke, by suggillation of the members needing meate; so in like manner, fained hunger is wont to be caused of them, that constraîne, that they should prouoke the mouth of the stomacke (the members hauing no need of food) as by cold things, hard, or sharpe.

Aui: 3.doc.
c.ca.de eo
sup, &c.

And of this signe and second precept precedent, Auicenn sayth. No man ought to eate, but after hee hath a lust: Nor hee should not carry long therein when lust pricketh, vnlesse it be a fained lust; as the lust of drunkards, or such whose stomacks abhorreth meate. For to endure hunger long, doth fill the stomacke full of putrified and corrupt humours. And after, in the same Chapter he sayth. That whosoever do loue their health, should neuer eate till they haue a true lust, nor till their stomacke and vppermost entrails be voyded of the first food that they tooke. For the most dangerous thing that may chance to a mans body, is to receiue meate vpon vndigested meate.

The know-
ledge of true
lust, or very
hunger.

The second thing that signifieth true lust or very hunger, is slender dyet precedent: that is, small sustenance before taken, for when hunger followeth thereupon, it is very true hunger. Furthermore, we shall vnderstand, that to eate much, and of sundry meates mingled together at one repast or refection, is worst of all; as of flesh and fish, Chickens, and Porke, and afterward, to prolong the time in eating. For the first meate beginneth but then to digest, when the other meates are serued into the table: and so the parts of the meate be vnalike in digestion. So that the first taken are digested, ere the last that is eatē, can come to the middest of their digesting, and this causeth that some partes corrupt other some. And of this thing Auicenn warneth vs, saying: There is nothing more dangerous, then to mingle diuers meates and sustentances together, and afterward to pro-
long

long the time in eating: For when the last meate is recey-
ued, the first is well nere digested. **Therefore the said meates**
in diuers of their parts (as touching digestion) be not like.

Aui: 3. 1.
doc. c. ca. de
eo, &c.

But yet know, that prolonging of time in eating mo-
derately (as an houre space) to chaw and swallow our meat
well, is allowable, and helpeth much to the conseruation of
health. For good chawing and swallowing downe, is as good
as halfe a digestion, or else doth greatly hinder it. But pro-
longing of time in eating, with talking and telling of tales,
of the length of two or thre houres; is very hurtfull, and
thereof are engendred the diseases befoze rehearsed.

*Persica, poma, pira, lac, caseus, & caro salsa,
Et caro ceruina, leporina, caprina, bouina,
Hac melancholica sunt, infirmis inimica.*

Peares, Apples, Peaches, Cheese, and powdred meate,
Venison, Hare, Goates flesh, and Beeffe to eate.
All these breede Melancholy, corrupt the blood,
Therefore not feeding on them, I hold good.

Here are declared ten manner of meates or fodes, that
engender melancholy, and are vnwholesome for sicke folks.
Of the which, the first is eating of Peaches: whereof
Galen sayth. The iuyce of Peaches, and their materi-
all substance, is soone corrupted, and vterly ill. **Gal: 2. ali-**
ment: cap 9
Therefore they ought not, as some say, to bee eaten af-
ter other meates: because they swimme about, and soone
corrupt.

But this ought to be minded, which is a comon thing, that
all things that are moist, slippery, & lightly goeth vnder, should
be eaten first, and so should Peaches, which swiftly go to the
bottoms of the stomacke, and make way for the meates that
shall come after. But when they be eaten last, they both cor-
rupt themselues, & also the other meates. And thus it appea-
reth, that this saying ought to bee 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 y^e appetite, as Auicen saith: Ripe Peaches be good for the stomacke, and causeth one to haue an appetite to meate. And further he saith: They ought not to be eaten after other meate, for then they corrupt, but they must be eaten before.

Auic. 2. cap.
de perficis.

Serap. &
Dioscor.

To staunch
bloud.

Di. li. 1. de
medi mat.

Eating of
Peares.

Auic. 2. can
cap. de. py-
ris.

Likewise Serapion, in the chapter of Peaches, by authoritie of Dioscorides, saith: Ripe Peaches are good for the stomacke, and they mollifie the belly: but when they be not ripe, they make a man costiuie, and when they be drie, they binde sorer. And a decoction made of drie Peaches, and so drunke, doth let the flowing of humidities to the stomacke and belly. And the powder of Peaches, being cast vpon the place where one bleedeth, stauncheth the bleeding. And although Peaches haue these medicinable vertues aforesaide, yet because they engender putrified humours: they be hurtfull to sicke folke, and specially when they be not taken duly. Peaches be colde in the first degree, and moyst in the second. Dioscorides saith. That ripe Peares are wholesome, both for the stomacke and belly.

The second thing is Peares, or eating of Peares. The cause is, because Peares, and generally all manner of new, and rawe fruite, doe 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 chollicke. But yet Peares (aboue all fruite) make folke fatte. And therfore Hogges fed with Peares, are made fatter then with any other fruite. And because Peares engender ventosities, and so cause the Collicke: therfore they are vsed to be eaten with such fruite, that dow bzeake or auoyd ventosities: or else, to withstand the ill operation of these frutes, drinke after them, a draught of old wine of good saour. And the sweter saour that Peares haue, and the more ripe, the better they be. And also sodde Peares be better then rawe, and they may

may be sodde with Anisse-seede, Fenell-seede, and Sugar. Dioscorides saith, That it is hurtfull to eate peares fasting. Plinie saith, Peare, is an heauie meate of all other, though they be in health that eate them.

Dios. lib. 1.
de medic.
Plini in de
nat. hist. lib.
23. cap. 7.
Au. 2. can.
cap. prim.

The third thing, is eating of Apples: of which, as Auicenn saith, To eate often and much, causeth ache of the sinewes. And also Apples haue an ill proprietie, for they engender ventosities in the second digestion, wherefore they be vnwholesome for sicke folks. And also for the like cause, as it is befoze rehearsed of Peares. And these sayings, touching the vnwholesomnesse of Peares and Apples, ought especially to be vnderstood when they be raw, and not when they be sodde or roasted. And not only these fruits should be eschewed of them that be sicke, but also all other fruits, that fill the bloud with boyling water, as new fruit, of which the iuyce boyleth in a mans body, as if it were Dust or New wine. For y^e may see by Experience, that the iuyce of new gathered fruit boyleth when it is put into a vessell, by reason of the heat of the Sun, that remaineth in them after their ryping. These new fruits, through boiling of their iuyce, do cause the bloud to putrifie, although they comfort a mans body with theyr moysture, when they be eaten. And for this cause most specially, Auicenn forbiddeth the eating of fruit, that haue the Ague. For hee saith, That all Fruits hurte them that haue the Ague, through theyr boyling and corrupting in the stomacke.

Au. di. 4.
ca. de vni-
uers. cura.

The fourth thing is, eating of Milke: the cause why eating of Milke is not good, is because it is lightly corrupted, and turneth vnto fumes or sharpnesse in the stomacke, as in their stomacks especially, that are diseased with putrified Feuers, and therefore they that haue a putrified Feuer, are forbidden eating of Milke. And as Hypocrates saith. It is hurtfull for them to eate Milke that haue the Head-ache, for them whose guttes suspended, doe rumble, and for them that be very thirstie. Yet notwithstanding, in some diseases Hypocrates saith. Milke is agreeable: as for them that haue

Hip. Apho:
lac dare

caput do-
lenti, &c.

Gal in ap-
hip. lib. 5.

the Tifike, the Feuer Ethike, and for them that bee in a consumption. And also hereafter following, some thing moze shall be sayde, when wee come to *Lac Ethicis, &c.* And although milke in the foresaid diseases is blamed, yet in them that bee whole, it is allowable, and that if it bee well digested in the stomacke and liuer. And Galen sayth, That milke well sod, doth both nourish & engender good humors. Also Milk, by reason that it is watrish, it washeth the entrails, and by reason it is buttry, it mundifieth, and striueth against venemous humours, and moistneth the members, and aleniath the griefes of the bzeast, and it doth mitigate the shooting or pricking of the Lungen, Guttis, Reines, Entrailles, and the bladder, and it is good against pricking humours in the Entrailles.

Furthermoze, Milke is good for temperate bodies, whose stomacke is clean from cholericke and flegmatike humours. For vnto such folkes, Milke well digested is great nourishing, it engendzeth good blood, it nourisheth the body, and conueniently moistneth and maketh sayze the exterioz parts, as Isaac sayth, in the vniuersall dyets. And there also hee sayth, by authority of Ruffus. That they that will drinke Milke, must drinke it fasting, and it must bee drunke hot from the Cowe: and to eat nothing till that be digested, nor one should not then labour, nor stirre about much. Yet seldome, or at no time one should forbear walking: but then one must walke an easie pace, till hee perceiue it be descended to the bottome of the stomacke. But milke is vnwholesome for those bodies that be distemperd: for in hete bodies, it is soone turned into cholericke sumosity. In such as bee cold, it turneth to sharpenesse and putrifaction. Also milke is vnwholesome for an vncleane stomacke, for therein it cozrupteth. Galen sayth, That he knew a man, that by the dayly vse of milke, had a stone bredde in the reines of his backe: and another that lost all his teeth. And some he knew, that vsed to eat milke continually, without hurt. Yes to some it was very whollom, as to an husbandman, that

Gal. de sa-
nitate tu.
lib. 5.

liues

lived above an hundred yeares, and his most food was Milke: and another, that thought to do likewise, found it alway hurtfull to him.

Touching the choyce of Milke, it is to be noted, that mean Milke is to be chosen for nourishment, and not thin Milke, Choyse of Milke. as Milke of a Camell, or of an Ass, nor the most fat & grosse is not to be chosen, as Milke of Line and 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 fat, nor so grosse, nor so full of cruddes and butter, as Cow 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 gouernance of health. Therefore Milke of a Goate, not too neare kidding time, nor too farre from it, and that goeth in a good pasture, and when pastures be at the best, should be chosen. Gal. de sanitare, li. 5. The pastures, as Galen saith, where the beasts go, do help much the goodnesse of the Milke.

The first thing is eating of Chesse: and it may be vnderstood of all sorts of Chesse, but especially of old Chesse. Eating of Chesse. The reason is, because new Chesse is colde, moyst, and of grosse substance, and hard of digestion: and engendzeth opilations and the Stone, and helpeth or conserueth mans health (by way of nourishment) but very little or nothing. And olde Chesse is hotte and drie, and by reason of the salt therin, it causeth digestion, but yet of it selfe it is hard of digestion, and of small nourishment, and hurteth the stomacke, and drieth our soze, and agreeth worse then new Chesse. What Chesse is best. But Chesse betwene both, neyther new nor olde, nor too tough, nor too brittle, too hard, nor too soft, too swate, nor too sowre, not too salt, nor too full of eyes, of good tallage, and of good saour when it is cut, which carryeth not long in the stomacke, made conueniently of good Milke, sufficiently opile: is good, and should be chosen before all other, wher

Whercof (after meate) we should eate a little quantity, for much in quantity, in way of nourishment, is vniuersally ill, and hurteth the stomacke, & will not digest, but engendzeth opilations, the stone in the reines, grosse humours in the bodie, and ventosities. Therefore, that Chæse is onely good, that commeth out of a niggards hands.

Salt meate.
Gal. de locis
affect. lib. 3.
Aui. 3. do. 2.
cap. 15.
Harts flesh.

The first thing is salt meat, dyed with salt or smoake, or of what kind of beaſt ſoener it be, it engendzeth grosse blood and melancholy, and so *per consequens*, it is not wholesome for sicke folks: nor is it not wholesome for them that be whole. For as Auicen sayth, Salt flesh nourisheth but little, and it is grosse, and engendzeth ill blood.

The ſeuenth thing is Harts flesh, which likewise engendzeth melancholy blood, as witnesseth Rasis Alaman. 3. Chapter, *De animalibus siluestribus & domesticis*.

Hares flesh.
Gal. de locis
affectis
lib. 3.

The eight thing is Hare flesh, which likewise engendzeth melancholy blood, as Rasis sayth in the place before alleaged. This flesh engendzeth more melancholy then any other, as Galen sayth. And of this Isaac, in *dieta vniuersalibus* sayth, That Hares flesh should not be eaten as meat, but onely vled in medicines. And know beside, that Hares flesh, and Harts flesh, when they be old, ought vtterly to be eschewed: yet neuerthelesse they may be eaten, and they be best before caluing time, that theyr dzyneſſe may be tempered with the age. And yet they ought to be eschewed, except they be fat: for their dzyneſſe is tempered with their fatnes.

The ninth thing is Goates flesh.

The tenth is Oxe flesh: for both these be melancholy fleshes. For Isaac in *de vniuers.* sayth: Goates flesh and Oxe flesh be worst, hardest and slowest of digestion, and when they be digested, they engender grosse blood and melancholy. And Auicen, in his second Cannon of Goates flesh, sayth: Goates flesh is not very good, and perchance the humour is very ill. And likewise yee shall vnderstand,

of Goates flesh and Cowes flesh, the which are worse then the foresaid fleshes, Goates and Dye flesh. For of them, Auicen sayth. Cowe flesh Harts flesh, wilde Goates flesh, and great fowles, doe engender Feuers Quartanas. And yet further he sayth, of Cowe flesh. That Cowe flesh nourisheth much, and engendreth grosse melancholy, and melancholy diseases. And he sayth further, Cowe flesh engendreth Leprie. And of Goates flesh, he sayth. That it is absolutely ill.

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

And forasmuch as it is touched in the Text, what fleshes should be eschued, specially of foure footed beasts: we see meth it were convenient to thew, what flesh of foure footed beasts are to be chosen. Yet in the choyle of fleshes, Physicians agree not. For Galen and certaine other say, that Porke is best. Some other, as Auicen, Rasis, and Auerroes say, that Kiddees flesh is best. Yet notwithstanding, Auerroes in the first Coll. blameth Auicen, because hee sayth, that Porke was best: yet hee sayde it not, as though hee helde therewith, but after the Christian opinion. Some other praise Weale aboue all other.

Choyse of
Flesh.

A man may know the best flesh of foure footed beasts, and the goodnesse therof, by many manner of wayes. First by great nourishing, which thing betokeneth hard digestion, and by the likenesse of mans flesh: and in this wise, Porke is better then any other flesh: first, for the likenesse vnto mans flesh, as witnesseth Galen 3. *alimentor*, where he saith, That Porke is like mans flesh, and may be known, by that many haue eaten mans flesh, in stead of Porke, and could not perceyne it, neyther by the saucer, nor by the taste, but that it had bene Porke. And Auicen sayth: Mans bloud and Hogs bloud, bee like in every thing. So that there haue ben, that haue sold mans flesh in stead of Porke, which thing was not spied, till a mans finger was found among the flesh. Auerroes writeth the same.

Aui. 2. can.
ca. de san.

Secondly, Porke nourisheth greatly. For Galen sayth, 3. *alimentor*, That Porke aboue other flesh nourisheth

Auer. 5.
coll. ca. de
carns

©

most

most; wherof, those that be called Athlete, haue best experience. And after in the same booke, he sayth: One can eate no meate that nourisheth more then Porke.

Thirdly, Porke engendreth a stedfast and a strong nourishment, that resisteth resolution. This is Galens opinion in the places afoze rehearsed, where he preferreth Porke aboue all other flesh: and in his 8. booke *De ingenio*, he sayth. Porke of all flesh is most laudable, so that it be wild, broghe vp on mountaines: and next vnto Porke is Kidde flesh. And likewise in 5.tera. he sayth. Of all flesh of foure footed beasts, Porke is most laudable, which is temperate in heat and moysture, and engendreth better blood then any other flesh: so that it bee of young Swine, that is of a yeare or two old, whether it bee wilde or tame. For young suckers are not so good: for their flesh is most moist. And of a more likelihood, wilde Porke, brought vp in the woods, is better then tame brought vp at home, for tame Porke is more clammy then it ought to be. And of wilde hogs flesh or Boare, Auicen sayth: Christian men and their followers say, that the best wilde flesh that is, is of wild 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 sone digested: and in winter there can be no better flesh. So then it followeth, that hogs flesh is right good and wholesome for their bodies that be young, whole, strong, occupied in labour, and not disposed to opilations, and for them that desire to be fat: for such haue need of much nourishment, and are hard of digestion. And therefore Rasis saith: Grosse flesh is conuenable for them that labour much: but cleane flesh is best for them that doe contrariwise. Auicen willethe the same, saying: They that labour much, may better away with grosse meates then other.

Au. 2. can.
de cap.
The best
Hog-flesh.

Alman. ca.
virtute car-
nium:
Aui. 3. 1
capit. de
regim: eius
quod com-
editur:

The choyce of good flesh standeth in three things, in temperance of complexion, in lightnesse of digestion, and engendering of good blood: that is to say, the better flesh is of temperate complexion, it is lightnesse of digestion, and tempe-
rate

rate in engendring blood betweene hote and cold, slender-
nesse and grossenesse. And for this cause, kids flesh is bet-
ter and moze laudable then any other flesh, after the mind of
Rasis, Auicen, and Auerroes. For Rasis sayth: Kid flesh is
temperate, without any ill mixtion: the which, though it
engendzeth temperate blood, yet it is not convenient for
labourers, but yet for al that, there is none other flesh should
be preferred afoze it. It is not so weake, that a mans
strength is diminished thereby, nor the nourishing thereof is
not so much grosse, that repletion should come of it, or grosse
blood be engendzed. The blood also that is engendzed ther-
of, is betweene subtile and grosse, hote and cold: nor this
flesh is not meate for great Labourers, but for temperate
young folkes, the which vse meane exercise. For this flesh
engendzeth blood, that by mighty exercise or labour is sone
resolued, but not with meane trauell. And Galen sayth:
That Kids flesh is not vnwholesome for an old man,

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

And touching the intention, as kidde flesh is better
then any other household flesh; so Goates flesh is better then
any other bred in the woods. And next to kids flesh, ma-
ny Physitians, as Rasis, and Auerroes, put Mutton. And
Auerroes sayth, that most part of Physitians are of this o-
pinion, saue Galen, who commendeth not Mutton. For he
sayth, That Mutton is not ill for young folkes, but it is vn-
wholesome for olde folke. And he thinketh, that Weale
nourisheth moze then Mutton. And peradventure Galen
vnderstandeth here the betternesse of nourishment, of that
that is to nourish much, and to giue nourishment moze hard
of resolution, which moze agreeth vnto Weale then Mutton,
since Mutton is of moze humidity.

Gal. de sa-
nitate tuen-
da. lib. 5.

Auerroes 5.
col. cap. de
carne.
Gal. de sa-
nitate tuen-
da. lib. 5.

Thirdly, the goodnesse and choyce of flesh, may bee taken
by reason of their small clamminesse, and by their good sa-
uour: And herein Weale is better then any other flesh. And
Auerroes to this agreeth, saying: Weale is good flesh, for
as much as it is not clammy, cold, nor drie, as Beeffe is. And
Weale hath sweeter sauour then any other flesh, and in these

Auerroes 5.
col. ca. de
carne.

pointes it is better then Kidde flesh; for in Kid flesh one may perceyue a clamminesse befoze it is sodde, and because Weale engendzeth better humours, it is better then Kidde flesh. And thus it appeareth plainely, what thing causeth controuersie among the Physitians, touching the choyce of fleshes.

The con-
trouersie in
choyce of
flesh.

Ani. 3. 1 ca.
de re eius,
quod come-
ditur.

Further know, that the flesh of a drie complexion, is better neare caluing time, then farre from it: And therefore Kidde and Calues be better then Goates & Dren, because their drynesse is abated with the humidity of their yongnes. But flesh of beasts of moyst complexion, is better, and more wholesome in age then in youth, for great part of their ouer- much humidity is dzyed away, as they do encrease in age: and therefore Weathers of a yeare old are lesse clammy, & more wholesome then sucking Lambes. And likewise Porkes of a yeare or two old, are better then young pigges. And therefore Auicen sayth: It behoueth that the meate that conserueth health, should be such as the flesh of Kid, or a sucking Calfe is, or Lambes of a yeare old. Then by these reasons it appeareth, that the flesh of Goates male and female, of olde Gutton, of Wæse, of olde Porke, and special- ly of Brawne, of Pigges, and of sucking Lambes, is not very wholesome for the conseruation of mans health: but the flesh of young Calues, of yeareling Weathers, & Porkes of a yeare or two old, is conuenient enough to eat, to pre- serue mans health.

And it is to bee well noted, that the flesh that is inclined to drynesse, must bee sodde: and the flesh that is inclined to humidity, must be roasted, thereby to temper their drynesse and humiditie. And therfore the flesh of Conies and Hares, Hertes, Calues and Kidde should be sodde: and Porke and Lambes roasted. And by this reason it appeareth, that in moyst seasons, and for moyst complexions, flesh disposed to drynesse should bee roasted: and in drie seasons, and for com- plexions drie and olde, moyste meates bee more conue- nient.

*Oua recentia, vinarubentia, pinguis iura,
Cum is similia pura natura sunt valitura.*

Your new layde eggs, briske, chearefull coloured wine,
And good fat broath, in Physicke we define
To be so wholesome, that their puritie
Doth nourish Nature very soueraignly.

Here in this Text diuers nourishing meates are expres-
sed. The first is new layde Egges, which be of that sort
of fodes, that in a little quantity nourisheth much. For A- Au. 2. can
ca. de ouis
& 4. ca. 1.
uicen sayth. That things small in quantity, and great of
nourishment, are Egges and Cocke stones. Touching the
choyce of Egges, know that the Egges of Hennes, Par-
triches, and of Pheasants young and fat, are very good in the
Regiment of Health, and simply better then any other Eggs:
For the Priests daughter sayd. That long Egges and small,
were the best of all, as in these verses.

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

The Priests fayre daughter, held it a law most true,
That Egges be best, when they are long, white, new.

Further, poched Egges are better then Egges roasted,
hard or cere, and they be of great nourishment, and of good &
light digestion, and they engender bloud, specially proporti-
onable to the heart: wherefore 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: Au. in
tract. de
viribus
cordis..
That the yolk of Egges, and of Foules, whose flesh is good
to be eaten, as of Hennes, Partriches, and Pheasants,
though they bee not medicinable for the heart, yet they
comfort it very much. And he addeth following: That

they bee lightly turned into blood, and after they be turned, there remaineth of them but small superfluitie. And therefore they comfort most specially the heart. And further he sayth: That they be excellent good, to restore the spirits and blood of the heart.

Here roasted Egges are lightly digested, and they ease the lunges and the breast, and mollifie the belly temperately; but they nourish not so much as poched Egges doe. Hard Egges sodde, are hard of digestion, and they nourish the body grossely, descending slowly to the stomacke, and slowly they enter therein. Further know, that the Egges (by the dressing of them) are made better or worse: For eith^r they be roasted, sod alone, or fryed, or sodde with some broath.

Dressing of
Egges.

Roasted Egges bee more grosse then sodde, and more hard of digestion; for the harthe or fire dryeth vp the substance of their humidity. And they be roasted two wayes: One is in the shelles raked in the hote imbers: An other way is, they bee roasted standing on imbers, with their shels a little broken. But they that bee broken be worse then the other, and they that in the shels be raked in hote imbers, are done two manner of wayes, eith^r they be all raked in the imbers, or set vpon imbers and coales, with part vncouered. They that bee all couered, are worse; for, by reason that the heat of the fire goeth about them, the fumosities are kept still in, and they that be set vpon the imbers, and part vncouered, auoid out the fumosities, whereby they bee purified. They bee better sodden in water then roasted, for the humidity of the water striveth with the heat of the fire, that drieth vp their humidity. And thus they bee dressed two wayes: for eith^r they bee sod 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 grosse-nes. When they bee poched, the heat of the water temperately pearceth in, and maketh more pure their grosse-nesse, and taketh away the ill smell and saour. Wherefore
poched

poched Egges be most wholesome: for when they be seyd, they engender most ill humours, and hurt the stomacke, and causeth fumositie and corruption, and maketh one to loath his meate. But Eggs sod in some good broth, are betwene both, roasted and poched.

Rasis
opinion.
Indict. vni-
uers.

Also know, that there is a diuersity in an Egge, touching his compound parts. For the yolke is temperately hotte: The white is cold and clammy, and hardly digested, and the blood also thereof engendred is not good. And as the foresayd Egges, that is to say, of Hennes, Partridges, and of Pheasants, be more conuenable in the regiment of health; so Egges of Duckes, Geese, Shouelards, and such like foules, are vnwholesome in the regiment of health, and should be eschewed.

Ga. de mor-
bis curandis
lib. 12.
Rasis 3.
Almen. ca.
de virtute
ouorum.

The second thing is redde, or chearefull coloured wine. And here yet 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 febler then any other, colder and lesse nourishing; but it doth least hurt the head, & it doth prouoke a man to his vyne, better then any other wine. That White wine is weaker then other wines, it appeareth by this that Galen sayth: Weake wine is it, that least heateth or inflameth, and lesse griueth the brain then other. And Galen sayth: It is impossible, that White Wine should greatly enflame any man. And hee sayth, White Wine enflameth or heateth least of all wines. Which thing is true, if one will make comparison betwene White wine and Redde, both of one countrey growing, & none otherwise. For the Redde wines of France are not so hot, nor yet so strong, as the White wines of some other Country.

Red wine

R

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

And therefore the comparison must be made, betwene the Wines of one manner and Country, and White wine nourisheth lesse then other Wines doe. For Galen sayth, Watrish, slender, and White wine, is vniuersally neighbour to water, and as touching nourishment, is like wa-

Gal. in Hip.
Aph. lib. 2.

ter,

ter, whereby it iprouoketh one to vrine, and nourisheth the body but little. And likewise Galen sayth. Watrish wine nourisheth the body least, whose liquour is as slender as water, and colour white. And Auicen sayth. White slender wine is best for them, that bee chafed and hote. For it doth not fume, nor cause the head to ake: but it moistneth the body, and easeth the head ache. To this agreeth Galen.

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. acutoru.

The reason why White wine least hurteth the head, is this, because it is lesse famish, and lesse vapourous then other. That it prouoketh or causeth one to his vrine moze 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; whereby we may perceyue that it hath strength to open.

By this it well appeareth, that White wine is better for them that be hot and chafed, then other wines are, whether they be hote of nature, as cholericke and sanguine folks, or else by accident, as hote chafed by anger, and biding in the Sunne. And likewise it is better for them that study, who ought to vse such wine, as will not distemper the bzaire. And likewise, it is conuenient for them that haue a feeble bzaire, whether it be naturall or accidentall. For strong wine maketh them soone drunke, that haue a weake braine, as Auicen sayth: and therefore, if such persons will drinke strong wines, they must alay 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, because hote and strong wines will together enflame, and burne their bodies.

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

Red Wine,
and Claret.
Ca. super
can. de vino
et enim 2-
bo.
Ga. in Hi.
Apho. li. 2.

Redde Wine and Claret, as of the Countrey of Berne, are hoter then other. And Galen sayth: Wines that are red of colour, and Claret, are very hote, and they nourish much more then other Wines. And againe he sayth, That the Wines that be grosse, and ruddy of colour, nourish more then other Wines. And they soone fill or reple-

nish

nish feeble bodies, that are empty or boyde of substance.

And here it is to be noted, that it is sayde, Red wines nourish more, because (for the most part) they be turned into the substance 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 be resolved from the members. Wherefore Galen sayth: That grosse Redde Wines nourish more then watrish, but yet they nourish lesse then blacke coloured Wines. And on this wise the saying of Isaac is understood, where he sayth: That blacke coloured wine nourisheth more then Redde. And these Redde Wines, hurt the head more then White, and lesse prouoke one to vyne. And this is the cause, that strong Wines be not conuenient for feeble brained folkes, as is aforesaid: but it agreeth well with them that haue a strong braine. For a strong braine resisteth vapours, when they smite by thereunto, as Auicen sayth.

Ga. in Hi.
Apho. lib. 2.
Isa. in dietis
part.

And here obserue, that the witte of a man that hath a strong braine, is clarified and sharpened more, if hee drinke good Wine, then if he dranke none, as Auicen sayth. And the cause why, is by reason that of good Wine (more then of any other drinckes) are engendred and multiplied subtile spirites, cleane and pure. And this is the cause also, why the Diuines, that imagine and study vpon high and subtile matters, loue to drinke good Wines, and after the opinion of Auicen: These Wines are good for men of colde and flegmatike 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 phlegme, and they helpe nature to conuert and turne them into blood; they lightly digest and enter quickly, they increase and greatly quicken the spirites.

Aui. 3. 1. ca.
pre.al.
A u. 3. cap.

pre.al.
Aui. 3. 1. ca.
pre.al.

But Wine Citrine is not so much burning, as Redde

¶

Clare

Gal.in Hi.
Apho.li.2.

Claret, as Galen sayeth. Red wines be hotter then white, and therefore they grieue the head more, as Galen sayth. Also Claret Wine nourisheth lesse then Redde, and moze 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 body. 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 moze slowly into the belly, and prouoke moze slowly mans vyne, they grieue the head moze then White doth, as Galen sayth.

Ga.super.
can.pot. aut
dulcis.
Suppiags or
broathes:

The third thing, is supping or syone meate, made of good broath of flesh, but specially of Chickens, for such broathes are very kindly to mans nature, and are lightly conuerted into good blood, and they engender good blood, specially, when they be made with fine flower. For flower principally of Wheate, is a great nourisher, and causeth great nourishment, as Rasis sayth. And of these thre foresayde things, Auicen sayth: Example of cleane and good nourishing meates and humours, bee the yolkes of Egges, Wine, and broaths made of flesh. And thereupon he concludeth; That these three foresaid things are comfortable, and of great restoratiue helpe for mans body.

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

*Nutrit & impinguat; triticum, lac, caseus infans,
Testiculi, porcina caro, cerebella, medulla,
Dulcia vna, cibus gustu iocundior, ona
Sorbilia, maturificus vnaque recentes.*

Bread of Red wheate, Milke and new made Cheefe,
Beastes testicles, Porke, Marrow, Braine of these,
Sweet wines, delicious meates, Egges that are reare,
ouer-ripe Figges and Raylines, These appeare
To make the body fat, and nourish Nature,
Procuring corpulence and growth of stature.

Here

Here are touched twelue maner of things, the which doe greatly nourish and make fat mans bodie.

The first is bzead made of wheate, which as Auicen saith. Fatteth swiftly, specially when it is made of new red wheate. *Rasis* saith. Wheat is neighbour to temperance, although it encline a litle to heate, and the heauiest and soundest wheate dooth nourish best, and of all graines it is most wholesome for all folkes: And the blood that is engendred thereof, is more temperate then of any other graine. As touching the choyle of wheat, ye shall vnderstand, that the election is to be considered in two things. First, the substance of the wheate ought to be considered, and secondly the preparation thereof. And of the choyle, touching the substance, Auicen saith. That that wheate is best, that is neither harde nor softe, great fatte, and newe, and not too olde, and betweene redde and white. Blacke wheat is an ill nourisher. *Rasis* saith it is heauie.

Bread.
Au. I. can.
ca. de pan.
Rasis 3.
Alman.

Choyse of
wheat

Now of the choyle, concerning the preparation, knowe, that all thinges made of wheaten flower, doe descende from the stomacke slowly, and they engender grosse humours, and doe cause opilations about the lyuer, augmenting the Splene, and engendering the Stone, for when it is digested, it nourisheth much. Wheate sodde, is heauie meat, and harde to digest: but when it is digested, it nourisheth strongly, and draineth a man much. But wheate made in bzead, well leauenend and baked in an Oven, heated with a moderate fier, is marvellous wholesome. All these thinges are gathered out of Galen.

Gal. de ali.
men.

The second thing is Milke, and after the mind of some Doctors, it is vnderstood by Butter-milke, called Oder, and commonly called Balbuca. There is nothing nourisheth more then this Milke, when it is newe supped vp, and with new hotte bzead. It may also be vnderstood by Goates Milke: which nourisheth as much, and whereof wee haue largely spoken before,

Butter.
milke.

The third thing is greene Cheese, which as Auicen saith,

Greene
Cheese.

Is a nourisher and a fatter. And although graine Cheese doth nourish and fat; yet it is not wholesome in the Regiment of Health, for thereof come the inconueniences before declared.

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

The fourth thing, is Testicles or Stones, and especialy Stones of fatte Cockes, which as Auicen saith: Be very good and great nourishers. And he saith That, in a smale quantitie they nourish much. This also may be understood of Hogges stones very fatte, that hath not boyled a Howe. For as Porke, of all foure legged beastes (touching nourishment) is best: in like maner the stones, in regard of othere beastes stones, are the best. And here is to bee well noted, that the stones of aged beastes, whose seede is fermented, be nothing nourishing. But the stones of young beastes, that be not able to do their kind, and whose seede of generation is is not yet ripe, be metely good nourishment, if they be well digested.

Porke.
Gal. de.
morbis cu-
randis lib. 7.

The fift thing is Porke, in choosing wherof, and of the effecte of the same, hath bin largely declared before, wherof Galen saith: That of all foodes, Porke is the greatest nourisher.

Eating of
braines.

Rafis. 3
Almen.
ca. de. de vir-
membro-
rum anima-
lium.

Chyle of
braines.

The sixt thing is eating of braines: And vnderstand, that braines be ill for the stomake, and they cause loathsomenesse, by taking away a mans appetite. And braines engender grosse humors; yet neuerthelesse, it nourisheth the bodie, if it be well digested, but in no wise it should be eaten after othere meats. And if it be dressed with Penyriall or Pept, to attemper the clamminesse and colde thereof, or with things that by their vertue giue heate; it is wholesome, as Rafis saith. And briefly to speake, braines are forbidden in the Regiment of Health. But yet sometime they doe well in medicines, as the braine of a young Goate is good against venome, and against venemens biting. And a Hares braine is good against trembling: And some say, that the braine of Chickens and Capons, is good for the memoize, and comforteth the wit. Yet touching the choys of braines, it is to bee knowne.

known, that the best braines be of Houles that lie, and pro-
perly about mountaines. And of foure footed beasts, the best
is of a Kamme, and next of a Calse, as Auicen sayth.

The seventh thing is Marrow, which being well dige-
sted, nourisheth much, as Auicen sayth, and it is lightly tur-
ned into blood. Yet neuerthelesse, it destroyeth the appetite,
and maketh one to loath his meate: And therefore Auicen
teacheth vs, to eat it with pepper. Now touching the choise
of Marrow, Auicen sayth: That the Marrow of Veale, of
a Hart, of a Bull, of Goates, and of Sheepe, is most whole-
some. And some say, the Marrow of young white Bulles is
very wholesome and good.

The eight thing is sweet Wines, whereof we shall in-
treat more hereafter.

The ninth thing is delicious meates: for such doe most
espicially nourish, as Hippocrates sayth. And Galen sayth.
That all sauoury meate, wherein one hath a delectation
when hee eateth it; is of the stomacke receyued, retained,
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 meat, inflation, and belching
are engendred. And this is the reason, that we see some more
healthy, being fedde with course meate, then with good, be-
cause such course meate is more delicious vnto them.

The tenth thing is rere Egges: which in small quantity
doe nourish much, and whereof we haue spoken befoze at
large.

The eleuenth thing is ripe Figs: which (through their
sweetnesse) nourish and fat much. As touching Figges,
though they nourish not so strongly as flesh and graine; yet
there is no fruit so strong a nourisher: as Auicen saith. And
he sayth, That Figs nourish more then any other fruits. And
beside hee sayth, That fruits of most nourishment, and most
like and neare vnto flesh in nourishing, bee Figges, verie
ripe, Rayfins, and Dates. As concerning the choise of them,
know, that as Auicen sayth: The white Figges bee best,

Choyce of
braines.

Au. 2. can.
ca. de cere.
Au. ibi.
dim. ca. de
medulla.
Marrow.

Delicious
meates.
Ga. in 2.
Partic.
Aphorif.

Rere
Egges.

Au. 2. can.
ca. de ficu-
bus.
Au. in re.
eius, quod
comedi.
Choyse of

for Figges.

for they be lighter: and next vnto them, be the ruddy or Citrine Figges, and then the blacke, for they that be ripe are best.

Also the moyst and new Figges are greater and swifter nourishers, then the drie, and sooner passe from the stomacke to the Luer, and they moist the Luer more, and are more mellow then the drie Figges. But yet the drie Figs enflate not so much, and are more wholesome for the stomacke, then the moyst, for Auicen sayth. The drie Figges (in their operations) be laudable, but the blood which of them is engendred, is not good, because thereof lyce are engendred: but eate them with Nuts and Almonds, and then their humour is made good. And he sayth also, The operation of Figges is maruellous nourishing, if they be taken fasting, with Nuttes or Almondes: for they open and prepare the way for meate. But yet the Fig that is eaten with a Nut, nourisheth more then the Figge that is eaten with an Almond. And know withall, that all Figges doe enflate, mellow, and expulse superfluities to the skine: and they provoke sweate, and auoyde or remoue away sharpnesse of the throte, and they cleare the breast, lungs, and pype of the same, and open all maner of opilations of the luer and splene.

Grapes:

The 12. thing is Grapes, that is to say, such as are swete and ripe: for ye shall vnderstand, that there are three manner of Grapes. Some be Greene and sowter, whereof veruyce is made: these Grapes binde soze, and represseth the ruddy colour and sanguine, and are wholesome for a cholerike laske. There is another sort naturally Greene and new, whereof wine is made. These Grapes (specially if they be white, and the graines and huske set apart or taken away) doe cause one to haue a Laske, and they nourish more then the other fruits, but not so much as figs, as Auicen sayth. Not of truth, they engender ventosities, inflations, and ache of the belly. But if they remaine two or three dayes after they be gathered, till the huske be somewhat

Au. 2. can.
ca. de vna.

at.

all waged, they nourish the better, and are lesse laxative, for then they enflate not.

And they, whose stomacke is full of meate, and uncleane with ill humours, should in no wise eate grapes, especially if they be new, and without graines or kernels: for in such a stomacke they corrupt soone, because they are ever soone digested, and cannot auoyde out of the stomacke after they be digested, by reason of the meat, that is not yet digested. Wherefore when they both be corrupted in the stomack, then they corrupt the other meate, as likewise it is to be understood of other fruites laxative. And he that will eate grapes greene and new gathered, it is good to lay them first in warm water an houre, and after in cold water, and then eate them.

Rasis sayth: That grapes sweet and new, doe soone fat the body, and they augment rising of a mans yarde. And further he sayth, That the grape that hath the thinnest huske, descendeth soonest from the stomack, and the thicker huske, the slower.

Rasis 3.
alimen.

There is another, called a drie grape, or a Raisin of Lent, and though this grape be numbered among his equals, yet it is little inclined to heate. Afterward, Rasis in the places before alleaged saith, It nourisheth wel, and comforteth the stomacke and lyuer, and auoydeth opilations. And it is sayd, that the lyuer is fatted with them, and especially if they be cleansed from the graines or kernels. And thus the foresaid Text may be understood of a fresh gathered grape, or Raisin: or drie grape called Passula.

*Vina probantur odore, sapore, nitore, calore,
Si bona vina cupis, haec tunc probantur in illis,
Fortia, formosa, fragrantia, frigida, frigida.*

Smell, saour, colour, chearefull, fine,
These are the best proofes of a cup of wine.
In choise of good wine, these are euer speaking,
Strength

Strength, Beautie, Fragrance, Coolenesse, Sprightly leaping.

Here in this Text are declared five manner of proofes of good wine.

The tokens
of good
wine.

Constan. 5.
Theoric.
Gal. con. 3.
1. part. reg.
acu.

The first is the smell, for wine of good odour, and flavour, multiplieth or increaseth a mans spirites; and as Constantine sayth, It nourisheth well, and engendreth good blood: but stinking wine is vnwholsome for mans nature, and doth engender grosse and melancholy spirites. And after the mind of the said Constantine, It engendreth ill blood, and head-ache, that of the ill fume ascendeth to the head. Galen sayth: That wine that hath good smell, engendreth good blood: 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 blood engendered thereby, doth hurte the head very little, by reason it is colde and grosse.

The second thing is saour: for like as good saoury meate nourisheth best, and is better receyued of the stomacke then other, as is aforesaid: so in likewise doth wine. But yee shall vnderstand, that Wines differ in saourings: for some that bee sweet, are moze nourishing then other, and they engender grosse blood, and moyst the belly, and yet they be hard of digestion, and make one thirsty. There is another sort of Wines, called Pontica, or Siptica, which comfourt the stomacke, and ease the belly: but they hurt the brest and parturiance, as the lunges and pipe thereof, they bee wholsome for the entrailes, and are hard of digestion. There bee other wines that are sharpe or sowre, the which prouoke one to vyne, they do not engender humours, but they dissolue them. There be other wines that are bitter: But they be not so hote, as Constantine sayeth.

Constan. 5.
Theoric.

The third thing is clearnesse or brightnesse, which sheweth the purenesse of the wine, and so consequently of the spirites thereof engendered.

The fourth thing is the colour. In their colour wines vary,

varie and differ greatly in theyr nourishing. For the red-
dye Wines of the same, doe nourish more then white.
And therefore they be more wholesome for leane folkes then
white be, and white more wholesome for them that be fatte.
And touching the diversitie of Wine in colour, we have spo-
ken befoze at *Oua recentis*.

