

The Gouvernayle of helthe; with the medecyne of ye stomacke : reprinted from Caxton's edition (circa 1491) / with introductory remarks and notes by William Blades.

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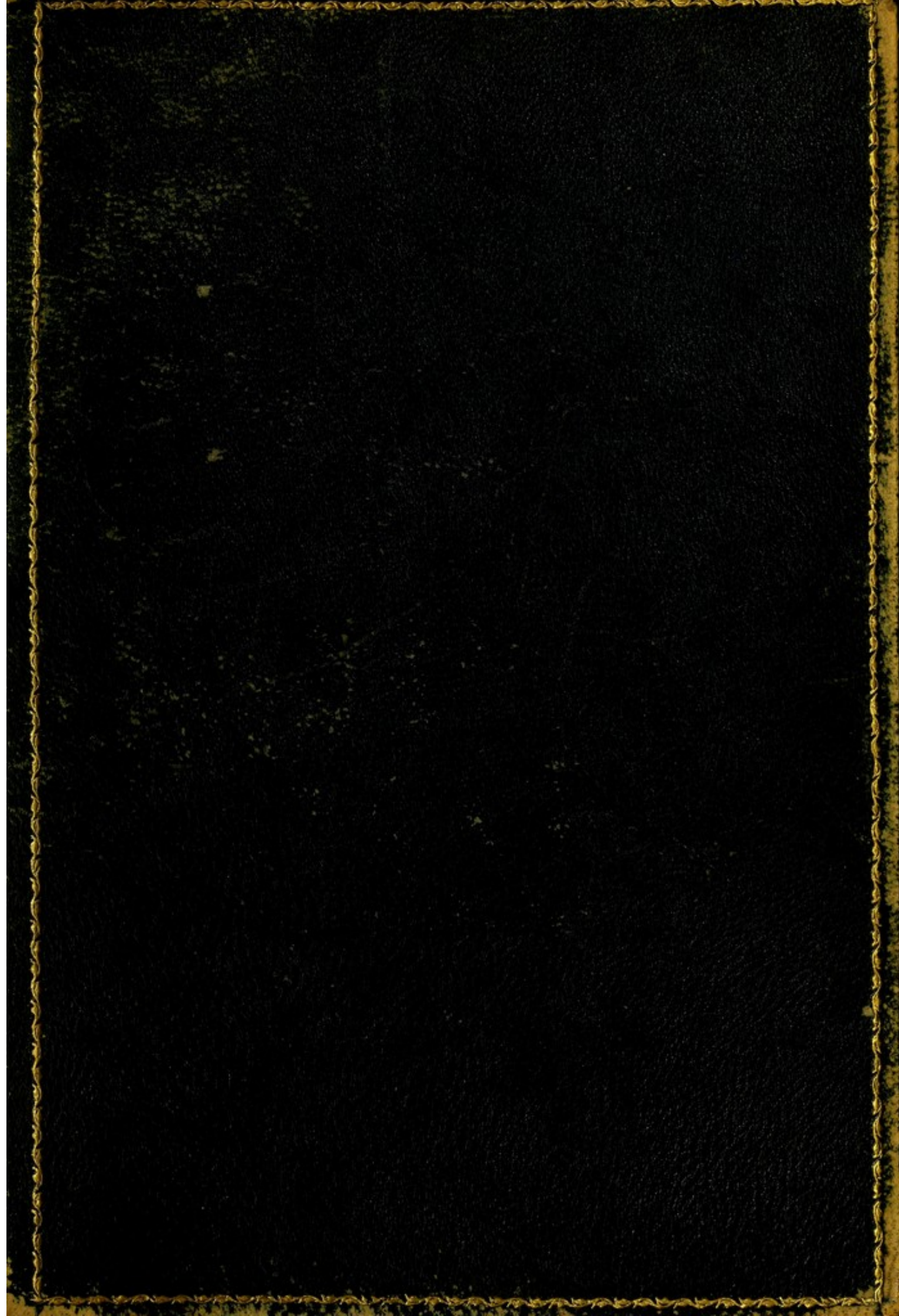
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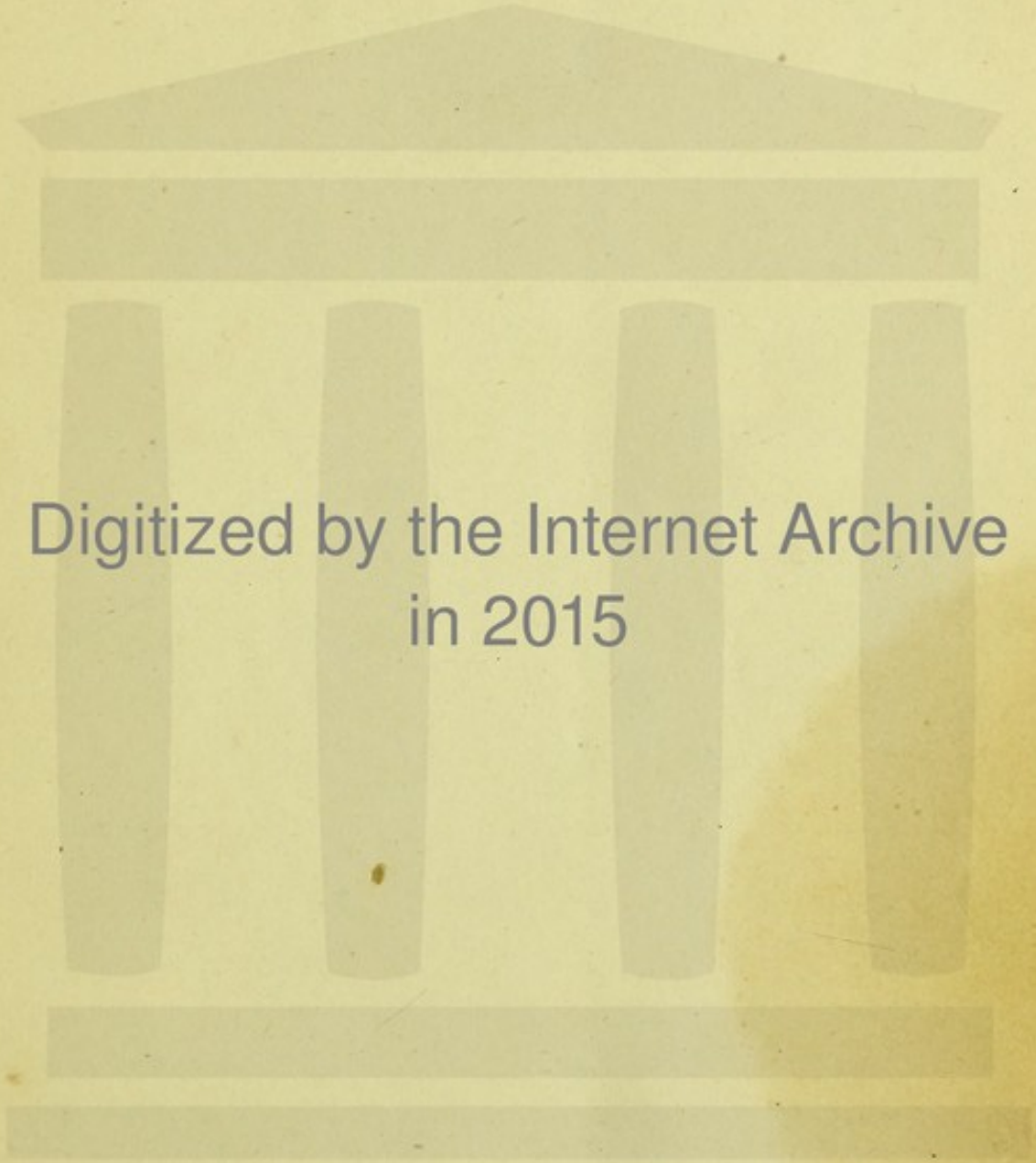


Gouverneur

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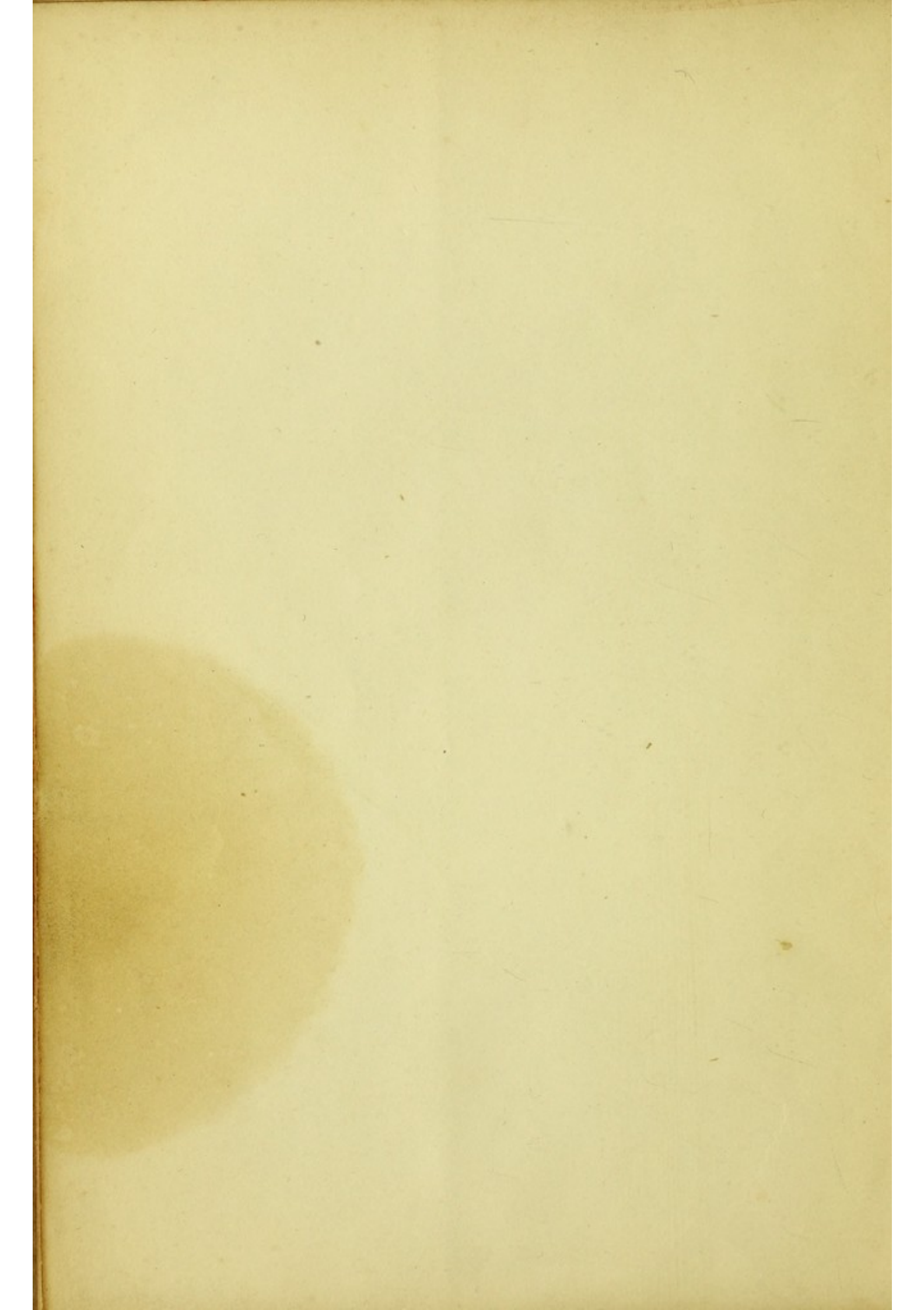
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In this treatise that is clyped Go
uernayle of helthe: What is to
be sayd wyth crystis helpe of so:
me thynges that longen to bodi
ly helthe/hadde and to be kept. or
to bodily helthe. lost and to be recovered/ and
is departed in viij. chapytres/that is to saye.
In the fyrste chapytre of the profytre of goode
Gouernayle of helth/ In the ij. chapytre what
is first on morow to be don/ In the iij. chapytre
of bodily exersyce/ that is to saye. besynes &
his profytre/ In the fourth chapytre of spyces
of exersyce/ In the fyfthe chapytre how ama
sholde haue hym in mete. in etyng his metes:
In the vi. chapytre how a man shold haue hym
in drynkynge of his drynkes/ In the viij. chap
ytre what sholde be done after mete/ In the viij
chapytre of the noyse of euyl gouernaunce

I nedyth hym that woll haue longe
lyff to knowe the craft of holseme go:
uerneyle. And so for to kepe contynuelly the
helthe of his body/ for els he maye not com to

The
Gouernayle of Helthe:
With
The Medecyne of y^e Stomacke.

Reprinted from
CAXTON'S EDITION,

(circa m. cccc. xci.)

With Introductory Remarks and Notes,

By
WILLIAM BLADES.



Imprinted by Blades, East, & Blades,

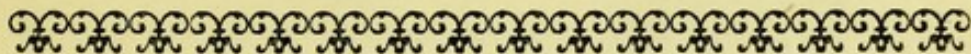
Abchurch Lane, London.

1858.



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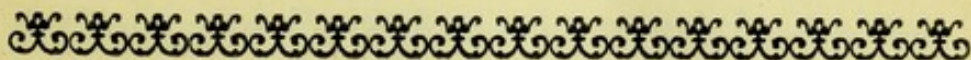
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THE UNIVERSITY OF CHICAGO PRESS

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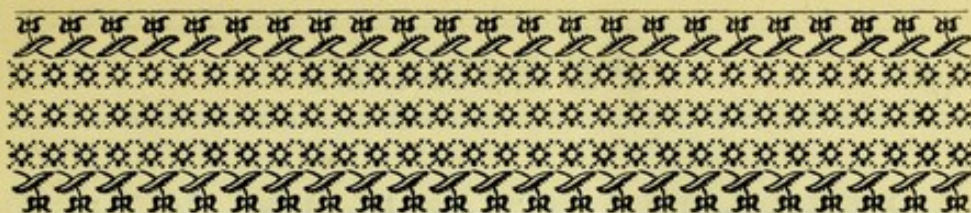
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The Original Text.