Further, in the text are rehearsed five speciall things, by
which a man should pꝛove and knowe good Wine. The
first is, the strength, which is known by the operation. For
as *Galen* sayth, Strong Wine is that vehemently enfla-
meth a mans body, and repleateth or filleth the head. This
strong Wine is a speciall increaser of the *Syrites*, and a
great nourisher. But yet I advise them that have a weake
brayne, to beware how they drinke strong Wine, except it be
well alayed with water: For the sumishnes thereof hur-
teth the head.

Gal. 3. reg.
acuto. com-
mento. 1.

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
nourish.

The third thing is, fragrant, and of good odour. For fra-
grant and redolent Wine comforteth most, and engendꝛeth
subtill spirites, as it is aforesaide.

The fourth thing is, Wine ought to be cold, touching the
taste, but hote in effect and operation. For Wine made hote,
by reason of the clearenesse and finenesse, doth surcome a
mans brayne the sooner, and enfebleth the sinewes, and hur-
teth the head, except it be taken moderately.

The fifth thing is, that Wine ought to be friske, and
sprinkeling, and with the spuming to make a little noyse, and
the spume to be thinne, and sone flashed, and the spume to re-
maine in the middes of the Cuppe. For if it have not these
properties, it must be called hanging, (that is) feble Wine:
and especially, if it make no sound, and hath great bubbles
and spume, that remains long by the sides of the Cuppe.

Sunt nutritiua plus dulcia candida uina.

The sweetest Wines doe most of all reuiue
And cheere the spirits, being nutritiue.

Constan. 5.
Theoric.
Aug. 3. 1. de
reg. aquar.
& vini.
Auic. 2.
Tract. 1.
1. cap. 3.

Here is one doctrine of wine declared: the which is, that grosse and sweet Wines doe nourish more, then any other of the like sort. To this agreeth Constantine: and so doth Auicen, saying on this wise. Grosse Wine that is doulce, is best for him that would be fat. The reason is, because the doulce wines, through their dulcetnesse, are vehemently drawne of the members, wherewith Nature reioyeth. For Auicen sayth. That the operation of dulce Wines do digest, mellow & 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 sweet wine is chosen, and not that that is exceeding dulce, as Muskadell: for such wines doe corrupt the bloud, by reason that Nature draweth it violently from the stomacke to the Lyuer, befoze it be well digested, and befoze the superfluity thereof be riped, & (through the great dulcetnes thereof, it filleth the bloud with vndigested watrinesse, that maketh the bloud apt to boyle, and putrifie. And this also should be vnderstood by other meates, that are exceeding sweet.

And further know, that by the vse of sweet Wines, and other dulce nourishments, these inconueniences are to be feared, especially in them that are enclined thereto.

Three inconueniences engendered of dulce foods.

The first is loathing: for all sweet foods, through theyr heate and moysture, doe supple and fill the mouth of the stomacke, and there engender a disposition, contrary to the vacuation and corrugation of that which should cause hunger.

The second is, these dulce foods doe swiftly enflame, and turne into choller: for dulce thinges are most apt to

engender cholera. Therefore honey (about all other things) Gal. in c. o-
men. cau. 3
par. reg a-
cut. is the sweetest: And next to honey, is sweet Wine, (as Galen sayth.) And hereupon riseth thirstinesse: for it is not wholesome for them that haue the Ague, nor for cholericke folkes.

The third is opilation, or stopping of the L yuer and splene: For these two members (and especially the L yuer) do drawe sulce things with their dyegges vnto them, by reason of the great delight that they haue in them before they be digested. Therefore, in these parties they lightly cause opilations: Through the helpe and operation of the grosse substance, wherein the sauourinesse of sweetnesse is grounded, as Auicen sayth. And this is the cause that sweete Wine dooth lesse prouoke one to Urine, then other Wines. Au. 2. can.
tract. 1. ca. 3

Against these three nocuments, eager, or sharpe saoury things are very wholesome: for with theyr Tartnesse, they prouoke the appetite, and with theyr coldnes they quench inflammation, and with their finenesse of substance, they open opilations. Further knowe, that although sweet Wines, and other dulce nourishments, doe stop or shut the l yuer and splene; yet they vnstop the Lungs. And the reason why they stoppe not the Lungs, as well as the L yuer and splene, Galen declareth. Because dulce things (in their passage) refuse nothing thereto, but that which is fine and pure: and the blood engendred of dulce things, commeth to the Lungs, putrified first in the L yuer, and fined in the heart. Also, as Hypocrates saith: Doucce Wines doe least make one drunken. Gal. 3. par.
reg. acut.
Hip: 3. part.
reg. acut.
can. Men-
tem leuius
&c.

Thus we may conclude, that if Wine be drunke for nourishment, for a restozatiue 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 wholesome. For such wines are nourishments and restozatiues, for such

as below brought : wherefore they are most convenient to make leane bodyes fat. But such as wil not nourish, restore, nor make fat theyr bodyes, as they that be corsie & fat already : then, though they may not vse swete Wines, but subtle, yet they ought to chuse such as be amiable, and haue good saour and flauour, and are enclined to whitencesse, and be sufficiently strong.

If one drinke Wine to quench his thyrst, then hee must take white Wine, thinne, and scable : For such Wines doe moost better, and cooleth moze, and so consequently, doe better quench thyrst then any other. And the greater the thyrst is, the wholesomer such wine is. But if so be wine is drunke to refresh the spirites, and to comfort the coz, pozall vertue ; then it should be subtle, swete, and of delectable saour, of meane colour, and of sufficient strength. And such wine ought to be taken with a little meate, and it must be depured from either superfluitie, and to be taken in small quantity. But dulce wines of meane substance, and of good flauour, should be chosen to scowze the bzeast and lungs, and to cause one to laske.

*Si vinum rubrum nimium quandoq; bibatur,
Venter stipatur, vox limpida turpificatur.*

When too much Red-wine carelesly we drinke,
It bindes the bellie, makes the voyce to shrinke.

This text sheweth to vs two hurtes, that come by overmuch drinking of Redde wine.

The first is, that overmuch drinking of redde wine, maketh one collicke. The reason, as some say is : because such redde wine heateth moze then other of that sort, and is moze nutritiue. For in that that it is better, it dzieth moze : and in that that it is moze nutritiue, it is moze desirously retayned of nature. But yet this text may be best vnderstood, by overmuch drinking of binding Red wine, which is somewhat eager

eager, sharpe, and costive. And concerning this, know, that if the stomacke or the guts be feeble in their naturall operation; that then redde or blacke wine called *Stipticke*, which is somewhat tart, ought to be vsed and drunk, as they vse to do, (that by debility of stomacke) are lapative, and can holde nothing. Thus saith *Hippocrates* in the Canon, *Palmeus quidem*, &c. And also *Galen*, in the Comment of the same. But he that will comfort the vertue of Digestion, the clearest Wine or meane it in substance and colour, of a good and conuenient saour, and of sufficient strength, and somewhat *Stipticke*, is most wholesome.

The second thing, is hoarsenes of the throate, the which hoarsenesse, some red Wines doo cause and induce, only thorough their drynesse and earthines. And this hurt cometh also, by drinking of red wines that grow in the parts of *Brabant*, through their *Stipticity* and earthinesse: and especially this grieue chaunceth, when the said Wines be not well fined. But yet they make not a man costive, because *Puff* that is very redde, is wont to cause the *Flux*, by reason of his earthy dregges mingled therewithall: the which byteth and gnaweth the guttes, of which gnawing cometh the *Flux*, and such Wine should not be drunke till it be fined. For so long as it gnaweth through the earthy dregs thereof, a byting fume is raised to the braine, which gnaweth and byteth the Eyes, and maketh them redde. Such inconueniences are engendred by new unfined Wines of *Brabant*, whether they be white or redde, through their *Earthinesse*. The cause why this fume is mordicative, is, by reason that the Wine that it cometh of, is mordicative. For *Galen* saith: What soeuer is dissolved from a thing, must needs bee like the thing from which it is dissolved.

Ga. in commento illius
Apho: &
qui crescūt,
&c.

Allia, unx, ruta, pira, raphanus, & theriaca,
Hec sunt Antidotum contra mortale venenum.

I reade, from Garlicke, Nuttes, Hearb-grace, or Rew,
Peares, Radish-rootes, and Treackle doe ensue :
Such vertuous, qualities, that they all serue,
As *Amidotes* gainst poyson to preserue.

In this Texts are comprised five remedies against *Ue-
nome*.

Garlike.

Serap. in fe-
gre. ca. de
allico.
Aui. 2. can.
cap. de allico
& 3. 1. cap.
de confer.
a noct. di.
aquarum.
Au. 2. ca. de
cepis.

Aui. 1. 1. ca.
de regendo.
inter.

The first is Garlicke, which is very medicinable against
such inconueniences, as are wont to be engendred of water :
and especially it is wholesome, if one hadde to drinke naugh-
ty corrupt water, wherfoze *Serapion* saith. That if one eate
Garlicke first, and drinke corrupt water after, it shall not
hurt him. Wherunto *Auicenn* agreeth. The same operati-
on is also in Onyons, as *Auicenn* saith, and so Onyons may
be comprehended vnder Garlike. And *Auicenn* saith, That
an Onyon is subtile, piercing, and scowring with stiptici-
tie, and openeth strongly. Also it is hot in the third degree,
wherfoze it heateth ill Waters, and letteth that they with
their colbresse hurt not the stomacke : and it maketh grosse
humours pure, and causeth them lightly to issue. For Wine-
ger being mixt with an Onyon, doth greatly fortifie his sub-
till piercing, or entring vertue, and keepeth one from thirsti-
nesse, the which eating of Onyons is wont to cause. The
very same is verified of Garlike. And *Auicenn* saith : That
after one hath drunken grosse and troublous waters, hee
should eate Garlike : because it fineth them, and maketh
them lightly to descende, and letteth, that they hurt not the
stomacke and Entrails, in regard that they stoppe not the
veynes. Also, Garlicke is good to eate befoze one take his
Journey, and it is one of the best and most wholesomest
things, soz them that come out of a cold aire, or goe into it, as
Auicenn saith. And by this appeareth, that Garlike is speci-
ally good soz them that iourney, and wander ouer diuers coun-
treys, and vse diuers Drinks, according to these verses.

*Allia qui mane ieiunio sumpserit ore:
Hanc ignotarum non ledit potus aquarum,
Nec diuersorum mutatio facta locorum.*

Hee that takes Garlike early in the morne,
Nedes let no drinke by him to be forborne.
Diuerfitie of Countreys he may see,
And well enabled, if his minde so bee.

Moreouer, Garlike (drunke with wine) is good againſt the ſtinging of venemous worms, and bytings of ſerpents, Aui. 2. can. capit. de allio. which thing Auicen ſaith, that he proued: and alſo it is good againſt the byting of madde Dogges: and a plaſter made of Garlike, Figge leaues, & Comine, is good to lay to the place that is bitten with a venemous Beaſt called Mugal. Alſo an Onion as Auicen ſaith, is wholeſom to annoint the place that is bitten with a mad dogge, either with the iuice thereof, or a plaſter thereof made with Salt and Kelo. And an Onion, eaten, expelleth the hurt of venimous thinges. And ſom ſay, they engender in a mans ſtomacke a moſt humour, verie wholeſome againſt the hurt of venimous thinges. Now here is to noted, that Garlike, Onions, and alſo Leekes, are not wholeſom for temperate bodies, nor hotte, and ſpecially when they be eaten rawe. For then they nourish very little, and ill, and they engender ſharpe pricking bloud: yet they make groſſe humours ſubtile, and brake or cut clammye humours.

And when they be ſodde, they loſe the pricking, and yet then their vertue inciuſe, cutting and ſubtilating remaineth. Therefore when they be ſodde, they be wholeſomer then rawe.

Leekes be hote and dry, and their nourishment is naught, Eating of Leekes. they hurt the eyes, and engender blacke melancholy bloud, and cauſe terrible dreames: they hurt the ſinewes with their pricking, and they hurt the teeth and gummies, and chole-
rickes

ricke and melancholy folkes should not vse to eate them, and specially rawe.

Eating of
Onyons.

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

Eating of
Garlike.

Garlike is hot, declining somewhat to humiditie, but lesse then Onyons, it is medicinable against ventositie, and also to the Cough. And it makes one to spit well; but it hurteth the sight, and breedeth headache, and yet it is tryacle for vplandish men. And thus the foresaid thinges are wholesome for them only, that haue in them flegmaticke, grosse and clammy humours, but cholericke folkes ought to abstaine from them,

The vse of
Nuttcs.
Auic. 2. can.
capit. de
nuce.
Diseases en-
gendred by
eating of
Nuttcs,

The second thing is Walnuts, whereof 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 made bege. And this specially is vnderstood of a drye put, that is eaten before meate, in forme as is aforesaid. And knowe, that drye puttes are worse then netve and moyst. For the drye are more sylie: by reason whereof they turne to choler, and engender head-ache, 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 vomits, and make blisters in ones mouth, and they that haue a colerike stomacke, ought specially to eschue drye puts, and the older they be, the worse they be. The netve Nuttes haue lesse of ill
oyli.

Dylinesse, and therefore they engendre not the ache or swim-
ming in the head, and such like diseases, as the drie bow, and
by reason of theyr slippery humiditie, they make one to haue
the laske, and if they be a litle warmed at the fire. and eaten
after dinner, they presse and drie downe the meate. And
thus it appeareth, that newe Puttes are more wholesome for
folks 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 Rewe.
him take ʒ. i. of the seed, with the leaues thereof, and drink
it with Wine, and a Nutte stamped and mingled together.
And Aristotle saith. That when the Wesfell will fight with
the Adder or Toade, shee eateth Rewe first, and by reason
thereof, sleyth the other: for the smell of Rewe is a foe to
poyson. The eating of Rewe in the morning with Figges
and sweet Almonds, preserueth one from poyson.

Here is to be noted, that there be two kinds of Rewe. The
one is Garden Rewe, the other is wilde Rewe. The Garden Two kindes
of Rewe.
Rewe is better then the fielde Rewe: for the fielde Rewe is ex-
ceeding drie. It is hote and drye in the fourth degree, where-
fore it is hurtfull to take much therof. The Garden-Rewe,
is moyst, hote, and drie, in the second and third degree: it pear-
ceth and resolusth ventositie, and specially if it be drye. For
Serapion saith: That drye Rewe, of all medicines for vento-
sities, is the best, and most wholesome: but moyst Rewe en-
gendreth ventositie. Also Rewe doth vehemently quicken
the sight, and especially the iuyce therof, with the iuyce of Fe-
nell and Honie, made in an oylment, or else eaten, as Aui-
cen saith. But yet for as much as the iuyce of Rewe hath a
propertie hurtfull to the Eyes, it were best to sanne winde
vpon your eyes therewith: and in no wise to touch your eyes
with the materiall Rewe. Serap. cap.
de ruta.

The fourth thing is Peares: wherof Auicen saith. That Aui. i. can.
cap. de ruta.
Peares.
they be wholesome against diseases, that be engendred by
Mushromes or Toad-stooles. For Peares, sodden with Aui. 2. can.
ca. de pyris
Dust:

Mushromes, doo alay their hurtfulnesse. Or else this Terte may be understood by Peares Aromatickes, which by reason of theyr swete smell, comfort the spirites, and so they auoyde Poyson.

Radish
rootes.

Auic. 2. can.
ca. de rad.

The fifth thing is Radishes, wheresof Auicen saith. That they be wholsome 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 venome. And when the seede of Radish is layd vppen a Scorpion, it slayeth him, and the water thereof hath in that behalfe bene proued, and it is stronger then the seede: and if a Scorpion bite one that hath eaten Radish, it shall not hurt him. It is also very good against the cheking of Mushroms. Or it may be said, it is good against Poyson, 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 vnwholsome for chollerike folks: for they engender a sharp pricking blood, and Radish is vnwholesome for the stomacke, because it maketh one to belch much, and engendzeth grosse humours: and if the digestion be feeble, it engendzeth raw humours: yet it is subtile, and of a pearcing nature. Some men vie to eat Radish after other meates, to comforte digestion, wherof *Galen* maruelleth: and yet cunning Physicians say, that if Radish be eaten after other meates, it helpeth digestion, and vnto setz the belly. But if Radish be eaten befoze other meates, it lifteth vppward the meate, and causeth one to vomite: yet it is wholsome after other meates, to eat a little quantitie of Radish: but neuerthelesse they hurte the Eyes and the head. *Rasis* saith. That Radish lying long in the stomacke, auoydeth fleume, and the leaues thereof doe digest meate, and helpe the appetite, if they be taken in a small quantitie.

Triacle.

The sixth thing is Triacle, which of euery sort is good against poyson, and therfoze it is good both for man and beast, as well colde as hote. And vnder the name of Triacle, the noble

noble Medicine Mitridatum, may be comprehended, which
two beelike in operation. For *Auicenn* of *Triacle*, saith. Aui.6.4.
tra.3.ca.1.
Ye shal vnderstand, that the greatest rule in curing of poy-
son, is to comforte naturall heate, and to labour to driue Aui.6.4.
tra. ca. de
med. cō.
it out, as *Tryacle* doth. And of *Tryacle*, and the medicines
Mitridatum together, *Auicenn* saith. There be certaine me-
dicines contrary to poyson, which will not suffer poyson to
approach neare the heart, as *Tryacle* and *Mitridate*.

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

Dwell where the Ayre is cleare, sweete, wholsome, bright,
Infected with no fumes, that hurt the spright:
For sweetest Ayres doe Nature most delight.

This text declareth foure things, touching the choise of
wholsome ayre.

Of which the first is, that one ought to choise 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.

Choise of
wholsome
ayre.

The second thing is, one ought to choise a light ayre: for
darke ayre maketh a man heauy and dull spirited, because
such aire mingleth it selfe with the humours in mans bodie,
and so being troubled, it runneth to the heart: of the which,
and of the humours, grosse and troublous spirittes are engen-
dred, the which doo make one lumpish and slowe. There-
fore, there is nothing that maketh a man more iocund or
merry, and lesse heauie, then to walke in a faire cleare ayre,
and to rise early.

*Haly. 3. reg.
in cō. illius
cano.
Gia. hec.*

The third thing is, that we ought to eschew infected ayre,
that is, where slaughter of people hath bene: for commonly
in those places whereas great slaughter of people hath bene,
and in places neare therevnto, folloeweth great Pestil-
lence: for when we dyau in the infected Ayre, it infecteth

the spirits in our body.

Au. 2. in
doct. cap. 2.

The fourth thing is, w^e should eschue gunges, stinkes, gutters, chanelles, stinking ditches, and all other particular places that are infected with carrion, and places where as dead carkasses, or dead folkes bones are cast, and places where Veneme and Flaxe is watered. For the ayre so infected, doth infect the spirits of our body, and specially hurteth the bryaine. And therefore Auicenn sayth. That so long as the ayre is temperate and cleare, and no substance contrary to mans nature mingled therewith, it causeth and conferueth a mans health. But when it is changed, it doth contrary to the operation thereof.

And for a moze perfect declaration of the foresaid things, know, that the ayre (in the Regiment of Health) is necessary two waies. First, for the refreshing of the hart. Secondly, for the auoyding out of fumes superfluities, that trouble the spirits and naturall heate. For like as w^e see by exterior things, as the fire (without fanning of the ayre) is choaked and quenched: so likewise w^e may imagine, that the spirits and naturall heate in man, had need to be nourished, conserued and attempted.

The attemperance of naturall heat, is caused by drawing of the ayre, and the purging thereof is caused by expelling of the ayre: The first is done by motion of the attraction, and the second, by motion of expulsion. Therefore, if w^e draw in stinking and vncleane ayre, it corrupteth in vs the naturall heate and spirit. Therefore, the ayre should be sayre and cleare, without vapours and mists: it may not be troublous and cloudy, nor mixed with ill vapours. For such ayre troubleth the humours, and maketh a man heauie and sad, as is aforesaid.

The open aire ought to be chosen, and not betwixt walles, or houses: and to speake truly, the close ayre should be eschewed. Yet neuerthelesse, in the time of pestilence, when the ayre chanceth to be infected, the close ayre is to be chosen. Therefore at such seasons, it is good for vs to abide within our houses,

houses, and to keepe our windowes fast shut, lest the putri-
fied ayre should enter in, but otherwise, the open ayre is
best.

Further, in the Regiment of Health, the ayre ought
to bee eichewed, the which is mixed with vapours of lakes
and deepe pits, containing stinking waters: and also of cer-
taine hearbes, as Colewozts, Hemlocks, and such like: and
of trees, as figge-trees, and Walnut-trees. Further, that
ayre is to bee chosen, wherein the wind bloweth from high
or equall ground. And also we ought to take good heed, that
the ayre erre not in any of his first qualities, that is to
say, in heat, cold, moysture, or drought, which if it chance, it
must bee tempered by craft, as much as is possible. These
things Auicen teacheth.

*Sit tibi seritima noceat potatio vini:
Hora matutina rebibas, & erit medicina.*

Aui. 3. l.
doct. 2. de
diuersis.

If ouermuch wine hath thy braine offended,
Drinke carely the next morning, and it's mended.

This text teacheth one doctrine, the which is this, if a man
bee diseased by drinking of wine ouer night, let him on the
morning afresh drinke wine againe. For eyther drinking
of wine ouer night causeth drunkennesse, thirst in the mor-
ning, or else inflammation of the body. If it inflame the
body, then it is right vnwholesome, againe in the morning
to drinke wine afresh, for that were as one should lay fire
to fire: but if one happen to be drunke, and therewith par-
bake a little, then it were wholesome for him, to drinke
wine afresh againe in the morning. For the drinking of
wine then againe, doth lightly cause one to vomite, whereby
the stomacke is clenched: and by reason of clenching of the sto-
macke, the hurt of drunkennesse and parbreaking goeth a-
way lightly. And therefore Hippocrates counselleth vs to
bee drunke once a moneth, that of the drunkennesse may

come vomit: which thing preserveth vs from all diseases of long continuance. If the drinking of Wine euer night doth hurt one, by reason that he is not accustomed to drinke wine: then he may drinke wine againe in the morning, to accustom him, and so the drinking of Wine shall lesse hurt him.

Hippo. i.
aphorisme,
ex multo
tempore
etc.

For as Hippocrates sayth, Of a customable thing cometh lesse griefe. But in case that thirstinesse in the morning, doth follow on drinking of Wine euer night: to drinke Water in the morning is best to cole his thirst.

And for as much, as we haue spoken of hurt that cometh by drinking of Wine, understand, that he that hath a feeble braine, of what condition soeuer he be, he ought to be well ware of drunkennesse. For to be oft drunk, as Auicenn sayth, is cause of sixe inconueniences.

Aui. 2. 1.
cap. de re-
gimine a-
que & vini.
Sixe incon-
ueniences
engendred
of drun-
kennesse.

Of which, the first is, corruption of the Luyers complexion: for Wine excessively taken, cometh to the Luyer, and resolueth the heat thereof, whereby the Luyer looseth his naturall generation of blood, and in stead of blood, it engendzeth watrishnesse, and causeth the Dropsie, or else, it cutteth the Luyer or the humours thereof, whereby Lepzie or madnes is engendred.

The second thing is, the corrupting or infecting of the braines complexion, by reason, that thicke and continuall fumes of the wine, do ascend by thereto, the which dispoze the hote braine to madnes and frenzie: and the cold to the falling Crill, forgetfulness and palsie.

The thurd thing is weaknesse of the sinewes. For we see commonly, that daily Drunkards haue the palsie 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 Palsie. For superfluous drinking of Wine, oftentimes turneth to vinegar in the stomack, which hurteth the sinewes. Also oftentimes, for fault of digestion, it turneth into vndigested watrishnes, which doth mollifie the sinewes,

newes, and oftentimes it induceth or draweth greffe humors to the sinews, wherby they be stretched out, or drawn together.

The first 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, which proceed from the braine to the other members.

The sixth thing is sodaine death, for while the drunkard smothereth or sleepeth, his Wind pipes are closed or stopped, eyther with the abundance of Wine, or humidities thereof engendred, whereby he is sodainely strangled.

And although the immoderate drinking of Wine causeth the foresayd inconueniencies: yet Wine moderately taken, is wholesome diuers waies. And Auicen rehearseth five benefites ensuiuing by wine moderately drunke.

The first is, that it easily conuayeth the meat that is mingled with it, to all the members of the body, through the hote subtilty, and hid conuenient property thereof.

Fine benefits by wine moderately dranke.

The second thing is, it digesteth & resoluerth fleam, through the heat and subtilty of his substance, and maketh it apt to auoyd out, openeth the wayes, and comfozeth nature to drie it out.

The third is, it auoideth red choler by vyne, and by other insensible euacuatiours, as sweat and such like. And this is to be vnderstood of Claret or White wine, the which are feeble of nature, or else allayed with water: for other wise it will increase choller, by turning it selfe into choller, and inflammation of the Luer.

The fourth thing is, it causeth melancholinesse (the which is grosse, & moueth slowly) easily to passe through the pipes or cundites thereof, from the Luer to the Splene, and from the Splene to the vyminne or mouth of the stomacke, and at last, with the drags, to auoyd out of the body. And it declineth or repzeteth the hurt of melancholinesse, through contrarioussnesse of complexion, and manner of substance, in the effects thereof. For melancholy engendzeth heauinesse, faint

Properties of melancholie, and of wine.

nes -

nes of heart, and couetousnesse: but Wine engendreth ioy, boldnesse, stoutnesse of stomacke, and liberality.

The fit thing is, it resolueth all causes of wearinesse, except it be mixt with some other meat. 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 sinewes of the heart, or in the ioynts. And if the body be dryed by wearinesse, and needeth moistning, wine moistneth it quickly, so it be allayed with water.

Furthermoze, besides these thinges, Wine hath many other good properties. For aboute all other things, Wine is a swift and a sodaine nourisher: it comforteth the heate and naturall spirits, and heateth all the body, it cleareth the wit, it appeaseth anger, it driueth away heauinesse, and prouoketh bodily lust. And no drinke digesteth raw humours so well as wine: because wine maketh one manly both in stomacke and body. And they that drinke no wine, are nothing (in regard of their equals that drinke wine) neyther in stomacke nor courage.

*Cognit & humores melius vinum meliores.
Si fuerit nigrum, corpus reddit tibi pigrum.
Unum sit clarumque vetus subtile, maturum,
Ac bene limpatum, saliens, moderamine sumptum.*

The better that the Wines in goodnesse be,
The better humours they beget in thee.
If Wine looke blacke, it makes thy body dull,
If it be cleare, old, subtile, ripe and full,
Well qualified, leaping, drunke discreetly:
Then with thy body it agrees most sweetly.

This Text declareth one especiall doctrine of Wine, and that is this: The better that Wine is, the better humours it engendreth. The reason is, because blacke Wine is
more

more grosse and earthy, then any other: and therefore the spirits thereof engendred must needs be grosse. And Galen sayth: Grosse spirits make the body heavy or slow. And further, there be seven doctrines rehearsed, touching the election of wine.

The first is, Wine ought to be cleare, because wine (by reason that it is subtile) engendzeth subtile and cleare spirits. vii. doctrines to chuse wine.

The second is, it ought to be old and not new. For new wine or muste, doth sooner evercome ones braine, and make one haue the laske; then any other of the like. It engendzeth the Colicke and other accidents, that shall be declared after, when we come to *Impedit urinam*. Here ye should not vnderstand, that Wine ought to be ouer old. For such wine, as Auicen sayth, is as a medicine, and not as drinke. Aui. 3. 1. de reg. aquæ & vini. And such wine doth rather alter a temperate body to heate and drought, then any way nourish it. For when it is so very olde, it receyueth againe his first naturall verdure and sharpnesse, and is then all stery. Wherefore the Aggregator writeth. That it is hot and drie in the third degree. Aggregator ca. de vitæ.

The third lesson is, that Wine ought to be subtile. For subtile wine maketh the Spirits of man subtile, and grosse wines engender grosse spirits.

The fourth doctrine is, wine should be ripe, and not veyl or epar; for else it will deprive man of all his naturall vacuations and good health, as Galen saith. And therefore it is hurtfull for them that want enacuation by urine, and all other their vpper members. Yet as Galen sayth, Such stipticall Wine is wholesome for diseases that chaunce in the guts. And the stipticalnesse of wine may be put away, with much mingling of water. Ga. in commento. ij. can. iij. par. reg. acutorū.

The fifth doctrine is, that Wine should be allayed with water: for thereby the sumosity of the Wine is put away, and so it doth lesse ouercom the braine. 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
A
sumish.

sumish. And of this Wine, Auicen vnderstand, when hee
 cap. de regi- sayd. That Wine allayed with water, doth sooner ouer-
 mic aquæ & come the braine, then cleane wine.
 vini.

The sixt doctrine is, Wine should be sprinckling when
 one tasteth it, and this is one of the conditions of good wine,
 befoze sayd.

The seuenth doctrine is considered in the drinkers con-
 dition, and not of the Wine, that is, one ought to drinke
 wine temperately. For wine temperately taken, sharpe-
 neth the wit, and engendreth all the wholesom things befoze
 declared.

By all these things here expressed, we may conclude, that
 wine that ought to be chosen, and is best in the Regiment of
 health, if it be meane wine, equall betwæne olde and new,
 cleare, somewhat red, of good odour and flauour, of equall sa-
 uour, that is, neyther eager, sharpe nor swæte, which is not
 grosse, nor too much subtil, & beside, that it be not too strong,
 nor too weake, and that it grow not on stony & hilly ground,
 nor on simple plaine and earable grounds, but on hie ground,
 lying open toward the south, in a Country not too hot, nor
 too cold.

Touching the regiment of wine, concerning the ages:
 the rules that Auicen giueth, are to be well noted.

The first is, to giue children to drinke wine, is as if one
 would lay fire to fire, made of drie wood. For children be
 tender, and soone enflamed, through the aboundance of their
 naturall heat, and their sinewes and braines be weake and
 feeble. Therefore Wine hurteth them many wayes, but
 specially by quicke inflammation, by hurting of the braine, by
 lightly pearcing of the sinewes, & abundant fumosity. There-
 fore when one giueth children wine to drinke, the inflaming
 heat of the Wine is added to the flaming heat of their bodies,
 which are of as small resistance, as drie sticks, reeds, or tow
 is against the fire.

The second rule is, that one may giue an old man as
 much wine to drinke, as he can beare without hurt, that is,

as much as his naturall and due appetits desireth. For like as old bootes and buskins (that be drie and wrinkled) are made supple and plaine with oyling: so likewise be old folkes by drinkeing of chosen wine, as wine of Beuvoys. Ancient folkes are colde, and wine heateth: their spirit is heauie, and they be full of melancholy, and Wine maketh them merry, and repreſseth melancholinesse. And commonly, olde folkes ſleepe ill, and Wine maketh them to ſleepe well. Olde folkes be diſpoſed to opilation, and Wine openeth. And like as wine is to children moſt contrary, ſo for old folk it is moſt wholeſome.

The third rule is, that young folkes ſhould drinke wine temperately, which temperately is to be vnderſtood, in meaſurable quantity, and with conuenient alaying with water. And although that young folkes are as hote as children, yet their members be moze ſound, and their ſinewes and bryaine farre moze ſtronger, whereby they may the ſtronglier reſiſt the hurt that cometh by drinkeing of Wine. Many good things come by drinkeing of Wine ſoberly, that is to ſay; the voyding of choler, the quickning of the corpo- rall might and wit, and the abounding of the ſubtile Spi- rites.

Non ſit acetofaceruiſia, ſed bene clara.

De validis cocta, granis ſatis, ac veterata.

For drinking Beere or Ale, thus we aduiſe,
Not to be ſharpe or ſowre in any wiſe.
Let them be cleare, well boylde, corne ſound & good,
Stale, and not new; All theſe cauſe healthfull blood.

This Text declareth ſiue things, by which one may know good Ale and Beere:

The firſt is, that it be not ſower, ſo that hurteth the ſto- macke. A ſower thing (as Auicen ſayth in many places) hur- teth the ſinewes, And the ſtomacke is a member full of ſi- newes, eſpecially about the bryimne 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 enflaeth, it maketh one short winded, and engendzeth much steame.

The third thing is, that Ale should be made of good cozne that is not cozrupt, that is to say, of the best Barley, Wheate or Dates, for the better the Cozne is, the better are the humours thereof engendzed.

The fourth thing is, that Ale ought to be well sodde: for that causeth it the better to be digested, and more amiably to be receiued of Nature, for the inconueniences therby grow- ing, are the better to be borne. For if the Ale be not well sodde, it engendzeth ventosities in the belly, gnawing, en- flation, and collicke.

The fifth thing is, that Ale ought to be stale and well purged. For new Ale engendzeth the same hurt that Ale doth the which is not well sodd; and so doth light bread straine the coyllion.

De qua potetur, stomachus non inde grauetur,

Of whatsoere yee drinke, see no offence
Vnto the stomacke bee procured thence:

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 drunkenness caused. For it is worse to be drunke with Ale, then with wine, and endureth longer: and the fumes and vapours of Ale that ascend to the head, are grosse, wherofore they be not so soone resolued, as they that be mounted by wine. Whereupon it is to be noted, that in the beginning of dinner or supper, it is wholesome 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 beganne to eate meate, was hungry, and so drawe superfluities from the members. There-
fore

for it begins with Wine, by reason that Nature greatly desireth it, and for the great nourishment thereof, the superfluities (together with the wine) are drawn off the stomacke, and thence conuayed to the parts of the body: but nature doth not so desirously draw Ale. And also Ale washeth away the humours, that hang about the vjain of the stomack. And for this cause, Physicians counsell, that when one is most hungry, he should first assay to vomit ere hee eat any meate, that those superfluities that be drawn together by the hungry stomacke, may be voyded out, lest they be mingled with the meate. Likewise, he that feareth to be thirsty by superfluous drinking of water, should drinke Ale, because it quengeth vnnaturall thirst.

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

The Spring time doth commaund our dinners be
But light and little, sparing in degree.
The Summer season, being soultic hot,
Immoderate feeding should be then forgot.
The fall of Leafe, or Autumne doth deny
Eating much fruit, great harne ensues therèby.
But in the winter, colde doth then require
Such a full meale as Nature can desire.

Here the Autho^r determineth, what quantity of meate should bee eaten, according to the diuersity of the foure seasons of the yeare; that is to say, in Ver, or Spring time, Summer, Autumne, and Winter.

Diet after
the 4. sea-
sons of the
yeare.

Hee sayth, that in the time of Ver, or Spring, we must eat little meate. To this Auicen agreeth and sayth. The reason is, because in Winter, mans body is not greatly giuen to labour and exercise: Rawe humours are increased,

Aui. 3. 1.
doct. 2. ca.
6. & 3. 1.
noct. 5. pe
reg. tem-
porum
cum recti-
auris.

and specially flegmaticke, which (after the proportion of the season) then specially are engendred: which humours, by reason of cold, are enclosed in the body, & when Ver or Spring time commeth, those raw humours so gathered together, doo melte and spread thzough all the body: wherefoze nature is then greatly busied in digesting of them. And therefore in Ver season, if one eate much meate, it letteth nature to digest such flegmatick humours, and causeth them to diuert or turne an other way: For by those humours, and great quantitie of meate, nature is oppressed. And so (thereby) such humours shall remayne in the body vndigested, and runne to some member, and there breeds some disease: And therefore wee ought to take good heed, that we eate not any great quantitie of meate in Ver. For little meate in this season, is a speciall preservation from diseases, that then raigne, as Aui- cen sayth And this saying is of a truth, from the middelt to the ende of Ver, and not in the beginning, because the beginning of Ver is likened to Winter: wherefoze, then one may nourish his body as well as in Winter.

Aui. 21.
doct. 1. ca.

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 auoyded, for which meate should be diminished. To this Hypocrates agreeth, saying: Bel- lies in Winter and Ver are most hote, and sleepe most long. Therefore in those seasons, by reason that naturall heate is much, it needeth much nourishment.

Secondly he saith, that to eate much meate in Summer, is hurtfull: because that then the vertus of digestion is feeble. For the spirits and naturall heat (which are the instruments of corporall operation) are then right feeble, sparpled, and resolute, by reason of the outward heate, the which doth behe- mently draw them to the exterior parts: and so causeth, that much meate cannot (as then) well digest.

And here is to be noted, that for as much as the vehement resolution of humidities, (as well substantiall, as nutrimentall)

fall) of the body is great, and therefore grosser, more meate in Summer should be eaten, if the digestive might digest it: But because Nature cannot digest much at once, we must then eat a little, and often: as *Galen* saith, In Summer we must eat many times, and little: because the body hath often neede, by reason of often dissolution. And although little meate should be eaten in Summer, yet one may drinke much, by reason of the great resolution and drought of the bodie, and because the naturall heate of the body exceedeth the moisture thereof: and manne is then more thyrsty then at other times. But yet then one ought to drinke lesse wine, specially if it be not pure; because such Wine doth soone enflame, and causeth the naturall heate (augmented by the ardent heate of Summer) to burne. And therefore, hee that will drinke Wine in Summer, should mingle it well with water: and so beare olde and strong Wine.

Gale. in canicou. & quibus semel &c. The reason that one ought to eat little meate in Summer.

Thirdly he saith, that in Autumne we ought to beware of Fruites, specially of the same season, as Grapes, Peaches, Figges, and such like: or (at least) to eat but little of them: because such Fruites doe engender blood that is apt to putrefie, by reason of humours, and boyling that they make in the body, and specially, if they be receyved into an uncleane stomacke, or corrupt body, which (for the most part) chaunceth in Autumne. And so then, ill and filthy diseases are engendered, as the Pocks, and other Pestilent sicknesses.

To auoyde eating of fruites in Autumne.

Knowe also that in Autumne, hunger and thyrst should be eschewed, or to eat much meate at one meale, as *Rasis* sayth. The Wine also that is drunke in Harvest, should be alayed with much water, that it may moist the body, and coole 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 then but feeble, it is not able to weld and digest it: and too much alaying with water, dectroyeth naturall heate, and increaseth ventosities, whereby the Colicke is engendered.

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

Fourthly, he saith, that in Winter one may eat as much

as.

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

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 congealed together, and fortified by position of his contrary : that is to say, the colones of the Ayre, enuironning our bodies about.

And this is verified in bigge bodies, and fleshy, and not in bare and feeble : for on such bodies, coldnes of winter being enclined, dooth not comfort with heate, but rather maketh them more feeble : For in Winter, as Hyppocrates sayth, Bellies be hottest of nature, and sleepe most long. Wherby it appeareth, that the grosse nourishments, and hardest of digestion, are more wholesome 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 heat, and vertue of digestion in Winter, the grosse & strong meates are most wholesome : yet because the season is disposed to opulations and repletions, by reason of much fleame, it were wholesome to vse meane meates, betwene heavy and light, grosse and subtile, as Kidde, beale, Putton, Dykes, Perche, and Creuelles. And they that vse grosse meates, as Weese, Pork, Venison, Goats-flesh, and such like : should eat but one meale a day, or else to vse meates laxatiue, as Parsely, Cressis, Mustard, and such like, and to vse great labour.

*Salvia cum ruta, faciunt tibi pocula tuta.
Adde rosa florem, minus potenter amorem.*

If in your drinke washt Sage is mixte with Rewe,
It is most wholesome, Poyson to subdue :
Adde thereto Rose-floures, if you feele the heate
Of Venus to waxe wanton, or growe greate.

Here the Authoz describeth two remedies against ill drinke.
The

The first is Sage leaues, Sage put into the drinke, hindzeth the hurt of it, and also it comfozteth the sinewes and bzaine, the which being comfozted, doth the better resist the ill fumes, that (of the ill drinke) ascend thereunto.

The second remedy is Kew, whereof if the whole leaues be put into the drinke, the vertue of it overcommeth the malice of the drinke. And how good and wholesome Kew is against poyson, it hath bene declared befoze, at Allia, nux, ruta, &c. And this Text sayth, that to the two foresayde Herbes we may put the Rose flower, which ought especially to be understood of a Redde Rose, because the sweet smell and stipticalnesse therof, amendeth the malice of the drinke.

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

Sea water drunke with wine doth well defend thee,
If on the Sea, casting chance to offend thee.

Here the Authoz teacheth a remedy, how they that are not accustomed to passe the Sea, may auoyde perbreacking or casting. He that will passe the Sea must (a few days befoze hee take shipping) mingle the Sea water with his wine. This is a remedie for them that be rich, but if it bee a poore man, then he must drinke Sea-water onely, that hee may the easier eschue casting. The reason hereof is, because the Sea-water is salt, and so with his saltnesse and stipticitie, that folloiweth saltnesse, it closeth the mouth of the stomacke, and thereby auoydeth casting.

A remedy
for perbreacking
on the
sea.

And here is to be noted, that as Auicen sayth. A Traveller on the Sea should not much goe about, to withstand or to forbear perbreacking or casting, at the beginning, but to vomit, vntill hee thinke himselfe well purged, because that it preserueth him from many diseases. And yet not onely preserueth, but also healeth or alleuiateth grievous and great diseases: as Lepry, Dropsie, Coldnesse,

Au. 3. 1. de
reg. iter a-
gentis in
maris.

Au. 3. 1. and swelling in the stomacke. Thus sayeth Auicen. But in
 daet. 2. co. 2. case that the traoueller on the Sea doe cast so much, that hee
 therby is right greatly seebled: then he must restrain himself,
 by eating of stipticall and sowze fruit, as vntipe fruit, crabs,
 sower Pomgranates, and such like, wherewith the mouth
 of the stomacke is comforted, and the humoys expelled down,
 as also the stomacke therewith is comforted, and the humoys
 (flowing therunto by taking of the water) are driuen a-
 way.

Or else we may take mustard seed dzyed by the fire, and
 drinke it with wine, or wormwood may be eaten and drun-
 ken, or a toast wet in redolent wine is good to eate. And ge-
 nerally, farte meates are good for traouellers on the sea, for
 they comfort the stomacke, and prohibite vapours & fumes,
 that would ascend vp into the head, as hearbs sod in vine-
 gar, or in the iuyce of sower grapes.

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

Sage, Salt, and wine, Pepper therewith applyed,
 Garlicke and Parsley, these haue well beene tryed;
 To make good Sauce for any kind of meate,
 Procuring appetite when men would eate.

Here the Authour teacheth vs how to make a common
 sauce, if we lacke a better, and five things goeth to the ma-
 king of this sauce.

To make a
 common
 sauce.

The first is Sage, wherewith we may make sauce for a
 Goose, rost or sod. For commonly a Goose or a Piggerosted,
 is stipped with Sage, to drie vp the humidities and clam-
 mines of them, and also because the flesh should smell some-
 what 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 Goose: for they stampe
 Sage and Garlike together, that the Sage may abate some
 what

what of the Garlickes saour.

The second thing, is salt mixt with wine, & this Sauce is for rich and noble men. For when they want Mustard, or beruyce, they put Wine in a Saucer, and mingle it with a little salt.

The third thing is Pepper, a sauce for vplandish folkcs: for they mingle Pepper with Beanes and Peason. Likewise of toasted bread, with Ale or wine, and with Pepper, they make a black sauce, as if it were pap, that is called pepper, and that they cast vpon their meat. flesh and fish.

The fourth is Garlike, whereof the vplandish people make a sauce, for they mingle soft cheese and milke, & stampe Garlike together, and so they eate it with their meate, whether it be roasted or sodde, salt or fresh, and with harde eggcs.

The fift thing is Parsley, of Parsley leaues stamped with beruyce, or white wine, is made a greene sauce to eat with roasted meat.

And here is to be noted, that sauce or sauces doe vary, according to the seasons of the yearke. For in hot seasons, sauce must be made of cold things, or of stufte of little heate, and in cold seasons contrariwise. Therefore Sommer sauce should be beruyce, eyzell or vineger, the iuyce of Lemmons, or of Pomgranates, with Rose water, and such like. And other while, in sauces made in summer, one may put a little Pellitory, and Parsley, to attemper the coldnesse of the foresaid things. But the matter of competent sauces in winter, is Mustard, Carlocke, Ginger, Pepper, Cinamon, Celostowers, Garlike, Sage, Mints, Pellitory and Parsley: Wine, Water of flesh, Vineger not so strong, but very nere to the nature of Wine. And in meane seasons, the Sauces should be meane, neyther too hot, nor too cold.

Secondly sauces differ, by reason of the meats for which they be made: for one meat will haue one sauce, an other meate an other sauce, as Lords Cookes know. Sauce for Mutton, Veale and Kid, is greene sauce, made in Sommer

with Vineger or Veriuyce, with a few spices, and without Garlick. Otherwhile with Parsley, white Ginger, and tosted bread with vineger.

In winter, the same sauces are made with many spices, and little quantity of Garlick, and of the best Wine, and with a little Veriuyce, or with Mustard: Sauce for roasted beefe, is made with pepper, tosted bread, broath of flesh and grapes, and the same sauce is good in Winter to eat with Porke. Also, Porke in Sommer may be eaten with vinegar and Parsley, at the beginning of dinner.

But in case that the foresayde meates be baked, and specially Beefe and Porke, and in winter, then serue in a white onion, and a small quantitie of swete Spice, beaten in powder. But in Summer, serue it in without onions, and with veriuce, or else with a few small onions. And if the pastes be made of more tender flesh, and lighter of digestion, then serue no Onions in therewith: but in Sommer, Almond milke with Veriuce, and a little blanch powder, and at the last, yee may put thereto an Egge, broken with veriuce.

But in Winter, in stead of veriuce, take Wine & more spice, with roasted rabbets and chickens, sauce made with Cinamon, crummes of bread, and with veriuce, in Sommer season is wholesome, and in Winter with wine.

For roasted Porke in Winter, take of the dropping tempered with good wine and Onions: and in Sommer, take the greene sauce aboue named. For roasted Heasants, Wigions, 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, Ffepe, and Parsley, this is good sauce: and in Sommer the broth of the Capon, and a little veriuce mingled together, is a wholesome sauce.

For fat Capons and Hennes baked, serue in none other sauce, but a small quantitie of blanch powder, and at the end the aboue named greene sauce in Sommer, and in Winter good Wine. But fish, the grosser it is, the harder of digestion,

Diners
good sauces
for sundry
meates.

on, the more superfluous, and moisture of nature, the more it maketh hote sauces and sharpe. And the same rule is likewise true in all manner of flesh.

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

If thou wilt walke in health, let mee advise
Oft wash thine hands, chiefly when thou dost rise
From feeding at the Table: for thereby,
Thou gainst two benefites. It cleares the eye,
Gives comfort to the Palmes, both which well tended,
Our health (thereby) the better is be-frended.

Here the Authour teacheth two wholesome things, that cometh by washing of our hands after meat.

The first is, the palmes of our hands are thereby greatly cheared and comforted.

The second is, our sight is sharpened thereby, and that is specially by accidents, because the hands be the instruments to cleanse the eyes, and it is right wholesome for them to be kept very cleane: whereof we have spoken before, at *Lumina mane manus*.

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

Not ouer-old, nor hote, let be thy bread,
Hollow and light, but easily leuened,
Sparingly salted, Of the purest wheate,
And see that Crusts thou do forbear to eate,

Because that angry choller they beget,
Thy bread well bakte, light salted, sound of graine:
All these obserude, thou doest not cate in vaine.

Ga. 1. ali-
mentorun .
ca. 2.
Fine pro-
perties of
good bread,
Au. 3. cap.
c. de pane.

In this Text two things are toucht or remembred,
concerning the choyce of bzead.

The first is heate, because bzead ought not to be eaten hot. Hote bread, as Auicen sayth, is not conuenient for mans nature, and bread that commeth hote from the Ouen is vnwholesome: the reason is, because it stoppeth much. And againe after he sayth: That hot bread caueth thirstinesse, by reason that it is hot, for it swimmeth in the stomacke, by reason of his vapourous humiditie: yet it is of quicke digestion, and descendeth stoutly downe. And although that hote bzead (in the Regiment of Health) be vnwholesome to eate: yet the smell thereof is right wholesome, for it relæueth one in a sound: and it is possible, that some folke may liue by the smell of new bzead.

The second thing is, we ought not to eate bzead that is very stale, or mouldie, for such bzead is vnwholesome for the nourishment of mans nature: because it dryeth the body, and engendzeth melancholy humours, whereupon it followeth, that bzead should not be too new, nor too stale, but a day old. Further, this Text declareth five properties of good bzead.

The first is, it must be well leuened, as Galen sayth. The best bzead of digestion, is it that is well leuened, and baked in an Ouen that is heated with moderate fire. And againe he sayth. Vnleuened bread is wholesome for no body. And after the mind 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 bzead ought to be light, for thereby it is knowne, that the clamminesse thereof is gone: Yet neuerthelesse this kind of bzead, after the mind of Auicen, Is the swift enterer, and of lesse and worse nourishment,

ment, euen as bzead that is made of such bzanne.

The third thing is, that bzead ought to be well baked: for bzead that is ill baked, is ill of digestion, and engendereth grieffe in the stomacke. And Auicen sayth. That bread ill baked, nourisheth very much, but the nourishment causeth opilations, except they labour much that eate it. And bzead baked on a stone, or in a pan, is of the same fashign: for it is neuer well baked within.

The fourth thing is, that bzead ought to be temperately salted. For bzead ouer sweet is a stopper, and bzead ouer salted is a dryer: but bzead moderately salted nourisheth best, so that it haue the other conditions.

The fift thing is, that bzead should bee made of the best graine: that is to say, of the best wheate.

Moreouer, the Authour in this Text warneth vs, to beware of crusts eating, because they engender a dust choloz, or melancholy humours, by reason that they bee burned and drie. And therefore great estates, the which be colericke of nature, cause the crustes aboue and beneath to bee chipped away; wherefore the pith or crumme should bee chosen, the which is of a greater nourishment, then the crust. Yet notwithstanding, the crusts are wholesome for them that bee whole, and haue their stomack moist, and desire to be leane, but they must eate them after they haue dined, because they enforce the meate to descend down, and comfozt the mouth of the stomacke.

Further, in the two last verses is shewed, that good bzead ought to haue these fise conditions, that is to say, It must bee well salted, leuened, well baked, made of good cleane cozne, that is ripe gathered, bound vp in sheafe, and housed in due season. And here is to be noted, that if one desire to nourish his body, hee must haue his bzead made of pure flower, the bzanne cleane taken out: but hee that desireth to bee leane, must leaue some bzanne therein. For bzanne nourisheth but little, and vnloseth the belly, and flower doth contrariwise.

*Est caro porcina sine vino prior ouina.
Stribuis vina tunc est eibus & medicina.*

To feede on Porke, whether we suppe or dine,
Is worse then Mutton, if we haue no wine:
But drinking wine therewith, it is sound food,
And Physicke for the body very good.

Here in this Text, the Authour compareth Porke with Mutton. If Porke be eaten without Wine, it is not so wholesome as Mutton; but if Porke be eaten with wine, it nourisheth best, and is medicinable, because it moystneth much. And this is to be understood, especially of roasted Pigges and brawne well dight. And here is to be noted, that Porke salted, or dyled in the smoake, such as men in the Countrey vse, called Bacon, is in no manner wise so wholesome as Mutton, whether it be eaten with wine or no, but it is understood by roasted Porke, or pigge, or brawne, as is before sayd.

Ilia porcorum bona sunt, mala sunt reliquorum.

The Tripes or Inwards of the Hogge is best,
And better then of any other beast.

Here the Authour sayth, that Hogge Tripes be better then of other beasts. The reason is, because we eat few entrailes, except they be full of blood, and of very fat beasts, as Hogs be. Now enely Hogges blood, through the similitude of complexion to mans Nature, is blood of which the bowels be filled. And likewise Hogges be sooner fatte then any other beasts: therefore we eat rather the Tripes and Chitterlinges of an Hogge, then of other beasts.

Impedit

*Impedit urinam mustum, soluit cito ventrem.
Epatis in fraxim, splenis, generatque lapillum.*

Sweete Wine to Vrine is a stop or stay,
To loosenesse in the belly, it makes way.
It harmeth both the Liuer and the Spleene:
Causing the Stone, as hath by prooffe beene scene.

Here the Authour sheweth 5. inconueniences that be ad
by drinking of new Wine or Muste.

The first is, that muste hindereth or letteth the vyne:
and this may be vnderstood two wayes. First, by reason
that Muste is thicke and grosse, it mingleth with the dregs,
and so stoppeth the Liuer and the Raynes, so that the vyne
cannot easily haue his course. Secondly, it letteth the U
rine to haue due course, euen as Kenish Must doth, and cer
taine other subtile wines likewise. For there is some Ke
nish Must, of the which the Lees are mordicant or biting: &
while it runneth into the bladder, the earthy lees thereof do
bite and prick the bladder, and constrain one to vyne con
trary to the due order and manner that hee was wont to
doe.

The second is, it loseth the belly, by reason that it
scoureth the entrayles, and through sharpnesse of the lees,
it pricketh the guts, and causeth the ordures to auoyd out:
first, by reason that the Lees be mordicative: secondly, thro
row the ventosity, which such Wine cauleth: and thirdly,
by reason that it maketh the guts slippery, by way of vndi
gestiblenesse and grieue of the stomacke. Wherefore the
stomacke loseth and openeth the wayes that were shut.

The third inconuenience is, that Must hurteth the
good complexion of the Liuer: For it stoppeth the Liuer
through much mingling of the Lees, and causeth a disease in
the Liuer, called *Dysenteria*, onely through swelling, where
by the Liuer is enfebled. Thus sayth Auicen. And thus it
L ingen

The Regiment

74

Av. 2. 1. ca.
de reg. aquar
& vini.

ingendzeth all ill colour. and ill diseases of the Liuer, that is to say, spices of the Droisie.

The fourth inconuenience is, that most hurteth the Spléne and the disposition thereof, thzough the same cause that it doth the Liuer; for it stoppeth the Spléne, and so causeth it to be hard.

The fift hurt is, that Must ingendzeth the Stone, and especially that which is in the Reines, which is ruddy, and lightly frangible, by reason of opilation, that it causeth thzow the grosse substance thereof. And this is very certaine if the Must be of very swéte wines, whose Lees be nothing biting or sharpe. For Must that hath sharpe and biting Lees, preseruethe a man from the Stone, because it maketh one to vziue often: like as some Kenish Must doth, that causeth sand or grauell to be séene in the vziue: the which doth often prouoke one to make water. This often making water, washeth away the small grauell, that cleaueth to the mans reines, and so he auoydeth it.

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

He that drinkes water when hee feedes on meate,
Doth diuers harmes vnto himselte beget.
It cooles the stomacke with a crude infesting,
And voides the meate againe, without digesting.

Here are declared two hurtes that come by drinking of water.

Hurts that
come by
drinking of
water.

The first is, drinking of Water hurteth ones stomacke that eateth: by reason that water cooleth and looseth the stomacke, and especially it destroyeth the appetlte.

Avi. 3. 1.
cap. de regi-
minein eis
quod com-
editur.

The second hurt is, drinking of water with meate, letteth digestion, for it maketh the meate that is then eaten, to be raw with, after the mind of Auicen. For as Auicen saith. Much water should not be drunke after meate: because it
quideth

diuideth the stomacke and the meate, and causeth it to swimme in the stomacke. And he sayth: That when Nature doth digest meate, and that sufficient quantity of water is mingled therewith: then if wee drinke more water after that, it letteth (very much) the digestion that was begunne. And againe Auicen sayth: That drinking of water should bee eschewed, except it bee to helpe the meate downe, when it sticketh or descendeth slowly, but with meate, water should neuer bee taken or vsed. Auerroes in his Comment, sheweth the reason, and sayth, To drinke water vpon meate, maketh the stomacke colder if it be through hote: and maketh the meate rawish, and also it causeth the meate to swimme in the stomacke: and will not let it sticke fast, whereas it should conueniently digest.

Auic. ca.
de reg. aquar
&c.

Auicen
can. tract. i.
cap. 4. vini.

The operation of the stomacke is, to make a good mixture of things receyued therein, and to digest them well. That done, there followeth an ordinary and a naturall separation of pure and vnpure things. And as a great quantity of water being put into a pottle, maketh the scthing of the meat therein: so likewise it chanceth in the stomacke, by drinking of much Water. But to drinke a little quantity of Water without meat, before it descend down into the stomacke, is not forbidden but allowed, especially if one be very thirsty: so a little quantity of cold water, taken after the foresayd manner, easeth the stomacke, and quengeth the thirst. The coldnesse of the water, enforceth the heate of mans body to descend to the very bottome of the stomacke, and so fortifieth the digestion thereof. Thus saith Auicen.

But know withall, that though water bee more conuenient to quench thirst then wine: yet wine for a mans health is more wholesome then water. And though water vniuersally quench thirst better then wine, because it is colder & moyst: yet to make natural and good commixtion of meats, and to conuay them to the extreame partes of mans body,

Wine is better then water. For wine (through his subtile substance and operation) mingleteth it selfe better with meat then water doth, and nature delighteth moze in wine then in water: therefore the members drake wine moze sooner vnto them, mingling it with the meat.

The mixing in this manner, is as a boyling or seething of things together, which is greatly helpe by the heate of the wine: but 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 heat, is a marvellous peircer. And so it followeth, that wine dilateth or spreadeth moze then water, wherein is no vertuous heate, nor substance of ayre nor fire.

Auicena. 2. 1.
ca. de reg.
2 quæ &
vini.

Furthermoze, water is not so wholesome drinke as wine is: for water hindzeth the nourishment of the body, by reason that it nourisheth little or nothing at all, so that the moze watrish that the meat is, the lesse it nourisheth. Therefore it is very wholesome to drinke wine with our meate. For wine is a great and a speciall nourishment and a restorative, for it nourisheth swiftly, as it is aforesaid.

Further, ye shall vnderstand, that to drinke water with meat, is not onely hurtfull, but also in many other causes, which are declared by Auicena.

First, it is vnwholesome for a man to drinke fasting, because it peirceth into the body by all the principall members thereof, and it destroyeth the naturall heate: This is of a truth, if one that is truly fasting drinke it. But if a drunken man drinke it fasting, it doth not greatly hurt him: for a drunken fasting, is not vtterly fasting, because his stomacke is not vacant, but somewhat remaineth of the other dayes ingurging. And the drinking of water in the morning, doth both wash the stomacke, and represseth the vapours, and fumes, and disposeth it to receyue a new sustenance.

The second hurt is, to drinke water after great labour and trauell, and likewise after the fleshy act between man
and.

and woman: for then the pores of the body be very open, whereby the water entreteth into the bottome of the members, and mortifieth the naturall heat, which heat also (after the fleshy act) is weakened.

The third inconuenience is, to drinke water after baining, specially if one baine himselfe fasting: for then the cun- dices and passages of the body be very open, wherefore the water then entring into them, hurteth much, as is aforesayd. And Auicen sayth. That it is to bee feared, lest drinking of water fasting after baining, and after carnall copulation, should corrupt the complexion, and breede the dropfie,

Auicen. 6.
quarti. sum. 2.
2. cap.
ultimo.

Fourthly, it is hurtfull to drinke colde water, to quench fained thirst in the night, as it chanceth to surseytures and 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 neyther the colones of breathing, nor washing of his mouth with cold water can suffice: then let him drinke cold water out of a cuppe, that hath a narrow mouth, or supping it, that the water may more slowly come vnto the bosome of the stomacke, for so it shall best quench his thirst, and lesse thereof shal be drunk, and then it shall not vtterly destroy digestion.

Fiftly, it is generall ill for whole folkes to drinke much cold water, for it quencheth naturall heate, it greueth the breast, and marreth the appetite of the stomacke, and it is very hurtfull to all the finewy members. Yet neuerthelesse, water that is temperately cold, doth sometime (per accidenc) sturre one to haue an appetite, and maketh the stomacke strong in helping, opening, and cleansing the wayes thereof.

Sunt nutritiua multum carnes vitulina.

Flesh of young Calues, or Veale is very good,

L 3

Quicke

Quicke in digestion, nourishing the bloud.

Gal. 3. Ali.
The best
Veale.

Here the Authour sayth, that Veale nourisheth very much. And thus Auicenn 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, young sucking Calues, and yeareling Lambs. And Galen sayth. That roasted Veale, of fixe or eight weekes old, is more wholesome then Mutton, and it is sooner digested, and nourisheth very much. But of these fleshes we haue spoken befoze.

*Sunt bona gallina, capo, turtur, sturna, columba,
Quiscula vel mernia, phasianus, ethigoneta,
Perdix, frigillus, crex, tremulus, amarillus.*

The Henne, the Capon, Turtle, and the Stare,
The Ringdoue, Quaile, Larke, Owsell fatce and fayre,
The Partridge, Robin Redbreast, Cocke of the wood,
The Pheasant, Heath-cocke, Moore. hen, all are good,
So the wild Mallard, and greene Ploouer too:
Eaten with wisdome as we ought to doc.

The best
Foules to
eate.

Here the Authour sheweth, what wild Foules are most wholesome to eate, to nourish mans nature, and the number of them is foureteene.

Ga. 1. can.
de gallinis
& Gal. Con
siliator. 18.
quest.

The first is a Hen, the which is very wholesome to eate. Haly, Auenzoarre, and Mesuus say, that the best flesh of Poultry, is of a Hen that neuer layd, and of a Cocke that neuer trode Hen: for they (without superfluity) are soone turned into bloud, because their property is to temper mans complexion, and their breath is the best medicine that can be for Lepers. As Galen sayth: That the flesh of young pullets augmenteth intellectiō, and cleareth the voyce, and encrease the seed of generation.

The

The second is a Capen; the flesh whereof Confilicator numbred among the wholesome fleshes: And those fleshes with the other aforesayd, the stomack (of his own property) doth digest.

The third is a Turtill, which also nourisheth well, and engendzeth good blood: wherefoze Auicen sayth. 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 young. Some other call this Foule *Starna*, the which Rasis prayseth aboue all other Foules, saying: A Sterling flesh is is lightest of all other Foules, and wholesome for them that will keepe a slender dyet. Aui. 2. can. cap. de cane. Rasis. 3. alin. And by this may be vnderstood a great Foule, as a gray Goose, whereof the flesh is right commendable, and specially, when it is young. And on this wise Almanf. vnderstandeth, preferring this flesh before other. Or else by a Stare may be vnderstood certaine small Partridges, whereof Moyse seemeth to vnderstand, where hee sayeth to the Jewes: Likewise Stares are vnwholesome for our King, for they constraîne and indurate the belly. And this propriety some ascribe vnto Partridges also: because theyr flesh (as Rasis sayth) doth bind the belly.

The fifth is a Kinge Dous, or other Doue, whereof the flesh is Cholericke, and as Rasis sayth, is exceeding hot, and lightly ingendzeth the Ague. And therfoze Pigeons be better baked with sowre grapes, then roasted: because by the sowre grapes, the heat ingendred in the bloud is alayd. And the young Pigeons ready to flie, be the most wholesome to eate, for such be of light digestion, and of better humour. For the young Pigeons, not yet able to flie, are superfluously hot, and moyst: Whereby they engender grosse humours, as Auicen sayth. But old Pigeons, for their ouer great heat, drought, and difficulty of digestion, are to be eschewed,
and

and likewise old Turtles.

Au. 2. can.
cap. de co-
lumbis.

Au. 2. can.
c. 2. de cor.

The first is a Quaille. Some Doctors say, that a Quaille is of light substance, and ingendreth good blood, and is very wholesome for whole folks. After the mind of Isaac, Quailles are worse then any other wilde Foules: For they are not to be p'ayed, neyther for their nourishment, nor for digestion. For through eating of their Flesh the Crampe is to be feared, as Auicen sayth. And he sayth, that the reason is in the substance of their flesh, that they engender y' cramp. And for this cause, Frenchmen bake and eate Quailles with soft buttery ch'ale. Yet by the Quaille may be understood an other Bird, a little bigger then the sozelayde Partridge, of the same colour, with red feet and bill, and of a delicious saucur. And on this wise Rasis taketh a Quaille, when he preferreth the flesh thereof aboue the flesh of a Stare, and al other Fowles.

The seuenth is an Dwell, which likewise should be eaten young.

The eight is a Pheasant: which of all Pheasitions is nūbered for one the best fleshes. For the flesh of that Foule is most wholesome for mans nature: and it is meat for Princes and 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 like vnto Hens, and well neare of the same shape. And they be dryer of ayre, and of feeding, and larger of exercise.

The ninth is a Woodcocke, the flesh of this bird is specially wholesome.

Au. 2. can.
cap. de cu-
bigine.
Gal. 3. alim.
ca. 1. & 11.
de ingenien.
ca. 2.

The tenth is a Partridge: Whose flesh, as Auicen sayth, is subtrill, and a great fatter, yet it scoureth away the Dropsie, and comforteth the stomacke, and also augmenteth carnall lust: And neuerthelesse it is a binder. And this flesh Galen preferreth aboue all other, because it is said, that the customable eating of this flesh, comforteth the memory.

The eleuenth is a Ruddycocke, called Robin red-breast,
it

it eateth Grapes, and flieth swiftly as a Stare doth: but it nourisheth better then a Stare doth, and they haunt much about the Vines, and they bee drunke by eating of Grapes, and they bee best in season to eat about Valontide.

The twelfth is Orez, which (as some say) is a Feasant Henne, or a Hoze Henne, the flesh is of good nourishment.

The thirteenth is a bird calles Tremulus, which bird commonly abideth neare the Sea-coast, and is lesse in quantitie then a Hen, and russet of colour, it cryeth loud, and flieth swiftly, and when it planneth vpon the earth, the tayle waggeth still, and therefore is called Tremulus, or the greene Plouer, and vpon the head groweth a long tuft of feathers, yet it is not the same bird, y^e which is vulgarly called a Wag-tayle.

The foureteenth and last is, Amarillis, which also is a Water-foule, like vnto a Ducke, but it is wild. And to speak generally, among Foules to eat, they bee best praysed, that bee swiftest in flight. And as the flesh of the foresayd 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 vnequall complexion. As the flesh of Geese, Peacocks and tame Malards, and vniuersally of all Foules that haue long necks, long bills, and liue vpon the Water. And so is the flesh of Sparrowes, which are exceeding hote, and vntemperate, and stirreth to bodily laze.

But touching the election of Foules flesh, y^e shall vnderstand, that their naturall nourishing must be considered, that is, whether they be restozatiue, light of digestion, light of substance, or of subtil operation, and so (after their diuers properties) to praysse them. Wherefore Galen be- holding the easie alteration and subtilty of Partridges flesh, preferreth them. But Rasis, with Isaac, considering the subtilty and lightnes of the Stare, prayseth that best. Isaac also, after the diuers intentions of wild Foules flesh, prays-

seth diuers. Auicen commendeth the Turtles flesh aboue other, eyther in hauing respect to the property, whereby it strengthneth and comfozteth a mans vnderstanding, or also by the Country of Arabia, where Auicen was bozne, for there Turtles are better then in other Countries.

Galen. 3.
alimen. 1.

Furthermoze know, that the flesh of Fowles is moze wholesome, then of foure legged beafts; especially for them that forsake labour, and giue themselues to study and contemplation, because it is sooner digested. Galen sayth: That the flesh of Fowles is soonet digested, then of beafts, and especially of Partridges: which ingendzeth cleane and pure bloud, that is disposed to augment, and to sharpe the operations of the bzaine, the which is mans vnderstanding, cogitation and memozy.

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

The Fish of soft, and biggest body take,
If hard, and little, doe not them forsake.

This Text teacheth vs two knowledges, touching the choyce of Fish. For eyther Fish is hard or soft: if it bee soft, then the elder is the better. The reason is, because softnes commeth of humidity, the which is moze digested in old Fish then in young: and so when such Fishes bee young, they ingender much moze fleame, then when they bee old. And so it appeareth, that an old Ele is wholesommer then a young, as some say. But if such fish bee hard, it is wholsomer then yong, that is to say, it is sooner digested, as Wykes and Perches bee, because their hardnes resisteth digestion. For Auicen sayth: Of hard fishes take the smallest: and of soft Fishes choose the greatest.

Aui. 2. can.
de pisci.

*Lucius, & Perca, lax anla, & albica, tinea,
Gurnus, flagicia, cum carpa, golbio, truta.*

Pike, Pearche and Sole are knowne for dainty Fish,
The Whiting also is a Courtly dish:
Tench, Gurnard, and a well growne Plaice in May,
Carpe, Rochet, Troute, these are good meat I say.

Here are rehearsed ten sorts of Fishes, that bee very
wholsome for mans body. The first is a Pike, called the
tyzan of Fishes, because hee not onely deuoureth Fishes of
other kind, but also of his own kind. And therefore on him
these verses were made.

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

Among our Fish, the Pike is King of all,
In water, none is more tyrannicall.

The Fish of Pike is hard, and a Pike is swift in swim-
ming.

The second is a Perch, deriued of this Verbe *Parco*,
pardis, to forbear, or to spare, but by a contrary sense: for
a Perch spareth no fish, but woundeth other Fishes with
his finnes on his backe, nor a Pike dare not aduenture v-
pon a Perch, but as Albertus sayth; There is a naturall a-
mity betweene the Pearch and the Pike. For if the Pike
bee once hurt of another Fish, hee is healed with great diffi-
culty. And when hee is hurt, hee goeth vnto the Pearch, the
which seeing him hurt, toucheth and licketh his wound, and
so the Pike is healed again. And the Pearch is likewise an
hard fish.

The third is a Sole, or Sea fish, called a Sold, which is a
speciall good fish.

The fourth is a Whiting.

The fifth is a Tench, which is a fresh water fish, and the skinn thereof is slippery and slimy, and somewhat blacke, and the meat thereof is hard. Whensoever one will dresse a Pike, a Pearch, or a Tench, hee must take the skinn away.

The sixt is a Gurnus, which is a Sea fish. This fish is as great in quantity as a mans middle finger, the which is eaten with the head and fins.

The seventh is a Playce.

The eight is a Carpe, a fresh water fish, the which is much slimy: but great Estates haue them sod in wine, and so the sliminesse is done away.

The ninth is a Rochet, a Sea fish, and it is a fish of hard meat, and wholsome. Some other Texts haue Gouio, that is a Goion, which is a very wholsome fish.

The tenth is a Trout, the which (in eating) is like a Salmon, and yet it is no Salmon: It is long and not grosse, it is taken in great Riuers, and will sucker it selfe to be rubbed and clawed, being in the water, and so it is taken, and therof Pasties be made with Spices, & it is a right Sainly fish.

Now as touching the choyce 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, cold and moyst, and they be hardly digested, and abide long in the stomack. And by reason that the stomacke labourerh in digesting them, and that otherwhile they be corrupted in the stomack: they retain a certaine putrifed quality, and engender thir stinnesse. And surely, the nourishment of wholesom flesh is better then fish.

Secondly, know, that Sea-fish is better in the Regiment of Health, then any other of the same sort, which is taken in fresh water. For their nourishment is not so superfluous, and yet is moze neerer to the nature of flesh.

But

But because Sea fish is harder, then other of the same sort, Conditions
of good
fish. that is taken in fresh water; therefore it is of more difficulty in digestion, and of more pure nourishment. Yet notwithstanding, fresh water fish is more wholesomer for sicke folks, by reason of their feeble digestion.

Whirdly fish, as well of salt water as fresh, should be discreetly chosen: the which when it is dressed, is white, and not clammy, that is brittle, and not very grosse; it must haue a good saueur, that dooth not seeme putrified, and of a good colour. Noz it may not be bredde in Lakes or ponds, noz in filthy places, noz in water wherein groweth ill weeds. And they ought not to be too old, noz too yong, they should be swift of mouing, and of small clamminessnes.

But if it be Sea fish, we must choose such as are taken in Riuers a good way from the Sea, and such as haue the other aforesayd conditions. And the more skaly that fish is, the better it is, and so 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 are 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, being bred in shallow waters and little brooks. And hereby may sufficiently be known, what kind of fish should be chosen. For bestiall fish, such as the Sea-swine, Dog-fish, and Dolphin, are but wholesome in the Regiment of health, because they be hard of digestion, and of superfluous humours.

Noz in the meate of the aforesayd fishes, the aboue numbred conditions appeare not, as whitenesse, subtilty, and such other. For if those fishes (and such like) chance to be eaten, they should not be so so soon as they be taken:

but they should be kept a few dayes after, till time the meat of them do mollifie and waxe tender, without corrupting of their substance. And also the fozelayd fishes be better, being a little cozned with Salt, then fresh, or vtterly salt.

Now among all Sea-fish (the fozelayde conditions considered) the Rochet and Gurnard seeme to be most wholesome: for their meat and substance is most pure, and next to them is a Playce and a Sole. But the meats of these two is more clammy, lesse frangible, lesse white, more grosse, and lesse subtil: For the saour or smell is not so delicious. Some hold, that the Whyting is more commendable then the Rochet. It is not so clammy as a Playce and a Sole, and the meat 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.

The like ye shall vnderstand of Herring, and the fish called Morua, being young inough, they draw neare to the fozelayde fishes in goodnesse, so that they haue the aboue sayd conditions: yet they are grosser, and more clammy the the fozelayd fishes.

But as for Salmon, Turbut and Mackerell, they are not so good, because they be much grosse, more clammy, hard of digestion, and fuller of superfluity. Therfore, they be onely wholesome for Labourers, and young folks of strong complexion: and their clamminesse, grossenesse, and coldnesse may be taken away with certaine sauces.

Among fresh water fish (the fozelayd conditions considered) the Pearch and the Wyke are the best, so that they be fat: and next to them are the Wendosies, and then Lobsters. And though the Pearch be more skaly then the fozelayd fishes: yet the meat thereof is as white, frangible and subtile, as the Pike and Carpe, as it is oft found in ponds.

Now

Now vniuersally, the best fresh water fish of the same sozt, is that which is taken in water that is stony in the bottome, running Northward, deape, and labouring much, whereunto runneth no ordures of the Cities, and whereina no wædes grow.

Creaseses, both of the Sea and Riuers, are very nutritiue, because they doe not lightly cozzrupt the stomacke: but they bæ hard of digestion.

Furthermoze note, that fresh fish doth moyst the body, and engendzeth milke and seed of generation: and is very wholesome for cholericke folks. Also after great trauell or much labour, we should not eate fish, for then it soone cozzrupteth in the stomacke. And they that haue a weake stomacke, or full of ill humours, ought to beware of eating of fish.

Moreouer, grosse fish, cozned with a little Salte, is better then fresh fish: and fish of any long time salting, is vnwholesome. Also, fish and flesh together should not be eaten, nor fish and white meates, nor fish should not be eaten after other meates. Also fish a little salted, and a small quantity thereof is wholesome: it stirreth vp the appetite, and foztifieth it, if one haue an appetite thereto.

Eating of
Fish, good
and bad.

*Vocibus anguille praua sunt, si comedantur,
Qui Physicam non ignorant, hac testificantur.
Casus, anguilla nimis obsunt si comedantur,
Ni saepe bibas, & rebibendo bibas.*

Who knowes not Physicke, should be nice and choyce
In eating Eccles, because they hurt the voyce:
Both Eccles and Cheese, without good store of wine
Well drunke with them, offends at any time.

The Authour sayth here, that the Cele is an vnwholesome fish, and specially it hurteth the voyce. And this hee proueth

proueth by the saying of Physitians, and Students of naturall Philosophy. The reason is, because an Ele is a slippery Fish, clammy, and specially a stopper: and it wanteth much of the conditions of good fish before spoken.

Also this that is sayd by an Ele, may be understood of Lampreyes: although Lampreyes be a little wholesomer then Eeles, and lesse feopardous, because that they be not so clammy and grosse, as Eeles be.

And though these Fishes be delicious in taste, yet they are very perilleus: because their generation in the water, is like the generation of Serpents on the earth. Wherefore it is to be doubted lest they be venomous: and therefore the heades and tayles, in which the venome is wont to be, and likewise the String within, should in no wise be eaten.

Also it is very good to plunge them aliuie in good wine, to take away their clamminesse, and to let them lye still therein till they be dead. And then let them be dressed with Galendine, made of the best spices, as great Estates Cookes are wont to do: but it is good to perboyle them (twise before) in Wine and water, and that broath being cast away, to seeth them thoroughly, and to make Galendine for them: or else to bake them, or frye them in greene Sauce with strong Spices, and a little good Wine in Winter: but in Summer, to dress them with a little Wine Veriuyce, and Vineger: yet hee that can forbear these two fishes, doth best.

Further, the Text sayth, that Cheese and Eeles doo hurt much when they bee eaten: but this is to be understood, if yee ate any great quantity thereof. The cause of Cheese is before shewed, at Persica, Poma, &c. and of Eeles heere now before.

It followeth in the Text, that if these things be taken with oft drinking of Wine, their hurtfulnesse is amended: yet this should not be understood of subtil & pearring wine, nee of wine that is giuen in way of drinks conductiue: because

cause such Wine should not be giuen upon any meat, the which meat engendzeth ill humours when it is eaten: noz yet befoze, noz after it is digested, as Auicenn sayth. For then such wine induceth great hurt, for it causeth ill humours, which are engendred of that drinke, to enter into the extreame partes of the body, which peraduenture were not able to enter, without helpe and leading of the wine.

Aui. 3. cap.
de reg. aquæ
& vini.

But this is to be vnderstood of Strong Wine, not greatly pearcing, oft and in small quantity giuen or taken, to the intent to mixe the meat together: For such wine doth alay the malice of the meat, and comforteth digestion, and directeth the flegmatike cold humours. Wherefoze it helpeth the digestion of Cheese and Geles, which are of very ill digestion.

*Inter prandendum sit saepe parumque bibendum,
Si sumas Ovum, molle sit atque novum.*

In feeding at our meales, some Doctors thinke,
Oft-times, and yet but little, we should drinke.
In eating Egges, chuse them are soft and new,
For otherwise, great perils may ensue.

Here the Authour teacheth two things. The first is, that one at dinner and supper should eat well, and drinke oft, and yet but a little at once: and not to doe as a brute beast doth, that eateth his fill of meate, and drinketh afterward: for the better the drinke is mingled with the meate, the sooner the meat is mollified, and the more capable of digestion.

Now here is to be noted, that there are three maner of drinkings. The first is that which mingleth the meate together. The second is that which dilateth. The third is that which quencheth the thirst.

The first that we speake of, is to be vnderstoode of
P drinke

Drinke mingled with our meate, though we be not thirsty. Thus we ought to drinke, euen as we haue eaten a litle. For (except a better reason) I say, we may not abide till the meates end, nor till we be a thicke. And this manner of drinking is specially good for them, which feed on meate that is actually drie: as appeareth by sicke folks, that eat drie bread. But such as be in good temper, should not drinke to quench their thirst, till the meales end: for then cometh the true thirst, by reason the meate is hote and dry. It is not very reasonable, that thirst and hunger should assaile vs both together, for they are of contrary appetite. And thus one should drinke, according as the thicke is more or lesse.

Drinking dilatiue, is most conuenient after the first digestion regularly, and a litle before we take other meate. And this manner of drinking is wholesom, when the meats (before taken) be grosse in substance: nor thus to drinke, we may not carry till we be thirsty. For this drinking prepareth the stomacke to receyue other meat, and causeth the meate that is digested, to depart from the stomacke to the lyuer: nor this drinking should not be in any great quantity, to the end, it may be the sooner 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 we must not carry till digestion, before it come to the Lyuer. But regularly, conuenient drinke dilatiue, or permixtiue, ought to be Wine, Ale, Beere, Perry, or suchlike, but Wine is best of all.

Secondly, the grosser, dryer, and colder the meat is, the stronger the drinke permixtiue and dilatiue should be. And contrariwise, the hoter, subtiller, and moister the meat is, the weaker the drinke permixtiue and dilatiue should be. And the more subtill, hote and digestible the meate is, the weaker the drinke or wine ought to be. Wherefore, one ought to drinke stronger Wine with Beefe, then with Chickens, and stronger wine with fish then with flesh.

The last doctrine is, that if wee will eate an Egge,
it must be reercoasted, and new. The cause thereof is
befoze shewed.

*Pisa que laudare decreuimus ac reprobare,
Pellibus ablatis sunt bona pulsa satis,
Sunt inflatua cum pellibus atque nocua.*

Pease may be prayse, and discommended too,
According as their nature is to doe.
The huskes auoyded, then the pulse is good,
Well nourishing, not hurtfull to the blood.
But in the huskes, they are a gnawing meat,
And in the stomacke cause enflations great.

Here the Authour sayth, that Peason some way may
be vnwholesome. They be wholesome to eate when the
huskes be taken away; for if they be eaten in the huskes,
they enflate. And therefore it is not artificiall to eate them
in the huskes, because the nature of that within, & the huskes
doe disagree: for the one laboureth to be loosed, and to goe
out, but the other withstandeth and bindeth, as Isaac say-
eth. Wherefore they cause rumbling, gnawing, and in-
flation in the belly. Yet Peason doe not this alonely, but al-
so all pulse, as Beanes, Chyches, Chestons, and such like,
and specially such as haue much huske, as Beanes and black
Rice. Also the huske of them all nourisheth worse, then the
pith within.

Now here is to be noted, that there is a maner of white
round Peason, whereof the cod is very small and thin: and
one may eate these Peason (with the huske) more surely then
other, although it were better to hull them. And albeit that
the reason aforesayd is true, touching all pulse, yet yee shall
vnderstand, that the huls of greene pulse is lesse, and lesse di-
uersity is betwene the huskes and the pith within, and more
easie to digest. And therefore some say, they be worse whol-

Some for folkes in health; but yet it is not so, because greene pulse is of great superfluity, and corruptible substance, wherefore they be lesse wholesome for whole folkes. And note this for a truth, that drie pulse, if the bitter huske be taken away, is more wholesome then greene, but greene is better then drie unhusked.

Further, the substance of all pulse is inflative, and hard of digestion, and their ill nourishment is unwholesome in the Regiment of Health: but the broth of them is wholesome, because the broth maketh the belly laxative, and procureth urine, and unstoppeth the veines. Wherefore it is wholesome, at such times as folkes be grosse and opilative meats, as on fasting dayes. For this breath or pottage conveniently made, is not so hurtfull as the substance: therein is no inflation, nor difficulty of nourishment or digestion.