An Annotated Translation.

Glossary.

THE UNIVERSITY OF CHICAGO PRESS



P R E F A C E.

FROM the Commencement of the present Century the Typographical Works of WILLIAM CAXTON have excited a steadily increasing Interest ; yet have they never been accurately and systematically described. To remedy in some Degree this Deficiency in our Bibliography has been for a considerable period my Ambition ; and in collecting Materials for this Purpose THE GOUERNAYLE OF HELTHE came under my Notice. This is certainly one of the most rare and least known of all Caxton's Productions, and Permission to reprint it having been most kindly granted me, I gladly embraced the Opportunity of presenting to a few Friends who
had

had kindly assisted me in my Pursuit, a Specimen of what the English Press in its first Infancy was employed to produce. An Effort has been made, by the Use of Types very similar to those employed by Caxton, to give this Reprint something of the Appearance of the Original. To effect this still further, the Types were cast expressly in Pewter, which, from its Softness, yields an Impression resembling more the Productions of the early Printers, than could be obtained from a harder Material. Great Care has been taken to make the Text an accurate Reproduction of the Original. Not only has the Orthography been strictly adhered to, but it is printed Page for Page, Line for Line, and Word for Word, with all the Peculiarities and Variations of contracted and double Letters. It has also been deemed advisable to follow even the accidental Errors which frequently occur. But, as the Original alone, and in its antique Dress, might prove more puzzling than interesting to many Readers, even though accustomed to "black Letter."

Letter," I have added a Reprint in Roman Type, which, for the Sake of Reference, corresponds Page for Page with the Text. In this the Punctuation and a few of the Contractions have been altered, with the Intention of rendering more plain some of the confused Passages. At the foot of each Page, Variations from the Text, found in Manuscript Copies of the Work, and a few other Notes, have been added. As introductory to the Whole, I have ventured to annex some illustrative Remarks, and can only regret that this Portion of the Work is not more worthy of the Subject and the Reader's Attention.

The Frontispiece represents most accurately the first Page of the Original Book, and, for a printed Fac-simile, has probably never been excelled.*

* This is due to the Care and Talents of Mr. G. I. F. Tupper,
Lithographic Artist, Barge Yard, Bucklersbury.

The Original is preserved in the Library of the EARL OF DYSART, at Ham House, Surrey ; and through the Kindness and Affability of the HON. ALGERNON TOLLEMACHE, which I beg gratefully to acknowledge, I am enabled to present the Reader with this Reprint.

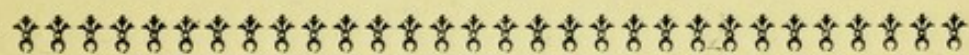
Only 55 Copies have been printed, which will be the Limit of the Issue.

W. B.

11, ABCHURCH LANE,
August, 1858.



REMARKS.



REMARKS.



The United States of America
in Honor of Thomas Jefferson
and George Washington
The American Colonization Society
of America
of the United States of America

REMARKS



REMARKS.

CHAP. I.

The Gouvernayle of Helthe—Its Authorship and Argument—The Medicina Stomachi.

THE “GOVERNAYLE OF HELTHE,” as its name imports, is an Essay on the means of obtaining and preserving bodily Health. Although known only hitherto by one Title, the Work as issued from Caxton’s Press really consists of two distinct compositions,—the “Gouvernayle of Helthe,” and the “Medicina Stomachi;” or, as it is called in some Manuscripts, the “Dietary.” Their union in One Volume was probably owing entirely to similitude of Subject; but each being complete in itself, they will in the following Remarks be considered separately.

The “Gouvernayle” was originally written in Latin, and soon after translated into English; but no trace of the
Translator’s

Translator's name is left. The Date of the Original compilation is unknown; we can only gather from the non-existence of Manuscripts in characters of an earlier handwriting than the latter half of the 14th Century, that it was probably composed about that time. The evidence of Authorship is very scanty and uncertain. Of the ten Examples described in Chapter II. (eight of which are Manuscript and two printed), only two, (both MSS.) have any name attached to them. These are *Sloane* 989 and 2460. Both will be fully described in the following Chapter, but their testimony regarding the Authorship will be here stated.

Of the two Manuscripts, that numbered 989 is the more important. The whole Volume is called, in the second line, "The Goūnale of Helth," and comprises altogether 28 Chapters, the heads of which are indexed at the commencement. The Treatise begins with the "Gouernayle" in 8 Chapters, as in Caxton's Edition, but continues for 20 Chapters more, devoted principally to the virtues of Herbs; at the end of this is the Colophon,—*"This lytel boke compiled a worthi clerke called John de Burdeux,"* &c.; after which, as an Addendum, not included in the previous Treatise, follows the "*Medicina Stomachi*," which finishes the volume. Very little is known of John de Burdeux,* except that he was the author of several Tracts on Medicine, and flourished about the latter half of the 14th Century.

* Variouslly styled in other Manuscripts, Johannes de Bourdeaux or Berdewes, Burgundia Burdegalia, alias La Barbe.

If he, then, was the writer of the whole Work to which his name is here appended, he must have written Caxton's "Gouernayle," which is a portion of it.

On examining, however, *Sloane* 3149, a Latin Manuscript of the same extent as Caxton's, another name of a medical Writer of the same age appears. The Colophon reads thus: "Explicit tractat9 Barthoëi i suo breuiario de regie sanitat9" Bartholomeus was rather a prolific writer of the 14th and 15th Centuries, but the "Gouernayle" is not found among the works generally attributed to him.

Whoever may have been the Author, the Work possesses but small claims to originality, being a compilation from the Medical Works of the Arabian and Greek Physicians. Several portions of the *Regimen Sanitatis Salernitanum** are quoted word for word, and the whole of the first part of that celebrated work is paraphrased. The Writer, avoiding all theoretic Discussion, confines himself entirely to practical every day Rules, omitting the Regulations of Phlebotomy, and, to a great extent, the long dissertations on the properties of Herbs, then forming so large a part of Medical Science. But although some of these Doctrines, owing to our more extensive Acquaintance with Nature's Laws, appear silly and superstitious, and although many of the virtues attributed to Meats, Drinks, and Herbs are imaginary; "yet the greater part of the general Rules being founded on

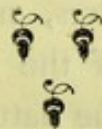
* For a full account of the history of this Treatise, and of the rise and progress of the Salernian School, see the "Regimen Sanitatis," by Sir A. Croke, Oxford, 8vo., 1830.

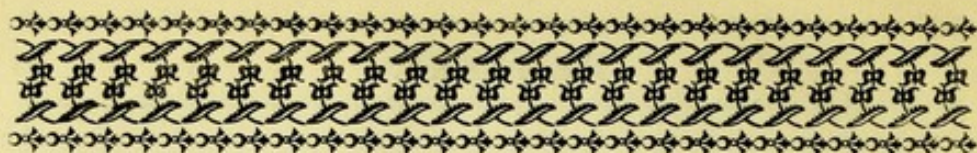
good sense and experience, are truly excellent, are calculated for all ages and climates, and form an useful Compendium of practical directions for securing a sound Mind in a sound Body."

The Argument of the "Gouernayle" is,—Avoid excesses of all kinds, whether bodily or mental; Make a discrete choice of what you eat and drink; Eat not till you are hungry, and rise from the table with an appetite; Chew well all your food; Never postpone the calls of Nature; Take not late Suppers, and give not way to Sorrow or Trouble, especially at meals; Sleep in the morning till you wake of your own accord; Take regular daily Exercise before meat; Avoid marshy ground and tainted Air; and lastly, Be cleanly in all your habits. These practical Rules are, however, interspersed with many receipts for Diet, and continual reference to the Complexions and Humours of the Body, which last, as forming the ground-work of all ancient systems of Medicine, will be commented on in Chapter III.

The Stanzas called the "Medicina Stomachi" are of very frequent occurrence, with greater or less variations, in Manuscripts of the 15th Century. Portions of them are frequently found scribbled on the fly-leaves or margins of old Books, proving their popularity. They are very commonly included among the Poems of Lidgate; and in *Harl. MS.*, No. 116, which contains none but Lidgate's pieces, they are expressly entitled, "The diatory made by the monk of Byry." Many of the distichs are a free translation from the "Regimen Sanitatis Salernitanum," and the

the whole forms a good rythmical Summary of the "Gouernayle," from which some of the precepts appear to have been borrowed. The fact of the "Medicina" being printed on a sheet forming a section or gathering by itself, shows that Caxton considered it as a composition quite distinct from the "Gouernayle," and it is probably the only example throughout all his works, of his concluding a Volume with a single sheet. We may also notice, that in the Second Edition printed by Wynken de Worde, the two are kept distinct on the Title-Page, which reads, "Here begynneth a lytell treatyse called the Gouernall of Helthe with the Medecyne of the Stomacke." The example has been followed in the present Work.





CHAP. II.

Latin Manuscripts — English Manuscripts — Printed Editions.

THE Manuscript Copies of the “Gouernayle of Helthe,” which I have had an opportunity of examining critically, are all, with a single exception, in the “Sloane” Collection at the British Museum. The Catalogues of the various other Collections in the same Library contain Notices of many Medical Works, but though every one which seemed to offer a chance of success has been examined, no Copy of the “Gouernayle” was found among them. At the Public Library, Cambridge, as also at the Bodleian, Oxford, none could be discovered; but the Library of the Ashmolean Museum, rich in Medical Manuscripts, afforded two specimens. All the Manuscripts, as shewn by their Characters, may be attributed to the 15th or the latter Part of the 14th Centuries; and, as might be expected, from the nature of the Subject, do not contain any Illuminations beyond, in one instance, a few tri-coloured Initials.

§ I. LATIN MANUSCRIPTS OF THE “GOUERNAYLE.”

1. *Sloane, Nos. 3149 & 2460.*—One Volume with two Prefs-numbers. This appears to be the oldest. A small 4to., $8\frac{1}{2} \times 5\frac{1}{2}$ inches, written on Paper at the
end

end of the 14th or the beginning of the 15th Century. The Writing is very cramped and contracted—35 lines to a Page. The whole was contained in 8 folios, of which the first is unfortunately in this example wanting. The Colophon reads, “Explicit tractat9 Barthoēi ī suo breuiario de regīe fanitat9” The text agrees with Caxton’s printed Translation, except in a few unimportant variations. The “Medicina Stomachi,” or verses at the end, are not there.

2. *Sloane*, 1986.—This is much more plainly written than the last noticed, though, as usual, with many Contractions. It is in a small Volume of Medical Treatises, written apparently in sequence by the same hand on fair vellum, measuring $5\frac{3}{4} \times 4\frac{1}{4}$ inches. The Characters are very diminutive, the Page, though so small in size, containing 30 lines. The whole volume, as appears from folio 199 and the last page, was written after the nineteenth year of Henry IV., or about 1442. The “Gouernayle” occupies from folios 175 to 292 inclusive, and agrees on the whole with the English translation. The “Medicina Stomachi” is not attached.

3. *Sloane*, 3566.—This is one of several medical Treatises in a very small volume, measuring only $3\frac{5}{8} \times 2\frac{1}{2}$ inches; the whole is written on Vellum. The “Gouernayle” commences on the recto of folio 38, and is entitled, “Incipit tractatus nobilis de regimine Sanitatis,” it finishes on the verso of folio 59, with “Explicit tractatus nobilis de regimine Sanitatis.” The writing is clear and uncontracted, except where the unusual shortness of the lines required it. Many portions, however, which appear in the MSS already noticed, are here omitted. At the end of the volume is an English Translation of John de Barba (or Burdeaux) on the Pestilence, which is dated 1390.

§ II. ENGLISH MANUSCRIPTS OF THE
"GQUERNAYLE."

1. That marked *Sloane* 989 is probably the oldest of these. In Ayscough's Catalogue (p. 523) it appears as "The Caffe of Helth," but that title is nowhere to be found in the volume itself. The writing, large plain and bold, seems to belong to the middle part of the 15th Century. It is on good but very diminutive leaves of Vellum, measuring only $3\frac{5}{8} \times 3$ inches, and 15 very short lines fill a page. The Volume commences, as in Caxton, "In thys treatyse which is called goŭrnale of helth," &c., which paragraph is followed by the Table, extending to 28 Chapters. After the Table, the work begins the First Chapter and continues to the end of the Eighth, which is the end of Caxton's; then follow 20 more Chapters on the Virtues of Herbs, the treatise ending on folio 133,—“And here endith this treatyse. This lytel booke compiled a worthi clerke called John de Burdeux for a frende that he had. after the descripcion of mani oder diuerse doctours that is to faye, Bernarde Austyn Plato Tholome. Sidrac/ Arystotell Auycen Galyen and Ypocras. amany oder diŭse acording to the fame.”

2. *Sloane*, 3215.—A beautiful MS. on fair Vellum, $7\frac{1}{8} \times 5$ inches, 24 lines to a page. The Heads to each Chapter are in red ink, and the Initials in gold, blue, and red; every page is ruled. The writing is plain and good, but the Errors of the transcriber are numerous. With few and unimportant exceptions it agrees with Caxton's. The "Medicina" is not attached, nor is there any Colophon.

3. *Harleian*, 2390.—A very poor, faded, and cropt Copy of the 15th Century. Written in a slovenly manner,
with

with many contractions, on poor paper. Bound in a 4to. Volume of Medical Tracts and Receipts, and lettered "Farrago Medicamentum." The reading varies considerably from Caxton's, though in no way improved; but the sense throughout is the same.