This breath is made on this wise. The Rice Peason must be layde in warme water, and therein to be alrubbed with ones hand a good while, then after, in the sayd water, they should be tempered all the night: and therein (the next night following) to be boyled twice or thrice, and then dress, and so served. But when the houre of dinner draweth neare, you may dress it with Cynamon and Saffron, and a little quantitie of wine put thereto: which done, then boyle it once, and so eate it at the beginning of dinner or supper, and the breath or pottage of Rice, and of round white Peason is very wholesome, and friendly to mans nature, and so likewise is their substance.

*Lac Ethicis sanum, Caprinum post Camelinum,
Ac nutritivum, plus omnibus est Asinum,
Plus nutritivum, vaccinum sit & ovium,
Si febricit caput, & doleat, non est bene sanum.*

Goates milke, nor Camels milke, to drinke is good,
When Agues or Consumptions touch the bloud,
They

They nourish well. But (beyond all) some say,
Milke of an Ass doth nourish more then they.
Yet when as head-ache, or hote Feauers fall,
The wilke of Kine and Sheepe are best of all.

Here the Authour teacheth vs certaine lessons, whereby
to choose Milke.

First, Goates Milke is wholesome, for them that be in
a consumption, or are leane, or that haue a consuming A-
gnes. And Auicen sayth; That Goates Milke and Asses
Milke is good, for them that be in contemplation, by rea-
son that the Goates milke is temperate, and nourisheth
much. And next to this is Camels milke: because it is sub-
till, very watrith, and moyst, and by reason that it is very
moyst, it nourisheth but little: and therefore it is not so
wholesome for them as Goates milke is: But yet Camels
milke, newly after following, is wholesome for them that
haue the Dropsie, and for them that haue any disease in the
Liuer: Because it reuiuerh the Liuer, as Auicen saye
eth.

Secondly, he sayth, That Asses milke is most wholesom
for drie folkes in a Consumption. This is of truth, if yee
will compare Asses milke with milke of other beaust beausts:
because it inclineth to colouesse and humidity, and is sub-
till, it sooner entreteth, and more slowly congealeth, then the milke
of any beaust beaust, as Galen sayth. The same sayth Auicen,
and that next to Womans milke, there is none like to Asses
milke. And he sayth, If any helpe the Feuer Ethicke, it is
Asses milke: yet to compare Asses milke with a Womans
milke, it is not so wholesome. For a Womans Milke, ta-
ken by sucking, is most wholesome, as Auicen sayth. By
reason that a Womans milke is cold, moyst, and more like
to mans nature, it entreteth more swiftly, and is digested
more sooner, and nourisheth better. And this Milke is to
be giuen to them that be in a Consumption, but should be
milke as nere the Patient is beo be siue as is possible, and

To choose
milke.

Au. 1. can.

cap. de la. &

1. 3. tract.

2. cap. de

remor.

medic. cn-

mact. Ethi-

cos.

Au. 2. can.

ca. de lect.

Gal. 6. de

Ing. cap. 7.

Au. de. lact.

Au. 1. qua.

lo. prealle.

forthwith to minister it vnto him, least the ayze corrupt it.

And here is to bée noted, that in some cases, sowre oz butter milke is better for folkes in a consumption, then eyther a Womans milke, oz Asses. First, when by this Feuer Ethicke, they be cast in a laske. The second is, when they suspect coagulation of the Milke in the Stomacke, eyther by vehement heate of the Feauer, oz else, because the Stomacke of it selfe is cholericke, the Milke should turn to choler.

The third is, when the Ethicke Feuer is coupled with a putrified Feuer: specially, when there is not many opulations in the interiour parts. For sowre milke restraineth the belly, and doth not lightly turne into choler, because the buttrinesse of it is gone, whereby the Milke doth lightly exflame: noz in a putrified Feuer it is not soone putrified. The fourth, if the Stomacke bée soule, milke doth lightly corrupt therein. The fifth is, when hē that hath the Ethicke disease, abhorreth the dulce and cleane milke, but not the sowre oz butter milke.

Aui. 2. can.
cap. de Lact.

The third lesson is, that Cowe milke and shēpes milke are moze nutritiue; for they bée fatter and grosser then other, as Auicen sayth. And all those beasts milke, that in bynging forth their young, continue longer then a Woman is vnwholesome: but the Milke of those, that beare equally with woman, is most wholesome, as Cow milke. But Rasis sayth, That the Cowe milke is the grossest milk that any beast giueth: and therefore it is wholesommer then any other, for them that desire to be fat.

Rasis. 3.
Almen. cap.
de Lacte.

The fourth Lesson is, that Milke hurteth them that haue the Ague, oz the head-ache: The cause why, is befoze shewed at Persica Poma.

Lenit & humectat, soluit sine febre butirum.

Butter doth soften, moisten, and make loose beside,
Those

Those bodies where no Feuer doth abide.

Here the Authour sheweth thre properties of Butter.

The first is, Butter molifieth the belly, and maketh it slippery, by reason that it is oily.

The second is, that Butter is moyst, for it is made of the best partes of the milke, wherefore it must needs bee moist, seeing that the milke is moist, whereof it is made.

The properties of Butter.

The third is, that it looseth the belly, and that is by the slipperinesse that it causeth in the guts.

These three properties Auicen rehearseth. And these three properties Butter induceth in a body, that is not sick of a Feuer: for it hurteth them that haue an Ague, by reason that the vntuosity of the Butter augmenteth the heate of the Feuer.

And albeit that Butter causeth the foresayd properties: yet by reason that it is ouer moist and vntuous, it is vntwholesome in the way of meat, and specially to eate much thereof. For it ingendyeth loathsomnesse, and maketh the meate to swimme about the bynne of the stomacke: and laxeth the belly out of measure, and prouoketh one to vomite. Therefore Butter should in no wise (as meate) bee eaten in any great quantity, and specially it should not bee eaten after other meate, but to vse it with other meat, it is very wholesome.

A. can. ca. de Butiro.

Incidit atque lauat, penetrat, mundat quoque serum.

Whcy is incisive, washing, piercing too,
Cleansing and purging where its fit to doe.

Here the Authour sheweth foure properties of Whcy.

The first is, it is incisive or subtile.

The second, it is washing or scouring,

The properties of Whcy.

The third, it is peircing, which property proceedeth of the first.

The

The fourth is, it cleanseth or purgeth.

Au. 2. can.
ca de lect.
Rasis 3.
Almen.

Auicē. reciting these properties, sayth. That Wheye is subtilatiue, washing and loosing, and therein is no mor-dication. Rasis sayth, That Wheye doth expell ruddy cho-ler, skabs and pushes, and also pumple in the face. And also it is wholesome for them that haue the Jaundes, and also for them that be disempere by too much drinking of Wine.

*Casus est frigidus, stipans, grossus, quoque durus.
Casus & panis bonus est cibus, hic bene sanis.
Si non sunt sani, tunc hunc non iungite pani.*

Cheese is by Nature cold, stuffing, grosse and hard:
Yet good with bread, where sicknesse is debar'd,
When being sound in health, for them it's good,
But if not ioynd with bread, vnwholesome food.

Here the Authour reciteth foure properties of Chesse.

Foure pro-
perties of
Cheese.

Au. 1. can.
cap. de cal.

The first is, that Chesse is naturally cold. And this is to be vnderstood of graine Chesse, the which is cold and moist, and not of old chesse, the which is hote and drie, as Auicē sayth. Or else it may be vnderstood by Chesse, that cruddeth onely of the Milke, without mingling of any other thing, for there is some Chesse naturally hote, that heateth the stomacke, and biteth the tongue, by mingling of other things therewith, as some Chesse that is graine in colour, of which if one eate much in quantity, it both heate and enflame the body.

The second property is, that Chesse maketh one coffine, and this is of truth, specially if it be hard, and made with much rennes.

The third property is, that all Chesse engendreth grosse humours: for all Chesse is made of the grosse and more earthy part of the milke.

The fourth property is, that Chesse bindeth the wombe,
and

and this, and the second is all one.

Further, the Text sayth, that though Chéeſe that is eaten alone, be vnwholesome, by reason that it cauſeth ill digeſtion: yet if one eate a little thereof with bread, it ſhall digeſt with the bread, and not otherwiſe. And this is of truth, for whole folks, and not for ſicke folks to eate. The ſpake befoze of Chéeſe, at *Nutrit & impinguat, &c.*

*Ignari Medicinæ dicunt eſſe nocivum,
Sed tamen ignorant cur nocumenta feram.
Languenti ſtomacho Caſeus addit opem,
Si poſt ſumatur terminat ille dapes.
Qui Phificam non ignorant hæc teſtificantur.*

Cheeſe doth Apologie his owne defence,
When they (vnſkilde in Phyſicke) vrge pretence
That it is hurtfull, yet through ignorance:
Knowe not whereby his hurtfulneſſe doth chance,
The ſtomacke languiſhing, Cheeſe doth relecue,
And (after ſtuffing Cates) great eaſe doth giue,
A modicum thereof, after all other food,
By beſt Phyſicians, is allowed for good.

Heere the Authoz blameth them, that abſolutely reprove the vſe of Chéeſe, and expreſſeth two vtilities thereof.

Fiſt, Chéeſe comforteth a ſicke ſtomacke. But know then, that all Chéeſe doth not eaſe euery diſeaſed ſtomacke. In ſome caſes, all Chéeſe hurteth the ſtomack by ſildome knitting, and euery ſtomacke which is weakened by long ſickneſſes. But new greene Cheeſe, and of ſmall clammineſſe, comforteth a hotte ſtomacke, as Rafis ſayth, and it reſſeth his browneſſe and heate. And alſo it comforteth a drie ſtomacke that is moyſt. And old Chéeſe, or very tarſe, or much cruddy, hurteth much ſuch ſtomackes. But olde Chéeſe, or very cruddy Chéeſe comforteth the ſtomacke, about the which hangeth much ſlegme; for ſuch

D

Chéeſe

Cheese with his tartnesse cutteth, and scoureth away the flegme. But new and soft Cheese, hurteth such a stomacke right much. The second utility is, that Cheese that is eaten after other meate, maketh it to discend downe into the place of digestion : that is, into the bottome of the stomacke. All this they know that haue the very science of Physicke, and Rasis sayeth, That a little quantity of tarte Cheese, eaten after meate, fortifieth the mouth of the stomacke, and taketh away the ouer much satiety and loathing, the which sweet and vnctious meates are wont to engender about the stomacks mouth.

*Inter prandendum sit saepe parumque bibendum.
Ve minus agrotas, non inter fercula potes.*

Often, yet little, drink in dinner time,
But between, meales you must from drinke decline,
That sicknesse may in power lesse preuayle,
Which else (through drinking) sharply doth assayle.

Here the Authour teacheth two lessons.

The first is, that a man (at his meate) should drinke little and often : but this thing is already declared.

The second lesson is, that betwixt meales, one must forbear drinke, specially, if the meate that hee did eate, bee vndigested in the stomacke, except necessity constrain him to drinke; for drinke 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 grieneth the body, and engendreth the Feuers and other diseases.

Ut vites penam, de potibus incipe coenam.

Physicians much contend about this Text.
If that with sicknesse thou wouldst not bee vext

: With

With drinke beginne thy supper. Others say,
Till thou haue eaten first, keepe drinke away.
The Comment therefore yeelds the best direction
Of drinking, when we goe to our refection.

Here the Authoz sayth, that one ought to beginne his supper with drinke. Some expound this verse thus. If thou wilt eschue sicknesse, drinke at supper ere thou beginne to eate. But this exposition is reproued. For after the iudgement of Physitians, a man should beginne his supper with meat, and not with drinke. And although this booke was made for Englishmen, yet they keepe not this rule: for at what hours of the day loeuer they drinke, they eate first a morsell of bread. Therefore this verse may be expounded otherwise: taking drinke for meate moist and easie of digestion, as Hippocrates taketh drinke, when he sayth. 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 beginne our Supper with drinke, that is, with meate moist and easie of digestion, 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 & hard of digestion, by reason of the digestiue heate of the night, it will be digested long befoze the grosse meates. And when it cannot (for the grosse meate that is vndigested) haue issue, it burneth ouer mach: or if it get issue, it plucketh with it some part of the grosse meate that is vndigested. Therefore it is best to beginne with meate moist, and easie of digestion: that when it is digested, it may (without let) issue out.

*Singula post oua pocula sume noua,
Post pisces nux sit, post carnes caseus assit.
Vna nux prodest, nocet altera, tertia mors est.*

A new layde Egge, craues a good cuppe of wine
Drunke after it, it will the bloud refine.

Nuts after fish, Cheese after flesh, is best,
 In both these they are helpfull to digest.
 One Nut doth well, a second doth offend,
 Beware the third, it brings a deadly end.

Here be certaine lessons.

The first is, to drinke a good draught of Wine, after one hath eaten a new layde Egge ree roasted, is very wholesome. The reason may be, because a new layde Egge ree roasted, is of right great nourishment, and easily digesteth, and it is of that sort, that in small quantity nourisheth much: and principally the yolke, as is befoze sayd at *Oua recentia*. So that the Wine, which is friendly to nature, causeth that the Egge is more desirously drawn by the nourishing members, and helpeth it to enter. An other cause may be. An Egge descendeth but slowly downe: and drinke helpeth it to descend.

The second doctrine is, to eate Nuts after Fish in stead of Cheese. For Nuts, by reason of their drinelle, bindeth the engendring of flegme, 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, wee must eate Cheese and not Nuts, for Nuts doe drie ouermuch, and so doth not Cheese: but it causeth the meate to descend to the bottome of the stomacke, where the vertue of digestion is. And this is certaine, if the Cheese be neyther too old, nor too new.

Further, the Text hath in the last verse, that a Putmeg is wholesome for the body: It maketh the mouth to saueur well, it comforteth the sight, and likewise the Liuer, and the Splene, and specially the mouth of the stomacke, as Auicen sayth. But the other common Nut, called a Walnut, is hurtfull. This Wallnutte, as Auicen sayth, Doth inflate, it engendreth ventositie in the Wombe, it is harde of digestion, and stirreth one to vomit, and that is, by reason

A Nut-
meg.

Au. 2. can.
ca. de vnc.
muscata.

son that it is hot. But the third Put, that is the Putte of the Crossebow, is death, for the Crosse bow killeth men. Or else we may vnderstand the Put Nethell: which as Auicen sayth, is venemous, wherefoze it slepeth.

*Adde potum piro, nux est medecina veneno,
Fert pira nostra pirus, sine vino sunt pira virus.
Sipira sunt virus, fit maledicta pirus.
Sicoquas antidotum pira sunt, sed cruda venenum.
Cruda grauant stomachum, eleuant pira cocta grauatum.
Post Pira da potum, post pomum vade cacatum.*

When wee eate Peares, boldly we may drinke wine,
Nuts against poyson are a medicine.
Peares eaten (without wine) are perilous,
Because raw Peares are counted venemous,
Being boyled or bakte, weake stomacks they do cheare,
Because restoratiues they then appeare.
By being raw, the stomacke they offend,
But comfort (otherwise) doth them attend,
Drinke after Peares, and after Apples, vse
The course that Nature no way can refuse.

In the first verse, here the Authoz learneth vs to drinke wine after Peares, for Peares (as it hath been befoze sufficiently declared at length) ingender ventosity: and of their property they cause the Cholicke, and ingender bloud full of aquosity. And therfoze with them, one should drinke strong wine, which consumeth those ventosities and aquosities ingendred of Peares.

Secondly, he sayth, that Puts are a remedy against venome: as it hath been shewed at Allia, Nux, &c.

Further, in the second and third verse, he sheweth, that Peares that be eaten without wine, are venemous, that is hurtfull to mans nature, The cause is shewed in the first

Verse. Not for all that, Peares be not venemous simply, for if they were, they would kill vs, and Peares (so doing) are accursed.

In the fourth verse he sheweth, that raw Peares are venemous, that is to say, hurtfull: for they make the humours to boyle, and breede the Cholicke, fleame, & skabbe: 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 they expulse the Dregs.

In the fifth verse hee sayth, that raw Peares grieue the stomache; for they hinder digestion, and enflate: but sodde Peares releue the stomache that is grieued, and dispepe it naturally.

In the last verse are two things.

The first is, after Peares we must drinke, for the cause before sayd.

Aui. 2. can. ca. de po. The second is, that after the eating of Apples, we must go to sleepe: for Auicen sayth. If sweet or sowre Apples finde any grosse humours in the stomacke, they force them to descend from thence to the guts: because Apples are much inflatine, and ingender ventosities, which nature expelleth to the inferiour parts.

*Cerasa si comedas tibi confert grandia dona.
Expurgant stomachum, nucleus lapidem tibi tollit.
Et de carne sua sanguis eritque bonus.*

By eating Cheries, great good doth arise
To such as vse them, for the learned wise
Say, that they purge the stomacke, and beside,
The broken stones and kernels haue beene tried
To breake the bladder stone, breed wholesome blood,
To fat and feed the body they are good.

Here the Authoz declareth three commodities that come by eating of Cheries. The

The first is, that Cherries purge the stomacke. This some say, is truth, when that the stones be broken and eaten withall: for these two together, by their naturall property doe scoure and cleanse.

Eating of
Cherries.

The second is, that the kernell of the Chery stone, by selfe vertue, breaketh the stone in ones reynes or bladder, and if it be eaten drie, or made in milke.

The third is, that the substance, or meate of Cherries engendzeth very good bloud, and it comforteth and satteth the body. And this is proued by experience, for wee see that Sparrowes, which are greates eaters of Cherries, in Cherie time, their liuers be far greater then in other seasons, whereby it appeareth, that Cherries increase and comfort the Luer.

Yet heere is to be noted, that there be two sorts of Cherries, grosse and small. And also of the grosse, there are two sorts, some are sweet, and some sowre. All dulce, and small Cherries are vnwholsome, for they be lightly corrupt, and bræde vermine. The grosse and sowre Cherries are called Cina, and of these are two sorts.

Some be ruddy and soft of substance, and such must be eaten fresh and new gathered, and at beginning of dinner, their nature is to scoure the stomacke, and to prouoke the appetite.

The other be blacke, grosse and hard of substance, and specially the sowre. And these should be eaten after dinner, or supper. The cause is, for by their sowrnes they close the mouth of the stomacke, whereby the better and speedier digestion followeth.

Infrigidant, laxant, multum prosunt tibi Pruna.

Prunes coole and loose the body very kindly,
No way offensiue, but to health are friendly.

Here the Authoz reciteth two vtilities, that come by eating
of Prunes. First.

First, Prunes coole the body, and therefore Portugals that dwell in a hote Country, seeth Prunes alway with their meat.

Gal. 2.
alimen.

Aui. 2. can.
ca. de pti.

Secondly, Prunes make one to laske, by reason of their humidity and clamminesse, as Galen sayth. This is truth, if they be ripe. For Prunes that be ripe, be driptical, and nourish little, as Auicen sayth. And though Damaske Prunes haue the foresayd vtility, yet properly they be ascribed to Prunes of Armenia. For Prunes of the Countrey of Armenia, are better then any other: And they vnbinde the Wombe more vehemently then any other, as Auicen sayth: yet know, that ripe Prunes are to be vsed, and not vnrripe.

The Prunes most wholesome for mans Nature, bee the long ones, that haue little substance about the stone, small, hard, and in manner drie, and the vtter skinne thin, and they should not be sweet in taste, but somewhat sower, and of this sort are Damask Prunes: these do refresh and coole the body, as is sayd. There bee many other sorts of Prunes, whose vse is not accepted.

The best
Prunes.

There be also Prunes, called wild Prunes, the which grow in the woods: these be not laxatiue: of them water is distilled to bind the wombe. Prunes that be taken to make one laske, must first be layde in cold water, for then they coole and moyst more perfectly, and by theyr slipperines they loose the choler that they come to: and so the stomacke is better disposed to receyue food.

And here is it to be noted, that moyst Prunes and new, 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 same manner is it vnderstood by Cherries. Yet notwithstanding, the humidity of Cherries is subtil, and not clammy, whereby they nourish lesse then Prunes.

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

Must or sweet Wine, with Peaches we should drinke,
Else harme will happen by them, as most thinke,
And shew good reasons why it should be so.
With drie old Nutes, a Raysin still must goe,
Because in cooling they are dull and slow.
Yet Raysins hurt the Spleene by opilation:
As Nuts are diuers, and cause inflammation.

Here the Authour teacheth three doctrines.

The first is, that with Peaches we should drinke Must,
for two causes. The first is, because Must is hot, and boy-
leth in our body, which boyling and heate so doeth the cold-
nesse of the Peach. The second reason is, Peaches be right
cold, and coole the body very much. Therefore, that wine
should be drunke vpon them, which heateth more then o-
ther, and that is Muste, which is knowne by experience.
The manner how we should eat Peaches and other fruits,
is declared at *Persica Poma*, &c. The second doctrine is, that
with old drye puts we must eat Raysins. For new gather-
ed puts are wholesome alone: but old drye puts are great
dyers, and through their vnicosity they lightly inflame the
body: wherefore Raysins with them must be eaten, which
restraine inflammation and dyennesse, by reason that they
moyst. And of puts is spoken more largely at *Allia
Nux*, &c.

To driake
wine with
Peaches.

The third Doctrine is, that Raysins or Cozans
hurte the Spleene, for they cause but opilation thereof:
yet they are wholesome for the Keyne, for by their pro-
uoking of Urine, they purge the Keyne.

*Scrofa, tumor, glandes. ficus cataplasmata cadit
Iunge papauer ei, confracta forys tenet ossa.*

The euill that is tearmed by the Swine,
Vnder the chinne, doth to the throate encline:
Swellings, Boyles, Kernells, all these holpen are,
If you a plaister made of Figges prepare.
But if the same with poppie mingled bee,
Broke-bones it knits, and strengthens perfectly.

Here the Authoz saith, that Plaisters made of Figges are
wholesome against thre diseases: that is to say, the Swynes
euill, Kernells, and Swellings. By Swines euill is vnder-
stood Inflation vnder the chinne about the throate. And it is
called *Scrofula*, & *Scrofa*: that is to say, a Sow, or a Swine, Ei-
ther because this disease chaunceth many times to Swine,
through theyr gulositie: or else, because the shape of this
disease is likened to a Swine, as *Anicene* saith.

Anicene 3.4.
tract. 2. ca.
de scrofulis.

By Kernells are vnderstood Impostumes, which com-
monly chaunce vnder the arme-pittes, and in the groyne. And
by swelling may be vnderstood Inflations in any parte of the
bodis. Wherefore to heale impostumes, and specially to ripe
them, Figges should be sodden in water, and with the water
should be mixed a little quantitie of Vineger, the which hel-
peth the vertue of Figges to enter. And when it is sodde,
the Figges must be beaten in a Morter: and then mingled
with a curtis of water, that they were sodde in, and so make
a Plaister.

A Plaister
made of
Figges.

A Plaister is properly a Medicine made of some Verbe
or Flower, and the iuyce thereof: as this Verse saith:

Cum succum ponis & herbam, tunc Cataplasma facis.

A Plaister
of Figges
and Poppy-
seede.

The second vtilitie is, that a Plaister made of Figges and
Poppy-seed, isyneth, or setteth broken-bones together againe,
And they must be sodde together in water, without Vineger:
and then stampe it in a Morter, and put thereto a little of the
wa-

water that it was sodde in, and so lay it to the soze.

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 draw the humidities of the bodie to the vtter parts: which humidities brought to the Bones, will draw, retaine, or hold them together, but neuer perfectly knitte them.

Knowe withall, that there be three kindes of Poppyes, white, red, and blacke. The red is venemous, and groweth among Cozne. Young Schollers are wont to stampe the flowers thereof, and so make red inke.

Pediculos, veneremq, facit, cuilibet obstat.

Both Lice and Lust by Figges engendred are:
Of those corrupting humours they prepare.

Here be declared two operations of Figges.

First, much eating of Figges maketh one Loufie: and this is certaine, if the Figges be drie, as Auicen saith. The cause is, by reason of the maliciousnesse, and corruption of the humour that is of them engendred. Another cause may be, by reason that Figges stirre one to sweate much, whereof Lice are engendred.

Eating of
Figges,
Au 2. can.
ca. de ficu-
bus.

The second operation is, Figs stirre one to Carnall Lust: and likewise they haue many superfluities, and augment the seede of generation.

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

Medlars doe bring very much increase,
And loosenesse in the belly makes to cease:
The hardest Medlars therein you may vse,
But get to nourish: then the softest chuse.

Here are declared two vtilities of Medlars.

The first is, that they increase vaine: that is, by reason that they make the dyeggs hard, and so their waterines turns into much vaine.

The second vility is, that Medlars make one costive, by reason of their sowernes and fricticity, and therefore the text sayth, that hard Medlars bee the better to stop the lakke: but yet the soft Medlars bee better then the hard: for they nourish more, and bind lesse. And here is to be noted, that Medlars nourish lesse then Apples, Peares, Peaches, Figges, and such like: which thing appeareth plainly, by the eagernesse of relish or taste, and hardnesse of their substance, after they bee ripe on the tree, and therefore we should eate fewe Medlars, and rather in way of Medicine, then meate. And because Medlars ripe not on the tree soft inough to eate, they must bee layde in Straw, till they bee soft: and then they bee more delectable, and lesse Ripticall.

Prouoca Urinam Mustum, cito soluit, & inflat.

Must doth prouoke much vrine, and some say,
It doth inflate, and greatly scoures away.

Here the Authour reciting three properties of Muste, sayth, that it prouoketh one to vaine, by reason that the earthy parts (scouringly) bite the bladder, when they come thereto: the which constraineth the bladder to auoyde the vaine. And this property is vnderstood of Musts, that haue byting lees, as much Rhenish Must hath. For Musts that haue grosse lees, doe not nippe, but rather stoppe and let the vaine, as is before sayde at *Impedit vrinam &c.*

The second property is, Must maketh one lightly to lakke, the reason wherby is shewed in the first property.

Thirdly, Must is inflatine: for the boyling that it maketh

maketh in the body, rayseth by ventosities. The causes of these two properties, are shewed befoze, at Impedit vrinam, &c.

*Grossos humores nutrit Ceruisia, vires
Præstat, augmentat carnem, generatque cruorem:
Prouocat vrinam, ventrem quoque mollit & inflat.
Infrigidat, modicum, sed plus desiccatur acetum.
Infrigidat, macerat, melanc. dat sperma minorat,
Siccus int estat nervos, & pinguis siccat.*

By drinking Ale or Beere grosse humours grow,
Strength is augmented, bloud and flesh also
Encreaseth dayly, vrine they doe procure,
Enflate the belly, as the Learnde assure.
And furthermore, of vinegar, they say,
Although it drieth, yet it cooles his way
In passage, and it makes one leane
Being receyued fasting, so I meane.
It causeth melancholy, harmes the seed
Of generation, and doth shakings breed.
Leane folke it hurteth, drying vp their bloud,
And vnto fat folks, greatly doth no good.

Here the Author rehearsing two things, declareth eight properties of Ale or Beere.

First, hee sayth, that Ale engendereth grosse humours in mans body, which is, of truth, in regard of Wine. And after the diuersity of Corne or grosse substance, that the Ale is made of; the greater humours it engendereth.

Secondly, Ale augmenteth mans strength: and this dooth Ale that is made of the best graine, and well sodde, for by reason that it nourisheth much, it increaseth strength.

Thirdly, it increaseth flesh, by reason that it nourisheth

geth much: and for the same cause it increaseth the blond. And these thre last properties be in Scale Ale, that is well sodde, and made of the best graine.

Fiftly, it stirreth one to vyne.

Sixtly, it maketh one to laske. And these two properties be in cleare Bære, that hath much of the Hoppe, as Bære of Amborgens, which by reason of the Hoppes, it bringeth one in a lask. But it is not good: for thē that haue a weake bryne: For this Bære by reason of Hoppes, doth lightly ouercome the bryne.

Seuently, it inflateth the belly: this is of truth, if it be in sodde, as Holland Bære doth, which inflateth most, and stoppeth, and therefore it satteth right much.

The eight is, that a little curtise of Ale cooleth: So doth Bære of Holland, Braband, Heynault and Flanders, and this is it that we vse dayly, and this property is for certain, in respect of wine.

Heere 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 which is made of Barley, inclineth moze to cold, for Barley is cold. Yet that which is made of Barley and Dates, stoppeth lesse, and lesse engendreth ventosities, and nourisheth lesse. But Ale made of Wheaten malt, enclineth moze to heat, it nourisheth moze, & stoppeth moze. 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 Darnell. For this graine specially engendreth head-ache, and hurteth the sinewes.

Further, in the Text are five properties of Vineger.

Au. 2. ca. ca.
de aceto.
Au. 3. 1. in
ca. vnico.
doc. v.

The first is, it dryeth. For Auicen sayth, It is a strong dryer. And therefore Physicians bidde, in the time of Pestilence to vse it with meate and drinke. For Auicen saith, Hee that vseth Vineger in his meate and drinke in Pestilence time, needeth not to dread the sicknesse.

The second is, that Vinegar of his owne proprietie cooleth.

Third,

Thirdly, it maketh one leane, by reason that it dryeth: and this is for a very truth, If one take it fasting, as Aui-
 cen sayth. Yet neuerthelesse, the continuall vse of vinegar, Aui. 3. 8.
doc. 4.
ca. v. specially fasting, breedeth many inconueniencies, it feebleth
 the sight, it hurteth the breast, and causeth the cough, it
 hurteth the stomacke and L yuer, and vehemently oppresseth
 the sinewes and ioints, boring them with arthritical griefes,
 with trembling and shaking.

Fourthly, Vinegar ingendreth melancholy humours,
 by reason that it cooleth and dryeth.

Fiftly, Vinegar diminisheth the seed of generation, for
 as much as it cooleth, dryeth, and maketh one leane. These
 sayd properties Rasis putteth, saying. Vinegar is colde
 & drie, which maketh one leane, it destroieth the strength,
 it diminisheth the seed of generation, it inforceth blacke
 choler, it maketh ruddy sanguine colour, and maketh the
 meate subtile that it is mingled with.

In the last verse the Authour putteth three things.

The first is, that vinegar hurteth leane folks, by reason
 that it dryeth, and the tartnesse maketh it to drie the more:
 For like ioyned to like, maketh one the more furious. And
 also every decayed complexion is holpe by the contrary, & by
 the like it is brought into worse case.

Secondly, Vinegar hurteth the sinewes, and thirdly,
 it maketh one leane, as is besoze sayd.

*Rapa inuat stomachum, nouit producere ventum.
 Prouocat urinam, faciet quoque dente ruinam,
 Si male cocta datur, hinc tortio tunc generatur.*

Turneps do helpe the stomacke, Breaketh wind,
 Prouoketh vrine, as by prooffe we find,
 They comfort sight, but yet the teeth offend,
 And gripes into the belly they doe send.

Here the Authour declareth three vtilities of Rapes, tem-
 perately

perately sodde, and one inconuenience of the same.

First, Rapes comfort the stomacke: for the stomacke digesteth them well, and is not grieued therewith.

Secondly, Rapes breaketh wind, as appeareth by experience.

Thirdly, Rapes prouoketh the vrine. Yet besides these properties, Auerroes sayth. That Rapes greatly comfort the sight.

The ill of Rapes is, that the continuall eating of them hurteth the teeth.

In the last verse hee sayth, that Rapes cause throwes or gnawing in the belly, by reason that they multiply ventosities, as sayth this verse.

Ventum saepe rapis, si tu vis viuere rapis.

Rapes are the best to nourish, so some say,
And for our vrine they doe cleanse the way.

The fayles of Rapes looseth the belly. Furthermore note, that of all roots, Rapes doth best nourish mans body, as appeareth by the swatenesse that is found in their sauer, for all sweet meats nourish more the body, then sower, bitter or tarte. Therefore because Rapes be the sweetest of all rootes, and lesse sharpe, they be most wholesome in the way of meat: but yet they ingender grosse melancholy blood, if they be not well digested. And it is good to purifie them from the first water, and in no wise to eate them raw. They stirre one to bodily lust, and cleanse the wayes that the vrine runneth.

*Egeritur tarde cor, digeritur quoque dure,
Similiter stomachus melior sit in extremitates,
Reddit lingua bonum nutrimentum medicina:
Digeritur facile pulmo, cito labitur ipse,
Est melius cerebrum, gallinarum reliquorum.*

Prescriptions for the inwards of a Beast,
 The heart is held but hardly to digest,
 The Mawe is of like nature, slowe in descent,
 And therefore is no wholesome nutriment.
 The Tongue is saide to be of good digestion,
 And therefore is allowde in our refection.
 The like opinion of the Lights we holde,
 Though nature is sometime by them controulde.
 Of Braines, a Hennes is best of all to eate,
 And those of Chiekenes are most wholesome meate.

Here the Authour recyteth five 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 saith: Au. 2. can. ca. de ali.
 Is vnwholesome flesh. And as Rasis saith: It nourisheth
 little.

The second is, that the Mawe likewise is ill of digestion,
 and slow of descending, by reason that it is a sinewy mem-
 ber, and gristly, wherefore it digesteth ill, and engendzeth ill
 blood. Further the text saith, that the extreame parts of the
 Mawe, as the bottome and byinns, are better digested, by
 reason that those parts are moze fleshy and fat.

The third is, that the Tongue is good nourishment, and
 that is, touching the roote, as Auicen saith: By reason that it
 is fleshy and easie of digestion. And among all other, a
 roasted Pigges tongue, the skinne scraped off, is like byawne, Au. 2 can. ca. de car- ne.
 as Princes Caruers know. A Peates-tongue, by reason
 that it is moyst, is not very wholsome. But for all this, these
 delicate fellows, befoze they roast a Peates-tongue, they stop
 it with cloues, whereby the moystnes 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 naturall soft-
 nesse: yet their nourishment is little, and vnwholesome for
 mans nature, because it is flegmaticke, as Auicen saith. And

D

here

Au. can. 2.
ca. de pul-
mone.

here is to be noted, that though the lights of a Toppe be vnwholsome to eate, yet it is medicinable for a kybed or soze hœle, if it belayde hote thereunto, as Auicen sayth.

The fifth is, that a Venues bzaire is best, which (as Auicen saith,) stauncheth bleeding at the Nose. It must bee eaten eyther with salt or Spices, for (of it selte) it prouoketh one to vomite. And Physitians say, that Chickens bzaires augments the memozy. The bzaire of hogges are vnwholsome for man. But the bzaire of a Shepe, of a Hare, or of a Conie, may be eaten with salte or spices. And of bzaynes, wee haue moze largely spoken befoze, at *Nutrit, & impinguat, &c.*

Semen Feniculi, fugat & spiracula culi.

Of Fenell-seede, our learned Physitians say,
For breaking-winde, it makes a ready way.

Eating of
Fenell-seed.

Here the Authoz rehearsing one doctrine of Fenell-seede, saith it breaketh winde: by reason that it is hotte and drye. And Physitians say, that the eating of Fenell-seede engendzeth foure commodities.

First, it is wholsome for the Ague.

Secondly, it auoydeth poyson.

Thirdly, it cleanseth the stomacke.

And fourthly, it sharpneth the sight. These foure vtilities are rehearsed in two Verses.

*Bis duo dat marathrum, febres fugat, atq; Venenum,
Et purgat stomachum, Lumen quoq; reddit acutum.*

Foure vertues in the Fenell are allowd,
It quayles the Ague, when it growes too prowde,
Poyson it soone expels, the stomacke cheareth,
Sharpens the sight, and comfortably cleareth.

And

And Auicen rehearsing these foure propertyes,saith, Democritus deemed, that venemous wormes desire newe Fenell-seede, to comfort and sharpen their sight : and Serpents after Winter, issuing out of theyr Caues, doo rubbe their eyes against Fenell, to cleare their sight.

Further note, that Fenell digesteth slowly, 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 vnwholesomnesse of theyr meates : as we vse sometime to eat Parsly with Lettise, to resist the coldnesse and humiditie of the Lettise : so likewise Fenell may be sodde with Gourds and Rapes, to withstand the vnwholesomnesse of them.

*Emendat visum, stomachum confortat Anisum.
Copia dulcoris Anisi sit melioris.*

Anis-seeds for the stomacke wholesome are,
And quicknesse of the Eye-sight they prepare.
In sweetnesse, goodnesse, looke how they excede,
The better blood and humours still they breede.

Here the Authour reciteth two vtilities of Anis-seedes.

First, it comforteth the sight, and secondly the stomacke, by reason that it heateth and mundifieth the stomacke, and also (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 douce Anis-seede.

And beside these, Auicen rehearsing many other profits of Anis-seede, saith : That it asswageth dolours, breaketh winde, and quenched thirst, caused of salt moystnesse : It openeth opilations of the Lyuer and Splene, engendred of humidities : and likewise of the Keines, Bladder, and Matrice : It prouoketh Urine, Menstruous fluxe: It clear-

seth the Matrice from white humidities, and styreth one to Carnall lust.

Si cruor emanat, Spodium sumptum cito sanat.

If fluxe of bloud at any time abound,
Spodium doth instantly that fluxe confound.

Au. 3. can.
ca. de A.
nifo.

Here the Authour putteth one commodity of Spodium, and that is, that Spodium taken, healeth the bloody-fluxe: by reason that the vertue thereof comforteth the L yuer, and so the L yuer fortified (which is the originall fountain of blood) the blood is there better retained. And Auicen saith: That Spodium is the rootes of Reedes burned. And it is said, that these reeds, moued by the winde, and rubbing themselves together, burne one another. Yet Simon the Genoway sayth, That Spodium is a thing, whose beginning is vnknowne vnto vs: it seemeth to bee a thing brent, and diuisions of Reedes burned. And it doth not onely helpe the bloudie fluxe, but also the laske and purging, as Rasis saith. It helpeth also a sharpe Ague, and is comfortable against the shaking therof, and for ouermuch auoyding of choller: it helpeth the stomacke, as Auicen saith. And as Spodium doth helpe and comfort the L yuer; so there be other medicines, that haue like effect, and like property to comfort other speciall members. As Mace the heart, Huske the braine, Licorice the Lights, Capers the Splene, and Gallingale the stomacke, as appeareth by these verses.

*Gaudet Epar Spodio, Macecer, Cerebrum quoq; Musco,
Pulmo Liquiricia, Splen, Epar, stomachusq; Galanga.
Vas condimenti praeponi, debet edenti,
Sal virus refugat, cibum speciemq; saporat.
Nam sapit esca male, qua datur absq; sale.
Urant per salsa visum, spermaq; minorant,
Et generant scabiem, pruritum, siue vigorem.*

Spodium the Lyuer worthily doth please,
 And Mace the heart, if ought doe it disease.
 Muske is a wondrous comfort to the braine,
 And Lycoris keepses the Lights from any paine,
 Gallingale helpses the stomacke, Capers the Spleene,
 All these are wholsome Physicke, as I weene.
 Concerning Sauce that doth our Table fit,
 Salte is commended best by men of wit.
 Poyson it doth resist, makes sauory meate,
 Whets on the stomacke with desire to eate,
 For without Salte, our foode can yeelde no taste,
 Yet ouer-salted meates are badde repaste.
 They inflate the face, diminish Natures feede,
 Itche, scabbes, and pushes, they doe daylie breede.

Here the Authour teaching thre things, sayth. That
 befoze all other things, Salt must be set vpon the Table, as
 the vulgar verses teach vs.

*Sal primo poni debet, primoq; reponi.
 Omnis mensa male ponitur absq; sale.*

Salte should be first vpon the Table set,
 And last tane off, when we haue done with meat.

Secondly he saith, that Salte resisteth venome, for two
 causes. First, for that Salte is a dryer: and so dryeth vpper
 the humidities that would corrupt. Another cause is, that
 Salte dryeth and suppresseth the huminityes, drawing them
 out of the bodie, and so thutteth 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 sauor-
 rie. For, commonly we see no meates sauorie without salte,
 as saith the thyrde verse.

Thirdly, the Authour openeth foure inconueniences of
 Salte, or meates too much salted.

Phi. 1. de
sensu &
sensato.

first, very salte meates marre the sight, for two causes. The first is, that salte things dye ouer-much, which is contrary to the Eyes, the instruments of sight : For the Eyes are of the nature of Water, as the Philosopher saith.

The second cause is, for that meates very salte doe engender Itche and nipping, in manner as is aforesaide. Of moderate meates being in the stomack, fumes moderate are lifted vp, which by theyr nipping hurte the Eyes, and make them very red. And therefore wee see, that they that make salte, haue commonly red eyes.

The second hurte is, that very salte meates diminish the seede of generation, by reason that very salte meates doe dye very much all the humidities of the bodie; Whereby the seed of generation is dyed vp, and so made lesse.

The third hurte is, it engendzeth the Skabbe: by reason that salte engendzeth a sharpe byting humour adust, which causeth the Skabbe.

The fourth hurt is, it augmenteth Itche: by reason that it engendzeth a moderate itching humour. And of these foure hurtes Rasis speaketh.

Further, it burneth their bloud that take great quantity thereof: it wealeth their sight, it minisheth the seede of generation, and engendzeth itche and scabbe.