4. *Oxford, Ashmolean Museum. MS., 1481.*—An imperfect copy on Vellum, 20 and 22 lines to a page. The Writing, of the 15th Century, is plain and unadorned. The last two Chapters are wanting. It is preceded by several other Treatises on medical subjects. The "Medicina" is not attached.

5. *The Same, No. 1498.*—A perfect copy on Vellum, in characters of the 15th Century; double Columns; 38 lines to a Column; bound up with "Ye maner of Medicynyng," in 5 books, by Gerard Cremonens, and other Medical Tracts. The "Medicina" is not attached.

§ III. MANUSCRIPTS OF THE "MEDICINA STOMACHI."

"Medicina Stomachi" is the Title given to these Stanzas by Caxton at the conclusion of his Book, though in some MSS they are styled "The Diatory." The frequency with which they occur in Manuscripts of the 15th Century, proves their great popularity. The Discrepancies in the various Copies are very considerable, owing principally to their repeated transcription; but only one Manuscript has been found to contain *more* Stanzas than printed by Caxton. Copies worthy of notice are the following:

1. *Lansdowne MS., No. 699.*—This Volume is a collection of Poems by Dan John Lydgate, in one handwriting, on paper. At folio 85 we find the "Medicina,"

as in Caxton, but divided into Stanzas of 8 lines each, and preceded by 11 other Stanzas. These are mostly variations of the old, rather than a composition of new Verses. They contain, however, many curious phrases,—decrying “nase-routyng,” or snoring, as the effect of late suppers, and recommending “watir-growell” (water gruel) as a good remedy against “cold seeknesse.” The first three Stanzas have in the last line of each a common Burden,—a favorite style of composition in that Age. These are followed by Caxton’s first 8 lines, then eight more Stanzas from the Manuscript, after which Caxton’s ninth and following lines, concluding alike in both. The additional lines in all amount to 88, or 11 Stanzas, and are as follows:—

Incipit dietariū

Who will been holle / & kepe hym frō sekenesse
 and resiste / the strok of pestilence
 lat hym be glad / & voide al hevynesse
 flee wikked heires / eschew the presence
 off infect placys / causyng the violence
 drynk good wyn / & holsom meetis take
 swete thyng / & for his deffence
 Walk in cleene heir / eschew mystis blake

With voide stomak / outward the nat dresse
 Arisng erly / with fyr have assistance
 delite in gardens / for ther gret swetnesse
 to be weele claad / do thi diligence

keep

keep welle thi silf / from Incontynence
 In stiwes & bathis / no sorow that thou make
 opnyng of humours / this doth gret offence
 Walke in cleene heir / eschew mystis blake

Ete nat gret flesch / for no greedynesse
 and fro frutis / hold thyn abstynence
 poletis & chekenys / for ther tendirnesse
 Ete hē with sauce / & spar not for dispence
 verions vynesgre / & thynfluence
 of holsom spices / I dar vndirtake
 the morwe sleep / callid gyltene in sentence
 Gretly helpith / a peen the mystis blake

For helthe of body cover fro colde thyn hede

(the same as the first Stanza in Caxton's.)

Lebeyn bred / the past & tēpred cleene
 and weel decoct / made of good whete flour
 day & half old / in tast it shal be seene,
 and eschew / excesse of labour
 walk in gardeyns / sote of ther labour
 tempātly / & take also good keep
 Gorge vpon Gorge / is cause of gret langour
 And in especial / flee meridian sleep

In

In thi drynkis / put cleene sawge & rewe
 bothe be good / & hollesom of natur
 And phisik seith / the rose flour is dewe
 and ypocras recordith / in scriptur
 good wyn is hollesom / to eny creatur
 take in mesur / with v. addicions
 strong fresch & cold / off tarage & verdur
 most comendid / among al nacions

Shortly for helth / vse this pollicie
 voide away / al surfete & excesse
 abstynence / ageyns glotonye
 reer sopers / & froward dronknesse
 Gappng / grynyng / & noddynge hebynnesse
 embassetours / afforn sent for the best
 nase routing / slombryng & pdilnesse
 bit agid men / betymes go to rest

A repleet stomak / causith gret damage
 Gronping grutthynge / walkynge at mydnyth
 bothe in folkis old / & yong of Age
 a litill sopeer / at morwe makith men ligh
 ther be thre lechees / cōsarue a manys myght
 first a glad hert / he carith lite or nouht
 tempāt diet / hollesom for every Wiht
 and best of all / for no thynge take no thouht

Care

Care alway / is a good medycyne
digest afforn / preparat with gladnesse
An holsom dia / distylling from the vyn
of Bachus gardeyn / corages to redresse
Nuru potabile / in hoot or cold seekenesse
hard to be bought / for folk in poverte
watir growell wacheth of grennesse
abatith the brennyng / of ther infirmyte

Breedi souper / & drynkyng late at eve
Causeth of flewme / gret supfluyte
Colre adust / doth the stomak greve
Malencolik / a froward gest pde
off mykil / or litel cometh al Infirmyte
attween thes too / for lak of governaunce
drybe out a mene / excesse or starfete
set thi Botail / vpon tempaunce

I mene as thus / for any froward delite
piff ther falle a lust / of fals excesse
that wold agrotpe / thi natural appetite
thi digestion / with surfetis to oppresse
of hoot or colde / bewar that non accesse
Nor uncouth agew / unwarly the assaile
moderat diet / ageyns al seekenesse
Is best phisicien / to mesur thyn entraile

All this processe / concludith by tyme
 tēpat diet / kyndly digestion
 the golden sleep / braidynge vpon prync
 naturall appetite abydynge his lesyn
 ffoode accordynge / to the complexion
 Stondynge on iiij. / fletwme or melancolie
 Sanguen colre / so conveid bi reson
 voidynge al trouble / of froward maladie

And yf so be / leechis do the faile &c.

From this Stanza, which is the Second in Caxton's Copy, the two agree pretty nearly, the Variations being only in Spelling.

The MS. ends with the Word,

Ex^t.

2. *Harl.* 116 is another Copy on Paper, the Writing plain, and of the 15th Century. It begins on folio 166, and is headed, "The Diatory made by the Monk of Byry." It contains only 66 lines, mostly the same as Caxton's, but with many Omissions, and with several Alterations. At the end is "Made by the Monk of Bury;" both Head and Tail-piece are in the same writing as the body of the Manuscript.

3. *Harl.* 4011 is a paper MS. of poetical Pieces, mostly by Lidgate. The writing, which is of the 15th Century, is plain, but somewhat faded. It agrees entirely with Caxton's so far as it goes, but unfortunately the end leaf containing the last 22 lines is wanting.

4. *Harl.*

4. *Harl.* 2251.—Well written on paper, and of the 15th Century. The same in extent as Caxton's, with which it agrees, except in some unimportant verbal changes.

5. *Sloane* 989.—The verses here follow the Colophon to the Treatise described in § II. No. 1 of this Chapter. They agree, with slight variations, with Caxton's Text.

§ IV. PRINTED EDITIONS OF THE "GOVERNAYLE OF HELTHE" WITH THE "MEDICINA STOMACHI."

Many of the Works which issued from the Press of William Caxton are unique, and some have doubtless left no traces behind them of their existence.

Indeed, when we consider the many peculiarities of his letters,—their contractions, their double and tied characters, and, worse than all, the total absence of any system in the use of Capital Letters or Points,—it must be evident that his books could not have been very easily deciphered by the next generation only, accustomed as they were to the separate and much plainer Types of Wynken de Worde and his contemporaries. The rapid changes in our language also rendered year by year Caxton's phraseology (half compounded as it was of French words and idioms) partially unintelligible. The natural Effect of these disadvantages was to reduce the value of his books; and the neglect consequent thereon may, in some degree, account for the destruction and loss of so many. Looked upon as old-fashioned, and with Centuries to pass through before an Antiquarian interest would attach to them, the only wonder is that so many have escaped destruction.

The "Gouernayle" does not appear to have undergone

gone more than two Editions, and it is a remarkable fact that of each but *One Copy* is said to exist. The first was printed by Caxton, and the second by his Successor, Wynken de Worde.

Caxton's Edition.

1. This Volume, the Basis of the present Essay, is a small 4to. Tract of 18 folios or 36 pages, and was printed about 1491, without Name, Place, or Date. The Collation is **A** and **B** Quarternions, having 4 signed and 4 unsigned folios each, which includes the whole of the "Gouernayle" properly so called; followed by 2 unsigned folios or 4 pages, containing the "Medicina Stomachi;" There is no Title-Page. Only one sort of Type is used throughout the Volume. The Pages have all 23 lines, except p. 29, which has 24. Initials of three sizes, cut in wood, are used at the beginning of Chapters. The Book is quite clean, excepting the first leaf, which is slightly stained. There are no MS. diffigurations on the margins. An engraved plate of a previous owner, representing apparently the Initials J M intertwined, is pasted inside the cover. Measurement $8 \times 5\frac{1}{2}$ inches. Unique at Ham House, Surrey.

* This is not only the *Editio Princeps* of the Work, but also by many years the earliest printed book which appeared in this Country on the subject of Medicine, the first Edition of the "Regimen Sanitatis" in England being dated 1530.*

The only, but also the undeniable, proof that Caxton printed the book, is the character of the Type, which is

* "Reg. San.," by Sir A. Croke, folio 86.

* Albertus Magnus. *Secreta mulierum* [1485?] Machlinia iden-
 ————— *Libro aggregationis* [148-?] "
 Camillus. *Treatise of the pestilence* [148] "

identical with that used for his "Fayttes of Armes and of Chiualrye," "Eneydos," and "Arte and Crafte to knowe wel to Dye." This would of course prove nothing, were the same Type found in use by his contemporaries or by his successors; but such is not the case, and we can, therefore, without hesitation, ascribe the workmanship to the Father of the English Press. Again, as to the Date of printing, we have means of judging with tolerable accuracy. The Type in which it was printed made its appearance in those books only which Caxton issued *after* the year 1489; and as Wynken de Worde, when established as Caxton's successor, begs his Readers, in his Colophon to the "Polichronicon" of 1493, to pray for the soul of William Caxton, he must then have been dead some time. This narrows the question to a period between 1489 and 1493, the mean of which gives "1490-1 as the probable date of the work.

The Workmanship of the Volume offers very few opportunities for praise; indeed it is evident that no supervision of any kind was exercised during the progress of the work. Mistakes occur in every page,—turned and wrong letters are common, and considerable omissions have been made, in two or three instances entirely nullifying the sense. At Sig. B 8, recto, the eye of the Compositor mistook the place in his copy,—a very frequent cause of error even in the present day,—and went from the word "custume" (the 5th line from the bottom) to the same word a few lines lower, thus causing the omission of a sentence. This will be easily perceived on noticing the repetition of the word in the Notes at the foot of the Reprint, where the omission is supplied from a Manuscript. *Turned* letters abound,—*transpositions* of letters in words, and of words in lines, are not

"(1489?)"
in life of Caxton

not unfrequent,—*wrong* letters, *doubles*, and *outs* occur continually. These instances prove that as the workman composed the Type so it was printed, without the intervention of reader or corrector. Another curious error occurs at the beginning of lines 14 to 18 in Sig. B 6 verso. By an accident—which even now is not of unfrequent occurrence—two of the letters at the beginning of lines fell out, or were drawn up by the balls in inking the type; the letters in the lines above them falling down, the workman replaced the errant letters in the vacancies left, not noticing that he had inserted them in their wrong position. A slight transposition (which is made in the annotated Reprint) would restore the correct reading. Many other instances of similar errors might be adduced.

The “*Medicina Stomachi*” at the end of the Volume not being incorporated with the previous Section in the Book, leads to the conclusion that its presence here at all is an after-thought. It may have been, indeed, a separate publication; but from the fact that Wynken de Worde made the “*Medicina*” an integral part of his Reprint, we may infer that in his Copy, and probably in all issued by Caxton, the two were united under one Cover.

2. *Wynken de Worde's Reprint*.—This, the Second and last Edition, is also a small 4to. London. No Date. It is unique in Bishop More's Collection in the Public Library Cambridge, bound up in a thick Volume with several other productions of the same printer. The Collation is **a** and **b** Ternions, having 3 signed and 3 unsigned folios each, in all 12 printed leaves. There are 32 lines to a page. This is a close Reprint from Caxton's Edition, the very blunders being repeated. It has, however, a Title Page,—an improvement

provement introduced by Wynken de Worde after his Master's death. Begin at the head of the first recto, the remainder of the page being blank.

¶ Here
begynneth
a lytell treatyse called the gouernall
of helthe with ye medecyne of ye
stomacke.



The verso is headed with a rude Wood-cut of a Painter and Sculptor at work, underneath which the "Gouernayle" begins and continues the same as in Caxton's Edition. The Tract ends on Sig. b 6 recto, or the 12th leaf, with the "Medicina Stomachi," at the end of which follows the Colophon—

¶ Here endeth the gouernall of helth. Enprented in the strete in London in the sygne of the sonne by Wynken de worde.

On the verso is a rude cut of the Virgin and Child, with the small Device of the printer underneath, surrounded with a Border of foliage.





CHAP. III.

The Theory on which the Medical Precepts of the "Gouvernayle" are founded.

THE Doctrines of Pathology, as taught in the Medical Schools of Western Europe in the Middle Ages, were derived from the Writings of the Greeks and Arabians. These Doctrines had been for many previous, and continued to be for many succeeding, Centuries, the only foundation of Medical practise. Without some acquaintance with the main Characteristics of this System, many portions of the "Gouvernayle" are unintelligible; a short summary of them, therefore, has been thought a desirable Addition to the foregoing Remarks.

The Antient Physicians divided the World into four Elements,—Fire, Air, Earth, and Water,—“original things, unmixed and uncompounded, of whose temperance and mixture all other things be compact;”^{*} and to these, particular properties were ascribed, as thus:

heat	Fire	was hot and dry,
moist	Air	was hot and moist,
dryness	Earth	was cold and dry,
cold	Water	was cold and moist.

These Elements, all present, though combined in varying proportions, in every man, contributed to form his natural

^{*} Sir Thomas Elyot's "Castle of Helthe."

constitution, or what was termed his "Complexion." The complexion was determined by the prevalence of the Natural Humours which were also four, thus :

Prevailing Humour.	Complexion.	Quality.
Choler	Choleric	hot and dry <i>or bilious</i>
Blood	Sanguine	hot and moist.
Melancholy	Melancholic	cold and dry.
Phlegm	Phlegmatic	cold and moist.

The Humours were considered of the first importance, being the great store-houses of the human fabric, and so long as the proportions natural to the individual were maintained, the body was free from all sickness ; their diminution, excess, or corruption being at the root of all disease. Three of these Humours were found in the Blood, which the frequent practice of Phlebotomy gave repeated opportunities of studying, viz. :

Choler, or Yellow Bile, shewing itself in the Foam or Scum which rose to the surface :

Melancholy, or Black Bile, which formed the dark Dregs or Settlement : and

Sanguis, or Pure Blood, as intermediate and distinct from the other two.

The Fourth Humour was termed *Phlegm*, and included all the other Natural Juices of the Body, as "Spittle," "Chyle," "Joint-Oil," &c.

The Humours of the Body were calculated and determined by various signs and conditions. The Colour of the Skin and Hair, the Age, Disposition, and Habits, were all significant tokens ; and the whole attention of the Medical Practitioner was given to ascertain—first, the proportion of
the

the Humours normal to the individual; and then—by a judicious ordering of diet, by decoctions from herbs, and other remedies—to restore or maintain such proportions.

TABLE OF HUMOURS.

<i>Colour of the Skin.</i>	<i>Humours.</i>
Red and White	Equality of Humours.
Black, Sallow, or White ...	Inequality of Humours.
Red, Black, and Sallow ...	Choleric, or dominion of heat.
White	Phlegmatic—cold.
Pale	Melancholic—cold.
Red	Sanguine, abundance of blood.
Sallow	Choleric.
Black	Melancholic, or Choleric adult.

Colour of the Hair.

Black	Choleric.
Red	Sanguine.
Grey	Melancholic.
White	Phlegmatic.

Age.

Adolescence—to 25	Sanguine—hot and moist.
Juventute—to 40	Choleric—hot and dry.
Senectute—to 60	} Melancholic—cold and dry.
Decrepitude—to the end...	

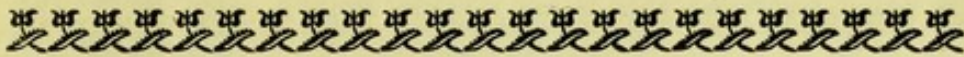
Herbs and Vegetables were especially studied for their Properties and Virtues in affecting the Humours; so that their preparation, mixture, and effects, simple and compound, formed a large part of Medical Science.

The

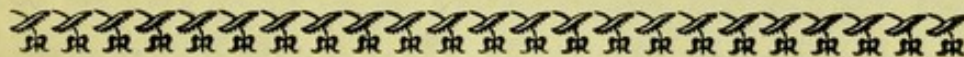
The Physician of those days was the exact converse of the modern Homœopathist. In prescribing for a patient, the great principle of Cure was to give such Remedies as in themselves tended to generate Humours the opposite of those at the root of the Disease. Agreeably to this practice, the "Gouernayle" recommends as follows (Sig. b ij recto, line 14): "The complexion of a man should be looked to; if he be *tempered* (*i. e.* have the due mixture of contrary qualities), keep him so with like meats and drinks; and if he be *distempered*, by the contrary bring him little by little again to temper. Therefore to Sanguine men, *distempered*, give Melancholious meats; to Melancholy men, Sanguine meats; and to Phlegmatic men, Colerick meats; for every evil Complexion may be brought to Temper, unless necessities of livelihood let it." Exercise of all kind was advocated as a most active restorer of the Humours. In the "Gouernayle," a very long Chapter is devoted to this subject.

This System runs through all the Medical Treatises of the Age, and though considerably modified in practice by experience and special Rules, was the only trust of our forefathers in the Preservation of Health; and in Sicknes the sole way in which they could hope, in the words of our Reprint "to avert the Stroke of Deth."

The Work itself is now to be introduced to the Reader, and should he find in its quaintness of idea, expression, and orthography the same interest that the Writer of these Remarks has done, the object of the Reprint will have been fully realised.



THE
GOUERNAYLE OF HELTHE,
AND
MEDICINA STOMACHI,
AS PRINTED BY
WILLIAM CAXTON.



THE

GOVERNMENT OF HEALTH

AND

MEDICINE STOMACH

AS LISTED BY

WILLIAM GAYTON



In this treatise that is cleped Go-
uernayle of helthe: What is to
be sayd Wyth crystis helpe of so-
me thynges that longen to bodi-
ly helthe/ hadde and to be kept or
to bodily helthe. lost and to be recouered/ and
is departed in viij. chapytres / that is to saye
In the fyrste chapytre of the profytte of goode
Gouernayle of helth/ In the ij. chapitre What
is first on morow to be don/ In the iij. chapitre
of bodily exersyce / that is to saye. besynes &
his profyte / In the fouzth chapytre of spyræs
of excersice / In the fyfthe chapytre how amā
sholde haue hym in mete. in etyng his metes:
In the Bj. chapitre how a man shold haue hym
in drynkyng of his drynkes / In the Bñ. chap-
ytre What sholde be done after mete/ In the Bin
chapytre of the noyse of euyll gouernaunce

It nedyth hym that woll haue longe
lyff to knowe the crafte of hol some go-
uerneyle. And so for to kepe contynuelly the
helthe of his body / for els he maye not com to

his naturell ende, but he shall dye or his kyn
dell tyme come. and therefore thus sayeth Ga:
lye the connyng. He sayth of holsome gouer:
naunce is meruelous / for it maketh a man to
lyue tyll he be olde and Wythoute sikenes in
to the laste of his elde and age: Therefore the
same Galyen after that he knewe the crafte
of holsome gouernaunce. came neuer into no
sikeness. but felde / that Was in to a fymeram
that is to saye a sharpe feuer. and that Was
for trauayll in Visityng of his frendys. abou
te the comyn profyte. for thus he sayth / I take
god to recorde and his angels assygned to ke
pe me / that Who that Wylfully and kesily Wyl
stудye in the treatyse of holson gouernaunce &
Woll kepe alhole the doctryne thezof. he shal ne
uer dye but on and vpon kyndly deth / Whiche
deth is Wete and softe Wythoute grete payn
as the same Galyen Wytnesseth in the dyffe:
rence of feuerys / But Vnderstonde that holso
me gouernaunce may no man duely kepe that
most nedys he occupped Wyl hym or nyl hym
and may not Wey hym nedeth leue of. for thy

it nedeth hym that he haue that nedeth hym to
his lyf Wythoute trauayle and pencyfull/ and
in alle thyngys that he be of fre condycyon/
Furthermore it is to Wete that viij. thynges
at the leste be nedefull in holysome gouernay
le/ of Whiche the fyrst is a dyscrete choyse of
thoo thynges that shall be eten or drunken/
The seconde is Wyllfull bodyli exersice to fore
mete. and that tyl the Wetyng begynne or
namely tyl his Wynde chaunge fro slouthe to
Wylftnes/ The thirde is Well profytable and
Wel nedeful that all that shall be etyn be Wele
and smale chWyed/ The fourth is that thou e
te While thou hast talent to ete. the v. is that
thou slepe on morow tyl thou Wake be thyne
owne Wyll/ For as arystotle sayth not only
in metys and drynkys be we nozysked and
fostred. but also in slepe/ The vi. is that thou
take no mete and drynk in sorow ne in care
but in Joye as moche as thou maye: The viij.
is that thou haue ne holde no colde in Wynter
ne in somer after bloodletynge. This viij. is
that thou use saffron in thy mete/ for it quye:

neth kyndely hete and comforteth thy dygesty
on & tarzeth thyne elde or age and bryngeth
in gladnes. and letteth thyne humors fro ro-
tynge and dryng

It is in storyes of our elders that on a
tyme a myghty kyng brought to gyder
thre of the best leches that myght be of
Inde of Mede and of Grece / and he comaun-
ded hem that eche of theym sholde studie to ass-
ygne the beste medycyne / Whiche yf a man
wolde vse sholde profyte hym to helpe of hodye
and hym sholde nede none other medycyn /
Truly the leche of Grece assygned and sayd
that euery daye a man to take tWyse his mou-
the full of hote Water / sholde make a man soo
hole that hym sholde nede none other medycyn
and the leche of Mede assigned and sayd that
it sholde profyte moche euery daye fastyng to
tak gromel seyd: And I saye sayd aristotle y
he that that slepeth so moche that he haue noo
heuynes in his wombe of mete that he tok to
fore hym. dare not drede of any grete sikenes
ne of the gout / Also Who that eateth euery da

ye erly Vñ dragmes that is to saye xxj. peny
Weyght of Wete reisyng he dare not drede of
fleWmy sikenes and his mynde shal be amen:
ded / and his Vnderstondyng shal be clere / and
Who that Vseth it in tyme accordyng to his
complexion maye be sure and drede not of the
Feuer quazteyn / Also Who that eteth nottes
and fyges Wyth a fewe leues of Rewe that
daye shal no Venym hym noye : It Was ax:
ed of Galien What medicyn Were mooste:
profytable . and he ansuerd abstinence / And
constantyne seyth in his booke that hight Vya
tyk that Who so Woll kepe his contynuell hel:
the . kepe his stomak / soo that Whey hym nede
the mete leue it not ne take no more therof
than hym nedeth / and the same Vnderstond of
drynke / also in hol som gouernance fle Wrath
grete thought heuynes . angre and such other
For all ghostly accydenres that ys to saye so
de yn fallynge in to a manns mynde outake
Joye alonly dryen and that moysteth . nethe:
les some ketyng as Wrath / for thy Wrath profy
teth to fleWmatyk men / and hit hazmeth cole

ryk men: Morouer it ys to Rete that in lente
season that is to saye in Deer & in the begyn
nyng of somer children kepe Wele atte ease af
ter the liknes of tempred qualitees. But other
ages ken Wele at ease in contraryous tymes
as olde men in somer and yonge men in Wyn
ter/ also in holsony gouernaunce kepe thys reule
yf thou Wolt be hool & soude/flee heuy charges
be not Broth. soupe not to late. and flee Vnder
mele slepe. Take after mete and escheW & spa
re stronge drynkes and namely of Wyne. hold
not thy pyssse ne constrain the not to siege ke
pe Well these thre thynges. gladnes in mynde
traueyff in mesure and reule of mete & dryn
ke as moche as thou Wold ete holdly in Wyn
ter & in Deer skarsly/ and in somer mesure Wel
thy metes and flee nameli frutes of auguste
arystotle Wrytyng to gret Alexadre sayd syth
man is a brityl body me semeth I sholde Wryte
to/ the some profytable thyng of lechecraft yf
thou Wolte be sayd kesily behold then sample of
holsony gouernaunce and lyue after thys precy
ous ordre of dyet / ye shall nede no leche oute

take accy dentes of katayll and? suche other :

¶ What is fyrst on morow to be done.

After that a man hath kele and? peasib-
le fulfilled? his slepe loke he ryse & cloth
hym self wyth goode clothe & wete yf he ha-
ve them / then he oweth to walk a lytil euenli
to stretche oute his lymmes & kemb his hed?
for whi kembynge draweth out the vapours y
comyn from the stomake to the hed? in tyme of
slepe. and? therwyth loke that ye be lesie to put
oute the superfluytes of the body in siegynge
pyssynge koughynge and? spyttyng. then loke he
wette his handes & his face in somer wyth
colde water and? in wynter wyth hote water
Then loke he praye and? prayse his lorde after
the doctryne of his lawe and? vysite the pore
in god. then yf it lyke hym he sholde studeye or
rede dyspute or talke and? wyse menys couceyl
and? sepege besily here/and in mesure be meye &
flee vtterly wrath and? sorow in as moche as
he maye/ and? vse hym selfe mesurable trauayl
as walkynge or rydng and in cleane hie plas-
ces fro myer and marzys / for this profyteth

mocke / for it breketh Wynde in a mānys body
and strengthyth & lyghteth his lymmes and
comforteth the herte of the stomak and stren-
gyth his ioyntes / and melteth euil humors

I Of the body exersice & of his profite.