And besides these hurts, very salt meates engendzeth ringworms, dye scurfes, mozhew, leproy, in them that be disposed thereunto, and cleareth the passage of the Urine, when they are long continued: yet when meate is a little pouzred, it taketh away loathing, and maketh one to haue a good appetite.

*Hi feruore rigent tres, salsus, amarus, acutus.
Alget acetosus, sic stipans ponticus atque
Undus & insipidus, dulcis dat temperamentum.*

Three kindes of tastes doe soone the bodie heate,
Salte, Bitter, Sharpe, and diuers harmes beget.

Three

Three other saouours coole in moderate kinde,
Tart, Stipticall, and Ponticke, as I finde.
Three more, vnfaourie, vnctuous, and sweete,
Nor heate, nor coole, and therefore held most meete.

Here the Authour reciteth the qualities of all saouzinesse.

First, he saith, that these thre saouzinesses oz relishes, salte, bitter, and sharpe, heate the body that receiueth them.

Secondly hee saith, that these thre saouzinesses, tarte, Stipticall, and ponticke, coole.

Thirdly he saith, that these thre relishes, Vnctuous, vnfaourie, and swete, are temperate, they make the body neither hotter nor colder.

Further, according to Auicen, there be eight Talages, oz saouzinesses, that folowe vnfaouzinesses: And they bee sweet, bitter, sharpe, tarte, ponticke, stipticke, and vnctuous: and to number vnfaouzinesse for saouzinesse, as the text doth, there be nine: and then saouzinesse is taken for every thing iudged by taste,

Au. li. can.
tract. i. ce. 3.

And among these tallages, there be thre hotte, as saith the texte, salte, bitter, and sharpe: and as Auicen saith. The sharpe is the hotter, and the next salte, and then the bitter: for as much as sharp is stronger then the bitter is, so resolu and scowze the incidents. And then salte is like bitter, broken together with colde humiditie.

And of these Tallages, thre be colde, eager, stipticke, and ponticke. But ponticke is colder then the other: and next thereto is stipticke. And therefore all fruities that come to any swætenesse, haue first a tallage ponticke, of a vehement coldnesse, and after that the fruities by the heate of the sunne bee digested, there appeareth in them stipticitie, and afterward they decline to sownesse, as grapes, and then to swætnes. And though tarte be not so hotte as stipticke, yet by reason that it is subtile and piercing, 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

part of the Tongue to be sharpe and rough, and ponticke causeth the tongue to be rough within.

Thre of these tallages are temperate, neyther exceeding hote nor cold, as swete, unctuous, and viscaurie, for though swete be hote, yet therein appeareth no mighty heate, as Rasis saith: and euery tallage hath his owne operations, as Auicen and Rasis say.

The operations of swatnesse be digestion, seeking and encreasing of nourishment, and nature louingly desireth it, and the vertue attractiue draweth it. And Rasis sayth. That sweetnes engendreth much ruddy colour, and opilations of the Liuer and splene, specially if the said members be apte therevnto, and thereof followeth the fluxe. It mollifieth the stomacks, and comforteth the brest and lights, it fatteth the body, and augmenteth the sexe of generation.

The operations of bitter, is to sharpe, and to wash away. And after Rasis, Bitter heateth and dryeth strongly, and lightly reduceth the blood to adust malice, and augmenteth ruddy colour in the blood.

The operations of ponticke talage, after Auicen, Is contraction, if the ponticitie be feeble, or else expression, if it be strong. And after Rasis. Ponticke cooleth the bodie, and it dryeth the flesh, and diminisheth the blood, if one vse it oft. Also it comforteth the stomacke, it bindeth the wombe, and engendreth melancholy blood.

The operations of Aipticks talage, after Auicen, Is contrarie, thickening, hardening, and holding. And after Rasis, the operations thereof are like ponticke, though they be weaker: for hee seemeth to comprehend Aipticks talage vnder ponticke, for of Aipticks he saith nothing expressly.

The operations of unctuous talage (after Auicen) Are seeking, suppressesse, and small digestion. And after Rasis. It mollifieth the stomacke, it maketh one lascatiue, and filleth one before he hath taken any necessary quantitie of meate: And it heateth, specially them that be vexed with a fener, and that haue a hot Liuer and stomacke. It moyseth and softeth
the

the body, but it augmenteth flegme and flépe.

The operations of sharpnes. Are resolution, incision, and putrifaction, after Auicen: And after Rasis: It encreaseth heate, and lightly inflameth the bodie, and burneth the blood, & turneth it into red choller, and after into blacke.

The operations of salte talage, after Auicen: Is to scoure, wash, and drye, and it letteth putrifaction.

The operations of sharpe talage, after Auicen: Is to coole and diuide: And after Rasis: It refraineth Choller and blood, and restraineth the belly, if the stomacke and guttes be cleane. But if there be too much flegmaticke matter, it maketh the belly to laske, it cooleth the body, & also weakneth the vertue of digestion properly in the Liuer. It hurteth the sinewes and sinewy members, it dryeth the body, but it stirreth by the appetite. And Rasis saith. That some vsfauory thing nourisheth well, and that is, such as is temperate.

There is other some that heateth temperately. And another that cooleth temperately, and if moistnesse be toynd therewith, it moisteth, and with a drie thing, it dryeth.

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

Four benefits come by our Soppes in wine,
They purge the Teethe, they make them cleane and fine
They sharpe the sight, cause good digestion,
Remoues superfluous things that breede infection.

Here are declared foure commodities of Wine-soppes.

The first is, they purge the Teeth, by reason that they sticke longer in the teeth, then Wine alone, or Bread alone: therefore the filthinesse of the Teeth is the better consumed, and the teeth the better purged.

The second commodity is, that it sharpneth the sight: for it letteth the ill fumes to ascend to the Braine, which by they mingling together, darkneth the sight. And this is, by reason

R

that

that it digesteth all ill matters being in the stomacke.

Thirdly, it digesteth perfectly meates not well digested: For it closeth the mouth of the stomacke, and comfozteth digestion.

Fourthly, it reduceth superfluous digestion, to a meane. And all this is of truth, so that the Bread sopped in wine, bee first tossed, or dzyed on imbers.

*Omnibus assuetam inbeo seruare dietam.
Approbo sic esse, ni sit mutare necesse.
Est Hypocras testis, quoniam sequitur mala pestis.
Fortior est meta Medicina eerta dieta,
Quam si non curas, fatue regis, & male curas.*

To keepe a customary Dyet, is the best,
Both for our health, and for milde natures rest.
Custome obseru'de, wee may not lightly leaue,
A dietarie custome will receiue
No giddy imperfection. Graue *Hippocrates*
Giues good aduice, for health and Natures ease.
It is a better way to cure by dyet,
Then lauishnesse, which brings all out of quiet.
Hee that is carelesse for his proper good,
By such a one, no danger is withstood.

To keepe
Dyet.

Here the Authoz reciting certaine doctrines, saith: That it is good for all folkes to keepe a customable Dyet. And by Dyet is vnderstood the ministring of meate and dzinke. The breaking from customable vse, hurteth grieuouly: for custome is an other Nature. Therefore, as it behoueth vs to keepe Nature, so likewise it doth custome: and specially if the customable vse be laudable.

And as it behooueth vs to keepe the custemable administration of meate and dzinke: euen so it behoueth vs to obserue custome in other things nat naturall, for the selfe same reason, Therefore if a man that is wont to labour much,
will

will forgo this custome, and live Idly, or labour much lesse, or go in hand with other labor, or take an other time, or another way: undoubtedly it shal right much infeeble him. So in like manner it is in mans Dyet, in his sleepe, in his watch, and such like accidents. For truly, good custome in all things must needes be obserued, if it be laudable, or indifferent in goodnes or hurtfulness, in respect of that whereto the change is made.

And knowe withall, that they that be accustomed to labour, and exercise themselves in any kinde of labour: albeit that they be feeble or olde, yet it grieueth them lesse, and they labour moze strongly, then if they were young fellows vnaccustomed, as Hypocrates saith. By reason that these feeble or olde persons, haue more inclination and custome to those labours. For then the custome before taken, is lighter: as is saide in the aforesaid Aphorisme.

Hip. 1. 2.
phorism.

And this is the cause, why we see olde and feeble Craftesmen, to doe that which stronger and younger men then they cannot doe, in regard it grieueth them lesse. As a feeble olde Miller, to lift a great waighty sacke: A Smith to weld and labour with a greater hammer, then a younger man not thereto accustomed.

The second Doctrine is: That great harme followeth change of Dyet, as Hypocrates saith: Except it be needfull to chaunge it.

First, it is needfull to chaunge it, when grievous diseases should grow thereby: as custome to feede on ill meates, 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 suddenly. For all sudden chaunges hurt vehemently, specially from a thing customeable, to a thing vnaccustomable.

Secondly, it is needfull to chaunge, so the intent it should lesse grieue vs, if we happen to change our diet. For he that vseth himselfe to all manner of Dyet, shall hurte himselfe the lesse. And this must be vnderstood of other things not natu-

Hip. 1. 2.
phorism.

Hip. 1.
Aphorismo.

tall, for as Hippocrates saith. A thing long accustomed, though it be worse then those that wee haue not vsed, hurte the body lesse. Therefore it behooueth vs to vse things vnaccustomed.

And here is to be noted, that euery man should take heed, how he accustometh him vnto one thing, be it neuer so good, which to obserue were needfull. For example: If a man custome himselfe to one manner of meate or drinke, or doe abstaine wholly from them, or to sleepe, or to knowe a woman carnally: it were very dangerous for him, if hee otherwhyles must abstaine 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 Sleepe and Watch, the House, Bedde, and Garmentes, may be chaunged without hurte: which things may be done, if one be not too nere in obseruing custome. Therefore otherwhyles, it behooueth to chaunge customable things. Thus saith Rasis.

Rasis. 3. al-
ca. de con-
seruan. con-
sue 1.

The third Doctrine is, that the stronger and nearer way in healing a Patient, is to minister a certaine dyet: for which is the Physitian doth not care, but will minister another vndue Dyet: hee governeth his Patient foolishly, and healeth him ill.

Threeman-
ner of dictis.

And note, that there be thre manner of Diets grosse, which is whole folkes diet, slender dyet, which is to giue in manner nothing, and the third is meane diet, which absolutely is called slender. And this diet is diuided into slender Diet, and declining to grosse Dyet: as the broth of fesse, rare roasted Egges, small Chickens: and declining to slender dyet, as Mellicratum, and wine of Pome-granades: and meane diet, which is called certaine dyet, as Harley-urce not beater together. And this certaine dyet is wholesome in many diseases, but not in all.

It is not wholesome in long diseases: for in such diseases, the might of the patient, with such meane dyet, cannot endure to consume the sicknes, without great debility. Therefore in such diseases, the meate must be ingrossed. Likewise it is

untolesome in sharpe diseases, as those that end within
thre daies space or sooner: For in such sicknes, most slender
diet is best, as Hippocrates saith. The most souerain helpe,
is to diet the Patient after his strength and corporall might.

*Quale, quid, & quando, quantum, quoties, ubi dando,
Ista notare cibo debet Medicus dietando.*

Sixe things in dyet should obserued be;
First, to respect the food in qualitie.
Next, what it is in substance. And withall,
What time for ministracion best doth fall:
Fourthly, the quantitie requires a care;
Fifthly, how ofte we should the same prepare.
Lastly, the place is not amisse to know,
And where such Dyet best we may bestow.

Here the Autho^r rehearseth sixe things to be considered of
the Physitian, in ministring of Dyet.

First, of what qualitie the matter ought to be: for in hotte
sickneses, he must diet the patient with cold meate, in moytt
sickneses with drie meate, and in drie sicknesse with moytt
meate. Yet the Naturall complexion must be obserued with
diet like therto. For Galen saith, The hotter bodies need the Galen. 1.
hotter medicines: the colder bodies, the colder medicines. reg.

The second thing is, of what substances the meate ought
to be. For they that be strong and lusty, and exercise great
labo^r, must be dyeted with grosse meate, because in them the
way of digestion is strong, and so they ought not to vse slen-
der meats, as Chickens, Capons, Meale, or Kidde. For those
fleshes in them will burne, or be digested ouer- soone: where-
fore they must needs eate ofte.

But Noble men, and such as liue restfully, must vse Dyet
of slender substance, for in them the vertue Digestiue is
weake, and not able to digest grosse meats, as Bacon, Bicke,
and Fish, dried in the Sunne. Likewise, they that be sicke of
Sharpe diseases, ought to vse more slender Dyet, then they
that.

that be sicke of long diseases, as a *Fever-Quartain*.

The third is, what time *Dyet* ought to be giuen: for they that be in health, ought especially to regard custome. Wherefore, they that rise early in *Summer*, & eat but two meales a day, ought to eat about the houre of ten, or a little before: and not to abide till none, because of the ouer-great heate. Likewise, they ought to suppe about the houre of sixe, or a little after. But in *Winter*, they ought to *Dine* at eleuen of the clocke, or at twelue, because of the long sleeping: and then to sup at seuen a clocke, or a little after, and especially 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 eat nothing: For if one eat a little before, or when the fitte cometh: thereby *Nature* (that should extend to digest the meate) is diuerted another way. If he should eat soon after the fit is gone, it were vnwholsome: because the vertue of digestion is very weake, by reason of the fit past. Therefore hee must eat so long before, as the meate may be digested ere the fitte come: Or else so long after the fit is gone, when as *Nature* is come to due disposition. This is of truth, except yee deare great feeblishing of *Nature*: For then at all times hee must eat. For whensoever mans strength is feebled by any chaunces, hee should eat forthwith, as *Galen* saith.

Fourthly, the quantitie of the meate must be considered: For, as it is before saide, in *Summer* wee must vse a small quantitie of meate at every 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 digestive is strong, when the naturall heate is vniued through circumstant cold, as wee saide at *Temporibus Veris, &c.*

The fifth is, how oft wee should eat in a day: For in *Summer*, we must eat oftner then in *Winter*, in *Autumne* and *Ver*, a little at each meale, as is before said. Likewise if the ver-

Gal in con.
Aphorismi.
Contem-
plari autem.
&c.

vertue digeffiue be weakke, we must eate little and oft: but if the vertue digeffiue be strong, we may eate much, and make fewe meales, &c.

Sixtly, the eating place must be considered: which should not be too hote nor too colde, but temperate.

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

Brothe made of Cole-worts, doe both loose and binde,
According as their nature is inclinde:
Yet if the brothe and substance both you take,
Digestion the more sollid they will make.

Here the Authour declaring thre things, saith: That the broth of Cole-wortes, and specially the first brothe, if they be sodde, looseth the belly, by reason that in the leaues and vnter partes of the Cole-wortes, is a sopie scowring vertue, weakly cleauing, and lightly separable, by small decoction or boyling, which being spred abroad by the same water, is made Laratiue. And this is the reason that the first water, that Cole-wortes be sodde in, doe make one Laratiue, 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 Laratiue is taken by the decoction, and the earthy drie substance remaineth, which bindeth the wombe.

The third is, that both taken together, the brothe and substance of Cole-wortes, looseth the belly: by reason that the scowring sopie vertue remaineth in the water, which looseth all.

And note, that Cole-wortes engender melancholy humors and ill dreames, they hurte the stomacke, they nourish little, and duske the sight, and cause one to dreame, and they provoke mens feruositie and vyne, as Auicen and Rasis say.

Furthermore note, That the decoction or seede of Cole-

worts

worts keepe 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 Coleworts are lifted vp to the braine, engrossing the fumosities of the wine, which engrossing doth let them enter to the braine.

Aristo. 3.
part. problem.
Au. 2. can.
Rasi. 3. al.

Aristotle saith, That all things that draweth to them the moistnesse of the wine, expelleth it from the bodie, and that that cooleth the bodie, keepeth it from drunkennesse: Coleworts are of such nature, Ergo, &c. And that the Coleworts are of this nature, he proueth thus: By the iuyce of coleworts, the vndigested humidities of the wine are drawn from all the bodie into the bladder: and by reason of the colde iuyce that remaineth in the stomacke, which cooleth all the bodie, the piercing of the wine is prevented. And so by this meane it keepeth a man sober. For the subtile subtilities, that naturally could not descend, by reason that the heate of the wine stirreth them to ascend upward toward the braine, are repressed downe, and (by vertue of this iuyce) are drawne to the Bladder.

*Dixerunt maluan veteres, quia molliat aluum,
Malua, radices rade dedere feces,
Vulua nocuerunt, & fluxum saepe dederunt.*

Malowes the bellie much doe mollifie,
And their rootes shauen, Physicke doth applye
For sound purgation: hereof I am sure,
The menstruous fluxe in women they procure.

Where the Authoz rehearsing thre properties or effects of Malowes, saith: that they mollifie the bellie,

Malowes.

There be foure that mollifie: Malowes and double Malowes, Branca, Vrsina, and Mercurie, of which most commonly Clifters bee made, to mollifie all indurate and harde matter in man. There be two sorts of Malowes, the one bea-

beareth a bloud-reddes flower, the other a white flower, and this last properly doth mollifie moze then the first.

The second effect of Malowes is, that Malow-roots Charub, and suppositoies made of them, such as Physicians are wont to make of Mercurie drawe out of man the indurate matter and dzeggs.

The third effect is, Malowes cause the menstruous fluxe in Women, and that through the great moystning and slipperinesse thereof: whereby the veynes about the Matrice some powze out, as Platearius saith, and as appeareth by experience.

*Mentitur Mentha, si sit depellere lentam
Ventris lumbricos, stomachi vermesq, nocuos.*

Minte were belyde; if it should want the might,
The stomacke-wormes, and bellie to kill quite
As Worme-wood-iuyce it works in operation,
And is to health a soueraigne preservation.

Here the Authoz 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 saour, and is right bitter, and therefore as Worm-wood killeth wormes, so doth the Minte. And the iuyce thereof (as of wormwood) must be drunke, and not the substance. And because it is hote and drye, and burneth the blood, it is vnwholesome in the way of meate in the Regiment of health. But yet in Medicines it is wholesome, for it comfozteth the stomacke, and heateth it, and trencheth yering, and digesteth, and prohibiteth vomite, Flegmatike and Sanguine, and through inflation styreth onest to bodily lust, and prohibiteth the spitting of blood: It is very wholesome against the byting of a madde-Dogge: and if yee crumble Minte into milke, it will neuer turne to make a Cheese, as Auicen saith.

Mint.

Au. 2. can.
ca. de Ment.
ta.

*Cur moritur homo, cui Salvia crescit in Horto?
 Contra vim mortis, non est Medicamen in Hortis.
 Salvia confortat nervos, manumq; tremorem
 Tollit, & eius ope febris acuta fugit.
 Salvia castoreum, lauendula pramula veris,
 Nastur, Athanasia sanant Paralitica membra,
 Salvia saluatrix Natura consiliatrix.*

Why should man dye (so doth the sentence say,)
 When Sage growes in his Garden day by day?
 And yet all Garden Physicke not preuailes,
 When Deaths sterne power our chiefeest health assailes,
 Sage comforteth the nerves both sweete and kindly,
 The Palsie, shaking-hands it helpeth friendly.
 His power is soueraigne gainst an Ague fit,
 Sage and the Beauer-stone (by learned writ,
 Lauender, and the Prime-rose of the Spring,
 Tansey and Water-creffes) comfort bring,
 To all such members as the Palsie shake,
 When in the very greatest kinde they quake.
 Sage doth both councill, and keepe Nature founde,
 Where Sage then groweth, happy is the ground.

Here the Authoz, touching principally foure things, sheweth the great vtilitie of Sage, asking (as though hee doubt ed) wherefore man dyeth, that hath Sage growing in his Garden: He answereth, in the second verse, that no Medicine growing in the Garden, can withstand death, although in the garden grow medicines that keepe the bodie from putrifaction, and defend, that naturall humiditie be not lightly consumed away, as teacheth Auicen, saying. The science of Physicke doth not make a man immortall, nor it doth not surely defend our bodies from outward hurtfull things, nor can not assure every man to liue to the last terme of his life. But of two things it maketh vs sure, that is, from putrifaction and corruption: and defendeth, that naturall moysture be not

The bountie or goodness of Sage.

Aui. 3. 1.
 ca. sing.

not lightly dissolved and consumed.

Secondly, he putteth thre effects of Sage.

The first is, that Sage comforteth the sinewes : for it dryeth the humidities, by which the sinewes be let and loosed.

The vertue
of Sage.

The second is, that it taketh away the shaking of the hands : by reason that it comforteth the sinewes (as is said:) Now all thing that comforteth the sinewes, remoueth trembling : Because trembling commeth of febleness of the sinewes. And therefore, some olde men and women, specially put Sage leaues in their meate and drinke.

Thirdly, Sage letteth the sharpe Agues that would assaile vs, by reason that it dryeth humors, it letteth them to putrefie, whereby a sharpe Feuer might be engendred.

Further note, that Sage is hote and drie, and therefore it is not very wholesome alone in way of meate. Yet because Sage comforteth the sinewes greatly, folks in health doe vse it much two manner of wayes.

First, they make Sage-wine, which they drinke especially at the beginning of dinner or supper. This wine is whole-
some for them that haue the falling-sickness, moderately taken, and after the purgation of the accident matters.

Sage Wine.

Secondly, they vse Sage in sauces : for it stirreth vpp a mans appetite, and specially when the stomacke is full of ill humors, raw, and vndigested.

There are two kindes of Sage : One that hath great broad leaues, and an other commonly called Noble Sage, whose leaues be more narrow, and lesse : Physicians call it Silifagus.

Two-kindes
of Sage.

Thirdly, the Authour reciteth sixe Medicines good for the Palsie. It is saide, that Sage, Castore, that is a Castors Stones, Lauender, Prime-roses, Water-creesses and Tansy, cure and heale members infect with the Palsie. Why Sage doth helpe it, we haue shewed already, because it comforteth the sinewes, which the Palsie weakeneth. And also because Sage is hote and drie, it consumeth the flegmaticke matter that remaineth in the sinewes, whercof the Palsie breedeth.

And that Castorie is wholesome for the Palsie, appeareth, in that it is most comfortable, in heating and drying the sinewes: For Auicen saith thereof: That it is subtiler and stronger, then any other that heateth and dryeth.

Au. 2. can.
ca. de cast.

And after hee saith. That it comforteth and heateth the sinewes, the shaking, the moyst Crampe, and benommed members caused of the Palsie. And also he saith: There is nothing better for ventositie in the Eare, then to take as much as a Pease, and temper it with oyle of Spike, 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 Castorie is as specially good for the Palsie, after the boyding of the matter that remaineth, and comforteth the sinewes.

Of Lauender it appeareth, because the sweet saour thereof doth consume the Palsie matter.

And also of the Primrose it appeareth: because the sweet saour and heate thereof comforteth the sinewes. This flower is called *Primula Veris*, because it is the first flower that springeth in *Ver*.

The fift is Water-cresses, for they are hot and drie, subtil, incisive, & resolutiue: whereby it taketh away the matter of Palsie. And Auicen saith: They comfort all mollification of the sinewes: Because they heate and drye out flegme, and cleanse the sinewes from flegme. Beside, Physicians counsel vs to eat Water-cresses in Lent, because Lenten meat is flegmaticke. Water-cresses is a common herbe, growing in cold, stony, and waterish places, where as be many Wellsprings.

The sixt is Ransey. The vertus of this herbe is to purge flegme, and the heate thereof dryeth the sinewes. Also it purgeth a man from wormes, and from the matter whereof they be engendered. And therefore French-men vse commonly to lay egges therewith in the Easter-wake, to purge away the flegme, engendered of fish in the Lent, whereof wormes are

engendred in them that be thereto disposed.

In the Terte, the Authour saith, that Sage is called the sauer and keeper of Nature.

*Nobilis est Ruta, quia lumine reddat acuta.
 Auxilio Ruta vir quippe videbis acuta.
 Ruta viris coitum minuit, mulieribus auget,
 Ruta facit castum, dat lumen, & ingerit astum.
 Cocta facit Ruta, de palicibus locatuta.*

Needes must wee call Rewe Noble, by due right,
 Because it cleares and perfecteth the sight.
 Carnall desires (in men) it doth appease,
 But yet to women giueth no such ease.
 Rewe-water sprinckled in the house, kills all the fleas.
 Rewe, as it causeth Chastitie, it whets the wit,
 And for the Eyc-sight alwayes counted fit.

Here the Authoz declaring foure properties of Rue, saith, it sharpneth the sight, and properly the iuyce thereof, as Auicenn saith: and as is before saide, rat *Alia, nux, ruta, &c.*

Fourre properties of Rewe.

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 dryeth, it diminisheth the seeds of men, which is subtile, and of the nature of the ayre. But in women Rewe maketh subtile, and heateth the seeds, for in them it is waterish and colds, and therefore it stirreth them more to Carnall lust.

Au. 2. can. ca. de Ruta.

The third is, Rewe maketh a man quicke, subtile, and ingenious: 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, & as Physicians say, it killeth them. And after Auicenn: When the house is sprinkled with the water of wilde gourds, the fleas leape and flee away: and so likewise doeth the water that

To kill Fleas.
 Au. vi. 4. ra. 3. ca. de effug. puli. cum.

black-thorne is sodde in. And Auicen saith: That some haue said, that if Goates bloud be put into a pitte in the house, the Fleas will get them thervnto and dye. And likewise, if a logge be annointed with the grease of an Urchin, the Fleas wil gather thereto and die. Fleas cannot abide the saour of Cole-worts, noz leaues of Oleander.

Some say, that nothing is better to suoyds fleas, then things of strong saour, and therefore Kewe, Mints, Horse mints, and Hoppes be good, and aboue all things horse dung, or else Horse-stale is the chicke. Also the house sprinckled with the decoction of Rape-seede, killeth the fleas. And the perfuming of the house with a Bulls-horne, driueth away fleas. Yet to take fleas, nothing is better then to lay blankets on the Bedde, soz therein they gather themselves.

*De Capis Medici non consentire videntur,
Cholericis non esse bonus dicit Galenus:
Flegmaticis vero multum docet esse salubres.
Presertim stomachi, pulcrumq; creare colorem.
Contritus cepis loca renudata capillis
Sape fricam poteris capitis temperare decorem.*

Onyons (in Physicke) winneth no consent,
To Cholericke folke, they are no nutriment
By Galens rule. Such as Phlegmaticke are,
A stomacke good in them they doe prepare.
Weake appetites they comfort; And the face,
With cheerefull colour euermore they grace.
And when the head is naked left of haire,
Onyons (being sodde or stamp'd) againe repaire.

Of Onions Here the Authoz speaketh of Onyons, and declareth fūo things.

First touching their operation, Physitions agree not. For some say they be good for Flegmaticke felkes, and some say nay: as Rasis, which saith: That they engender superfluous

ous

ous and flegmaticke humours in the stomacke.

Secondly Galen saith; They be right hurtfull for cholericke folkes, because, as Auicenn saith: Onions be hote in the third degree, and therefore they hurte hote folkes as cholericke bee,

Thirdly Onions be wholesome for flegmaticke folkes. For they be hote, piercing, subtil, scouring, and opening, wherefoze they digest, cutte, make subtil, and wipe away flegmaticke and clammy humours, growne in the bodies of flegmaticke folkes.

Fourthly, Onions be wholesome for the stomacke, for they both heate and mundifie it from flegme. And therefoze Auicenn saith: That that which is eaten of the Onion, through the heate thereof, comforteth a weake stomacke. And therefoze they make a man well coloured. For it is impossible for one to haue a lively colour, if his stomacke be very flegmaticke, or filled with ill, rawe, and flegmaticke humours.

Aui. can. 2.
ca. de. pre-
al. & 6.4.
ca. de cura-
tione alo-
pecie.

The fift is, that Onions sod and stamped, restore haire againe, if the place where the haire did grow be rubbed therewith. This is of truth, when the haire goeth away through stopping of the Pores, and corruption of the matter vnder the skinne. For the Onions open the Pores, and resolve the ill matter vnder the skinne, and draw good matter to the same place. And therefoze as Auicenn saith: Oft-rubbing with Onions, is very wholesome for bald men.

Wherefoze the text concludeth, that this rubbing with Onions, prepareth the beautie of the head: for haire is the beautie of the head.

Furthermore, Onions stirre one to carnall lust, and they prouoke the appetite, and bring colour in the face, and when they be mingled with hony, they destroy Warts, they engender thyrax, and they hurt the vnderstanding: because they engender an ill grosse humour: They engender spittle, and the iuyce of them is good for watering eyes: and doth clarify the sight, as Auicenn saith. Further note, that Onions,

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Hony, and Vineger stamped together, is good for the byting of a madde dogge. And therefore, some doe adde these two verses vnto the foresaide text.

*Appositas perhibent morsus curare Caninos,
Si trita cum melle fuerunt & aceto.*

A madde Dogges byting may recured bee,
With Onyons, Honnie, Vineger, these three.

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

*Et modicum granum, siccum, calidumq; Sinapis,
Dat lachrymas, purgatq; caput, tollitq; venenum.*

Though Mustard-seede is helde the smallest graine,
His powerfull heate and strength is not in vaine.
By causing teares it purges well the braine,
And takes away infecting poysonous paine.

Here the Authoꝝ reciting two things, saith: that Mustard
Of mustard seede is a little graine, which is hote and drye, vnto the third
seede. degree, after Auicen. Secondly, he putteth three properties
Au. 2: can. 62 effects of Mustard-seede.
ca. de Si-
napi.

The first is, it maketh ones Eyes to water: for by reason that it is very hotte, it maketh subtile, and looseth the humidities of the braine, whereof then by their flowing to the Eyes, the teares come.

The second effect is, it purgeth the braine, and cleanseth away the flegmaticke humidities of the head. Also if it be put into the Nostrils, it purgeth the head, by reason that it prouoketh one to nose. And therefore it is put into theyꝝ nostrils that haue the Apoplexie, for the nosing purgeth the braine.

And likewise Mustard-seed, by reason that it is hotte, doth dissolve and loose such flegmes, as stoppe the conduits of the
braine,

braine: of which followeth Apoplexie. And thus it appeareth
 that Mustard-seed is a great looser, consumer, and cleanser of
 Aegmaticke humidities. The third effect is, it withstandeth
 peyson: For Auicen saith: That the venemous wormes Au. loco
 preal.
 cannot abide the smoke of Mustard-seede.

*Crapula discutitur, capitis dolor, atq; grævedo.
 Purpuream dicunt violam curare caduces.*

The heauy head-ache, and that yrkesome paine,
 Which drunken surfeiting doth much constraîne:
 The smell of Violets doth soone allay,
 And cures the Falling-sicknesse, as some say.

Here the Authoz reciteth thre properties, or effects of violets Three pro-
 perties of
 Violetes.
 First, Violets delay drunkennes, by reason that Violets
 haue a temperate sweet saour, which greatly comforteth the
 Braine. For a strong braine is not lightly overcome with
 drinke, but a weake is. Also Violets be cold, wherfore they
 coole the braine, and so make it vnable to receiue any fume.

The second is, Violets slake the headache, & grieue that is
 caused of heat, as Auicē, Rasis, Alman, & Mesuus say: For by
 reason that Violetes be colde, they withstand hote causes.

The third is, Violetes helpe them that haue the falling
 sicknes. Though some say thus, yet this effect is not com-
 monly ascribed vnto Violets. And therfore, if Violets haue
 this propertie, it is but by reason of their sweet smell that com-
 forteth the braine: which being strengthened, is not hurt by
 small grieues, and consequently falleth not into Epilepsie,
 which is called the little Apoplexie, chauncing by stopping of
 the sensible sinewes.

*Aegris dat somnum, vomitumq; tollit ad usum,
 Compefcit tussim veterem, colicisq; medetur,
 Pellit pulmonis frigus, ventrisq; tumorem,
 Omnibus & morbis subueniet articularum.*

¶

The

The Nettle soueraigne is in his degrec,
 It causeth sleepe in bodyes sicke that bee.
 Casting or vomiting it cleares away,
 And Phlegme that hurteth Nature day by day.
 An ancient Cough it quickly doth preuent.
 For Phlegme thereby is soone dispatcht and spent.
 It cures the Chollicke, a most cruell paine,
 Diseases in the ioynts it doth restraine.
 Colde in the lights, the Bellies tumours too,
 And other harimes the Nettle doth vndoo.
 Some say beside, that it doth cure the Gowte,
 Though diuers Doctors thereof make some doubt.

Here the Authoz reciteth eight properties of Nettles.

First, Nettles cause a sicke body to sleepe. For a Nettle is subtiliatiue, and cutteth and scoureth Phlegme and grosse humors, that graue nature, and lette sleepe.

Secondly, it doth alway Vomite, and custome thereof: by reason that Vomite and parbreaking, is caused of a clammye humoz, which the Nettle cutteth.

Thirdly, the Nettle preuenteth an olde cough: and specially with honny, wherein Nettle seede is to be tempered. For the Nettle auoydeth clammye 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 Barley-water, they draw out grosse humors, that are in the breast, but the seede thereof is stronger.

Fourthly, it is wholsome for them that haue the Collicke. For a Nettle is a Cutter, a subtiler, a resoluer, and a scourer of flegmaticke humiditie, or grosse ventositie, which engender the Collicke.

The Collicke is a painfull grieffe, in a gutte called Colon, as the grienous disease Iliaca, is named of the gutte Ilion.

Fifthly, the Nettle with his heats, dzyueth colde out of the Lights.

Aui. 2. can.
 ca. de Vr-
 tica.

Sixt,

Sixtly, a Nettle asswageth swelling of the bellie: for it resolueth winde, whereof most parts of the swelling of the belly commeth.

The seuenth effect is, the Nettle helpeth the diseases in the Joynts, as the Goute. This is of truth, when it commeth through matter that is colde, flegmaticke, and grosse: by reason that Nettles heate, cut, and make subtile such matter.

And besides these effects, after Auicen: The Nettle styrreth one to Carnall lust, and properly the seede thereof, drunke with Wine, openeth the closing of the Matrice, and in loosing, draweth out flegme, and rawe humors, by his vertue absteriue, and not resolutiue. Yet least taking of the Nettles or the seede should hurt the throate, it is good to drinke after it a little Dyle Rosate. A Nettles is hote in the beginning of the third degree, and drye in the second. *Auicen.*

Au. 2. can.
ca. de 3.
Vitic.

*Hysopus est herba purgans a pecclore Flegma.
Ad pulmonis opus cum melle coquatur hisopus.
Vultibus eximum fertur reparare colorem.*

Hysope a purging herbe is helde to bee,
And flegme from soorth the breast it sendeth free,
Being sod with honnie, then it comfort sends
The stomacke, and the lungs it much befrends.
Purgeth the lights from flegme, and addes a grace,
By a most cleare Completion to the Face.

Here the Authoz reciting the effects of Hysope, saith: First, It purgeth the breast of flegme: by reason that Hysope is an herbe hot and drie in the third degree: it is a great wiper, looser, and consumer of flegmaticke humiditie, and hath a singular respect to the partes of the breast: and therefore Hysope most properly is said to purge the breast of flegme.

Secondly, it is also good to purge the breast from flegme, for the same cause, and properly if it be sodde with Honie: for Honie is a scourer: and the Hysopes scouring is augmented

Of Hysope.

Au. 2. can.
cap. de
Hyſopo.

ted with the hony. The ſame willety Auicen, ſaying: Hyſope comforteth the Breſt and Lightes, diſeaſed with the Cough and Thiſicke of old continuance, and likewise doth the decoction thereof, made with Hony and Figs.

Thirdly, Hyſope maketh one well coloured in the face: for Auicen ſaith: That the drinke therof cauſerh good colour. And beſides theſe effectes, Hyſope annoyedeth flegme and wormes, as Auicen ſaith. And after *Platcarius*, Hyſope ſodde in wine, clenſeth the Matrice from all ſuperfluities.

*Appoſitum cancris tritum cum melle medetur,
Cum vino potum poterit ſedare dolorem.
Sape ſolet vomitum, ventremq; inuare ſolutum.*

Chervill or Cinquefoyle, call it which you will, Being ſlept with Honnie, doth a Canker kill, Drinke it with wine, the belly-ache it healeth, And doth aſſwage inflation where it ſwelleth. Laſtly, when laſke or vomit ſhall oppreſſe, The power thereof dooth heate, and makes to ceaſſe.

This Text declareth three operations of Chervill, or Chervill, or Cinquefoyle.

Of Chervil. First, Chervill ſtamped with honnie, and layd plaſter-
A Canker. wiſe to a Canker, healeth it. Thus ſaith *Platcarius* in the chapter thereof. A Canker is a melancholy impoſtume, that eateth the parts of the body, as well fleſhy as ſinewy. And it is called Canker, becauſe it goeth forth like a Crab.

The ſecond effect is, if Chervill be drunken with Wine, it healeth the ache of the Bellie. For it aſſwageth inflation, that is cauſed of groſſe ventofitie, wherof ache commeth, and loſeth the ventofity of the ſtomacke, and all other guts, and openeth ſtopping, and thereunto the Wine helpeth.

Thirdly, Chervill ceaſſeth vomiting, and the laſke: and by reaſon that it is hotte in the third degree, and drye in the ſecond, it digeſteth and dryeth that matter, whereof Vomite
com

commeth. And this is very truth, when Vomits or the Lask^e come of colde flegmaticke matter.

And besides those effects, it prouoketh Urine and Menstruositie, and alluageth ache of the sides and reins, and specially taken with Mellicratum.

*Enula campana reddit precordia sana.
Cum succo Ruta, si succus sumitur huius:
Affirmat ruptis nil esse salubrius istis.*

Of Enula campana thus wee say,
It cheeres the heart, expelling grieffe away,
The iuyce of Rew, and this so well agree,
That they are good for such as bursten bee.
Wine made thereof doth clearely clense the brest,
Expelleth winde, and helps well to digest.

Here the Authoz declaring two effects of Enula campana saith :

Elfe-docke,
Scabwort,
or Horfe-
heel.

First, it comforteth the heart-strings, (that is) the bzin of the stomack, which is properly called the Heart-strings, or else the vitall members, that is, the windie members, which be nere the heart, and especially the heart-roote.

That it comforteth the bzinne of the stomack, it appeareth in that the sweete smelling roote of Enula comforteth the finewy members. For the bzinne of the stomacke is a finewy member. That it comforteth windy members, appeareth, For Wine made of Enula, called *Vinum Enulatum*, cleanseth the brest, and Lights or Lungs, as Auicen saith. Also Enula swallowed downe with Honie, helpeth a man to spitte, and it is ons of those hearbs, that reioyce and comfort the heart

The second effect is, that the iuyce of this hearbe, with the iuyce of Rewe, is very wholesome for them that be burst, and that is specially, when the burstnes commeth by ventositie: for these two iuyces dissolue that.

Aui. 2. can.
ar. de enula.

And besides these effects, *Ænula* is good for a stomacke filled with ill humors, and it openeth opilations of the liuer and splene, as *Rasis* saith, And it comforteth all hurts, cold griefes, and motions of ventosities, and inflations, as *Auicē* saith.

*Cum vino choleram nigram potata repellit.
Sic dicunt veterem sumptum curare podagram.*

Hill-worte, or Pencilall steeped in wine,
Purgeth blacke choller, as the learned diuine.
Beside, our Elders say, and make no doubt,
That it melts Flegme, and cleerely cures the Gowte.

Here the Author rehearsing two effects of Hill-worte saith.

A remedy
for choler.

That principally the water thereof, or *Penzill* (taken with wine) purgeth blacke choller.

Secondly, Hill-Wort healeth an old Gowte: for the property of this herbe is, to melte and dissolue flegme, whereof very often the Gowte is wont to be engendred. And note, that after *Plateartus*, Hill-Wort is hote and drye in the third degree. The substance thereof is subtile, the vertue comfortable, through the sweete smell: the substance thereof openeth, and the qualities doe drawe, the fiery substance or nature thereof, consumeth by burning and drying.

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

Of Water-creffies, most opinions say,
Haire they retaine, when it doth fall away.
The Tooth-ache that tormenteth grieuouly,
They giue thereto a present remedie.
They cleanse all skales that cleaue vnto the skinne,
If Honie to the Oynt-ment you put in.

Here

Here the Authoꝝ rehearsing thꝛe effects of Water-creffies, saith: Water-creffies.

First, they retaine haire falling away, if the head be annoynted with the ioyce thereof: or else if the iuyce or water thereof be drunke. This effect Auicen toucheth, saying; Au. 2. 2. can cap. de Na- sturcio.
The drinking or annoynting with Water-creffies, retaineth haire falling away.

The second effect is, Water creffes doth cure the tooth-ach, specially, if the ache come by cold, for it pierceth, resolucth, and heateth, as appeareth at *Cur moritur homo.*

Thirdly, the iuyce of Water-creffies taken with Honey, or the place annoynted therewith, doth away skales that cleane to ones Skinne: by reason that such skales be engendꝛed of salt fleagme.

Water-creffies (as is said) purgeth all fleagme: therefore if it be drunke, it resisteth the cause of skales: and Honey, which is a cleanser, helpeth much thereto. Beside these effects, Water-creffies drye by the corruption of the belly, and cleanseth the lights, it heateth the stomacke and liuer, and is wholesome against the grossnesse of the splene. Namely, when a plaister is made of that, and of honie, it causeth one to cast vp choler, it augmenteth Carnall lust, and by dissolving, auoydeth out wormes, and prouoketh menstruositie, as Auicen saith.