We oBen to knowe by auctors of leche
crafte / that thoo that shall lyue fayr &
Bele in holsom gouernaūce oBen to haue euy-
n and tempered exersice to fore mete. for that
yeueth to all the body tempered herte euyne and
not passyng / Whiche sholde a mānys exersice
be / a fycpsion discreuyth thus : Exersice is a
Wylfull meuyng by Whiche a mānys Wyn-
de is made grete. and ofte it nedeth that thys
traueyll be Wylful, and not stressyd by nede /
but that he be all fre and Bozche after his ou-
ne Wyll / And thezfore labour of carpenters &
ploWmen masons maryners and suche other
is none exercyse of lechecraft / for it hath not
propely Wylfull meuyng / Marchaūtes treuly
burgeys cloysterers & suche other Walkynge
Bele and longe / but it ys not properly exercyse
of lechecraft / But Whan a man Walketh fresh

of his oune Wyll / and so Wyftly tyl he begyn
to feynt and his Wynde chaunge / then anone
he shold sitte and reste / for yf he meuyd eny fur
der / hit sholde be payn and feyntnes / and suche
exercyse is cleped tempred / for therby grouen
many goodes to mānys body. fyrst for thez
by is the kyndely hete strengthyd & eched and
so ben other iij. Vertues that is to saye. Vertu
draWyngge Vertue desyngge Vertue Wyth hol
dyngh and Vertue oute puttyng / And so ben
there v. bodily Wyttes. that is to saye / heyrngge
seeng smellng tastng and felyng / and so
ben there iij. myndely Vertues / that is to saye
Imagynatyf dyscretysse and memoratyf :
And though errour happed in all these Wor
chynges of lecheraste so it Were not to nota
ble. and exercyse Were as sholde be. sholde neuer
or feelde mānys body nede other medycyne / for
exercyse fulfylleth the defautes of all other /
For thy be they mery that dreden bloodletyngh
and other doutefull medycyns / but by exercys
se they molten be heled & sauyd / Netheles ij.
thynges be nedefull to euery Well exercysed

that is to saye / that he be not to full ne to empty / to full then Wolde the humours lose and so Were gret drede of the lyuer or some feuer or sodeyne deth / for thy in suche a case loke ther be longe dyscrete abstynence so that he be not to empty / for then sholde his body be feble oute of mesure / and at the last for feblenes it most nedys lose. Therfor Who that is to empty it nedeth that he labour not tyll he be more and better releued / Truly aucturs sayen that exercise is one of the highest and noblest thyng that maye be done of to manys body and full nedefull it is in gouernaynt of helth and leng thyng of lyfe for Why exercise fulfylleth the medycynes of bloodes and bathynges and suche other thynges / and therein is no drede nor bytternes ne expences / but therein is pure recreation of body & of soule soo it be don in cleane places / and then sholde men shew hem selfe to the cleane eye and delyte in seeng feyre & nere. Water and lande heuen and erthe grene and falow / And in all thys he sholde praysse and worship our lord god. Fulgens dyscryueth

exercyse in a full fayr maner thus sepeng / ex
ercyse is true keepyng of māny's lyf and pꝛic
ke of kynde slepyng / and the fylth of foule
colour and tꝛendyng of slothes hete and Was
tyng of superfluytes / and saddyng of lym
mes and sleeng of siknesse / and dryuyng a
Waye of Byces medycyne of langores Wyn
nyng of tyme / and dette of youthe / and Joye
of elde or age / and helpe of helth / enmye of idel
nes. and dystroyng of all euyl: But emōg
all other thynges it is to Rete that exercyse
mesured meſerably heteth a māny's bloode and
dryeth it / And thezfore mesurable fleumatyk
men shold vse it / and reste colet a man and
moysteth hym / and that is goode for coleryk
men / for thy he alone draſteth hym selfe from
exercyse that Wolde fayn fayle Joye and feliz
cyte / in thys lyf: Galyen sayth that grette pur
gacyons and Comytes shold not be take but
selden and for grette nede / for Why / Whoo soo
Woll eche moneth ones or twyes gretly pur
ge hym self / he shall bryng his body to many
euyl Bles for he shall engendre therein many

noyous humors / For Why eche daye exercyse
is ful nedefull to kepe a manys helth / for Who
that eteth or dzynketh moche maye not be hole
but yf he Woll somWhat slepe and Wynke.
Thenne theise thynges that he sayd it shew-
eth that mesured exercyse hath many profy-
tes / for it styreth the kyndly herte and openeth
the poores / and losith colde / and thyck toWgh
humoures / And Whenne they ben losed bereth
hem oute at the poores / and maketh a manys
iointes slypper & lyghte / and it comforteth all
the membres of a manys body : Wherfor noi-
ous humors ben more holisonly puzged and
mesured by exercyse then by laxatyues oz Bo-
mytees / for nother of them maye be Wythout
empeyremēt of kynde / and ryght as due keep-
nge of kyndely exercyse is nedefull / soo other
While ys reste : For Why rest in as moche as
it is contzary to exercyse / some ys bodily some
is ghostly / of Whiche eche either yf it be mesur-
ed after that kynde Wolde it is helesful bothe
to the body & soule / and yf it be not soo it is cō-
trary : For Whi yf rest be to moche it gendreth

noyſeth and multiplyeth euyl humours ad
encreaseth moche corrupcyon/ For Why When
Water resteth to moche it stynketh. soo iron &
eche metall rustyth When it restyth :

¶ The spyces of exerceyse/

Spyces of exerceyse ben thez Wel many
as thez be dyuerſe statys of perſones
some be ſtronge and some be feble ſom
ryche & ſome pore ſom prelates and at the laz
ge and ſome ſubgettes & enclosed. And ſomti
me Bedez is fayr & clere/ and ſomtyme not ſo
but derke & reyn / And therfor it nedeth to ha
ue ſpyces of exerceyse/ for Whi the beſte ſpyce &
the fyrſte ys to Walke to fore mete in hie plac
es & clene / Another ſpyce is to ryde and y
is for ryche men/ but grete prelates moſte ha
ue other maners of exerceyse/ for Whi in cham
bre ſhall be a grete corde knytted in the ende &
hanged vp. and take that corde Wyth both hā
des and ſtonde vpryght ſoo that thou touche
not the erthe and ſtonde a goode While/ thēne
zunne as moche as thou mayſt bedez and thedez
Wyth that corde/ and other While ſkype/ and

yf this please the not/ haue a stone of xxx.li.
Weyghte or thezaboute and yf thou Wolt ha
ue helthe thezin ofte bere that ston fro that on
side of that house to that other side or a longe
Whyle holde bp that ston or thou let it down or
bere it a konte thy necke or byt Bene thy han
des/ and so of other maners tyl thou feynt or
thus holde a staffe in thy hand and lete a no
ther take hit from the yf he maye Wyth euy
n draughte/or thus close a peny in thyn hand &
lete a nother take it yf he maye or thus holde
thy breth as longe as thou maist and thenne
puffe it oute as hard as thou maist do/ And
this maner of exercyse is full profytable to
put oute noyous superfluytees/ for Why many
superfluytees in slepe ben Wythholden thezfore
yf thou haue non other maner of exercyse hol
dynge of breth helpeth it moche / ¶ Yet
ther ben othez maners of exercyse for yonge
men that ben lusty as to renne to Wraastle to
lepe to caste the stone/ and so of other playes
also tempred fleschly companyng Wyth a yōg
broun Woman is goode in Wynter / and Wyth

a yonge White Woman ys goode in somer is
also goode & helppyngh in gouernyngh of helthe
to body but not to soule / excepte to hem then
that moſen haue it by goddes lawes so ne-
theles that thez be so moche tym bytſene that
be fele hym ſelfe eaſed and lyghtened in his body
and that he ete the better & ſlepe the better: But
therwyth vnderſtonde that as moche as hel-
pyth tempred compayenge / ſo moche noyeth
dyſtempred cōpanyēg / and namely to moche
for it coletth him waſteth hym & febleth him
For Why mānyſ kynde is made of the beſte
bloode & beſte deſyed / that haſtely maye torne
into manyſ lymmes : And for Whi Whenne
a mā caſteth oute that noble humors to mo-
che he is hugely dyſcolored and his body mo-
che febled more then he lete foure ſithes ſo mo-
che bloode oute of his body / alſo Who that mo-
che deleth or cōpanyeth fleſhly Wyth a Woman
lyghtly kacketh y palſey Wyth more euyl :

¶ How a man ſholde haue hym in etyng :

When a man hath Well exercyſed him
as it is ſeyd to fore . reſt a While after

and then a lityl freshe W hete brede Wele baked
and somdel soured. then dzynk a draught of
goode clere Wyne oz othez goode sauery dzyn
nke: then rest a While after and studie in som
Wyse meanes then haue som solace & myzthes
Wyth thy frende and Wyth othez honest cōpa
ny / Then ayenst eyn take thy mete & supper
moost sauozly but yf thy costome be there age
yn: But a generall rule of all fysik & lecher
is that thyne houre of etyng be When thou art
kyndly hunryg / and tofore thyn hunger ete
not / but yf it be a lityll messe of goode & clene
Wazme mete / to prouoke thyn appetyte Wyth
& When thou hast appetyte let not / for as a fy
cysion seyth the stomak oute of Use to suffre
hunger. fulfylleth the body of rotten humors
And then Woll a mānys body Weze full of
noughty humors / by cause that the colere ys
draWen to the mouth of the stomak / so that
afterWarde When he Wold ete he may not: Yer
thermore it ys to Wyte that no man sholde ete
but he knew certaynly his stomak boyde of
that thyng that he ete tofore. and that shall a

man knowe by desire that he hath to ete/ and
by plēte of spyttyng comyng by to his mou
the. For Whi Who that eteth Wythoute desire
his mete shall fynde the kyndly hete of his sto
mak colde/ and he that eteth Wyth desire he shall
fynde the kyndely hete of stomake gyue by a
smell & sauoure like encense/ but this & thus
che other shold he vnderstōde of hem that haue
mete ordeyned at her own Wyll/ & Who y that
not ete When he maye haue it for they ben not
bounden to the lawes of this crafteli dyatoze
as to the qualytes of thi metes. vnderstōde
that thilke mete Whiche that moste gouerneth
thyn helthe shold not be passyng in any qua
lity: for Whi the metes that ben to hote breuen
the blood/ as peper gazlek opynōs cresses sau
ge myntes persile & suche other. and tho metes
that ben to cold fzesyn the blood. as letuse pur
sila gouzdes & suche other/ And yf thi metes
ben to Watry then they wete thi blood/ as be
melons & cōcombres. and yf thy metes ben to
dye it thro With oute thyn Bytayll Vertues/ &
yf thy metes be to fatte they let thi dygestiō

and yf thi metes ben to Wet. they stoppe the
and make the constypat & costyff. and thi me
tes ben bitter they Bitterly noryschen the not :
And if thy metes be to salte they breuen noye
& breken thy stomak / and if thy metes ben to
sour they maken the sone olde : For thy non
of thise metes moche & contynuelly Bled is
good to helthe of mannys body / but only that
mete is goode that is tempored and Vantyt
to mykilnesse / as ben thise good metes for hel
the of manys body & holsom / lambe ofon pere
ponge kyddes soukyngh calues hens capons
chekyns pertzyches plouers fesautes smale
byrdes of the feeld & of the Wode / but not of
the Water / And When the season comyth yoge
rabettes . and pygges feete ben goode & other
extremytes as growe & eres and scaled fyshe
of clene rennyng Water . Rere eyren or eggis
Also bozage langdebuff White bred Well kar
ke & Well leupned and somdele saltyd of that
that is one daye olde or tWeyn / and of other
that ben not to moche passyng in eny qualyte
and yf We dredē excesse of any qualite amend

it by the contrary therof. an ensample. yf thou
be seke of euyll & tounge metes Use therefore
sharpe metes & shorte / as a lityll of harde chese
skraped metes & shorte / as a lityll quantyte / & al:
so a pere or two or thre of the most best frute
to thy complexion & nature : Sothly salte me-
tes soure & bytter may be amended Byth Metes
appuls / Metes metes be amended Byth Metes
hony & good olde Wyne / and so of all other. &
yf thou Wolte ete frute ete hem fast as cherise
grapes & almondes / and after mete a few pe-
res quynces & nottes / a few While they be gre-
ne and Malnottes ben best . but let the skyn be
clene pyked away fro the mete : Also the com-
plexion of a man shold be looked to as yf he be
tempred kepe hym soo Byth lyke metes and
dzynkys / and yf it be dystempered by his con-
trare bryng it lityll & lytil ayē to temprē / & for
Whi to sangreyne men dystempred gyue ma-
lincolouse metes . and to malencolpouse men
sangueyen metes / and to flewmatyk men co-
lezky metes / for euery euyll complexion maye
be brought to temprure / but if necessaries of

lyuelode let it : And know When thou Wolte
and note it for a souerayne notabylyte / Who þ
etyth ofte mylke & fysh / ofte katchen therof a
lepre or a White skabbe . Also ofte to Use Wy
ne as grete & hie myghty or hie coloured and
mylke to gyder bryngeth a man to both lepre
& skab . here none suffysyth of qualyte of me
tes / as to the quantyte vnderstonde that thy
mete ne thy drynke sholde be no more but as
thi kyndely helthe myght ouercom it elles thy
body shall waste and thy vertues were feble
And for the quantyte of metes drynkes maye
not certenly be shewed loke how thou felyst it
hath don the most good and such quantyte
Use . Furdermore vnderstonde that no man
sholde ete anone after his exerceyse ne anon af
ter he were bathed / but fyrste rest hym a While
so that he hungrye / and thenne When he woll ete
yf he be a ryche mā sette to fore hym many me
tes / of Whiche that one is better thā that othez
For a fyscion seyth it shall better saue hym
& better noyshe hym and skyll Whi : for mete
that is taken Wyth delyte the stomak hugely

coueteth hastily kacheth/ lōg holdeth/ and Wel
despeth. and that mete that is beste despeth is
moste noysshing for mānys body / Truly o:
ther mete that is not despeth . is taken Wyth
fulsomnes and despeth not Well/ for Whi yf a
man desyre more moton then a capon the mo:
ton shall rather be eten/ and so of all other me
tes . But there that is moche dysstaūce in qua
lyte of metys We molten not doo thus/ and
also beWaz that it be none exraūt appetyte as
in Wymmen that ben Wyth childe/ and though
it otherWhile be/ yet shall it not alWaye be de:
nyed: Furthermore as galien sayeth that at
one mele men sholden not ete dyuerse metes &
therfore at morow ete but bred alone/ and at e
uyn fleshe alone/ for When two dyuerse metes
ben take at one mele . of hem comyn two euy
les/ one in eyther by it sylfe. a nother in hem bo
the togyder in hemselfe / for then one traueyleth
to tozne into grete & heuy humours/ and that
other into subtyl & lyghte in hem both / for if
the subtyl mete goo before it is fyrst despeth &
goyth fourth & draWeth Wyth hym the grete
B. in.