*Cacatis pullis, ac lumine mater hyrundo,
Plinius ut scribit, quamuis sunt eruta reddit.*

Young Swallowes that are blinde, and lacke their sight, The damme (by *Celendine*) doth giue them light. Therefore (by *Plinie*) wee may boldly say, *Celendine* for the sight is good alway.

Here the Authoꝝ saith, when young Swallowes be blinde, the damme bringeth *Celendine*, and rubbeth their eyes, and maketh them to see: whereby the Authoꝝ sheweth, that it is Of Celendine.
whol-

wholesome for the sight. And this appeareth to be true: for commonly it is a medicine against febleness of sight. Celendine hath iuyce, which is well knowne. And why Swallowes knowe it better then other Byrdes, may be, because their young bee oftner blinde then any other. Swallowes dung doth make them blinde, and so the Damme dungeth sometime in the youngs eyes, and maketh them blinde. And after Plateareus, Celendine is hote and drie in the third degree. And the qualities and substance thereof, hath vertue to dissolue, consume, and draw. And the rootes thereof stamped and sodde in wine, are good to purge the head, and a womans priuitie from broken moyst humours: if the Patient receiue the smoke thereof, at the mouth, and after gargarise Wine into the throte.

*Auribus infusus vermes, succus necat usus.
Cortex verrucas in aceto cocta resoluet,
Pomorum succus flos partes destruet eius.*

The iuyce of Willow put into the eare,
Doth kill the wormes, which are engendred there.
The rinde of Willow, sodde in Vineger,
For taking Wartes away, the moste preferre.
Let teeming-women cast Willow-floures away,
Because they hinder Child-byrth with delay.

Here the Authoz rehearsing thre things of Willow, saith.

To kill
wormes.

First, the iuyce thereof, powred into ones Eare, killeth wormes: by reason of the stipticitie and drying thereof, and after Auicen, Nothing is better to heale all mattering at the Eares, then the iuyce of Willow-leaues.

Aui. 2. can.
capit. de
Salices.

To voyde
Wartes.

Secondly, the rinde of Willows, sodde in Vinegar, taketh away Wartes. And Auicen saith: Willowe ashes with vinegar, drieth vp Wartes by the roots: by reason of the ashes vehement drying. Yet to destroy Wartes, nothing is better then

then to rubbe them with Burflaine. This the property, and not the quality of Burflaine both, after Auicen.

Thirdly, Willow-flowers, and the iuyce of the fruit thereof, letteth the byrth of a Childe: for through stripticitis and drought thereof, it causeth the Childe to be bozne with great paine. Aui. 2. can. cap. de por-
rulaca.

*Confortare crocus dicitur latificando,
Membrarū defecta confortat. epar reparando.*

Saffron doth glad the heart, being sicke and ill,
But yet too much, endangereth to kill.
Defectiue members, it doth comfort kindely:
And next, restores the Lyuer very friendly.

Here the Authoz saith, that Saffron comforteth mans bo-
die, in gladding it. But knowe withall, that Saffron hath Of Saffron.
such a property, as if one take moze 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 reioycing.

Secondly, Saffron comforteth defectiue members, and Aui. 1. r.
capit. de
Croce.
principally the heart. It comforteth the stomacke, with the
stripticitis and heate thereof: and for the same cause restoreth
the Lyuer, for it will not suffer the lyuer to be dissolved. Yet
to vse it ouermuch, induceth parbreaking, and marreth the ap-
petite. Of this Auicen warneth vs, saying: It causeth par-
breaking, and marreth the appetite, because it is contrarie
to the sharpnes in the stomacke, which is cause of appetite.

Besides these properties, Saffron maketh one sleepe, and
dulleth the wits, & when it is drunke with Wine, it maketh
one drunke: it clenseth the eyes, and letteth humors to flow
to them, and maketh one breathe well: it styreth to carnall
lust, and maketh one to vaine well.

*Reddit facundas premansum saepe puellas,
Isto stillantem poteris retinere Cruorem.*

U

Leekes

Leekes, if their propertie is not belyde:
 To make young women fruitfull, hath bene tride
 Beside, they stint the bleeding at the nose:
 In greatest violence, as some suppose.

Here the Authoꝝ, reciting two commodities of Leekes, saith that often eating of Leekes, maketh young womē fruitfull, by reason, as Auicenn saith. Leekes dilate the Matrice, and taketh away the hardnesse thereof: which letteth the Conception.

Secondly, Leekes stint bleeding at the Nose, as Auicenn saith: and any other effects of Leekes are rehearsed, at *Alm, Nux, &c.*

*Quid piper est nigrum, non est dissoluere pigrum,
 Flegmata purgabit, digestiuamq; unabit.
 Leucopiper stomacho prodest, tussisq; dolori,
 Vile praeseniet motum, febrisq; rigorem.*

Blacke-Pepper, in dissolving is not slowe,
 But quickly purgeth Flegme, as many knowe.
 Beside, 't is very good to helpe digestion,
 When other things may faile that are in question.
 White Pepper, to the stomacke comfort sends,
 And from the Cough it many wayes defends.
 For diuers griefes it yeeldeth good preuention,
 And with a Feauer stands in stout contention.

Here the Authoꝝ declaring many commodities of Pepper, saith
 First, blacke Pepper, through the heate and ozincesse thereof, loseth quickly: for it is hote and drie in the third degree.

Secondly, it purgeth flegme, for it draweth fleame from the inner part of the body, and consumeth it. Likewise it avoideth fleame out, that cleaueth to the Brest and stomacke, heating, subtiling, and dissolving it.

Thirdly, it helpeth digestion. And Auicenn saith: That
 Pep-

Pepper digesteth and causeth appetite: and specially long pepper, which is wholsomer to digest raw humors, then either white or blacke, as Galen saith.

Auic. 2. can. cap. de Piper. pere.

Secondly, he declareth 5. wholsom 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 wholsome for the stomacke, and more vehemently doth comfort.

Galen. 3. de reg. sanitatis. cap. 7. Au loco preal.

The second is: Pepper is specially wholsome for the Cough, that commeth of cold flegmaticke matter: for it heateth, dissolueth, and cutteth it. And Auicen saith: When Pepper is ministred in Electuaries, it is wholsome for the Cough, and aches of the brest.

Thirdly, white Pepper is wholsome for the ache, and that is to witte of the brest, and ventuous paine. And for that, all pepper is good: for all Pepper is a diminisher and a voyder of winde. And Auicen saith: That white Pepper and long, is wholsome for pricking ache of the belly, if it be drunke with honic, and fresh Bay. leaues.

Against the Belly-ache.

Fourthly, Pepper withstandeth the causes of a colde Feuer, for it digesteth and heateth the matter.

Fifthly, Pepper is wholsome for a shaking Feuer, by reason that the heate of the Pepper comforteth the sinews, and consumeth the matter spred on them. And Auicen saith: In rubbing, it is made an oyntment, which *Unguentum* is wholsome against shaking. These five properties are ascribed to the other kindes of Pepper, as Auicen saith. And besides these effects; Pepper heateth the sinewes and braines of mans body: it mundifieth the lights, and a little prouoketh the vrine, but much looseth the belly, as Auicen saith.

There be three sortes of Pepper: white Pepper, called Leucopiper, long Pepper, called Mocropiper, and blacke Pepper, called Melancopiper. It is called White pepper, that is very greene and moyst: And when it is a little dried, and not perfectly ripe, it is called long Pepper. But when it is perfectly ripe, it is called Blacke-pepper.

*Et mox post escam dormire nimisq; moueri,
Ista grauari solent, auditus ebrietasq;.*

If after meate wee fall to sudden sleepe,
Our foode from all digestion it doth keepe.
Ouer-much moouing is as hurtfull too,
And Drunkenesse doth moste of all vndoo.
In all these, let vs vse discrete forbearing,
Being enemies, that doe offend our hearing.

Here the Authoꝝ reciteth three things that grieue the hearing.

Hurtfull to
the hearing.

The first is, immediats slaps after meate, and that is, if one eate his fill. For the immediats slaps will not suffer the meate to digest, and of meate vndigested, are engendred grosse vndigested fumes, which with their grossenes stoppe the conduites of hearing: and they engrosse and trouble the spirites of hearing.

The second is, too much moouing after meate, soz that also letteth Digestion, and the due shutting of the stomacks mouth: by reason, that then the stomacks mouth closeth not so easily, as by a little walking, whereby the meate descendeth to the bottom of the stomacks. For when the stomack is not shut, many fumes ascend to the head, that grieue the hearing.

Auic. 4.3 ca.
2. de conse.
sanit. auric.

The third is drunkenesse, whereof many fumes and vapours are engendred, which ascend to the head, and the organ of hearing, and troubleth the spirite thereof, and grieueth the hearing. And Drunkenesse doth not only hurt the hearing, but also the sight, and all the senses, soz the same cause as is befoze said.

There be three things, as Auicen saith, That hurt the eare, and other senses, lothing, repletion, & sleepe after refection: and some text hath this verse, *Balnea, sol, vomitus affert, repletio, clamor.* Which things grieue the hearing, but specially great noyse. For Auicen saith, If we wil heare well and naturally, we must schew the Sunne, laborious bayning, vomit, great noyse, and repletion.

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

Long-fasting, vomiting, and sudden feare,
Are hurtfull to the organ of the eare.
Blowes, falles, and Drunkennes are euen as ill,
And is so colde, belecue me if you will.
Such as would noyses in the eare preuent,
To shun all these, thinke it good document.

Here the Authoz reciteth seven things, which cause a humming and a noyse in ones Eare.

The first is, feare, especially after some motion. The reason is, because in feare, the spirites and humours crape inward to ward the heart suddenly, by which motion, 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, thzough some mouing of the vapoꝝ or ventositie, about the organ of the hearing, mouing the naturall aire of those Pipes or Organes, contrarie to their naturall course.

The second thing, is great hunger, Auicen sheweth the reason, saying: That this thing chaunceth through humours Aui. 4. 3.
cap. 9. spread, and resting in mans bodie. For when nature findeth meate, shee is conuerted vnto them, and that resoluech and moueth them.

The third is vomiting: for in vomiting (which is a laborious motion) humours are specially moued to the head. In token whereof, wee see the Eyes and Face become red, and the sight hurt. And thus also by vomiting, vapors and ventosities are sore moued to the organ of the hearing.

The fourth is, hearing 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 immediately sendeth therto winde and bloud, which two be the instruments of nature, by which then motion is caused in the eare.

The first is falling, specially on the head, for the same cause that is shewed of beating. And of a fall (whatsoever it be) a moving of the humors is caused in the bodie.

The sixth is Drunkenesse: for Drunkenesse filleth the head with fumes and vapours, which approaching to the organe of the hearing, troubleth it, and maketh a noyse in the Eare.

The seventh is cold, for by great cold, the organe of the hearing is fabled, wherefore of a small cause by cold, ringing in the eare chaunceth, for great cold causeth ventosities.

And ringing in the eares chaunceth not onely by these causes, but also of many other, as ventositie engendred in the head, and therein mooued, or else by some matter engendred in the head, or else by motions of ventosities, chauncing oftentimes in the opening of the eare, as they that haue an Agur: or by the great repletion of the bodie, and most especialy of the head, or by some clammy matter resolued into a little ventosity, or by medicines. Whose proprietie is, to retaine humours and ventosities in the partes of the braine, as saith Auicen.

*Balnea, Vina, Venus, ventus, piper, allia, fumus,
Porri cum Cepis, lens, Fletus, Faba, Synapis.
Sol, coitus, Ignis, ictus, acamina, puluis,
Ista nocent oculis, sed vigilare magis.*

Bathing Wine, Women, boystrous winde,
To harme the Eye-sight alwayes are inclinde.
The like doth Pepper, Gallicke, dusting smoke,
Leekes, Onyons, Lentills, drawe the sight aslope,
And dimmes it, as Beanes doe. Such as vse weeping,
I would not haue mine eyes in their moyst keeping.
Mustard, and gazing much against the Sunne,

The sight thereby is vtterly vndone,
 The violence of Lust in hote desire,
 Spoyles them outright, and looking on the fire.
 Extremitie of labour hurts the eye,
 And the least blowes, bloud-shot it instantly.
 Tarte and sharpe sauces needes offend them must,
 As also walking in a windie dust.
 The last is too much watching; these belieue me,
 Auoyde, and then thine Eye-sight will not grieue thee.

Here the Authoz rehearseth one and twenty things, hurtfull to the Eyes.

The first is, Baining or Bathing, whether it be moyst or drye, called Hote-houses. For baining greatly heateth the Eyes, and so hurteth the complexion: for the Eyes be naturally colde, and of the nature of water.

One and
 twentie
 things hurt-
 full for the
 eyes.

Secondly, Baining dryeth and resolueth the subtile humidities of the Eyes, with which the sighty spirits that are fierie, should be refreshed and tempered. This hath made manie blinde in Almane, whereas they vse many Baines and Hote-houses. Like as in Holland are more Leapers, then in any Countrey, onely by fault of good gouernance.

The second is, Wine immoderately taken: for that feebleth the eyes and sight, by reason that it filleth the head with fumes and vapours, which dull all the wits.

The third is, ouermuch carnall-copulation, which all Physicians 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 be in the Eyes moyste waterish subtiltie, which fortifieth the visible spirits.

Arist. 4. part.
 problema.

For the Eye is naturally moyste. And therefore Aristotle saith: That our Eyes be of the nature of water. But when naturall moystures are drawen and boyded out, the bodie wareth drye, and withereth away: the Eyes then lose their proper natur., which they retaine and keepe by humiditie, and not without a cause: for by fiery spiritites, (which are in mouing)

Arist. de in-
 sensu & sen-
 s. 10 & v. de
 anim. hum.]

inuing) the sight would vanish away, ere that it were succoured with moisture.

Thus it appeareth plainly, that Carnall copulation, by drawing away the moistnes, dryeth by the superiour parts of man, whereby the quicke sight is hurte.

Hippo. aphor. illo.

Austrini flautus. &c.

The third is winde, and specially the South-winde. For Hypocrates saith: The South winde is mystic, and dusketh the eyes: for that winde filleth the head with humidities, which dull the wits, and darke the sight.

The fifth is Pepper, which through the sharpnesse thereof, engendzeth fumes that bite the Eyes.

The sixt is Garlike, which also hurteth the Eyes, through sharpnesse, and vapoꝛoꝛitie thereof, as is said at *Allia, Nux, Ruta, &c.*

The seauenth is smoke, which hurteth the Eyes, through the mordication and drying thereof.

The eight is Leekes: for by eating of them, grosse melancholy fumes are engendzred: 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 theyr sharpnesse.

The tenth is *Lens* or *Lintels*: The much eating whereof, as Auicen saith: Dusketh the sight, through the vehement drying thereof.

The eleventh is too much weeping, which weaketh the Eyes, for it causeth debilitie retentive of the Eyes.

The twelfth is Beanes: the vse whereof engendzeth a grosse melancholy fume, darking the visible spirits, as Leekes do: and therefore the eating of Beanes, induceth dreaddfull dreames.

The thirtēth is Mustard, the vse whereof febleth the sight, through his tartnesse.

The fourtēth, 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 sensibleness of a thing, not proportioned to man's

mans

mans sense, as the Sunne beames, corrupt mans sense.

The fifteenth is, too much Carnall-copulation, and specially after great fasting or repletion, or after great voyding or emptinesse: but this is already declared.

The sixtenth is fire, the beholding whereof, causeth vehement dizenesse in the Eyes, and so hurteth the sight: and also the brightnesse thereof hurteth the Eyes. And therefore we see commonly, that Smithes, and such as worke befoze the fire, be red eyed and sore sighted.

The seventeenth, is great labour: for that also dyeth vehemently.

The eighteenth, is smyting vpon the Eyes, which hurteth the sight, for it maketh them bloud-spotts, and troubleth the visible spirites, and other while ingendreth Impostumes.

The nineteenth, is too much vse of tartt or sharpe things, as Saucies: and that is, through the tartnesse of Fumes, of them engendred.

The twentieth is dust, or walking in dustie places: in which, dust flyeth lightly into the Eyes, and dusketh the sight.

The one and twentieth (and aboue all other hurtfull to the Eyes and Sight) is too much Watching: For too much watching induceth too much drowlines in the Eyes: e generally, all repletions hurte the Eyes, and all that dyeth vpon Nature, and all that troubleth the bloud, by reason of salines or sharpnes. All Drunkennesse hurteth the Eyes: Vomiting comforteth the Sight, in that it purgeth the Romacke, yet hurteth it, in that it dyueth the matters of the braine to the Eyes: and therefore if it bee needfull to cast, it must be done after meate, and without constraining.

Also, Too much sleepe incontinent after meate, and much bloud-letting: and namely, with ventosities, hurteck the sight, as Auicen saith.

Feniculus, Verbena, Rosa, Chelidonia, Ruta.
Ex istis fit aqua, qua lumina reddat acuta.

Of Fenell, Veruein, Roses, Celendine,
With Rue among them, water filled fine,
They are most wholsome for to cleare the eyes.

Here the Authoz reciteth five Hearbs, whose water is ver-
ry wholesome for the sight.

To clarifie
the eyes.

The first is Fenell: Whose iuyce put into the Eye, sharp-
neth the sight, after Rasis.

The second is Veruein, wherof the water is of many Phi-
sitions put in receipts, wholsome against feblenes of sight.

The third is Rose-water, which doth comfort the liuing
spirits and sight.

The fourth is Celendine, whose iuyce is citrine, it is cal-
led Celidonia (that is,) giuing celestiall gifts.

The fift is Rue, the water of these Hearbes is wholsome
for the sight, as Physitions commonly say.

Asic. 3. tar.
4. ca. 4.

*Sic dentes serua, porrorum collige grana,
Ne careas iure cum iusquiamo simul vre
Sicq; per embotum Fumumq; cape dente remotum.*

To cure the Tooth-ache, take the seed of Leekes,
When that fell paine annoyes, and swelles the cheekes :-
But seede of Henbane must be mixt among,
And burne them both to make the smoke more strong.
Hold thy mouth ore, and so receiue the fume,
The paine it flakes, and wormes in Teeth consume
If through a Tunnell you the smoke assume.

Here the Authoz reciting certaine Medicines for the tooth-
ache, saith.

For Tooth-
ache.
Au. 2. can.
cap. de por-
ro.

Lecke-seede and Henbane burned together, is good for the
Tooth-ache. But they must be ministred on this wise. The
iuyce of Henbane with the Lecke-seede must be burned toge-
ther, and the smoke must be receyued through a funnell on the
side that the ache is.

The

The vertue of the Hen-bane, taketh away the feeling of the paine. And the vertue of the Lecke-seede-sume, killeth the Wormes, which otherwise liuing in the concauities of the teeth, causeth intollerable paine, as Auicen saith.

*Nux, oleum, frigus capitis, anguillaq, potus,
Ac pomum crudum faciunt hominem fore raucum.*

Nuttes, Oyle, and cold, which strikes into the head, Eccles, and raw Apples, drinking late towards bed. By all these, hoarsenesse in the voyce is bred.

This Text declareth six causes of Hoarsenesse.

The first is eating of Putts, for Putts drie much: & therefore they exasperate the voyce, and make it like a Cranes voyce.

The second is Dyle, the vse wherof may engender Hoarsenes: for some parts therof cleaue fast to the pipe of the lights, causing hoarsenesse. Secondly, it maketh Cholericke folke hoarse, by reason that in them the Dyle is lightly enflamed, and so the inflammation causeth exasperation and hoarsenesse: 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 throte, and pipe of the Lights, and induceth hoarsenes, through too much moistnes of the pipe.

The fourth is eating of Eccles: for the eating of them multiplieth clammye flegme, which comming to the Lights, sticke there still, and cause hoarsenesse.

The fifth is ouer-much drinkeing, specially toward Bedde. For then the vehement wetting of the pipe of the lights, doth chiefly cause hoarsenes of the voyce, as all Physitions say.

The sixt is raw Apples: for by reason that they be rawe, they increose flegme, and if they be not ripe, but sharpe and colder, they make the throte rough.

Ieiunia, vigila, calens dape, valde labora.

Inspira calidum, modicum bibe, compresse flatum,

Hac bene tu serua si vis depellere reuma.

Si sicut ad pectus dicatur reuma catarrus.

Ad fauces branchus, ad nares esto corisa.

Vse fasting, watchings, if the Rheume possesse thee,
Hote meates and drinckes auoyd, they not redresse thee.

Labour thy bodie, and thy breath restraine,

Inspire warme aire, if the Catharre doe paine.

Beware of drinking much, it doth offend,

These (gainst all Rheumes) to thee I doe commend.

To know these Rheumes, this is an obseruation,

If to the brest they flowe in exaltation.

Th'are callde Catharre. But running through the nose,
It's called Corisa: Others say, the pose.

When by the necke it doth it selfe conuay,

They tearme it *Branchus*, as Physitians say.

For the
Rheume.

Here the Authoꝝ declareth 7. things that cure the Rheume.

The first is, abstinence from meate, or fasting, for there
by the matter is diminished, because abstinence dryeth, and
the matter is better tyed and consumed: For when nature
findeth no matter of foode whereon she may worke, she wor-
keth on Rheumatike matter, and consumeth it, and the head
is lesse filled therewith. Wherefoze Auicen saith: That a
man hauing the *Caterre* or the *Pose*, should take heede that
hee fill not himselfe with meates.

The second is Watch, for watching dryeth the Braine,
and withstandeth that the vapors ascend not to the head.

The third is hot meates and drincks: for with their heate,
the colde water of the Rheume is digested.

The fourth is to labour much: For thereby the matter
Rheumatike is consumed, by reason that much labour dryeth
vp all superfluities of the bodie. But in *Arde* of *Valde*, some-
times haue *Veste*. And then the sentence is, that warme gar-
ments is wholesome for the Rheume, specially when it com-
meth by colde matter.

The

The first is, inspying of hote ayre, and specially if the Catarre procede of colde matter: for by bzeathing of warme ayre, the matter is warmed and iyped.

The first is, to drinke little, and to endure thirst: for thereby the Rheumatike matter is consumed: For little Drinking filleth not the head, as much Drinking doth.

The seventh is, to hold ones bzeath, for that is specially good in a Catarre, caused of a cold matter: By reason that this holding of the bzeath, heateth the parts of the Brest: & so the cold Rheumatike matter causing the Catarre, is better digested Aur. loco
preal.

Auicenn rehearsing these things, saith: It behoueth to keepe the head warme continually. And also it must be kept from the winde, and namely that of the South. For the South wind repleteth and maketh rare: but the North wind constraineth. And he must drink no cold water, nor sleep in the day time. He must endure thirst, hunger, & watch as he can: for these things (in this sicknes) are the beginning of health.

Furthermoze, Rasis biddeth him that hath the Rheume: To beware of lying vpright: For by lying vpright, the Rheumatike matter floweth to the hinder parts of man, whereas be no manifest issues, whereby the matter may auoyd out. Rasis. 3. al. Therefore it is to be feared, least it flowe to the sinewes, and cause the Crampe or Palsey.

And likewise he ought vtterly to forbear wine: for wine is vaporous, and in that it is very hote, it dissolueth the matter, and augmenteth the Rheume. And likewise he must not stand in the Sunne, or by the fire, for the Sunne and the fire loe the matter, and augment the Rheume.

In the last two verses, the Authour putteth difference between these 3. names, *Catarrus*, *Branchus*, and *Corisa*. And the difference standeth in the matter flowing to one part or another of the body. When the matter runneth to the brest parts, 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 *Rheume* doth note and signifie generally, all manner of matter, flowing from one member to another.

*Auripigmentum, sulphur miscere memento,
His decet appem calcem commisce saponi.
Quatuor haec misce, commixtis quatuor istis:
Fistula curatur, quater ex his si repleatur.*

Auripigmentum, which some *Arsenicke* call,
Remember to mixe Brimstone therewithall,
White lime and Sope: these foure, by way of plaister,
Are able any *Fistula* to maister.
Obserue these foure then, if thou wouldst be cur'de,
Many (thereby) of helpe haue bene assur'de.

For the
Fistula.

Here the Author rehearsing a curable medicine for the *Fistula*, saith. That a Plaister made of *Auripigmentū*, *Brimstone*, *white Lime*, & *Sope* mingled together, healeth the *Fistula*. Because these things haue vertue to drie & mundifie: which intensions are requisite in healing a *Fistula*. *Placarius* saith: *Auripigmentū*, is hot & drye 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, because it is hot and drye in the fourth degree, but *Sope* is not. *Auicenn* saith: That *Lime* washed dryeth without mordication, and maketh more steddie.

The *Fistula* is a running-soze, which auoydeth matter more or lesse, after the diuersity & course of the moone. *Auripigmentū* is that which grauets saltē brasse & mettals withall in stone.

*Ossibus ex denis bis centenisq; nouenis,
Constat homo, denis bis dentibus, & duodenis,
Ex trecentenis decies, sex quinqueq; venis.*

The Bones, the Teeth, and Veynes that are in Man,
The Author here doth number, as hee can.
Two hundred nineteene Bones agree some men,
Two hundred-forty eight, saith *Auicenn*.
Numbring the Teeth, some, two and thirtie holde,
Yet foure of them by others are controlde.

Because some lacke those Teeth stand last behinde
 In child-hood. Others, till their greatest age they finde.
 The Grinders, and Duales, Quadrupli,
 And them aboue, beneath called *Canini*,
 That grinde, that cut, and hardest things doe breake,
 And those cal'de *Sensus*, Nature these bespeake
 To grinde mans foode. The veynes in Man wee counte,
 Three hundred sixtie fiue, which fewe surmounte.

Here the Authoz numbzeth the Bones, Teeth, and veynes
 in Mans bodie.

First, he saith, there be CCxix. Bones: yet after the Doc-
 tors of Physicke, Hyppocrates, Galen, Rasis, Auerroes, and The num-
ber of
Bones.
 Auicen, the Bones in Man be CCxliiii. And though here
 in be variance, yet there is a Matter of Physicke that saith,
Ossaducenta sunt, atq; quater duodena.

Secondly, the Authoz saith, that a Man most commonly
 should haue xxxii. Teeth. But yet it chaunceth, that some The num-
ber of
Teeth.
 lacke foure of the last Teeth, which be behinde them, that wee
 call the Grinders, and those haue but xxviii. Teeth. Some
 lacke those foure last Teeth in Childe-hood onely: some other
 lacke them till they be very olde, and some all their life.

Here is to be noted, that after Auicen, The two fore-
 most teeth be called *Duales*, and two on either side of these
 twaine, be called *Quadrupli*. There bee 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 these *Quadruples*, are two Teeth aboue,
 and two beneath, Called *Canini*, whose office is to breake
 hard things. After these, be foure other on eyther side, called
 Grinders, foure aboue, and foure beneath. After these, some
 haue a Tooth called *Sensus*, on eyther side, and as well aboue
 as beneath: These also are ordained to grinde mans meate.
 And so the whole number of the 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, six-
 teene

taine Grinders, and foure *Sensus*.

Thirdly, the *Texte* saith, that there is in man *CCCC*.
veynes, as appeareth in the *Anathemie*.

*Quatuor humores in humano corpore constant,
Sanguis cum cholera, flegma, melancholiaque,
Terra melan. aqua fleg. & aer sanguis, cholera igni.*

Foure humours in mans body alwayes are,
Bloud, Choler, Flegme, Melancholie. And compare
These, vnto those foure seuerall Elements,
Whereof they are continuall presidents.
To Earth Melancholie, to Water Flegme,
The Ayre to Bloud; Choler to fire extreame.

Here the Author declareth the foure humours in man, as
Bloud, Flegme, Choler, and Melancholie. And shewing
the nature and complexion of them, he compareth each to one
of the foure Elements.

Melancholie is colde and drie, and so compared to the
Earth, which is of like nature.

Flegme is colde and moyste, and so compared to water.

Bloud is hote and moyste, and so compared to the ayre.

Choler is hote and drie, and so compared to the fire.

These things are declared in these verses.

*Humidus est sanguis, calet, est vis acris illi,
Alget, humet, flegma, sic illi vis fit aquosa.
Sicca calet Cholera, sic igni fit simulata.
Melancholia friget, siccatur quasi terra.*

The Bloud is hote and moyste, like to the ayre,
And therefore therewith carryeth best compare.
Flegme colde and moyste, euen in his chiefest matter,
Bearing his best resemblance with the Water.
Sullen is Melancholie, colde and drie,

And

And to the Earth it selfe doth best applye.
 But Choler being hote and drye, desires
 To meete (hee cares not) with how many fires.

For a further knowledge, know beside, that after *Auicen*,
 There be foure humors in mans body, Bloud, Flegme, Cho-
 and Melancholie, as is saide.

The best of them is Bloud: First, because it is the matter
 of mans spirits, in whom consisteth mans life & operations. Au. l. dec. 4.
cap. 1.
 Secondly, because it is comfortable to the principles of mans
 life, it is temperately hote and moyst. Thirdly, because it re-
 storeth and nourisheth the bodie, more then the other hu-
 mors. And it is called the treasure of Nature: For if it be
 lost, Death followeth forthwith.

Next to bloud in goodnes, is Flegme. First, by reason
 that if neede be, it is apt to be turned into bloud.

Secondly, because it is very neere like humiditie, which
 is as the foundation of life.

After Flegme in goodnes, is Choler, which is partner with
 naturall heate, so long as it keepeth conuenient measure.

Then followeth Melancholy, as dregs and durte, remoo-
 ued apart, from the principalles of life, as enemy to ioy and
 liberalitie, and of neere kindred to age and death.

Secondly, note, that in the diuision of Humors, there are
 two kindes of Bloud, (that is to say) naturall and vnnatu-
 rall. Naturall bloud, that is to say, Veyne bloud, which is
 ruddie and obscure; and Arterie bloud is ruddy and cleare,
 without ill sauour, and (in comparison of other humors) it is
 very swete. Of vnnaturall is two sortes, the one is vnnat-
 urall in quantitie, that is to say, which is changed from good
 Complexion in it selfe, or else by mingling of another humor.

There is another vnnaturall bloud, which (through mix-
 ture of other humours) is ill, both in qualitie and substance,
 quantity, and in proportion of the one to the other. And this
 is double, for the one is not naturall, by mingling of an ill hu-
 mor that commeth to him from without. The other is vnnat-
 urall, by mingling of an ill humour, engendred in the selfe
 bloud;

Bloud ; as when part of the bloud is putrified, and the subtil part thereof is turned into Choler, and the grosse part into Melancholie : or else into Choler, or the Melancholie, or else both remaineth in the bloud.

And this vnnaturall bloud, by mingling of an ill humoz, varyeth from naturall bloud many wayes.

First in substance : for it is grosser and to wler, sith melancholy is mingled therewith : or else it is more subtil, when watrishnes or citrine Choler is mingled therewith.

Secondly in colour : for sometime when Flegme is mingled therewith, it inclineth to whitenesse, or thzough Melancholie to blacknesse.

Thirdly in sauour : for by mingling of putrified humozs, it is more stinking, or else by mingling of rawe humours, it hath no sauour.

Fourthly in talage, for by mingling of Choler it inclineth to bitternesse, and by Melancholie to sowernesse, or the Flegme of vnsauorinesse.

Also of Flegme there be two kindes, naturall and vnnaturall. Naturall is that which (within a certain space) will be bloud, for Flegme is vndigested bloud.

There is another spise of Flegme, which is swæte, and somewhat warme, if it be compared to the bodily heate. But comparing it to the ruddy bloud & Choler, it is colde. Flegme is naturally white : and this is called swæt Flegme, extending this name swæte to all the talages, delighting the taste : for otherwise the naturall flegme is not swæte, but vnsauorie and waterish, and very néere the talage of water. And to this flegme, Nature hath not giuen a proper Mansion, as she hath done to Choler and Melancholie : but Nature maketh it run with the bloud, for it is a very néere similitude to bloud.

And of this flegme there be two necessities, & 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 may bee nourished, when they haue losse their naturall fode : (that is for to say) good bloud, thzough

restraint of materiall blood, which restraint is caused through the stomacke and liuer, through some cause accidentall.

The second necessity is, that it mingle with the blood, and make it apt to nourish the members of flegmaticke complexions, as the Braine, and such: for that which must nourish these members, must be well mingled with flegme.

The vtilitie of Flegme is, that it moysten the ioynts and members that moue much, least they ware drye, through the heate that commeth of their mouing and rubbing.

Unnatural Flegme may be deuided, first into the substance, and to some therof is *Muscilaginosum*, and that is Flegme, (to ones seeming) diuers, for in some part it is subtil & thin, and in some other grosse and thicke: is called *Muscilaginosum*, because it is like Muscilages, drawen out of seeds.

There is an other Flegme, that appeareth equall 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 Flegme, and this increaseth in the stomacke and entrailles. And to auoyd it out of the stomacke, *Hippocrates* biddeth vs, To cast twice a moneth, and to auoyde it out of the guts: Nature hath ordained Cholera, to turne it from the chest of the Gall to the entraile *leuinium*, and so forth to the lower guts, to scowre away the Flegme from the brimmes of the Entrailles, and cause it to descend downe with the other dregges and filth.

Sometimes this Flegme is increased in the veynes, specially of old folkes, by diminishing of their digestion, and there remaining, is (by little and little) augmented and engrossed, and hurteth Nature, which cannot (by the veynes thereto ordained) auoyd it out. Yet it doth all that is possible, to keepe it from the heart, and other inward members, and driueth it to the outward members, and specially to the Legs: for by the heauinesse therof, it draweth naturally to the lower parts of man. And this is the cause why old folks legs are swollen, and that if one presse downe his finger therein, there tarryeth

eth a hole, specially towards night, most in fat folks, and such, as were wont to be nourished with moyste meats.

There is an other spise of flegme very subtile and watrish like vnto water, and somewhat thicke: this flegme is often mingled with their spittle that haue ill digestion, and of those that be great Drinkers: it remoueth from the bzaine to the nose, as it is wont in the beginning of the pose, and when by decoction and boyling in a man it becommeth grosse, it is turned into flegme, grosse, white, and muscilage.

There is another flegme, grosse and white, called *Gipseum*, the subtile parts of this flegme is dissolved through long boyding in the ioynts: and the grosseneste thereof remaineth in the ioynts as hard as stones. This flegme engendzety the Gowte vncurable.

There is another flegme, thick, and grosse, like to the molten glasse, in colour, clamminesse, and weight.

Secondly, vnaturall flegme differeth in Wallage: for there is certaine flegme that is swete, which is by mingling of bloud with flegm. And vnder this is cotained the vntuous flegm, which is engedzed by mingling vntuous bloud & flegm.

There is another manner of vnsauory flegme, caused of rawnesse, as certainly glassy flegme.

There is another salt flegme, caused by mingling of choler. And this is moze biting, drier, & lighter then any other flegme through the choler mingled therewith, which is drie, light, and sharpe. And this flegme is often found in their stomacks, that be flegmatike, that drinke much strong wine, & that vse salts and sharpe meats; because it cleaueth to the stomack, and causeth otherwhile thirst intollerable: and running by the guts; it sometime fleareth them, and causeth the bloud mensin: and in the fundament oftentimes induceth strong costiuennesse.

There is another flegme, that is sharpe, by mingling, of sharpe Melancholy therewith; and sometime through boyling of flegme, as it chanceth in the swet iuyces of fruits, that first boyle, and after waxe ripe. And this flegme appeareth oftner in their stomacks, that digest ill, then in other parts: for naturall Choler floweth to the mouth of the stomacke, to stirre

by the appetite, which descending down ward sometime mingled with flegme, maketh it slower, and this is perceyued by slower belchings. And otherwhiles this flegme is engendred in the stomacke, by boyling with a weake heate.

There is another flegme, called *Pontike*, which is sometime caused by mingling of *pontike* Melancholie. But this is seldom, by reason that *pontike* melancholy is very scarce. It is sometime caused through vehement colnes thereof, whereby the moystnes thereof is congeled, & somewhat altered to earthlines, and thereupon commeth no weake heate, which causing it to boyle, should conuert it into sharpnesse: nor no strong heate, which digesting it, should turne it into blood.

There be two kindes of Choler, naturall and vnnaturall. Vnnaturall Choler is the some of blood, whose colour is ruddy and clere, that is citrine, in the last degree of citrines, as Saffron heads, 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 blood into the veynes, the other goeth into the purse of the gall.

The part that goeth with the blood, entreteth therewith both for necessity and profit. It is needfull that it mingle with the blood, to nourish the cholericke members. It is behouefull that it make the blood subtile, and cause it to enter into the veines.

The part that goeth to the purse of the gall, goeth thither for necessity and profit. The necessity is double. The one is needfull for all the body, to mundifie it from cholerick superfluities. The other necessity is in respect of the galles purse.

The profite also is double. The one is, to wash the Entrails from dregges and clammy flegme cleauing to them.

The other is, to wash the guttes and Muscles, that they may seele the thing that hurteth them, and voyde all other filthines. The prooue of this is, that the cholike chaunceth oftentimes, by stopping of the hole that commeth from the purse of the gall to the guttes.

Vnnaturall choler is double. For one is vnnaturall, through outwarde cause mingled therewith. The other is vnnaturall

turall, though a cause in it selfe, for the substance thereof is not naturall.

Choler vnnaturall through an outward cause, is another kindone and famous: and it is that that Flegme 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 knowne. 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 flegme, with naturall choler, or else it is yolkie, like to the yolks of Egges, and is engendred by mingling of grosse flegme 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 subtile part of the Choler is not separated, but mingled therewith, and this Choler is the worst. Another is, when Melancholy commeth from without, and minglet it with the Choler. And this Choler is better then other, and is ruddie in colour, it is not clere nor flowing, but moze like to beynes blood. This vnnaturall choler, hauing his own proper substance, without mingling of any other humoz, is often engendred in the liuer, by reason that the subtilenes of the blood burneth it self, & turneth into choler, & grossely into melacoly.

Another choler is engendred in the stomacke, of ill meates not digested, but corrupted: or els it is engedred in the beynes by other humozs. And of this choler be two kindes. For one is called Choler Prassue, like the colour of the hearbe called Prassion, which is engendred of the yolkinesse when it is burned: for burning causeth a yolkie blacknesse in the choler, which mingled with choler citine, engendzeth a greene choler.

The other is called rusty choler, like to rusty Iron, and it is engendred of Prassue, when Prassue is burned onely, till the humidity thereof be dzyed away: and of the dzyinesse beginneth to waxe white. And these two last Cholers be ill, and vensmous, yet rustie is the worse.

Likewise there be two kindes of Melancholie, naturall and vnnaturall.

The naturall is the dregges and superfluity of good blood, whose tallage is betweene swete and pontike. And this Melancholy, when it is engendred in the Liuer, is parted in two parts. Of which one entreteth with the blood, and therewith remayneth in the veines, the other is conuayed to the splene. The first part entreteth with the blood for necessity and profit. It is needfull that it mingle with the blood, to nourish the melancholy cold and drie members, as the bones.

The vtility is, to make thicke and thinne blood, to stint the superfluous running thereof, to make it strong, & to strength those members into which it must be conuerted. The other part that needeth no blood, goeth to the splene, both for necessity and profit. The necessity is double, one vniuersal thzogh out the body, to purge it of melancholious 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 stomacke, straining out the humidities that it findeth there, as a woman straining a cowes dugs, draweth out the milke: this vtility is double. First, it constraineth, thicketh, and comfozteth the stomacke. Secondly, by reason that the eagernesse thereof moueth the mouth of the stomacke, it maketh one to haue an appetite 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 flegme, & if the flegme that is burned were very subtile and watrish, then the Melancholy thereof engendred, will be salte in tallage. But if the flegme 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 Blood and this Melancholy is salte, a little inclining to sweetnesse.

The

The fourth is ashes of naturall Melancholy. And if naturall Melancholy (whereof soeuer it be) be subtiler, then it wil be very solowre. And when it is cast out vpon the ground, it boyleth and sauoureth of the ayre, and causeth both Ayres & beastes to auoide the place. But if the naturall Melancholy be grosse, the vnnaturall thereof engendred, shall not be solowre.

*Natura pingues isti sunt atque iocantes,
Semper rumores cupiunt audire frequentes.
Hos Venus & Bacchus delectant, ferocula, risus.
Et facti hos hilares, & dulcia verba loquentes,
Omnibus his 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.*

To Sanguine men, Nature hath much commended,
First, with a iocund spirit they are attended,
Desirous to heare tales and nouelties:
Women, nor wine, they gladly not despise.
Their lookes are chearefull, and their language sweete,
For any study they are prone and meete.
No common matter kindles Angers fire,
Contentious company they not desire.
They are liberall, louing, mirthfull, and benigne,
Fleshie and fatte, capring and apt to sing.
No muddie countenance, but smiling cheare,
And bold enough, as causes may appeare.

Here the Authour, teaching vs to know Sanguine folks, sayth, that a sanguine person is naturally fat. But yet we may not vnderstand, that sanguine folks be properly fat: For that is a token for a cold completion, as sayth Auicen. But they be fat and fleshie withall : for fat in sanguine persons is taken for fleshie. Auicen saith, That abundance of all
ruddy

ruddy flesh and stiffe, signifieth a hote & a moist complecti-
on, as a sanguine person is. For the abundance of ruddie
flesh, witnesseth fortitude of vertue assimilatiue, and multi-
tude of blood, that worke and ware by heat and inoisture, as
witnesseth Galen, saying: The abundance of flesh is en-
gendred of the abundance of blood. For heate perfectly
digesting, and the like vertue to flesh, maketh the flesh fast
and stiffe. Also Auicen sayth, Every fleshie body without
abundance of fat and greace, is sanguine. Whereto Galen
assenteth.

Secondly, the sanguine person is merry and iocund, that
is to say, with merry words, he moueth other to laugh, or else
hee is glad, through benignity of the sanguine humour, prouo-
king a man to gladnesse and iocunditie, through cleare and
and perfect spiritus engendred of blood.

Thirdly, hee gladly heareth fables and merry sportes, for
the same cause.

Fourthly, hee is enclined to lechery, through heate and
moistnesse, prouoking to carnall copulation.

Fifthly, hee gladly drinketh good Wine.

Sixtly, he delighteth to feed on good meate, by reason that
the sanguine person desireth the most like to his complexion,
that is, good wines and good meates.

Seuenthly, hee laugheth lightly, for blood prouoketh to
laughing.

The eight is, the sanguine person hath a glad some and an
amiable countenance, through liuelinesse of colour, and faire-
nesse of complexion.

The ninth is, he speaketh sweetely, through amiablenesse
of sanguine nature.

The tenth is, hee is apt to learn any manner of science,
through liuelinesse and perspicuity of witte.

The eleuenth is, hee is not lightly angry, and this com-
meth through moistnesse, abating the feruour of Choler pro-
uoking to anger.

The last two verses recite some of the foresaid tokens,

Z

and

and also some other.

First, a sanguine person is free, not covetous, but liberall.

Secondly, he is amorous.

Thirdly, he hath a merry countenance.

Fourthly, he is most part smiling, of all which the benignity of the blood is cause and prouoker.

Fifthly, he hath a ruddy colour. For Auicen sayth, That ruddy colour of the skinne, signifieth aboundance of blood. And this must be vnderstood bright ruddy colour, & not darke, such as is wont to be in their faces that drinke wines abundantly, and that vse sauces and sharp spices, for such colour signifieth Lepre to come.

Sixthly, he gladly singeth and heareth singing, by reason of his merry minde.

Seuenthly, he is fleshie, through the causes before sayd.

The eight is, he is hardie, through the heate of the blood, which is cause of boldnesse.

The ninth is, the sanguine person is benigne and gentle, through the bounty of the sanguine humour.

*Flegma vires modica tribuit, latoque breuesque,
Flegma facit pingues, sanguis reddit mediocres.
Sensus hebes, tardus motus, pigritia, somnus.
Hac somnus lentus, piger & sputamine multus,
Et qui sensus habet pingues, facit color albus.*

Men that be Phlegmatike, are weake of nature,
Most commonly of thicke and stubbed stature,
And fatnesse ouertaketh them amaine,
For they are slothfull, and can take no paine,
Their senses are but dull, shallow and slow,
Much giuen to sleepe, whence can no goodnes grow.
They often spee: yet natures kind direction,
Hath blest them with a competent complexion.

Here the Authour sheweth certaine properties, concerning

ning the complexion of Flegme.

First, flegmaticke folkes be weake, by reason that their naturall heate, which is beginner of all strength and operation, is but feeble.

Secondly, flegmaticke folkes be short and thicke: for their naturall heate is not strong enough to lengthen the body, and therefore it is thicke and short.

Thirdly, flegmaticke folkes be fat, because of their great humiditie. Therefore Avicenna saith, That superfluous grease signifieth cold and moistnesse, for the bloud and the vntuous matter of grease, pearcing through the veines into the cold members, (through coldnes of the members) do congeale together, and so ingender in man much grease. As Galen saith in his second Booke of operation. He saith also: That sanguine men are middle men, betweene the long and the short.

Fourthly, flegmaticke folkes are more inclined to idleness and studey, then folkes of other complexion; by reason of their coldnes that maketh them sleepe.

Fiftly, they sleepe longer, by reason of their great coldnesse, that prouoketh them to sleepe.

Sixtly, they be dull of witte and vnderstanding: for as temperate heate is cause of good witte and vnderstanding, so cold is cause of blunt wit and dull vnderstanding.

Seuenthly, they be slothfull, and that is by cold: for as heate maketh a man light and quicke in mouing, so cold maketh a man heauie and slothfull.

The eight is, they be lumpish, and sleepe long.

*Est humor colore, qui compatit impetuosus,
Hoc genus est hominum, cupiens praecllere cunctos,
Hi leuiter discunt, multum comedunt, cito cresunt.
Inde magnanimi, sunt largi, summa petentes:
Hirsutus, fallax, irascens, prodigus, audax,
Astutus, gracilis, siccus, croceique coloris.*

Cholor, is such an humour, as aspires,
 With most impetuous, insolent desires,
 He couets to excell all other men,
 His mind outsteps beyond a Kingdomes ken.
 Lightly he learns, eates much, and soone growes tall,
 Magnanimous, and somewhat prodigall,
 Soone mou'de to anger, though vpon no cause,
 His owne will is his reasons largest lawes.
 Subtill and crafty, seldome speaking fayre,
 A wasting vnthrift, ouergrowne with hayre.
 Bold spirited, and yet but leane and drie,
 His skinne most vsuall of a saffron die.

Here the Authour teacheth vs to know a person of Cholericke complexion.

First, he is hasty, by reason of superfluous heate, that moueth him to hastinesse, and therfore *Auicen*, sayth, That deeds of excessiue motion doe signifie heate.

*Au. 2. doc. 4.
cap. 4.*

Secondly, the Cholericke person is desirous of honour, & coueteth to bee vppermost, and to excell all other, by reason that superfluous heate, maketh mans minde prone to arrogancy, and fowle hardinesse.

Thirdly, they learne lightly, by reason of the cholericke humour, and therfore *Auicen* sayth; That the vnderstanding, promptnesse, and quick agility to intelligence, betokeneth heate of complexion.

*Au. 2. r.
doc. 3. ca.*

Fourthly, they eate much, for in them the heat digestiue is strong, and more resolatiue then in other bodies.

Fifthly, they encrease soone, through strength of naturall heate in them, which is cause of augmentation.

The sixt is, they bee stout stomaked, that is, they can suffer no iniuries, by reason of the heate in them. And therfore *Auicen* sayth, That to take euery thing impatiently signifieth heate.

The seauenth is, they bee liberrall to those that honour them.

The

The eight is, they desire high dignities and offices.

The ninth is, a Cholericke person is hayry, by reason of the heate that openeth the pores, and moueth the matter of haire to the skinne. And therefore it is a common saying. The Cholericke man is as hairy as a Goate.

The tenth is, he is deceivable.

The eleuenth is, he is soone angry, through his hote nature. And therefore Auicen sayth, Often angrie, and for a small cause, betokeneth heate, through easie motion of Choler, and boyling of the bloud about the heart.

The twelfth is, he is a waster, in spending largely to obtaine honours.

The thirteenth is, he is bolde, for boldnesse cometh of great heat, specially about the heart.

The foureteenth is, he is wily.

The fiftenth is, he is slender membred, and not fleshy.

The sixteenth is, he is leane and drye.

The seauententh is, he is Saffron coloured. And therefore Auicen saith, That Choler signifieth Dominion.

*Restat adhuc tristis cholera substantia nigra.
Qui reddit prauos potu tristis, pauca loquentes,
Hi vigilant studiis, nec mens est dedita somno.
Seruant propositum sibi, nil reputant fore tutum.
Inuidus & tristis, cupidus dextraeque tenacis.
Non expers fraudis, timidus, luteique coloris.*

Where Melancholly beares the powerfull sway,
To desperation it inclines alway.
The Melancholy spirit is darke and sad,
Sullen, talkes little, and his sleepes are bad.
For dreadfull dreames doe very much affright them,
Start out of sleepe, and nothing can delight them.
Their memory is good, and purpose sure,
All solitary walkes they best endure.
Because to study they are still inclinde,
And being alone, it fitteth best their mind.

Simple, and yet deceitfull, not bounteous,
 But very sparing, doubtfull, suspicious.
 Earthly and heauy lookes: By all opinion,
 Here Melancholie holde his sole dominion.

Here the Authoꝝ declareth some tokens of a Melancholie person.

First, Melancholy maketh men shrewd and ill mannered, as they that kill themselves.

Secondly, Melancholy folkes are most part sadde, through their melancholy spirits, troublous and darke, like as cleere spirites make folkes glad.

Thirdly, they talke little by reason of their coldnes. (Ione.

Fourthly, they be studious, for they couet alwayes to be a

Fifthly, they sleepe not well, by reason of the ouermuch drynesse of the braine, and (through melancholy fumes) they haue horrible dreames, that wake them out of their sleepe.

Sixthly, they be stedfast in theyꝝ purpose, and of good memory, and hard to please.

Seuenthly, they thinke nothing sure, they alwayes dread through darknesse of the spirits.

In the two last verses, hee reciteth some of the foresaide signes and other.

First the Melancholy person is enuious, he is sad, he is contentous: he holdeth fast, and is an ill payer, hee is simple, and yet deceitfull; and therefore Melancholy folkes are deuout, great Readers, fasters, and keepers of abstinence.

Sixthly, he is fearfull.

Seuenthly, he hath an earthy browne colour: Which colour, if it bee any thing greene, signifieth the dominion of Melancholy, as Rasis saith.

*Hi sunt humores, qui prestant cuiqꝫ colores.
 Omnibus in rebus ex flegmate fit color albus.
 Sanguine fit rubeus, colera rubra quoqꝫ, ruffus.
 Si peccet sanguis, facies rubet, extat ocellus*

*Instantur gena, corpus nimiumq; gravatur.
 Et puls quam frequens, plenus, mollis, dolor ingens.
 Maxime fit frontis, & constipatio ventris,
 Siccaq; lingua sitis, & somnia plena rubore,
 Dulcor adest sputi, sunt acria dulcia quaq;.*

The humours that complexion doe extend,
 And colour in our bodies, thus they lend.
 To him is Phlegmaticke, a colour white:
 Brownish and tawnie, vnder Chollers might.
 The melancholy man is pale as earth,
 The Sanguine ruddie, euer full of mirth.
 Yet where the Sanguine doth too much excede,
 These inconueniences thereby do breed.
 The blood ascends too proudly to the face,
 Shootes forth the eyes beyond their wonted place,
 And makes them swell. The body lumpish growes,
 The pulse beates thicke, by vapours them inclose.
 The head will ake, and costiuensse ensues,
 The tongue is drie and rough, can tell no newes.
 Extremity of thirst, caufde through great heate,
 And bloody coloured dreames, which make men sweate.

Here the Author reciteth the colours, that followe the complexion. A Phlegmatike person is white coloured: the Cholericke is browne and tawnie: the Sanguine is ruddy: The Melancholy is pale coloured like earth.

Afterward, the Text declarcth twelue colours, signifying superfluitie of blood.

The first is, when the face is reede, by the ascending of blood to the head and face.

The second is, when the eyes bolle out further then they were wont.

The third is, when the eyes are swollen.

The fourth is, when the body is all heauie, for nature cannot sustaine nor gouerne so great a quantity of blood.

The

The fift is, when the pulse beateth thicke.

The sixt is, when the pulse is full, by reason of the hote and moyst vapors.

The seventh is, when the pulse is soft, through too much humidity that molifieth the matter.

The eight is, ache of the head.

The ninth is, when the belly is costive, through great heat that dryeth up the filthy matter.

The tenth is, when the Tongue is drie and rough for the like cause.

The eleventh is, great thyrst, through drynesse of the stomacks mouth, engendred of great heate.

The twelfth is, when one dreameth of red things. This Avicen affirmeth saying. Sleepe that signifieth aboundance of blood, is when a man dreameth he seeth red things: or else that hee sheddeth much of his blood, or else that hee swimmeth in blood, and such like.

Avi. 2. 1. c. 7

The thirtēth is, the sweetenes of spittle, through sweetenesse of blood.

Here is to be noted, that like as there be tokens of aboundance of blood, so there be signes of aboundance of other humors, as in these Verses following.

*Accusat coleram dextra dolor, aspera lingua,
Tinnitus, vomitusq̄ frequens, vigilantia multa,
Multa sitis, egestio, torsio ventris,
Nausea fit morsus cordis, languescit orexis.
Pulsus adest gracilis, durus veloxq̄, calescens.
Arct, amarescit, incendia, semina fingit.*

Where Choler rules too much, these signes will shoue,
The Tongue growes sharp and rough, in speaking slow.
More wakefulness then needes, tinglings in the eare,
Vn wonted vomites, hatefull they appeare.
Great thyrst the excrements doe quickly voyde,
The stomacke is too nice, as ouer-cloyde.

The

The heart is full of gripes, and extreame heate
Compels the pulse impatiently to beate.
Bitter and soure our spettle then will be,
And in our dreames, strange fires wee see to see.

The tokens of aboundance of flegme are contained in these verses following.

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

Where Phlegme superaboundes, these signes will tell,
The mouth distastfull, nothing can rellish well,
And yet with moysture ouerfloweth still,
Which makes the stomacke very sicke and ill,
The sides will ake, as if they beaten were,
Loathsome will all our meate to vs appeare,
The pulse beates seldome. The stomacke and the heade,
With gripes and pangues doe seeme as they were dead.
Our sleepes are troublous, and when we dreame,
Of brookes and waters, then we see the streame.

The signes of aboundance of Melancholy are containd in these verses following.

*Humorum pleno dum fex in corpore regnat,
Nigra cutis, durus pulsus, tenuis & urina,
Solicusudo, timor, & tristitia, semina, tempus,
Accrescit rugitus sapor, & sputaminis idem,
Lenaque præcipue tinnit & sibilat auris.*

When Melancholy in the body raignes,
It doth indanger many dreadfull paines.

It filles it with corrupting filthinesse,
 Makes the skinne looke of blackish fulsomnesse.
 The pulse beates hard, the vrine weake and thin,
 Sollicitude, feare, sadnesse, sleepe it drowneth in,
 It rayfes bitter belches, breeds much Rheume,
 And in the eares oft breeds a tingling tune.

How concerning the letting of blood, this Text is touched.

*Denus septenus vix flebothomiam petit annus.
 Spiritus vberior erit per flebothomiam.
 Spiritus ex potu vini mox multiplicatur.
 Humerumque cibo damnum lente reparatur.
 Lumina clarificat sincerat flebothomia
 Mentis, & cerebrum calidas facit esse medullas.
 Viscera purgabit, stomachum, ventremque coereit.
 Puros dat sensus, dat somnum tedia tollit.
 Auditus, vocem, vires producit & augeat.*

At seventeene yeares of age, safely wee may
 Let youthfull bodies blood, the learned say.
 The spirites are restored by letting blood,
 And to encrease them, drinking wine is good.
 After blood-letting, little good they gaine
 By present eating meate, that is but vaine.
 Phlebothomie doth purge and cleare the sight,
 Cleanseth the braine, and makes the marrow tight.
 The stomacke and the belly it doth cleare,
 And purge the entrailes throughly euery yeare.
 It sharpenz wit, and doth induce to sleepe,
 And from the heart all painefull grieffe doth keepe.
 It comforts hearing, and relieues the voyce,
 Augmenting strength, wherein the most reioyce.

Here the Authour speaking of blood-letting, sayth. That
 at

at seauentene years of age, one may be let blood.

And touching this Galen sayth, That children should not be let blood, before they be foureteene yeare old at least, because childrens bodies be soone resolued from outward heate, and therefore by voyding of blood they should be greatly weaked. Also, for that they need to nourish their bodies and augment them, they should not diminish their blood. And also for that they be soone dissolved from outward heate, it sufficeth that they need not be let blood. Know likewise, That as blood letting is not conuenient for children, so it is vnwholesome for old folkes, as Galen sayth: for the good blood is little, and the ill much. And blood-letting draweth away the good blood, and leaueth the ill, as Auicen sayth: and therefore blood letting is vncouuenient for such persons.

Gal. de ingenio.

Gal. 9. reg.

Au. 4. 10. cap. 10.

Secondly, hee putteth the hurt of bloodletting, of necessity with voyding of blood, done by blood-letting, mans spirites being in the blood, doe then auoyde.

Thirdly, hee sheweth how the spirites should be cherished and restored, and that is by drinking of Wine after the blood letting: For of all thinges to nourish quickly, Wine is best, as is before sayde: The Spirites also be cherished & restored by meates, but that is not so quickelie as by Wine. And the meate after blood letting must be light of digestion, and a great engenderer of blood, as rare roasted Egges, and such like. And although meate restore the Spirites after blood letting, yet let the Patients beware of much meate the first and second daye. For Isaac sayeth *In dietis*. That they must drinke more then they eate, and yet they must drinke lesse then they doe before blood letting, for digestion is weaker.

Fourthly, the Authour putteth eleuen profits of blood letting, when it is duly done.

First, temperate blood letting comforteth the sight:

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For

For diminishing of humors both also 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 marrow: for it mingleth the superfluities that thereto come, and coole it.

Fourthly, it purgeth the entrailles: for Nature (being charged of blood) digesteth better the raso humors that be left.

Fiftly, blood letting restraineth vomiting and the laske, for it diuerteth the humours from the interior parts to the outward, and specially the letting blood of the armes, as Auicen saith, for letting blood of the face stoppeth not so well.

But perchance the Blood-letting shall augment the laske, and that two wayes. First, by blood letting, Nature is discharged of her burden, and being comforted, it prouoketh other vacuations. Secondly, if the Laske be caused by great weaknesse of vertue contentine: for then, by reason that by blood-letting vertue is weakened, the laske is augmented.

Sixtly, blood letting cleareth the wittes: for it minnisheth vaporation, that goeth to the head, and troubleth the wittes.

Seauenthy, it helpeth one to sleepe, for thereby many humours be boyded, of which, diuers sharpe vapours are lifted by, that let one to sleepe.

The eight is, it taketh away tediousnesse and sur-great grieffe, for thereby vertue is unladen of grieffe: for with the melancholy blood, the dregges of blood (which induceth tediousnesse and grieffe) are drawn out.

The ninth is, it comforteth the hearing: for thereby the vapors and humors that ascend to the head, and let the hearing, are diminished.

The tenth is, it comforteth the voyce: for thereby the superfluities and humidities that would come to the Vozell, or pipe of the Lights, and let the voyce, are diminished.

The eleuenth is, it augmenteth the strength, for thereby the body is discharged of grieffe. Wherefore the vertue is augmented.

*Tres infant Maius, September, Aprilis,
Et sunt Lunares, sunt velut Hydrades,
Prima dies primi, postremaque posteriorum.
Nec sanguis, minus, nec carnibus Anseris vit,
In sene vel iuvene, si vena sanguine plena.
Omni mense bene, confert incisio Vena.
Hi sunt tres menses, Maius, September, Aprilis,
In quibus emittas, ut longo tempore viuas.*

Three speciall Moneths, our text doth here remember,
For letting-bloud, Aprill, May, and September.
The Moon: rules most these moneths yet certain dayes,
Some doe denye, and other some dispraise
The first of May, and the last of Aprill,
As also of September they hold ill.
Dayes of these monethes they doe forbid to bleed,
And thinke it dangerous on a Goose to feede.
But this is ydle, for these Moneths are good,
And for our health in these to let our bloud.
For olde or young, if blood abounding be,
All Moneths it may be doone, aduisedlie.
If length of dayes and health you doe desire,
These are the moneths that bleeding best require.

Here the Author saith, that these three, May, September,
and Aprill, are the moneths of the Moone, & in them are dayes
forbidden to let bloud: that is, the first of May, and the last of
September, and Aprill. Though this be a common rule, yet
it is false. For the foresaid dayes may be as good, and as wor-
thy to be chosen as the other, after the diuersity of the Constel-
lation in them. Farther hee sayeth, that in those dayes one
shoulde 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 hee saith, that men of middle Age, and young
folkes, whose Veines be full of bloud, may be let bloud euery

moneth, for those may well resist resolution, and in them is great quantity of good blood.

Wholy, he sayth, that blood-letting for mans health, must be done in one of these three monethes, May, September, and Aprill. But yet with difference, for in Aprill and May, the Uter, veine must be let blood, because then in Spring the blood increaseth: And in September in the splene veine, because of Melancholy, which then in Autumne increaseth.

*Frigida natura, frigens regio, dolor ingens,
Post lauachrum, cotum minor atas, atque senilis,
Morbus prolixus, repletio potus & esca,
Si fragilis vel subtilis sensus stomachi sit,
Et fastiditi, tibi non sit flebet homandum.*

A cold complexion, and a chilly ayre,
Aches, or ingreames that to inflame prepare,
Bathing, and wanton dallying in that sport,
Where *Venus* most delighteth to resort
Too young, or else too old, A long disease,
Eating or drinking, nature to displease.
Sea-sicke feeling, when the stomacks weake,
And empty veines, that loathingly do speake.
All these forbid blood, letting, and a diuise,
Not then to deale therewith in any wise.

Here the Author setteth downe xii. things, that do hinder blood letting.

The first is coldnesse of complexion: For as Galen sayth, Blood letting cooleth, and augmenteth coldnesse, Because as Isaac sayth, Blood is the foundation of natural heat: and in regard that blood letting voydeth the blood, it voydeth heat, and so consequently cooleth.

The second, is a seruent cold Countrey, vnder which a cold season should be comprehended, which also letteth blood letting

ting: for in a Countrey and season very cold, the blood is closed in the deepest parts of the body, and the blood that ferrieth in the hyper parts, the cold maketh thicke, which to awayde is no wisdome.

The third is feruent ache, vnder which also may be comprehended great inflammation of the body; for if one in such accidents be let blood, there followeth great motion agitatie, contrary to nature, a greater inflammation, which weaketh nature moze.

The cause of this motion agitatie, is attraction to riuerse parts: for (by blood letting) attraction is caused to the place that is let blood: and by great ach, attraction is caused to the place of ach. The cause of greater inflammation is, that by blood letting the humours be moued, whereby they be the moze inflamed. And this is trouth, when blood letting is little and artificiall: yet if it be done till one swoound, it is wholesome in the foresayde cases: for this blood letting when it ouercommeth the attraction of the ache, it causeth not motion agitatie, and likewise it taketh away inflammation, when there be no humours, that should moue heate, and cause moze inflammation. This is Galens mind, saying; There is no better medicine for an impostume of feruent inflammation, Feuers, and a great ach than blood letting.

Galen com-
mento illius
apli. cur
geruntur.

The fourth is baining, specially resolutiue, for that denyeth blood letting, because that were vacuation vppon vacuation, which nature cannot easilie beare.

The fifth is carnall copulation: for immediately after that, one should not be letten blood, because of double weakening of nature.

The sixth is, too old or too yong, as it is before touched. Of this *Auicenna* sayth, Take heed how thou lettest one blood in any of the foresaid cases, except thou trust in the figure insolidite of the muscles, largenesse of the veines, the fulnesse of them, and ruddy colour.

The

The seventh is long sickness: for by such letting of blood Nature is doubly scabbed, both by long sickness and diminishing. This is truth sayth Auicen, except there bee corrupt blood, for then blood letting is wholesome.

The eight is great repletion of drinke.

The ninth is to eat too much meate: and vnder this is comprised meate vndigested. The cause whereof (as Auicen sayth) is this, There be three things that draw to them, that is, emptinesse, heat, and secret vertue or property. Then if the veynes be emptye, through voyding of blood, they draw to them from the stomacke or liuer, vndigested or superfluous meate or drinke, 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, & it there remaining may cause some disease.

The tenth is feeblenesse, for blood letting is a strong voyder, as Galen sayth, therefore a feeble person may not endure great diminishing of blood.

The eleuenth is subtile sensiblenesse of the stomacks mouth, which is called the heart string, for of such blood letting swelling followeth lightly. And vnder this, weaknesse of the stomacke is comprised an easie flowing of choler to the mouth thereof, inducing vomiting, wherefore they that haue the foresayde accidents, should not be let blood: for by blood letting, the humours moued, bee entrued to the stomacks mouth, as to a place accustomed: And because it is a weakke and an impotent member to resist that fire, therefore by such letting of blood, many inconueniencies chance. This is one cause, why so many sound when they be let blood, by reason that Choler floweth to the stomacke, which biting the stomacke, paineth the heart and stomacke so, that it causeth one to sound.

The twelfth is loathing: for if in this loathing one bee
let

let blood, when the veines be empty, they draw to them ill matter, that causeth loathsomeesse.

And besides the foresayde accidents there be yet other that hinder blood letting.

First, boyding of menstruous fire, or the Emrauds, for one diseased with eyther of these, should not bee let blood: yet it may be done to diuerse the fire or matter another way.

The second is, rarenesse of composition: for in rare bodies is much dissolution: And theretore this dissolution sufficeth them without euacuation, as Galen saith.

Gal. 9. Reg.

The third is rawnesse and clamminesse of humours, for then beware of letting of blood, because it increaseth rawnesse of humours: and theretore in long sicknesse yee should not be let blood: for of rawnesse, humours encrease, strength faileth, and the sicknes prolongeth. And theretore Auicen saith. That in long sicknesse, before one is let blood, he should take a laxatiue, although he need both.

Rawnesse of humours is caused two wayes. One is, through aboundance of humours that choke naturall heate, which choking breedeth raw humours, and then blood letting is wholesome. Wherfore Alexander saith: Letting of blood in the beginning of dropsie is wholesome, when it cometh by aboundance of menstruous blood, that through some cause is prohibited to issue, or by aboundance of the Emraudes. For like as a little fire is quenched vnder a great heape of wood, so likewise naturall heate is suffocated with aboundance of humours.

Alex. 2 li.
cap. hidropi.
pili.

The second cause of raw humours, is faiblenesse of naturall heate as in folks of faible complexion, or such as haue bene long sicke, or be very aged, for then the sayd blood letting is vnwholesome, because it augmenteth rawnesse: for the blood that conserueth heate is drawne out, and so the body is made cold, and the humours more raw. Theretore the blood must be left to digest raw humours.

The fourth is, undue disposition of the ayre, either too hote
or too cold: for much heate causeth strong resolution: & great
cold maketh the blood thicke, and vnapte to issue or a-
uoyde.

*Quid debes facere, quando vis sibi obtemari.
Vel quando minus fueris vel quando minus.
Vnctio sine potus lanachrum, vel fascia motus,
Debent non fragili tibi singula mente teneri.*

What should we doe when wee to bleeding goe,
These few instructions following will show.
Before and after, vnction will doe well,
Lest the incision, or the veine should swell.
Yet vnction (without wine) is not so good,
It prevents sowing, and begets new blood.
Bathing is wholesome, in diuers times obserued,
And linnen clothes ought well to be reserued,
After blood letting, be discreet in walking,
And trouble not the braine with too much talking.

**This Text declareth five thinges, that ought to be done
about blood-letting, some before, some at the time, and some
after.**

Five things
in blood let-
ting

The first is annointing, which otherwhile is vsed in the
blood letting, as to annoint the place or veine that is ope-
ned, to allwage the veine: Sometime it is vsed after blood-
letting, to keepe the gash that it close not by too soone, that the
humours that be left in the veynes, may haue some respirati-
on and some ill fumes voide out.

The second is to drinke, and specially wine, which is
good in blood letting, if one happen to sowe, and also it is
very wholesome (after blood letting) to reuiue the spirites,
and engender new blood, which thing in practise all Physici-
ans obserue.

The third is baining, which is wholesome three daies:
before,

before, and three dayes after, and not the same day. It is good before, if one thinke he haue grosse humours within him: for baining inwardly and moueth the humours, and for the same cause, it is wholesome to take a sharpe Diuise before, to moue, dissolue, and make subtile the humours. And therefore, when ye will let one blood, ye must rub the armes, that the humours in the veines may be made subtile and prepared to issue out more easily. It is wholesome after blood letting, that the residue of humours and vapours that be left behind, may be loosed. It is not wholesome the same day, for baining maketh the skin limbow or supple, which made limbow, will not abide the stroke that is given in blood letting, and that is dangerous.

The fourth, is binding with linnen cloathes, which is very wholesome, to stop the blood after often euacuation thereof, and before bleeding, to draw the humours in the veines, & to cause them to swell, and better to appeare.

The fift is moderate walking after blood letting, to dissolue and make subtile the humours, and afterward to loose the residue of the humours that be left behind.

Some vse to let blood fasting, but some other say, it were better to eate a cere roasted egge first, and thereto drinke a draught of wine, about the hours of nine or ten before dinner and forthwith to let blood, because when the stomack is empty, nature retaineth still the blood more strongly, lest they should lacke nourishment. But when they haue eate a little nourishing meate, as wine and egges is, then nature suffereth the blood better to issue.

*Exhilarat tristes, iratos placat, amantes,
Ne sint amantes, slebathomia facit.*

Bleeding remoues sad motions from the heart,
Asswageth anger, being too mallepart.
And those distempred fits procurede by loue,
Blood letting gently doth them all remoue.

Three ef-
fects of
blood-
letting..

First, it maketh a sad person merrie.

Secondly, it pleaseth angry folks: and the reason is this, because much Melancholy mingled with blood, causeth heavynesse, and much choler causeth anger: which two humors as they be mingled with blood, are drawne out by blood letting.

Thirdly, it keepeth Louers from furious iaiuing: for it remoueth the blood from the head, and auoydeth it by other exterior parts.

Furthermoze, there be five causes of Blood-letting.

The first is that the aboundance, whether it be in quality or quantity, or both, should be voyded. For as Auicen saith; Two manner of folks must be let blood. One are such as bee disposed to be sicke, that haue aboundance of blood in quantity. The other are they that are sick already, through the malice of humors or blood.

But there is a difference in these Blood-lettings. For blood-letting for the aboundance of blood, ought to bee much; but when it is done to auoyde ill blood, it must be moderate, as Galen saith. And therefore they doe very ill, that let themselues bleed till they perceiue the good blood issue: for, (peraduenture) all their blood, shall runne out, ere they see any good blood appeare. Therefore they should voyde a little at once: and, after the minde of Galen in this case. Before they let one blood, they should giue him good meats, to engender good blood, to fulfill the place of the ill blood, that is auoyded, and after (within a little space) to let blood a little, and a little. This is called direct letting of blood, for it is done to auoyd aboundance of blood, and of such humors as should be auoyded.

The first indirect cause, is the greatnesse of the disease, and greatnes of the apparent vehement inflammation; for as Galen saith. There is no better Medicine for an impostume of vehement inflammation, Feuers, and a great ache, then blood letting.

The second indirect cause is, that the matter which is to bee auoyded, bee drawen vnto the place from whence it
must

must be auoyded. And therefore in retention of the menstruous fire and Emrrauds: The great veyne in the feet, called *Saphena*, must be opened, as Galen sayth, to draw downe the matter of the blood.

The third indirect cause, is to draw the humeurs to the place, contrary to the place that they flow to, to diuert the matter from the place. Therefore, for too much abundance of menstrosity, the veine *Basilica* must be let blood, to turne the matter to the contrary part, and so to boyde it from the proper course. And therefore, he that hath a *Pluresie* on his left side, must be let blood on the right side, to diuert and draw the matter to the place, contrary to that place, that it enclineth to. And likewise if it bee on the right side, to let blood on the left.

The fourth indirect cause is, that by letting of blood, one portion of the matter may be auoyded, that nature may bee strong vpon the residue, and so letting of blood is wholesom when the body is full, least impostumes grow: for the regimen of nature is feeble, in regard of these humours. Therefore, when a portion of the matter is boyded, nature gouerneth the matter so, that it should not flow to some weak place, and breede an *Impostume*.

*Fas plagam largam mediocriter, vt cito sumus.
Exeat uberius, liberiusq; cruor.*

The Orifice, or (as some say) incision,
When as for bleeding you doe make prouision:
Ought to be large, the better to conuay,
Grosse blood and fumes, which issue forth that way,
Grosse humours and grosse blood must needs haue vent,
In cold or hottest times by good consent.

Here the Authour saith that the gash or Orifice made in letting of blood, ought to be of a meane largenesse, that the grosse blood may easily issue out: or when the gash is straight

the pure blood only goeth out, and the grosse abideth still 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 blood must be bodded, as in them that be melancholy.

Secondly, in winter, the gash must be great, for cold engrosseth the humors.

Thirdly, for the abundance of humors, for they auoid better by a great gash then by a small. But the gash must be small, when the person is of weake strength, that the spirites and naturall heate auoid not too much: and likewise in a hotte season, and when the blood is pure.

Sanguine subtracto sex horis est vigilandum.

Ne somni fumus ledat sensibile corpus.

Ne nervum ledat, non sit tibi plaga profunda.

Sanguine purgatus non carpat protinus escas.

When blood is come away, yee must be sure,
Sixe houres after watchfull to endure:
Least sleepe rayse fumes, or turning on that arme,
Impossumes breed, by doing it least harme.
The nerues and sinewes, Arteries also,
Offend not, if in health you meane to go.
The blood thus purg'de, you instantly may eate:
So that the humours be in quiet set.

Three things must be considered when one is let
blood.

First, that hee sleepe not in fixe houres after, least the fume (engendred by sleepe) ascend to the heate, and hurt the braine.

Furthermoze, least in his sleepe, hee turne him on the arme that is let blood, and thereby hurt him, and least the humors (by sleepe) flow to the painefull member, by reason of the incision, and so breed an impossume. For Galen sayth, Im-
po-

posumes breede in the body, or in a member that is hurte: the humours will flow thereunto. But Auicen assigneth an other cause: That by such sleepe may chance contraction of the members, *The cause may be,* as Galen sayeth, Galen. 2. apho super illo. In quo &c. That sleepe is vnwholesome in the Ague. fitte: because naturall heat goeth inward, and the outward parts wax cold, and the fumes remaine vnconsumed, whereby the rigor is augmented, and the Feuer-fit prolonged.

Also by mouing of the humours in letting of blood, fumes are raised vnto the sinewes and bzawnes of the armes: which remainyng vnconsumed, waxe cold in sleepe, and ingrosse in the vtter parts. And therefore, if one sleepe immediatly after letting of blood, they cause contraction of the sinewes & bzawnes of the armes. And he sayth further, That one in letting of blood, must beware that he make not the gash too deepe, least he hurt a sinewe, or an arterie string vnder the veine: for hurting of a sinewe causeth a mortall crampe, or losse of a member, as an arme, or a finger, and hurt of an artery string, causeth bleeding vncurable. Galen cō- illius aph. que requat ur.

And one ought also not to eat immediatly after he is let blood, but hee must tarry till the humours in him bee at quiet, least the meate before it be digested, be drawne together with the blood, to succour the hurt member.

*Omnia de lacte vitabis vite minute.
Et vitet potum feboi homatus homo.
Frigida vitabit, quia sunt inimica minutis.
Interdictus erit minutis nubilus aer,
Spiritus exultas minutis luce per auris,
Omnibus apta quies est, motus valde nocuus.*

Shanne milke and white meates, when we are let blood, Because (at such times) they are neuer good. And drinking then, perforce we should refraine; With vndigested drinke ne're fill a veine. Cold and colde ayre, with all cold things beside,

Are

Are then our enemies, by prooffe well tryed.
 Cloudie and troubled Ayres are likewise ill:
 With melancholy bloud the veynes they fill,
 Too stirring motion, or excessiue labour,
 Auoyd, and with soft ease the body fauour.

Here the Authoz sayth, fve things must be eschewed of him that is let bloud.

The first is milke and white meates: for by stirring of humours (caused by letting of bloud) oft times son e humours floweth to the stomacke, therefore if he should eat milke, by mingling with the humours, it would corrupt in the stomack, fith of it selfe it is very corruptible. And also by reason that it is sweet, the milke may be drawne to the veines vndigested: and thzough stirring of humours 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 sayd.

Thirdly, hee must eschewe all colde thinges, as well outwarde, as inwarde, as meates very colde, ayre, colde bathing, thinne cloathing, resting on stenes, colde-nesse of the heade and feete: for by reason that the naturall heate is febled by letting of bloud, the body will soone be to cold.

Fourthly, hee that is let bloud, should not walke in darke cloudie, or troublous ayre: for that maketh him heauy and vnlusty, as is before sayde at, Aer sic mundus, &c. And heauinesse is cause of Melancholy bloud. Therefore he must walk in a fayre cleare ayre: for that recreateth the naturall & liuely sprits.

Fifthly, hee must eschewe excessiue labour, and vse moderate rest: for excessiue stirring about (then specially) wea- keth and moueth humours, but temperate rest swageth motion.

*Principio minus in acutis & peracutis.
 Aetatis media multum de sanguine tolle,
 Sed puer atque senex, tollet uterque parum.
 Ver tollit duplum, reliquum tempus nisi simplum.*

In the beginning of a sharpe disease,
 Then letting blood is good if you so please.
 The middle age doth fauour bleeding best,
 Children and aged folkes may let it rest,
 Or take but little from them. In the Spring,
 A double losse of blood, no hurtfull thing,
 At other times, to take but indifferently,
 And still let good aduise keepe company.

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 bee short, and make no delay: therefore they must bee remedied at the beginning.

The second is, that from 30. yeare to 45. or 50. one should be let blood most, for at that age blood encreaseth most of all: nor the diminishing thereof letteth not the growing, nor the bodily strength is not lessed thereby, because the body in that age groweth not, but seemeth to stand still at one state.

The third is, that old folke and children should bee lette blood but little: for young children need must bleed to nourish and encrease them, and aged folkes strength decayeth from them.

Fourthly, in Spring-time, double quantity of blood should be voyded, in regard of other seasons: for that time specially encreaseth blood, as all Physicians say. Touching the first saying, a few rules concerning letting of blood, would be giue.

The first is, that at the beginning of the sicknes, one should not be let blood: for as Galen saith; That Nature is wor-

ker of all things, and the Physitian is minister. But hee saith, That no vacation at the beginning of Sicknesse, is naturall: for as Nature in the beginning of sicknes auoydeth nothing, likewise no more should the Physitian. Yet three things withstand this rule.

Gale. 3. reg.
Idem. 3. Aphorif. in cō
su. ægritudi-
ni. Ga. in a-
phorif. In-
choantibus
morbi, &c.

The first is, furiositie or fiercenes of the matter. For Aui-
cen saith: That when the sicknesse beginnieth, one should
not be let blood, because letting of bleud styrreth the hu-
mors, and maketh them subtile, & to runne throughout all
the bodie, except the matter be furious.

The second is, aboundance of the matter: for Galen saith:
That it is then behouefull to belette blood: or take a Me-
dicine laxatiue, to alleuiate Nature loaded with aboundance
of matter.

The third is, greatnesse and sharpnes of the sicknesse, as
when there is a great and an achesfull impostume, though the
matter be little. For Galen saith. If the impostume bee
great, yee must be let blood at the beginning, though there
be but little matter, least it breake, or open before it be ripe
therefoze to eschue many inconueniences, blood-letting must
be done.

Crisis is a
sudden in-
dication ei-
ther to
health or
Deaths mu-
tation.

The second rule is, that blood-letting may not be done on
the day of motion of the sicknesse, as in Crisis, nor no other
vacuation, nor diuerting of matter from the place that nature
sendeth it to, &c.

For likewise in the Ague fitte. For Galen saith: That
when the sicknes is in his estate, neither blood-letting, nor
laxatiue should be done. For then the matter ripeth, which
ripeneth better by quietnesse then by stirring.

The third rule is, that letting blood should not be done in be-
ginning of the sicknes, whē Crisis is removed: for Isaac saith
in his booke of Urines. That though the Heart bee the en-
genderer of the blood and spirits, yet the blood is foundati-
on of Naturall heate, and sustaineth it, for heate is naturally
thereof engendred. And therefoze hee that voydeth blood,
voydeth heate, which should digest the matter of the sicknes,
and

and so consequently the sicknesse is prolonged, and strength weakened. And therefore it is to be feared, least through the lengthening of the sicknesse, and weakening of the strength, Nature would faile.

The fourth rule is, that the Body (having dregs of filth in the guts) should not be let blood. The cause is, there be three things that drawe to them, heate, emptinesse, and all things sharpe: so when as the veynes be emptyed by Letting of blood, they draw to them from the next member, as the guts and stomacke, whereby the belly is indurated, and the matter in the Veynes are more infected, the Meseraike draweth the humidities of the ordeures, and the ordeures are dyed the more, therefore you must first mollifie the belly with Clusters or Suppositoies, except it were laxative alone.

The fifth rule is, that letting of blood should not be much used: for by oft using thereof, one drawing on in age, falleth into diuers diseases, as *Epileptic*, *Apoplexie*, and *Palsey*, for by removing of the blood and heate, many *Flegmaticke* superfluities are engendred, that cause these diseases.

The sixth rule is, that a woman menstruate, or with childe, should not be let blood. 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 wareth great, for then it needeth more food. Thus saith *Hippocrates*: When the Menstruositie keepeth due course, and auoydeth naturally enough, letting of blood should not be done: but when it auoydeth too much, then (to diuert the matter) it must bee done, for Nature would not be lette of her operation.