mete vnderfped. and yf the grette mete goo fyr
ste tofore then the subtyll mete ys not defped
and maye not for the grette goo forth. and so
it verryth corrupte / And Whiche of thise man
ners euer it be / alwaye it is euyl / but more
euyl it is that the subtyll folow the gret / for
the / chaufyngh & chaugyngh into kynde of rau
nes maye be holpen / but the chaugyngh into co
rupcyon neuer or selden and of Wondez harde
is holpen : And therto accordeth Galyen
a ficytion & other olde doctours. but netheles
perauenture a contraryous costume longe v
sed maye do awaye the corrupcyon . Also Rete
well that vertue of despyng is ofte brokyn
When rawe mete is putte on halfe soden for
the toon rawnes sheweth out the other / and
so the half soden is corrupte : Moreover that
no man ete so moche that the stomak be heuy
ed therewith ne that his appetyte cease / But
Who that vith grette exercyse & to moche and
selde and therewith eteth vnruly & contynueth
it he shall dye by soden dethor shall fele Wyc
ked sikeness. ye though his mete were ryghte

goode for hy cause his dygestyon is corrupte
therfore kepe Well thi stomak from to moche
mete & dzynke / And it so myshap any tyme
anoon Wyth Water & oyle or suche other spue
it oute anon and then slepe / and yf thou maye
not slepe Walk softly By & doWne. and xxiij.
houres ete not after ne dzynke not / then ete a
lytill Wyth a draught of good clene Wyne. so
the Wyne be not to gret ne of hie colour. and
on the thyrday haue some exercyse and be ba
thed / then ete a lytyll after / and after slepe &
thou maye then Use this electuare dyatryon.
as sayth a fycpsion. Two causes ben oflike
nesses / that is dyuers metres & long syttyng
and moche etyng of dyuerse metres. for of hem
bey gendred dyuers humours some goode &
som euyl: long syttyng for then the mete that
is fyrste take is defyed er the last begynne to
defye. and so y is defyed dzaWeth Wyth hym
to the lyuer that is vndefyed / and so this two
ben cause of grette sikenesses: Also as old Wy
se men sayen man sholde neuer ete his fylle
at one mele in takyng dyuerse metres / for as

a yuene sayth no thyng is Worse than to
multyple metes and so to sytte long therat/
for thi he sayth that men in olde tyme Were sa-
tisfied at morow Wyth bred alone and at e-
uyn Wyth fleshe alone/ And therWyth they
sayden resonably the more mete sholde betowar-
de euyn/ but the costume Were contrary / for a
yuene seyth that hool men sholde better ete at
ayenste nyght then on morow / for the kyndeli-
hete is closed Wythin them and gadreth about
the bowelles. Netheles flewmatyk me ete not
to colde for they nede but lytyll exercyse to me-
ue her kyndeli hete Whiche mooue ete by the mo-
rowe.

C / But now the mooste
Wise is here ageyn and a mony / many me
it is fonde more holsome to ete by daye then by
nyght / and perauenture that is skyll of costu-
me/ And therfor thus sayth a Wyseman short
soper & light soper is selden greuous. gret sor-
res noye as leches techen We zede it ofte opeli
also as a yuene seyth bytwene two thynges
xi. houres to be is profytable / and so ete thries
in two days / as to daye twyes & to morow

but ones and so to contynue forth/ so that yf
errour fall in thyng etyng/ and so agēward
for that one most be amended by that other
sith it is harde to leue Wythoute errour : more
ouer Understonde that men that haue goode
Understondyng etyn for they Wolde lyue . but
they that goon by fleshelynes Wolde lyue for
to ete and contrary to nature / And Wyte thou
Well that to a colerick māny's stomak When y
Vertue is stronge / and gret hete grette metes
ben good / as beoff porke gret Benyson & grette
bestly fyshes rough and grette bred saltete mete
fleshe half sodyn & grette myghty coloured Wy
ne / and yf the hete of the stomak be feble and if
he haue but lityll exercyse the metes aforesayd
Wolde much noye hym . but to suche a stomak
gyue subtyl metes as chekyns & smale fyshes
of stony rennyng Water / Rere egges bred We
lle taken and Well soured smalle Wyne and
of clene & oryēt coloure not depe and suche other
But thise metes sholden be corrupte of a hote
stomak. And yf the Vertue dygestyff be in y
meane tyme of dyetyng / as capones hennes

pertryches and suche othez : Also in gouernaũ
ce of helthe/fle all excessyuous metes and nar
mely these but yf it be for a medycyne/fle also
all frutes and also herbes that ben not goode
as thise namely . cole Wortes & letuys for they
makē malyncolpouse blood. galye sayth y my
fader euez forbad me y I shold ete no new fru
tes & grene yf I Wolde be Wythoute sikeness
for he hym selfe did and Was euer Wythouten
sikenesses / and While he lyued so dyd I & Was
also Wythouten sikeness / and When he Was
ded I ete frutes and caught the feueres/and af
ter that I caughte connyng to kepe my selfe I
kepte me from frutes & I had no nomore the fe
ueres / but if it Were a lytyll sharpe feuer cal
led offymera. and all my fzenes that kepten
my doctryne/kept hem from frutes and hadde her
helth. Arnolde a grete/clerke sayth thus/In is
lete longe Blagh of stoppyng metes as fysh &
pese potage. thezfor it is profytable first to ete
porren of peses for this is a Water that Wyse
men hath cōmended. and thus it is made / doo
pelyn in fayr Water all nyght & in the same

Water boyle them on morow a / goode While
and thenne clense them and kepe the clensyng
and Whan mete tyme comyth doo therto a lityll
Wyne a lityll powder of spyknarde a lityll sa-
froun & clene smale White salte and than boyle
it on a balme. and so ete / for it openeth & clen-
sith Well the capytalle Reynes of the lyuer &
the Veyes ofte of the Bryne / and kepeth fro y-
stone & grauelles namly yf the forsaide pesen
be soden in the forsaide Water Wyth persily
How a man sholde haue hym in his drynke

The lesse ye drynk at mete the better it is
euer so it be mesurably taken. for a man
sholde not at mete drynke moche lest it make
mete to swymme in his stomak: forthy men
shold drynk a lityll. so that the mete be Well
medeled & tempred toggyder / And then lete also
ge While bytwene or thou drynke agen. and
than drynke a grete draught at ones ne dryn-
ke not to moche aftyr the firste morsell in no
maner of Wyse / but drynke ofte a lityll & a li-
tyll of smale clene Wyne best accordyng to
helthe & gouernynge of thy complexion and

nature . and for helthe of body is cleane and
smalle claret Wyne not to new ne to myghty
so it be Well and proportionli tempered Wyth
the quantyte of cleane Water / Moreover no mā
be so hasty to drynk fastyng cold Water / ne af
ter that he hath accompanied Wyth a Woman
ne after gret trauayle ne after exerceise tyll he
haue fyrst rested hym. ne by nyght namely yf
he haue do gloue tofore . for Whi longe slepe &
fast slepyng is cure thereto.

¶ What shall be don after mete :

After When thou hast ete thou sholdest sto
de or walke a lityll softly by & down tyl
toy mete goo downe to the botom of thy sto
mak. and then slepe a lityll yf thou be used ther
in both daye and nyght namly slepe fyrst on thy
lyght side for that is kyndely for thy dygestio
shall be better / for then lieth thy lyuer vnder thi
stomak / as fyre vnder a caudren : And after
thi fyrst slepe turne on thy lyfte syde that thy
ryght side maye be rested of thy longe lyggyng
theron / And Whan thou hast layen thereon a
good while and slept turne ayen on thi ryght

side and ther slepe all nyght forth / and loke y
thou lye not to streight ne to croked? Wyth thi
legges but in a meane bytwene streight & cro
ked. And in no Wyse lie not Spryght / for the
Woll the superfluytes abyde Wythim the and
turne to Wyeked & greuous euylles contraye
to helthe / Also to lye grouelyng on the Wom:
he is good / so that thy breth be not greued ther
Wyth & the heuyer / and the gretter thi mete be &
the more thou hast taken therof / euer the leger
sholde thi nyght slepe be: and euer y subtiler y
thi mete be & y lesse thou haue euer y lesse shold
thy slepe be. For slepe is full helpy to olde mē
for it maketh them moyst & therfor sayth galy
ē When he was olde he ete letuses Wyth spyces
for he wolde slepe the better / Morouer sleepe is
full helpy to the dygestyō of thi metes but not
anone after that thou hast eten / for thou myg
hst be strangled ¶ Also Wete thou that yf a
man before auyntiffed of his body / moche sle
pe then is not good for hym for it Woll Waste
his moystnes / and of one thing beWare that
to longe slepe or to shorte febleth a māys bo
dy and breketh it / And after thou hast eten

take no letuazpes ne other hote thynges . for
they tournen thi mete to corrupcion / ne a none
after thou hast ete zene not ne ride not to fast
for then euery stronge meuyng thyng turneth
thi mete to corrupcion / and also the Vertue dy
gestys is norys hed thuzgh rest. also after me
te & tofore mete as moche as thou mayst flee
Wrath sorow & penyfulnesse . and right as to
fore mete exerceyses be good / so after mete they
noye and rest is best / Morouer auerays seyth
ryght as colde Water caste in a pottle boyleng
letteth the boyleng for a tyme . so to drynke af
ter mete namely sone letteth the dygestyon &
maketh it to cease for a tyme / and therefore yt
is not good after mete to drynk moche tyll y
mete be defyed. but after mete to suffre thirst
som What is good : And yf thou Wolt easely
boye thi stomak stonde aftur thi souper tyll
thou be Wery or Walke a thousand paces / and
lete thou that glotery and Wken thi mete defy
eth not Well What euer the caas be / bathynge
ne bloode lettynge ne exerceyse ben not good .
but rest slepe abstynence and diatryon pypion

Exercyse is not good for therby sholde thikke
raße humoures be loose and then therof the ly
mes sholden be nozysked / and that Were euyl
For Why in suche exercyse the kyndly hete is
not comforted / but more febled / & straunglyd
for the raße humoures arn dyssolued / for rygh
te as Water quencketh fyre . so raße humo
res quencke the kynde helthe :

I of noyes of euyl gouernaūce

There ben many that oly not Bsen euyl
gouernaūce in metes & drynkes but al
so strongly mayntene it / & as they sey
en ben Well at ease & Wele despen. and they soo
ne leches & other Wyse men that Bsen goode
gouernaūce / for they byleue that they shold be
excused of thair ezour by her longe custume
For Whi custume is a full strentgh in ke
pyng of mānys body / And that sayd galpen
thus custume is better desped. Wherefore thus
sayeth Aupæen euyl mete Bsed ys better the
good mete not Bsed. the contrare of all theyse
seyth Constantyne as yt semeth thus / glade
they not / that Bsen euyl mete though they be

not now hurte after they shall not so escape
Hereto men moouen thus sey that custome ac-
cordeth Wyth kynde or nay / yf it accorde yt shal
be holde. and yf yt accorde not & be not woted it
shall be caste away / but not sodenly but lytyll
& lytyll: For thi though it seme hem that haue
good gouernaynte of custome . that they been
Wise by reason of custome Vertue strengthe
or age / Notthelesse her Vertues Wasten preuelli
and so euey day they ordeyne hem to lepre or
to sodenly deth : As they that longe tyme Ben
keepe olde saltyd or bestely fyshes or rawe fles
she / or they that slepe to lytyll / or exerceisen tomo
che after mete. or oute of mesure colde or hote &
so of many othez / truly of suche it may be sayd
But yf they leue of : they shall not aserte the
stroke of deth.