The seventh rule is, that after the Chollicke passion, one should not be let blood, for by reason that Letting of blood styreth up the humours: a Cholericke humour may flowe to the stomacke, and inflame it: For after vomiting, least humours likewise flow to the stomacke: For after the fluxe, nor after great Watching: nor after much trauell: nor after any thing that greatly heateth or dissolucth: for in these two ca-

les, letting of blood should greatly moue the humoꝝs, and en-
sable the strength.

Now it is to be considered, who are meete to be let blood :
and therefore we shall declare a few rules.

The first rule is, that letting of blood is very expedient for
delicate, idle, and cozise folks, and that sic meate engendꝝing
much blood.

The second rule is, it is wholesome for those that haue
aboundance of Blood, which aboundance is knowne by
the thickeesse of the Urine : for aboundance of Blood ma-
keth it thicke, and aboundance of Choler, maketh it thinne.

The third is, they should be let blood, in whome Melan-
choly aboundeth : For when much naturall Melancholy run-
neth with the blood thꝛoughout all the bodie, not purifying
the ill blood : then letting of blood is wholesome.

There be two kinds of Melancholy: naturall, & vnnaturall.

Naturall is the dꝛegges of blood, which when it aboun-
deth, it runneth with blood, and in letting of blood is boyded
therewith. For, of the same temperate heate, blood, and Me-
lancholy, the dꝛegges thereof is engendꝛed.

The fourth rule is, that when boyling, conturbation, and
calefactions of humoꝝs is feared, it is wholsome to let blood :
and those persons, as soone as they seele themselues inflamed,
should be let Blood, to auoyd the foresaid motions, caused by
the great aboundance of humours.

Yet otherwhiles some be deceyued by this rule : for soꝛth-
with when they seele calefaction, and feare boyling of humoꝝs
they let them Blood. And when this commeth of heate, ca-
lefaction, and incision, the Calefaction or boyling ceaseth not
by Blood-letting, but it is rather augmented : for Blood-
letting mooueth the humours, and maketh them runne the-
rough the bodie. Therefore letting of Blood is not whole-
some, except it be for aboundance of humours, which is
knowne by much sweate, especially in the moꝛning, for there
be some that sweate not, except they haue euacuation.

The fifth rule is, they that be mightie and strong should be-
let

let Blood, and not they that be colde and drye. For Rasis saith: That those bodies are apte to be Let-bloud, which haue great apparant Veynes, that be hairie, and coloured betweene browne and red, and folkes not too young, nor too olde, for Children and vnweldy aged persons should not be let bloud, except great necessitie require it. Many of the said rules be gathered out of Auicen.

*Aestas, Ver, dextras, Autumnus, Hyemsq; sinistras,
Quatuor hac membra, cephe, cor, pes, epar vacuatur,
Ver, Cor, Epar, Aestas, ordo sequens reliqua.*

Spring-time and Summer, if wee intend to bleede, Veynes on the right side doe require as neede. Autumne and Winter, they the left side craue, In Arme, or Foote, as they best like to haue. The Head, Heart, Foote, and Lyuer, all these foure, Emptying require, themselues best to restore. The Heart calles for the Spring, Summer the Lyuer, Order vnto the rest is a due giuer.

Here the Authoz reciting certaine things, concerning the Members that be let bloud, saith:

That in Ver and Summer, the veynes of the right hand, arme, or foote should be let bloud: But in Winter and Autumne, the veynes of the left hand, arme, or foote must be diminished:

The cause hereof may bee, for that Ver encreaseth Bloud, and Summer Choler, therefore in Ver & Summer, ye should diminish those veines, in which bloud & choler abound, which be on the right side of the body, nere to the member that engendzeth good bloud (that is the Lyuer,) and the receptacle of choler, the Gall.

Autumne engendzeth Melancholie, which is gathered together, and not resolued by Winter: therefore in Ver and Winter, these two Veynes should be lette-bloud, in

which melācholy haue dominion, which be the left side beines for the Splene is on the left side of the bodie, which is the receptacle of Melancholie.

Secondly he saith, the Head, the Heart, the Foote, and the Lyuer, (according to the foure seasons of the yeare,) must be emptyed: the Heart in Aer, the Lyuer in Summer, the Head in Winter, and the Foote in Autumne.

*Dat Saluatella tibi plurima dota minuta,
Purgat Spar, splenem, pectus, precordia, vocem,
Innaturalem tollit de corde dolorem.*

Saluatella, the opening of that veine,
In any man five benefites doth gaine.
The Lyuer it doth purge from all offence,
And from the Splene commands annoyance thence,
Preserues the stomackes mouth, and clears the brest:
And keepes the voyce, from being by harmes oppress.

Here the Authoꝝ reciteth five commodities, that come by Letting of blood of the veine *Saluatella*. It is the veyne on the backe of the Hand, betwēne the middle-finger, and the King-finger, it purgeth the lyuer, it cleanseth the splene, it mundifieth the brest, it pꝛeserueth the stomackes mouth from hurt, it doth away hurt of the voyce. The reason of all these commodities is, because the foresaide Veine auoydeth blood from all these places, as after it shall appeare.

For a more ample declaration, you are to vnderstand, that in letting of Blood, otherwhiles the Veynes be opened, and sometime the Arteryes. The opening of the Artery is dangerous, the cause hereof is, the ouer-much blēding, which is caused two wayes.

One is, through feruent heate of the arterie blood, for a hot thing is soone moueable, and dilateth and openeth the artery, and therefore it helpeth much to voyde the blood, in letting blood 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 blood is wholesome thre manner of wayes.

First, when there is abundance of subtile blood in the body.
Secondly, when the blood is vapoious.

Thirdly, when it is hote. For subtile blood, of which naturall blood and spirites be engendred, rest each in the arterie: but grosse Blood that nourisheth the members, resteth in the Veynes. Likewise the vapoious blood is contayned in the arterte, and Sanguine blood in the veyne. Also the hottest blood, the which is of the heart (the hottest member,) engendred and digested, is contayned in the Arterie, and the other blood in the Veynes.

Secondly note, that the veynes are opened in many members, sometime in the arme, or in the Hand, great, or small, sometime in the foote, sometime in the Nose, sometime in the forehead, sometime in the lips, sometime vnder the tongue, or in the crosse of the mouth, sometime in the corners of the eyes toward the forehead.

From the Arme-pit to the elbowe, are five veynes to be opened, as Rasis and Auicen sayth.

The first is called *Cephalica*, which is the Head-veine.

The second is, *Basilica*, which is the Lyuer-veine.

The third is called *Mediana*, or *Cardiaca*, or *Nigra*, after Auicen, or *Matrix*, after Rasis.

The fourth is called *Afillaris*.

The fifth is called *Funis brachij*.

In the lesse hand is *Saluatella*, so that in the arme, in that it containeth the moze and the lesse hand, are sixe veynes, to be opened. *Cephalica* emptyeth the parts about the necke, and therefore to open that veine, it is good for the diseases of the head, as the Pegrin, and other hot grieues, caused of hote matter. This Veyne beginneth at the shoulder, and goeth forth toward the left side of the arme.

Basilica emptyeth the partes vnder the Pecke, as from the Breast & Liner: and therefore the Letting blood of this veine

is

is wholesome for diseases of the Breast and Luer, and right good in a Pleuresie, This veyne beginneth at the arm-hole, and goeth along to the bowing of the arme.

Mediana, is betwene these two said veynes, and is compact of them both, for it is the branche of each. And it is also *Median* in vacuation: for it voydeth from all about, vnder, from, and about the Necke. Wherefore it is the vniuersall veyne to all the body in voyding: but not vniuersall (as some say) because it beginneth at the heart, but because it is the branche of *Cephalica* and *Basilica*. Wherefore when you will let *Cephalica* blood, and it appeareth not, yee should rather take *Mediana*, then *Basilica*. And likewise, when ye will let *Basilica* blood, and it appeareth not, yee should rather minish *Mediana* then *Cephalica*. For it agreeth better to both, then one of thsm with the other.

Saluatella is the veyne betwene the middle finger and the Ring-finger, moze declining to the middle-finger. It beginneth of *Basilica*. This veyne is opened in the right hand, for opilation of the Luer, and in the left hand, for opilation of the Splene. There is no reason why it should bee so, as *Auicenn* saith, but onely Experience, which *Galen* found by a dreame (as he saith).

Hee had one in cure, whose Liuer and Splene were stoppt, and he dreamed that he did let him blood of this veyne, and so hee did, and cured the Patient. When this veyne 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.

Afillaris is vnder *Basilica*, and appeareth in binding the arme: and like iudgement is of it as of *Basilica*.

Funis brachij, is ouer *Cephalica*, or else the hindermost bone: and is of one iudgement with *Cephalica*. Wherefore as *Auicenn* and *Galen* say: Though in opening of veynes be vniuersall vacuation of all the bodie, yet not fro all the veines equallie, nor like ieopardie is not in all. For *Rasis* saith, That *Cephalica*, is the surer, and *Basilica*, more to bee feared,
and

and *Cardiaca* is to be fear'd, but not so much as *Basilica*.

Cephalica, is surest, for there is neither sinew nor Arteris above nor vnder it, but vnder *Cardiaca*, there is a sinew, and vpper above it is a subtiler sinew: therefore it is to feare, least it should be cut.

Basilica, is very ieopardous: for vnder it is an artery, and nere it a sinew, and a muscle. *Saluatella* is not ieopardous, and therefore the better to open it, it would be put in warme water. In the feste be thre veynes, *Scyatica*, *Saphena*, and the *Hamme* veyne. These veynes be opened, to draw the blood to the lower partes; as in pzoouking menstruositie, and the *Hamme* veyne is better then *Saphena*, or *Scyatica*: because it is nearer the matrice. *Saphena* draweth blood from the yars, coddes, and matrice, and *Scyatica* from the ancles, reynes, and other members towards mans left side. *Saphena* from the Matrice, and members there about, they be bzaunches of one veyne. In the midst of the Forehead is a veyne, which is opened for old diseases of the Face, as *Morphew*, dry scurse, and *Scabbe*, and for diseases of the Eyes, but first *Cephalica* must be minished.

There is likewise a veyne in the nose, & when any of them is opened, the neck must be bound, and one opened after another: and by bynding of the necke, they will better appeare.

There be veins in the lips, which be opened for impostums in the mouth or gummes, but *Cephalica* is first minished.

To open the soure Veynes in the roffe of the mouth, is wholesome against the rhumes that flowe to the Teeth, and cause them to ake. These veynes appeare plainly, and must be opened when the matter is digested,

There be veynes in the corners of the Eyes, towards the forehead, and they be opened for diseases of the Eyes: but first *Cephalica* must be minished.

The veynes in the Temples, be let blood for the *Megrin*, and for great and long Head-ache. And those be the veynes that *Hippocrates* and *Galen* call *Iuueniles*: the incision of these veynes, maketh a man vnapt to get Children.

Also in the Pecke be veynes called *Guides*, which must be opened in the beginning of Lepre, and specially, for stopping of the winde-pipes, and in the Squinancie, which letteth one to draw his breath.

*Si dolor est capitis ex posu limpha bibatur,
E potu nimio nam Febris acuta creatur.
Si vertex capitis vel frons aestu tribulentur:
Tempora fronsq; simul moderate sepe fricentur.
Mirtella cocta nec non calidaq; lauentur.*

If head-ache come by drinking too much wine,
Or any other drinke, that may resigne
The bodie danger to an Ague fitte,
Ingrossing fumes that much perplexe the witte:
To drinke colde water let him not refraine,
Because it hinders all that hurts the braine.
Crowne of the head, or forehead being vexte,
And with extremitie of heate perplexte:
Chafe then the temples with milde moderation,
And wash them with warme water in good fashion.
But seething Motherwort therein is best,
Because it gently cooles, and causeth rest.

Here the Autho^r noting two things, saith.
Head-ache caused by drinking, & remedie therefore.

That if the Head-ache come by too much drinking, and specially of wine, or of any other drinke, that maketh folke drunken, one must drinke cold water vpon it, the which with the coldnesse 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 griued with too much heate, then the Temples should be moderately chafed, and after washed with warme water, in the which Mother-wort is sodde, for Mother-wort is cold, and cooleth.

Temporis Aestini ieiunia corpora siccant,
Quolibet in vaense confert vomitus, quoq; purgat
Humores nocuos, stomachi lanat ambitus omnes.
Ver, Autūnus, Hyems, Aestas dominatur in anno.
Tempora vernali salidus fit aer humidusq; :
Et nullum tempus melius fit flebothomia,
Ufus tunc homini veneris confert moderatus,
Corporis & motus, ventrisq; solutio, sudor.
Balnea purgantur tunc corpora Medicinis,
Aestas more cala siccata nascatur in illa.
Tunc quoq; praecipue coleram rubeam dominari.
Humida frigida, fercula dentur, sit Venus extra.
Balneo non profunt, sit rara Flebothomia.
Utilis est requies, sit cum moderamine potus.

In Summer season, fasting is not good,
 Because it dryes the bodie and the bloud.
 To vomite once a moneth, wholesome some holde,
 For hurtfull humors thereby are controlde,
 And voyded quite away. The stomacke cleare,
 Beware what next annoyance commeth there.
 Spring, Autumnne, Winter, Summer rule the yeate,
 And all their seuerall howers in them appeare.
 The Vernall season is both moyst and hote,
 And for bloud-letting no time better gote.
 Let men with Venus meddle moderately,
 For then they best may spare such company.
 Then temperate motion, laske, nor sweate offends,
 To purge by Bathing, Physicke then commends.
 Summer is hote and drye, red Choller then
 Encreaseth, and dryes all that's moyst in men.
 Meates moyst and coole, doe best become that season,
 And wantoning with Women, shewes small reason.
 Bathe not at all, and sildome ope a veine,
 Vse little motion, labouring much refraine
 And drinke but little, least it prooue to paine.

Here the Authoꝝ noting diuerſe things ſaith :

That much faſting in Summer dryeth the body, ſoꝝ in that that Summer is of nature hotte and drie, it reſolueth the humours : the which alſo be reſolued by oft ſweating in Summer, and ſo faſting. thereupon dryeth the body much moꝝe, ſoꝝ when the humiditie of meates is gone, the heate of the body woꝝketh vpon his owne humidities, and dryeth them cleane away. Wherefoꝝe Hippocrates ſaith : Hunger is expedient for thoſe that be very moyſt, for hunger dryeth the body.

The ſecond thing is, that vomiting once a moneth is wholeſome, ſoꝝ thereby hurtfull humours, that bee contained in all the circuit of the ſtomacke are voyded. To this agreeth Auicen, ſaying. Hippocrates biddeth one to vomite euery month twiſe, two dayes one after another, that the ſecond day may auoyde it that which the firſt could not, this conſerueth health, and ſcoureth the ſtomacke from flegme and choler. The ſtomacke hath nothing to purge it, like as the guts haue red Choler. Auicen putteth other profits of vomiting that it is well done.

Firſt, it is good ſoꝝ head-ach, cauſed of moyſt vaporous matters, that aſcend from the ſtomack to the head, but if headache come of his owne hurt of the braine, then vomiting doth rather hurt then profit.

Secondly, it cleareth the ſight, darkned with vaporous matter of the ſtomacke, oꝝ elſe not.

The third is, it doth away wauing of the ſtomacke, in that it auoydeth the humours that cauſe it.

The fourth is, it comforteth the ſtomacke, into which choler is deſcended, the which corrupteth the meate.

The fifth is, it doth away loathing oꝝ abhorring of meate.

The ſixt is, it doth away the cauſe, that maketh one haue a liſt to ſharpe, pointlike and ſower things, the which cauſe (by theſe diſpoſitions being remoued) putteth oꝝ doth away the effects thereof.

The ſeuenth is, vomiting is wholeſome ſoꝝ the taſke that cometh befoꝝe the Dropsie, ſoꝝ it auoydeth the matter of the ſayde.

sayde laske, and purgeth the stomacke.

The eight is, it is wholesom for the grieue of the reines and bladder, for it diuerteth the matter that floweth of those parts another way.

The ninth is, if vomiting be done by constraint of Eleboric, it auoydeth the matter, whereof Lepxy 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 stomack of a humour that causeth Epilepie.

The twelfth is, by strong constraint it remoueth a stopping matter, the which causeth Icteric. And likewise it auoydeth a flegmatike 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 also it comforteth the spirituall members, by whose heate the superfluities that cause Asma, are consumed.

The foureteenth is, it is wholesome against shaking and palsey, for it auoydeth the matter that is cause thereof.

The fiftenth is, it is wholesome for one that hath great blacke sores on his lower parts: for it turneth the humours from thence.

Now although vomiting duely and well done, be cause of these commodities, yet when it is vnduely done: It indureth many hurts, for it feebleth the stomacke, and maketh it apt for matters to flow into: it hurteeth the breast, the sight the teeth, causeth head-ach, as Auicen saith.

The third thing that is noted in the text is, that there be foure seasons of the yeare, Spring, Summer, Autumne, and Winter. Spring time in respect of the other seasons, is hote and moist, though it be temperate in it selfe, as Galen sayth in his booke of complexions, wherefore it followeth, that this season is moze apt to let blood, in then the other: for it doth moze increase humours. And therefore in this season, moderate

rate vse of carnall copulation, temperate motion, laske, fire, and swate is conuenient, and likewise temperate bathing to diminish repletion. This season is good to take purgations in.

The fourth is Summer heateth and dzyeth: and therefore it encreaseth redde Choller hote and dzye. And for this cause, in Summer we must fede on colde and moist meates, to diminish the seruentnesse of the heate and dzyought, and then we ought to abstaine from carnall copulation the which also dzyeth, and from off baining, and be let blood seldom, for like cause. We must vse quietnesse, and little motion, for quietnesse doth moyff, and much motion dzyeth.

In this season especially we must vse moderately to dzinke cold dzinke: for superfluous dzinking of cold dzinke (by reason that the pores be open) doth make the body suddenly to take cold, or causeth the Fallsey, or laxatie of the members, or else sudden death. From the which he defend vs, that liueth and raigneth eternally, Amen.

FINIS.



HEERE FOLLOWETH
THE TABLE.

A

A Light supper, page. 3. 13
Ale not welsod. pa. 90.
Ale moderately drunke
page. eodem.
Anger. page. 2.
Anger for certaine folkes is
necessary. pag. eodem.
Auoyde Water as often as
needeth. page 13.
Apples. page 21.
A strong braine. pa. 45.
Ayre is necessary two waies
page. 51.
Aire temperate and sweete.
page eod. 52. 159
Amity betwene a Pike and
a Perch. pag. 83.
Asses milke. pag. 93.
Amarillis a Byrd. pag. 81.
Auripigmentum. page 158.
Anise seede, with the vtili-
ties thereof. pa. 115.
Aboundance of blood is
knowne by the thicknes
of the vrine. pag. 176
Artery blood. pag. 181.
Assellaris the veine. p. 164.

B

Bacon. page 72.
Bayning. page 182.
Basilica the veine. page 199
Best hog-flesh. page 26.
Beginne thy dinner and thy
supper with Ale. page 60.
Begin thy meale with moist
meate. pag. 99. Beanes p. 91.
Beware of fruites in Au-
tumne. page. 63.
Byrds that flye most swift-
ly, are most praised. pa. 82.
Bestiall fish. page 85.
Be not too neere in obser-
uing custome. pag. 123.
Bloud the treasure of Na-
ture. page 179.
Bloud prouoketh to laugh-
ing. page eodem.
Bloud-letting. pag. 181.
Blacke rice. page 91.
Blacke wine. page 39.
Bodies waxe more stronger
by night then by day. p. 14.
Brawne. page 39.
Brain of hens, chickēs, hogs,
sheep, hares, & conies. p. 112.
braines

Braines.	page 36.	Carnall copulation.	pag:
Braynes well digested, and for whom they be whol- some.	pag. eodem.		149. 183. 151
Braines are medicinable, & for whome.	pag. 156	Celendine.	page. 146
Branchus.	pag. 8.	Cephalica the veine.	pa. 199
brimstone.	pag. 134	Certaine commandements to obserue health.	pag. 15
broth of coleworts.	pa. 127	Chawing, and swallowing of meate.	pag. 19
bread.	pag. 35	Choyse of milke.	pag. 23. 93
bread made with pure flour and some branne.	pag. 71	Choyse of good flesh stan- deth in three things.	pa. 25
biting fume.	pag. 45	Choyse of egges.	pag. 29
butter-milke.	pag. 35. 95	Choyse of wheate.	pag. 35
butter.	pag. 94	Choyse of braynes.	pag. 39
bulles-horne.	pag. 144	Choyse of wholsom aire.	51
bloud Letting restraineth vomiting and the Laske.	pag. 180	Choyse of fowles flesh.	78
bloud-letting may augment the laske two waies.	p. eod	Charuill and his three ope- rations.	pa. 140
bloud-letting cooleth, and augmēteth coldnes.	p. eod	Cheese.	pag. 88
bloud letting is good for fe- uers and great aches.	page eodem.	Cheese engendreth grosse humors.	pa. 96
bodies that are apt to be let bloud.	pag. 168	Cheese with bread doth di- gest.	pag. eod.
	C	Change of dyet.	pa. 123
Care of minde.	page. 4.	Cheryes with their commo- dities.	pag. 103.
Catarri.	page 9.	Cheristones.	pag. eod.
Camels milke.	pag. 93.	Cheries are of two sorts.	eo.
Castorium.	pa. 131.	Children should drinke no wine.	pag. 58. 162
Canker.	pag. 140.	Children and Olde folkes should be let bloud but lit- tle.	pag. 179
Causes of hoarsnes.	pa. 155	Claret wine.	pag. 33
		Clifters.	page 195
		Cockstones	

The Table:

Cockestones. page 39.33
 Constrain not the Funda-
 ment. pag. 3
 Close aire. pa. 52
 Combing of the head in the
 morning. pa. 5
 Coriza a Reume. pa. 8
 Colicke and the inconueni-
 ences thereof. pa. 12. 195
 Condition of good fish. 85
 Coleworts. pag. 127.
 Cold of the head. pag. 130
 Cleane, and a corrupt sto-
 macke. pag. 8
 Cow flesh. pag. 22. 25
 Cow milke. pag. 94.
 Crampe, and the diuersitie
 of crampes. pa. 11
 Creuices. pag. 87
 Crysis. pa. 194
 Crustes must bee eaten after
 dinner. pag. 71
 Custome is another nature.
 page. 122.
 Customes ought to be kept.
 pag. eodem.
 Customs in eating and drin-
 king. pag eodem.
 D
 Dayes forbidden to lette
 bloudl pag. 181.
 Darnell. pag. 95
 Damaske prunes. pa. 13
 Delicate meates and drinke.
 page 34

Delicious meates. pag. 34
 Decoction of Peches. p. 20
 Decoction of rapeseed. 136
 Definition, whether a man
 should eat more at din-
 ner then at supper. pa. 13
 Dissenteria. page. 66
 Diuerse Sauces, for diuerse
 meates. pag. 6, 67
 Digestion by day is but fee-
 ble. pag. 8
 Diseases engendred of the
 afternoones sleepe. pag. 8.
 Dressing of braines. pag. 39
 Dyet, and the diuersitie of
 dyettes. pa. 122. 123. 124.
 Drie figges. pa. 38.
 Drie Grapes. eodem.
 Drie Nuttes, and hurts that
 they engender. pa. 46
 Drinke so that once in a
 moneth thou mayest vo-
 mite. pag. 53
 Drinke a little at once. 89
 Drink little and oft at meat.
 page. 98
 Drinke not betweene your
 meales. eodem.
 Drinke after a newe-layed
 Egge. pa. 100
 Drinke wine after peares. 20
 Drunkennes is cause of fixe
 inconueniences. pa. 73
 Drūkards are infected with
 the palsey. eodem.
 E
 Dropsie

The Table.

Drop sic and three spices ther- of	pa.45	Exceeding sweete wine is not to be chosen.	p.73
Dulce and sweet thinges en- gender choler.	42.	Emptinesse.	p.61.195
<i>E</i>			
Eate and drinke soberly,	p.2.	Fat corrie folke:	p.2.
Eate not till thou haue a lust.	pag. 18	Fatnesse is a token of a colde complexion.	pa.168
Eate not much of sundry meates.	codem.	Fasting in summer.	pa.179
Eate little Cheese.	pa.23	Fesants.	pag.80.
Eate noe great quantity of meate, in Ver.	pag.61	Fenell seed, and the properties thereof.	p.114
Eate little in summer & much in winter.	p.67.108	Fenell sharpneth the sight of Serpents.	p.115
Eate no crustes.	pa.64.	Feuers.	p.7
Eating of fish good and bad.	pag. 85	Figs & the choice of the.	p.38
Eate nuts after fish.	100	Figs with nuts and almonds.	pag. codem
Eating of Eeles.	p.87	Figs must bee eaten fasting.	page. codem
Egges roasted.	p.29	Fistula & remedy for it.	p.158
Egges are roasted two waies. codem.		Filth of the teeth.	p.5.
Egges sodde in water two wayes,	pa.30	Fish is lighter of digestion the flesh.	p.84
Egges nere roasted engender bloud.	pag.59	Fish taken in the North sea.	pag. 85
Eyes and 21. things hurtfull vnto them.	pag.151	Fish should not be eaten after trauell.	p.87
English men do first eate, or euer they drinke.	pa.99	Fish corned with salt.	codem.
Enula campana and the ef- fects thereof.	pa.144	Fins and scales of fishes.	p.cod.
Excessiue eating and drink- ing.	pag.2.	Fiue conditions of day sleepe.	pag. 11
		Fiue thinges by the which good wine is proued.	pa.40
		Fiue bounties of wine mode- rately drunke.	p.57
		Fiue	

The Table.

Fiue things to know good Ale, pag. 59	Fruits should be eschewed. pag. 49
Fiue properties of good bread pag. 70	Fruits hurt them that haue an Ague. pag. eod.
Fiue inconueniences that breed of drinking of new wine. pa. 73	<i>Funis Brachij.</i> pag. 199
Fiue things that ought to bee done about blood letting. pag. 178	G
Fiue causes of blood letting. pag. 180	Garlicke. p. 46. 47. 48
Fiue thinges that must bee es- chewed of him that is let blood. pag. eod.	Gash made in blood letting. pag. 199
Fiue commodities that come by letting of blood of the veine <i>Saluatella.</i> p. 161	Gall the receptacle of Choler. page 172
Fleashes that engender the Fe- uer Quartaine, pa. 22	Good wine is proued fiue ma- ner of wayes. p. 40. 41
Fleashes that should be sodde and roasted, p. 26	Good wine sharpneth the wit pag. eodem
Fleashes of Foules is more wholesome then of foure legged beasts. p. 79	Good medicines for the Palsie pag. 144
Flegme of two kinds, p. 160	Goates Milke p. 23. 74
Fresh water fish. p. 85	Goates Flesh, p. 25
Fish is lighter of digestion then flesh, p. eodem	Grey Goose. p. 80
Flower of wheate. p. 35	Grosse flesh is best for labou- rers. p. 26
Fryed Egges. pag. 30	Grosse nourishment is best in winter. p. 64
Foure properties of Cheese. pag. 96	Grosse meates p. eodem
Foure thinges that mollifie. pag. 121	Greene cheese. p. 32. 86
	Grapes. p. 35
	Gurnard, pag. 64
	Gowte. pag. 9. 138
	H
	Heart of beasts p. 113
	Heart is the engenderer of blood. p. 178
	Harts flesh pag. 25
	Hare flesh. pa. eodem
	Hard

The Table.

Hard egges.	page 29.		
Head ache.	pa. 8. 164		
Head ache calied Vertigo.			
page	12		
Henne.	pa. 78		
Heate is cause of augmen- tation.	pa. 144.		
Hearbes wholesome put in drinke.	pa. 64		
Herbs whose water is whol- some for the sight.	pa. 154.		
Herbs sod in vineger.	p. 67		
Hearing.	pa. 76		
Holding of winde.	pa. 11		
Hogs fed with pearcs.	11.		
Hogs flesh.	pa. 25.		
Hote bread.	70		
How grapes should bee ea- ten.	pa. 38		
How to bee let blood for a Pluresie.	pag. 178.		
Honie.	pag. 39		
Hill wort.	pa. 142.		
Hunger.	pa. 168		
Hunger is after two sortes,			
pag.	17		
Hunger long endured.	cod.		
Horse dung.	pa. 128.		
Hogges stones.	pa. 39		
Hurts of red wine,	pa. 64		
Hurts that come by drink- ing of water.	pa. 74.		
Hurts of salt meate.	pa. 117		
Hurts of Coleworts.	pa. 127		
Hurts of vomiting.	140.		
		I	
		Iuyce of Peaches.	pag. 19.
		Iuyce of new gathered fruit.	
		page.	21.
		Iuyce of coleworts.	pa. 128
		Iuyce of watercreffes.	p. 143
		Iliaca.	pa. 12
		Incision of the veynes.	167
		Ioyfull life.	page. 3.
		K	
		Kernels.	pag. 106
		Kernel of cherystones.	p. 103
		Kyd flesh.	pag. 25
		Knowledge of the best flesh of foure footed beasts.	cod
		L	
		Lampreyes, and dressing of them.	pag. 88
		Lauender.	pa. 132
		Laske.	pag. 63
		Laxatiue meats.	pa. eodem.
		Leekes raw and sodden.	7.
		Light supper.	page 2
		Lights.	pag. 113
		Lights of a tuppe.	pag. 114
		Let not blood in long sick- nes.	page 193
		Letting of blood is whole- some in the beginning of the drop sic.	pag. 194
		Letting of blood keepeth Louers from Furious ra- uing.	pag. 195
		Letting of blood may not be don in the ague fit.	cod.
		Letting	

The Table.

Letting of blood should not be much vsed.	p.196	Medicine for the ventosity of ayre.	pag 21
M		Medicines to kill fleas,	page 133.134.
Making of water.	pag.2	Medicine to restore hayre a- gaine.	p.135
Marow and the choyse there- of.	pag. 37	Medicine for Warts,	pag. 135
Many good thinges come by drinking of wine soberly.	page. 55	Medicines for the tooth-ach,	pag. 143
Man may liue by the smell of hote bread.	pag.70	Medicine for the Fistula.	154
Malard.	80	Medicine to auoyd the tooth ach,	p.6
Malowes and three properties of them,	pag.129	Melancholy.	p.173
Maw of beasts.	p.113	Milke, and for whom it is good and not good.	pa.20
Meate a little powdered,	118	Milke must be drunke fasting	pa. 21.
Meate, and why it is taken,	pag. 13	Milke of it selfe is very cor- ruptible.	p.124
Meat vpon meat is hurtfull.	pag. 15.16	Mint.	pa.129
Meates that engender melan- choly.	17	Milke dayly vsed engendreth the stone.	22
Meat that conserueth health:	pag. 27	Moderate ioy,	P.3
Meats vnwholesome, eodem.		Moderate dyet.	eod.
Meane and thin milke.	p. 22	Moderate eatings encreaseth the body.	pa.14
Meane meates.	p.63	Morning rest.	9
Medlars & their vtilities.	108	Must that is very red causeth the flixe.	44
Mediana the veine.	pag.199	Must letteth the vrine.	pa. 35
Megrym.	pa.165.167	Must engendreth the stone, and preserueth a man from the stone.	P. 49
Medicin to stanch blood.	18	Must and his three properties	pag. P.53
Medicine against the pesti- lence.	pag.73	Mustard	
Medicines to comfort diuers members.	114		

The Table.

Mustard seed, and three pro- perties therof.	a.136	Operations of tailages,	p.146
Mutton.	p,27	Opilations engender feuers.	page 6
Mushrooms.	pa.49	Oxe flesh.	24
N		P	
Naturall rest is most meetest for noble men.	pa.3	Parbraking healeth great dis- eases.	p.65
Naturall heate is in manie things fortified in the night, pag.	15	Pensiuenesse is expedient for fat men.	p.1
Naturall heate is suffocated with abundance of humors, pag.	164	Peaches and when they shuld be eaten.	pag.19
Nature cannot suffer food in immutacion.	p. eodem.	Peaches are hurtfull to sicke folkes.	pa.20
Nature is the worker of all things.	pa,168	Percely..	p.46
Neates tongue,	p,113	Peares.	p.19,101
Nettles and eight properties of them.	138	Peares make folke fat.	pa.19
Night is the very season of perfect digestion.	6	Peares sodd with Mushrooms. pag.	50
Noble men are drie and cho- lericke,	2	Peares without wine are hurte full.	p.101
Nourishing meates,	15	Pigeons baked are beter then rosted.	20
Nuts.	105	Perch,	83
Nutmegs.	p.109	Peasen, & how they be whol- some.	91
Number of bones, teeth, and veines.	pa.19	Pike.	64
O		Partrydges.	60. 1
Oft angry.	pa.179	Pepper white and blacke.	147
Oleander.	pa.125	Pig.	p.26
Old wine is all fiery.	pa.71	Flayster made of garlicke,	48
Onions.	p.46,47	Plaster made of an onion.	48
Oyle of Castorie.	123	Plaster made of Walnuts,	48
		Plaster made of figs.	106.
		Plaster mad of figs and poppy seed.	107
			Phy-

The Table.

Phyficke maketh a man sure of two things.	p. 128	Raw peares.	pag. 101
Plurisie.	pag. 185, 186	Raw apples.	pag. 155
Porke.	p. 25, 26	Rawnesse of humours is cau- sed two wayes.	p. 176
Poched eggs.	p. 29, 30	Rapes with their vtilities.	pag. 112.
Porke with wine nourisheth.	pag. 27	Red wine.	p. 42, 43
Poppy seed.	pag. 115	Renish Mast.	p. 74
Powder of peaches.	p. 20	Remoue a little after meate.	pag. 5
Prolonging of time in eating moderately.	p. 17	Remedy for the tooth ache.	pag. 5, 154
Properties of Melancholy & wine.	p. 59	Remedies against venome.	page. 46
Properties of Butter.	95	Remedies against ill drinke.	pag. 67
Properties of phlegmatike folke.	p. 170	Remedies for casting on the sea.	p. 65
Properties of cholericke men	172	Remedy for choler.	166
Profites of blood letting.	pag. 149	Remedies against the Reume.	pag. 156
Profites of vomiting.	p. 172	Reumes and pose.	pa. 7
Putrified feuers.	p. 7	Repletion of the Supper hur- teth.	p. 14
Pulse.	pag. 61	Resolution of the humours is the chiefe cause of the ap- petite.	pag. 9
Primrose.	p. 131	Rest of the day and night.	pag. 9
Prunes and their vtilities.	p. 164.	Rere roasted egges.	p. 29, 30.
Purslaine	p. 132	Rew.	pag. 46
Q		Rew and foure properties thereof.	p. 133
Quailes are not to be praised.	pag. 79	Rochet.	pag. 86
Qualities of all sauerinesse.	119	Raisins and Corans.	p. 105.
Quietnesse of mind.	pa. 3	Rice	
R			
Radish rootes.	p. 46, 47		

The Table.

Rice.	pa. 91	Stand after meate.	p. 5.
Rose flowers.	pag. 65	Stretch thy selfe after sleepe.	
Rosewater.	pag. 154	pag.	eodem
Ruddocke.	pa. 78	Strong things corrupt the bo-	
Rules concerning letting of		dy,	pag. 6
bloud.	pa. 178	Stones of aged beastes.	pa. 39
Rules declaring who be meet		Stones of young beastes.	pag.
to be let bloud.	179	eodem.	
S			
Salt meate.	p. 24. 118	Stale bread.	pag. 70
Sage.	p. 64. 130	Starling.	pag. 79
Sauces vary after the seasons		Sparrowes.	p. 80
of the year.	pa. 66	Spodium.	p. 116
Salmon.	p. 84	Splene the receptacle of Me-	
Salte.	pag. 116	lancholy.	p. 163
Sage wine.	p. 131	Suppings of chyckens.	81
Saffron	pag. 145	Subtile and grosse bloud.	164
Sanguine persons and theyr		Swimming of the head.	pa. 11
properties.	p. 168. 169	Sweet wines.	47. 48
Seauen doctrines to choose		Swines euill	pa. 106
wine.	p. 32	Swallowes dung.	pa. 144
Sea-fish.	p. 85	Swounding.	177
Seede of Coleworts.	pag. 127	T	
Sleepe not after meate.	pa. 2.	Tart meates.	pag. 63
Sleepe is vnwholesome in the		Tart cheese.	p. 98
ague fit.	p. 187	Tansy, and why it is eaten	
Sleepe not by day.	p. 6	after Easter.	pa. 132
Sharpe wines.	p. 47	The best hogge flesh.	pag. 26
Saluatella, the veyne.	pa. 198	The yolke and white of an	
	199	Egge.	pa. 19
Sodaine change of custome.		The inconueniences of too	
pag.	114. 122	much meate.	pa. 11
Sodden egges.	p. 30	The properties of figgs.	p. 38
Soles.	pa. 83	The tokens of good wine.	p.
Sower milke.	p. 84		40. 41
		The wholesomnesse of eager	
		and	

THE TABLE.

and sharpe things: . pag.	49	Three kindes of poppy seed,	97
The seed and water of radish.	50	pag.	
The best foules to eate. pa.	79	Three maner of diets .p.	224.
The best time and age of letting of blood.	p.178	Three things that draw vnto them,	pag.195.196
The smell of new bread. p.	71	Three indirect causes of letting of blood.	pa.179
The broth of a henne and a cocke,	p.78	Three thinges are considered when one is let blood.	p.cod
The operation of figs. p.	107	Thought and care dryeth vp a mans body.	pag.1
The thinges that a Physition should consider in ministring of dyets.	pag.126	To walke in a fayre ayre,	51.
The foure humours.	160	To rise earely.	pag.cod.
The cause why old mens legs are swollen,	p.160	To kill wormes.	p.129
The months of the moone. p.	181	Tokens of a Minde holy person.	pag.173
The cause why many swound when they be let blood.	p.184	Tench.	pag.84
The profits of vomiting.	pag.168.169	Tranquility of mind.	P.3
Things hurtful to the hearing	pag.148.149	Triacle.	pa.46
Things causing a humming in ones eare.	p.151	Tympany.	pag.12
Things hurtfull to the eyes.	pag.151.152	Tongue.	p.113.114.
Things after the which blood not be let.	pag.161	Tripes.	pa.72
Three inconueniences engendred, by dulce & sweet foods.	pag.42	Trout.	pa.84
Three manner of drinkings,	89	Two kinds of Rewe.	pa.49
pag.		Two knowledges touching the choyse of fish.	p.84.85
		Two vtilities of cheese.	p.97
		Two kinds of Sage.	p.131
		Two kinds of blood.	pag.161.
		Two kinds of cholere.	p.165
		Two kinds of Melancholy.	p.167
		Two tokens to know when the stomacke is voyde and empty.	p.181
		F f Walke	

The Table.

V W			
Walke after meate.	pag.3	them.	pag.137
Washing of the Eyes.	pa.4	Vtilitie of flegme.	177.
Washing of the hands.	4.69	Vomite euery month twice,	page 180.
Washing of the teeth.	pa.5.	What things shuld be eaten	
Warne not thy selfe too		first.	pag.18
suddenly.	pag. 6	What loathsome meat doth	
Walk softly after meate.	p.6	engender.	pag. 34.
Water destroyeth the appe-		what time a man shuld dine	
tite.	pag.74	and suppe , in summer and	
Water shoud not bee vsed		winter.	pag.126
with meate.	eodem.	Wheat of all graine is most	
Vvarish meate doth not		wholesome.	pa. 38
nourish.	pag.75	Wilde porke.	pa.26
Walnut.	pa. 100	White wine.	pa.41.42.
Watercresses,& when they		Why white wine prouo-	
should be eaten.	pa. 143	keth to vaine.	pag. 43.
water holsō for the eies.	154	White wine quēcheth thirst	
Weathers and hogges of a		pag.	43
yeare olde.	pa.28	Why diuines loue to drinke	
We fill.	pa.53	good wine.	pa.30.33.
Veynes Meseriakes.	pag.3.	Whyting.	pa. 86
Veynes, & when they shuld		White peason.	p.91
be let bloud.	pa.183	Why Nuts are the last ser-	
Veale.	pag.27.72	uice in Lent.	pag.100
vineger mixt with oniōs.	46	Willow.	pag.144
Vineger, and the properties		Whey, and and the proper-	
thereof.	p.109	ties thereof.	p.95
Vineger continually vsed,		Wine Citrine.	pag.31.
breedeth many inconueni-		Wine allayed with Water.	
ences.	pag.eodem.	page	57
Vncleane stomacke hurteth		Wine hurteth children ma-	
the sight.	pa,112	ny wayes.	pa.38
Vnwholesom egges.	pag.30	Wine for olde folks is most	
Violets, and thre effects of		wholsome.	p.eodem
		Wine	

The Table.

Wine is a marvellous peircer.	Wormewood.	pa. 129
pag. 76	Wormes in the teeth.	pag. 154
Wine sops and their commo-	Y	
dity.	Yeeles.	pag. 87. 88
pag. 121	Yeeles are of the nature of	
Womans milke.	water.	pa. 155
pag. 93	Ysop and the effects therof.	
Women with child should	pag. 139	
not be let bloud.		
p. 125		
Vomite ere thou eate.		
pa. 63		

FINIS.

F f 2