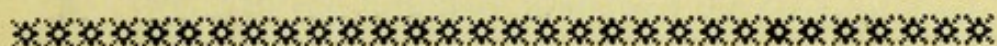
For helth of body couere for colde thy hede
ete no rawe mete / take good hede hereto
Drynke holson Wyne fede the on lyght brede
Wyth an appetyte . ryse from thy mete also
Wyth Wymmen flesschely . haue not ado
Vpon thy slepe . drynke not of the cuppe
Gladde to warde bed at morowe sothe to
And vse neuer late for to suppe
And yf it so be that leches don the fayle
Then take goode hede to vse thynges thre
Temporat dyete temporat trauayle
Not malyncolpouse for none aduersite
Meke in trouble gladde in pouerte
Ryche With lityll / content Wyth suffysaunce
Neuer grutchynge mery like thyne degre
Yef fysik lacke make this thy gouernaunce
To euery tale sone gyue thou no credence
Be not to hasty ne sodenly vengeable
To poure folke doo no vpolence
Curtoys of langage . of fedynge mesurable
On sondre mete not gredy at the table
In / fedynge gentyll / prudente in dyspauce
Clos of tonge . in Worde not deceyuable

To save the best sette alWaye thy plesaunce
Haue in hate moethes that ben dooble
Suffre at thy table no detracyon
Haue dyspyte of folke that ben trouelous
Of false raueners and adulacyon
Wythin thy courte suffre no dysyson
Wythin thy householde it shall cause increse
Of all Welfare prosperyte and foyson
Wyth thy neyghbouzhes lyue in reste & peace
Be clene cladde after thyne estate
Passe not thy bondes / kepe thy promyse blyue
Wyth thre folke be not at debate
Fyrste Wyth thy better beWare for to stryue
Apenste thi felaw no quarell for to contzue
Wyth thy subget to stryue it were shame
Wherefore I counseyll pursue all thi lyue
To lyue in pease / and gete the a goode name
Fyre at morow / and towarde bed at eue
Ageyn mystes blake / and eyer of pestylence
Be tyme at masse thou shalt the better cheue
Fyrste at thy nysynge to doo godd reuerence
Vysite the poure Wyth entere dyslignce
On all nedy haue compassyon

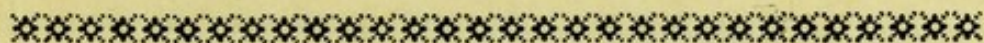
And god shall sende grace and influence
The to encrease and thy possessyon
Suffre no furdrys in thy hous at nyghte
Warre of resoupers . and of grete exesse
Of noddynge bedys / and of candell lyghte
Of slouth at mornynge & slombrynge Idylnesse
Whiche of all vyce is cheefe porteresse
Joyde and dronkelede lyers & lechours
Of all vnthryfty exile the mastres
That is to saye dysseplyers and hasardours
After mete beware make not to longeslepe
Hede fote and stomak preserue aye from colde
Be not pēisif : of thought take thou no kepe
After thy rente mayntene thy howsholde
Suffre in tyme . in thy ryghte be holde
Skeze none othes no man to begyle
In thought be lusty . sadde When thou art old
No Worldey Joye lasteth but a While
Drynke not at mornynge byfore thyn appetyte
Clere eyer & walkynge makith goode digestiō
Hydrene meles drynke not for no lytyl delite
But thurst or traueyll gyue the occasion
Ouer salte mete doth grete oppressyon

To feble stomak When they can not refreyne
Fro thyng contrary to their complexyon
Of gredy hādys the stomak hath gret payn
Thus in two thynges stōdyth all thi welth
Of soull and of body / Who so lyste hem shēde
Moderate fode gyueth to man his helthe
And all surfetes doth from hym remedde
And charyte to the soule is dedd.
This receyte boughte is of no potycarpe
Of mayster antony ne of mayster hughe
To all indyfferent it is rycheſt dyetarpe

Explicit medicina stomachi :



AN
ANNOTATED REPRINT
OF THE
FOREGOING TRACT.



ANNOTATED REPRINT

OF THE

FOREGOING TRACT.



THE Reasons for adding the following Reprint were two. In the first place it allowed the Original Text to be given exactly as issued by Caxton, with all its Merits and Defects; where the lover of Black Letter might revel without fear of any explanatory intrusion. And then, the space gained by the use of Roman Letters in the following pages afforded an Opportunity of annexing such Notes as were thought advisable.

The Notes have been obtained by a careful collation of the best Manuscripts mentioned in Chap. II of "Remarks." These, in several instances where they supply omissions, are necessary for the Elucidation of the Text; in others they give less important Additions and Variations; and, in a few cases, the Latin version of Words or Passages which were deemed worthy of notice.

As the Folios of the Original Tract are not numbered, there would have been little use in numbering the leaves of this Reprint; but, for the sake of comparison, it has been made to agree Page for Page. The Signatures, which will be found under the bottom lines of the first four leaves in each Section, may perhaps facilitate Reference.

The old Orthography has been adhered to, but the Punctuation has been amended throughout.



n this trefye that is cleped Gouernayle of Helthe, ¹what is to be fayd wyth cryftis helpe of fome thynges that longen to bodily helthe, had and to be kept; or to bodily helthe, loft and to be recouered: and is departed in viij chapytres, that is to faye—In the fyrfte chapytre, of the profytte of goode Gouernayle of helth. In the ij chapitre, what is firft on morow to be don. In the iij chapitre, of bodyly excerfyce, that is to faye, befynes & his profyte. In the fourth chapytre, of fpyces of excerfice. In the fyfthe chapytre, how a man fhoulde haue hym in mete, in etyng his metes. In the vj chapitre, how a man fhould haue hym in drynkyng of his drynkes. In the vij chapytre what fhoulde be don after mete. In the viij chapytre ²of the noyfe of euyl gouernaunce.

IT nedyth hym that woll haue longe lyff to knowe the crafte of holfome gouerneyle. And fo for to kepe contynuelly the helthe of his body, for els he maye not com to

A j.

Note—The MSS. quoted in this and the following pages are described in the Introductory Remarks.

1. *All the English MSS. read* Sumwhat is to be fayd, &c., *and Sloane 1986 has it* aliquod breuiter dicendum est.
2. Sl. 989—of noyus and euyl goūnale.

his naturell ende, but he shall dye or his kyn deli tyme come. And therfore thus sayeth Galyen the connyng: He sayth holfom gouernaunce is meruelous, for it maketh a man to lyue tylle he be olde, and wythout fikenes in to the lasfe of his elde and age. Therfor the same Galyen, after that he knewe the crafte of holfom gouernaunce, came neuer into no fikenes, ¹but feelde that was in to a fymeram, that is to saye a sharpe feuer; and that was for trauayll in vyfityng of his frendys ²aboute the comyn profyte. For thus he sayth, I take God to recorde, and his angels affygnd to kepe me, that who that wylfully and befily wyl studye in the treatyse of holfom gouernaūce, & woll kepe alhole the doctryne therof, he shall neuer³ dye but on and ⁴vpon kyndly deth, whiche ⁵deth is fwete and softe, wythout grete payn, as the same Galyen witneffeth in the dyfference of feurers. But vnderstonde that holfo-me gouernaunce may no man duely kepe that most nedyes be occupied, wyl hym or nyl hym, and may not when hym nedeth leue of; for thy

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1. Sl. 3215—but felde whanne into Effymeran.
 ,, 1986—ñ (*nisi*) aliqū effemā.
 2. ,, 989—or aboute, &c.
 3. ,, ,, —neu mylkare (miscarry?) nor dye, &c.
 4. ,, 1986—ñ morte ñli.
 5. ,, 989—which deth is so softe and so esy w^t out
 any gret peyne, that he shal vn ethis fele it.

it nedeth hym that he haue that nedeth hym to his lyf wythoute trauayle and pencyfull, and in alle thyngys that he be of fre condycyon. Ferthermore it is to wete that viij thynges at the leste be nedefull in holsome gouernayle; of whiche the fyrst is a dyscrete choys of thoo thynges that shal be eten or dronken. The seconde is wylfull bodyli exerfice tofore mete, and that tyl the fwetyng begynne, or namely tyll his wynde chaunge fro sloughe to fwyftnes. The thirde is well profytable and wel nedeful that all that shal be etyn ¹be wele and smale chewed. The fourth is that thou eate while thou hast talent to ete.² The v is that thou slepe on morow tyl thou wake be thyne owne wyl. For as Arystotle sayth, not only in metys and drynkys be we noryshed and fostred, but also in slepe. The vj is that thou take no mete and drynk in sorow ne in care but in Joye as moche as thou may. ³The vij is that thou haue ne holde no colde in wynter ne in somer after bloodletyng. This viij is that thou use saffron in thy mete, for it quyc-

A ij

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1. Sl. 989—be wele chewide or smal mysede or grounde smal in a mortir.
 2. Sl. 989—*Add* and also y^t y^u leue of etyn whil y^u hast talent to ete.
 3. Sl. 989.—The vii is y^u ne haue hete ī som ne colde in wyntir, but it be aftir blode.

neth kyndely hete, & comforteth thy dygefty-
on, & taryeth thyne elde or age,¹ & bryngeth
in gladnes, and letteth thyne humors fro ro-
tynge and drynge.

IT is in storyes of our elders, that on a
tyme a myghty kyng brought to gyder
thre of the best leches that myght be of
Jnde of Mede & of Grece. And he commaun-
ded hem that eche of theym sholde studie to
affygne the best medycyne, whiche yf a man
wolde vse, sholde profyte hym to helpe of bodye,
and hym sholde nede none other medycyn.
Truly the leche of Grece affygned and sayd;
that euery daye ²a man to take twys his mou-
the full of hote Water, sholde make a man soo
hole that hym sholde nede none other medycyn.
And the leche of Mede assigned and sayd; that
it sholde profyte moch euery daye fastynge to
take³ gromel seyd. And I saye, sayd Arystotle,
y^t he that slepeth so moche that he haue noo
heuynes in his wombe of mete that he tok to-
fore, hym dare not drede of any grete fikenes,
ne of the goute. Also who that eteth euery da-

1. Sl. 989—*Add* and makith y^e zongli.

2. „ 3215—a man early to take, &c.

3. „ 989—gromel fede or fenel fede.

ye erly vij dragmes, that is to saye xxj peny weyght, of fwete reifyns, he ¹dare not drede of flewmy fikenefs; and his mynde fhall be amended, and his vnderftondyng fhall be clere; and who that vfeth it in tyme accordyng to his complexion may be fure and drede not of the Feuer quarteyn. Also who that eteth nottes and fygges with a fewe leues of Rewe, that daye fhall no venym hym noye. It was axed of Galien what medicyn were moofte profytable, and he anfuerd abftynence. And Conftantyne* feyth in his book that hight vya-tyk, that whofo woll kepe his contynuell helthe, kepe² his ftomak, foo that when hym nedethe mete, leue it not ne take no more thereof than hym nedeth; and the fame vnderftond of drynke. Also in holfom gouernance fle wrath, grete thought, heuynes, angre, and fuche other; for all ³ghoftly accyidentes, that ys to saye fodeyn ⁴fallyng in to a mannys mynde, outaken Joye alonly, dryen, and that moyfteth; netheles fome hetyn as wrath, for⁵ thy wrath profyteth to flewmatyk men, and it harmeth cole-

A iij

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1. Sl. 989—thar not (*i. e.* need not.)
 2. „ „ —kepe wele his ftomake.
 3. „ 1986—oīa (omnia) accñcia aī (animi) deficcant.
 4. „ 3215 & 989—fodeyn fallyngis.
 5. „ „ —For thi (*i. e.* therefore.)

* A celebrated Phyfician of the 11th century.

ryk men. ¹Morouer it is to wete that in lente feason, that is to fay in veer, & in the begynnyng of fomer, children ben wele atte ease after the liknes of tempred qualitees: but other ages ben wele at ease in contraryous tymes, as olde men in fomer, and yonge men in wynter. Also in holfom gouernaūce kepe thys reule: ²yf thou wolt be hoole&foūde, flee heuy charges, be not wroth, soupe not to late, and flee vndermele flepe; ³wake after mete, and eschew & spare ftronge drynkes, and namely of wyne; hold not thy pyffe, ne conftreyn the not to fiege; kepe well thefe three thynges—gladnes in mynde, traueyll in mefure, and reule of mete & drynke; as moche as thou wold, ete boldly in wynter, & in veer fkarfly; and in fomer mefure wel thy metes, and flee, nameli, frutes of augufte. Aryftotle wrytyng to gret Alexandre fayd; fyth man is a ⁴brityl body, me femeth I fholde wryte to the fome profytable thyng of lechecrafte. Yf thou wolte, he fayd, befily behold thenfample of holfom gouernaunce, and lyue after thys precyous ordre of dyet, ye fhall nede no leche, oute

1. Sl. 989—From "Morouer" to "wynter" is omitted.

2. „ 1986—This is a translation of the first five lines of the "*Regimen Sanitatis Salernitanum*."

Si vis incolumem, si vis te reddere sanum,
Curas tolle graves, irasci crede profanum,
Parce mero, coenato parum, non fit tibi vanum.
Surgere post epulas, somnum fuge meridianum,
Non mictum retine, nec comprime fortiter anum.

3. „ 3215—Walke after mete.

4. „ 1986—corruptibile.

take accyidentes of batayll¹ and fuche other.

¶ What is fyrst on morow to be done.

A Fter that a man hath wele and peafible fulfilled his flepe, loke he ryse & cloth hym self wyth goode clothe & ²fwete, yf he have them; then he oweth to walk a lytil, euenli to stretche oute his lymmes, & kembe his hed; for whi³ kembyng draweth out the vapours y^t comyn from the stomake to the hed in tyme of flepe. And therwyth loke that ye be besie to put oute the superfluytees of the body in siegyng, pyffying, koughyng, and spyttyng; then loke he wesshe his handes & his face⁴ in fomer wyth colde water, and in wynter wyth hoot water; then loke he praye and preyse his lorde after the doctryne of his lawe, and vyfite the pore in god; then, yf it lyke hym, he sholde studye or rede, dyspute or talke, and wyse mēnys counceyl and seyēg befily here, and in mesure be mery, & flee vtterly wrath and sorow, in as moche as he maye, and vse hym selfe mesurable trauayl, as walkyng or ridyng, and in clene hihe places, fro myer and marrys; for this profyteth

A iiij

1. Sl. 3215.—*Add* that is to saye strokes and fueche other.

2. Sl. 1986.—odoriferous

3. „ 989.—for whi strechyng of thi lymes strengthe the bodi, & kemyng of thi hed draweth out, &c.

4. Sl. 3215.—*Add* and his mouthe.

moche, for it breketh wynde in a manys body, and strengyth & lyghteth his lymmes, and comforteth the heete of the stomak, and strengyth his ioyntes, and melteth euil humors.¹

¶ Of the body exerfice & of his profite.

WE owen to knowe by auctors of lechecraft, that thoo that shall lyue fayr & wele in holsom gouernaunce, owen to haue euyn and tempered exerfice to fore mete; for that yeueth to all the body tempered hete, euyn and not passyng. Whiche sholde a manys exerfice be, ²a fycyfiō discreuyth thus: Exerfice is a wylfull meuyng, by whiche a manys wynde is made grete, and ofte it nedeth that thys traueyll be wylful, and not streffyd by nede, but that he be all fre and worche after his oune wyll. And therfore labour of carpenters & plowmen, mafons, maryners, and fuche other, is none exercyse of lechecraft, for it hath not properly wylfull meuyng. Marchauntes treuly, burgeys, cloysterers, & fuche other ³walkynge wele and longe, but it ys not properly exercyse of lechecraft but whan a man walketh freli

1. Sl. 989.—*Add* and puttith hē out at the poures.

2. „ 1986.—*Auicēna describit.*

3. „ 3215.—*walken.*

of his oun wyll, and so swyftly tyl he begyn to feynt and his wynde chaunge, then anone he shold fitte and reſte, for yf he meuyd eny further hit ſholde be payn and feyntnes; and ſuche exercyſe is cleped tempred, for therby grouen many goodes to mānys body. Fyrſt, for therby is the kyndely hete ſtrengthyd & eched, and ſo ben other iiij vertues, that is to ſaye, vertu drawyng, vertue deſyng, vertue wythhol-dyng, and vertue oute-puttyng. And ſo ben there v bodily wyttes, that is to ſaye, heryng, ſeeng, ſmellyng, taſtyng, and felyng. And ſo ben there iij myndely vertues, that is to ſaye, imagynatyf, dyſcretiſe, and memoratyſe. And though errour happed in all theſe wor-chynges of lechecraft, ſo it were not to nota-ble, and exercyſe were as ſholde be, ſholde neuer or ſeelde mānys body nede other medicyne, for exercyſe ¹fulfilleth the defautes of all other. For thy be they mery that dreden bloodletyng and other doutefull medycyns, but by exercyſe they mowen be heled & ſauyd. Netheles ij thynges bey nedefull to euery well exercyſed,

1. Sl. 989.—fulfilyth al the defautes of lechecraft.

that is to saye, that he be not to full ne to empty; to full, then wolde the humours lose, and so were gret drede of the lyuer or some feuer or sodeyne deth; for thy in fuche a caas loke ther be longe dyscrete abstynence, so that he be not to empty, for then sholde his body be feble oute of mesure, and at the last for febelnes it most nedys lose. Therfor who that is to empty, it nedeth that he labour not tyll he be more and better releued. Truly aucturs sayen that exercyse is one of the hihest and nobelest thyng that maye be done of to mānys body, and full nedefull it is in gouernayll of helth, and lengthyng of lyfe, forwhy exercyse fulfylleth the medycynes of bloodes and bathynges and fuche other thynges, and therein is no drede nor bytternes ne exspences, but therin is pure recreacyon of body & of soule, soo it be don in cleene places. And then sholde men shew hem selfe to the cleene eyer, and delyte in seeng ferre & nere, water and lande, heuen and erthe, grene and falow; and in all thyse he sholde prayse and worship our Lord God. Fulgens dyscryueth

exercyse in a full fayr maner, thus seyeng: Ex-
 ercyse is true kepyng of mānys lyf, and¹ pric-
 ke of kynde flepyng, and the fylthe of foule
 colour, and teendyng of flothes hete, and was-
 tyng of superfluytes, and ²faddyng of lym-
 mes, and fleeng of fikneffes, and dryuyng a-
 waye of vyces, medycyne of langores, wyn-
 nyng of tyme, and dette of youthe, and joye
 of elde or age, and helpe of helth, enmye of idel-
 nes, and dystroyeng of³ all euyl. But emong
 all other thynges it is to wete that exercyse,
 mesured meferably, heteth a mānys bloode and
 dryeth it; and therefore mesurable fleumatyk
 men shold vse it. And reſte colet a man and
 moyſteth hym, and that is goode for coleryk
 men. For thy he alone draweth hym ſelfe from
 exercyse that wolde fayn fayle joye and feli-
 cyte in thys lyf. Galyen ſayth that grete pur-
 gacyons and vomytes ſholde not be takē but
 ſelden and for grete nede; for why, whoo ſoo
 woll eche moneth ones or twyes gretly pur-
 ge hym ſelf, he ſhall bryng his body to many
 euyl vſes; for he ſhall engendre therin many

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1. Sl. 1986.—*dormientis nature ſtimulus, ſopiti calor,
 lima ſuperfluum, conſumpcio mem-
 brorum.*
2. „ 989.—*ſtrengthyng of manys lymes.*
3. „ „ —*thoughts and al euyl.*

noyous humors. For why eche daye exercyfe is ful nedefull to kepe a manys helth ; for who that eteth or drynketh moche maye not be hole but yf he woll fomwhat flepe and fwynke. Thenne theife thynges that be fayd it sheweth that mefured exercyfe hath many profytes, for it ftyreth the kyndly hete and openeth the poores, and lofith colde and thyck towgh humours, and whenne they ben lofed bereth hem oute at the poores, and maketh a mānys ioyntes flypper & ¹lyghte, and it comforteth all the membres of a mānys body. Wherfor noious humors ben more holfomly purged and ²measured by exercyfe then by laxatyues or vomitees, for nother of them maye be wythout empeyremēt of kynde. And ryght as due keepynge of kyndely exercyfe is nedeful, soo other while ys reſte. For why reſt in as moche as it is contrary to exercyfe, ſome ys bodily ſome is ghofly, of whiche eche either ³yf it be meſured after that kynde wolde, it is heleful bothe to the body & ſoule, and yf it be not ſoo it is cōtrary. For whi yf reſt be to moche it gendreth

1. Sl. 3215.—& lighte to meve.

„ 989.—ioyntes ſlip ſouple.

2. „ 3215.—purged bi meſured exerciſe.

3. „ „ —yf it bee meſured as kynde wolle.

norysheth and multiplyeth euyl humors and encreaseth moche corrupcyon. For why when water resteth to moche it stynketh, soo iron & eche metall rustyth when it restyth.

¶ The Spyces of Exercyse.

SPyces of exercyse ben ther wel many, as ther be dyuerse statys of perfonen; some be strong and some be feble, som ryche & some pore, ¹som prelates and at the large, and some subjettes & enclosed. And somtyme weder is fayr & clere, and somtyme not so but derke & reyne: and therfor it nedeth to haue spyces of exercyse. Forwhi the beste spyce & the fyrste ys to walke tofore mete in hihe places & clene. Another spyce is to ryde and y^t is for ryche men, but grete prelates moſte haue other maners of exercyse. For whi in chambre ſhall be a grete corde knytted in the ende & hanged up, and take that corde wyth bothe hādes and ſtonde vpryght ſoo that thou touche not the erthe, and ſtonde a good while, thēne runne as moche as thou mayſt heder and theder wyth that corde, and otherwhile ſkyppe. And

1. Sl. 1986.—aliqui prelati et honeſti viri, et aliq religioſi et incluſi.

yf this please the not, haue a ftone of ¹xxx li. weyghte or therabout, and ²yf thou wolt haue helthe therin ofte bere that ftone fro that on fide of that houle to that other fide, or a longe whyle holde vp that ftone or thou let it down, or bere it a boutte thy necke or bytwene thy handes, and fo of other maners tyl thou feynt; or thus hold a ftaffe in thy hand, and lete another take hit from the yf he maye wyth euyn draughte; or thus clofe a peny in thyn hand & lete another take it yf he may; or thus holde thy breth as longe as thou maift, and thenne pufte it oute as harde as thou maift do. And this maner of exercyfe is full profytable to put oute noyos superfluytees; for why many superfluytees in flepe ben wythholden, therefore yf thou haue non other maner of exercyfe holding of breth helpeth it moche.³ ¶ Yet ther ben other maners of exercyfe for yonge men that ben luftey, as to renne to wraftle, to lepe, to cafte the ftone; and fo of other playes. Also tempred flefhly companyng with⁴ a yōg broun woman is goode in wynter, and wyth

1. Sl. 3215.—of xxx^{ti} pownde.

2. „ 989.—and if thou wolt, haue a hole therein, and ofte bere, &c.

3. „ 989.—*Add* Also to delue or to dygge in a gardyne, or to hold to the plogh a forow or too, or to walke aftur y^e plogh to take y^e eyre of the erth, is ful holfom for the bodi.

4. *All the MSS.*—with wōmen is good and helpely in gouernynge of helthe to hem that may haue it, &c.

a yonge white woman ys goode in fomer; is also goode & helpyng in gouernyng of helthe to body but not to foule, except to them that mowen haue it by Goddes lawes; so ne- theles that ther be so moche tym bytwene, that he fele hymselfe eased and lyghtened in his body, and that he ete the better & slepe the better. But therwyth vnderftonde that as moche as hel- pyth tempred companyenge, fo moche noyeth dyftempred cōpanyēg, and namely to moche, for it coletth him, wafteth him, & febleth him. ¹Forwhy mānys kinde is made of the beste bloode & beste defyed, that haftely maye torne into manys lymmes: and forwhi whenne a mā cafteth oute that noble humors to mo- che, he is hugely dyfcolored and his body mo- che febled, more then he lete ²foure fithes fo mo- che bloode oute of his body; also who that mo- che deleth or cōpanyeth fleshly wyth a woman, lyghtly kacheth y^e palfey with more euyll.

¶ How a man sholde haue hym in etyng.

WHen a man hath well exercysed him as it is feyd tofore, rest a while after,

1. Sl. 2460.—Sparma enim fit de sanguine bono & plene digestionis, quod est conuertibile in membrorum incrementum.

2. Sl. 1986. }
 „ 3215. } fourty tymes.

and ¹then a lityl freshe whete brede wele baked and somdel soured; then drynk a draught of goode clere wyne or other goode fauery drynke; then rest a while after, and studie in som wyse meanes; then haue som solace & myrthes wyth thy frende and wyth other honest cōpany; then ayenst euyn take thy ²mete & supper moost fauorly, but yf thy costome be there ageyn. But a generalle rule of all fysik & leches is that thyne houre of etyng be when thou art kyndly hungry: and tofore thyn hunger ete not, but yf it be a lityll messe of goode & clene warme mete to prouoke thyn appetyte wyth; & when thou hast appetyte let not, for ³as a fyscion seyth, the stomak oute of vse to suffre hunger fulfylleth the body of roten humors. And then woll a mānys body wexe full of noughty humors, by cause that the colere ys drawen to the mouth of the stomak, so that afterwarde when he wold ete he may not. Furthermore it ys to wyte that ⁴no man sholde ete but he knew certaynly his stomak voyde of that thyng that he ete tofore, and that shall a

1. Sl. 989.—than ete a lityl, &c.

2. „ 3215 & 989.—take thi most faule.

„ 2460.—maiorē suā esta capiat.

3. „ 989.—for as Auycien.

4.—Tu nunquam comedas stomachum nisi noveris antè.

Purgatum, vacuumque cibo quem sumpseris antè.

Reg. San. Sal.

man knowe by desire that he hath to ete, and by plēte of spyttyng comyng vp to his mouthe. Forwhi who that eteth wythoute desire, his mete shal fynd the kyndly hete of his stomak colde; and he that etyth wyth desire he shal fynde the kyndely hete of stomake gyue vp a smell & fauoure like encense. But thise & fuche other shold be vnderstōde of hem that haue mete ordeyned at her own wyll, and who y^t that not, ete when he maye haue it, for they ben not bounden to the lawes of this crafteli dyatore. As to the qualitees of thi metes, vnderstōde that thilke mete whiche that moſte gouerneth thyn helthe sholde not be passyng in any qualite: forwhi the metes that ben to hote brēnen the blood, as peper, garlek, oynyōs, creffes, fauge, myntes, ¹perfile, & fuche other; and tho metes that ben to cold fresyn the blood, as letuse, ²purfilā, gourdes, & fuche other. And yf thi metes ben to watry then they rote thi blood, as bē melons & cōcombres; and yf thy metes ben to drye it throwith oute thyn vytayll vertues; & yf thy metes bē to fatte they let thi dygestiō

B. j.

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1. Sl. 1986 & 2460 petrocilliū—3215 percelie—
989 perſele.
 2. Sl. 1986 & 2460 portulata—3215 purſelane—
989 purſlane.

and yf thi metes ben to fwete, they ftoppē the
 and make the conftypat & coftyff; and thi me-
 tes ben bitter they vtterly noryſhen the not.
 And yf thy metes be to falte they brēnen, noyē,
 & breken thy ftomak; and if thy metes ben to
 foure they maken the ſone olde. Forthy non
 of thiſe metes moche & contynuelly vfed is
 good to helthe of mannys body, but only that
 mete is goode that is tempored and ¹wantyth
 to mykilneſſe, as ben thyſe good metes for hel-
 the of mānys body & holfom, lambe of on yere,
 yonge kyddes, fouking calues, hēnys, capons,
 chekyns, pertryches, ploueres, feſaūtes, ſmale
 byrdes of the feeld & of the woode, but not of
 the water; and, when the ſeaſon comyth, yōge
 rabbettes and pygges feet ben goode, & other
 extremytees, as groyē & eres, and ſcaled fyſhe
 of clene rennyng water, rere eyren or eggis,
 alſo borage, ²langdebuff, whete bred well ba-
 ke & well leuyned and ſomdele³ ſaltyd, of that
 that is one daye olde or tweyn, and of other
 that ben not to moche paſſeng in eny qualyte.
 And yf we dredē exceſſe of any qualite amend

1. Sl. 989.—& wantyth the mochenes. Than be
 theis gode met9 & holfū, lambe, &c.

Sl. 3215.—and wantethe no mychelnes.

„ 1986.—qui caret oī addittamento.

2. „ 989.—langdebef & violettes ar gode & holfū to
 make wortes of.

3. Sl. 989.—ſomdele ſoured.

it by the contrary thereof; an ensample, yf thou be feke of ¹euyll & toughe metes vse therfore sharpe metes & shorte, ²as a lityll of harde chese, skraped metes & shorte; as a lityll quantyte, & also a pere or two or thre of the most best frute to thy complexion & nature. Sothly false metes, foure & bytter, may be amēded wyth swete appuls, ³swete metes bē amended wyth swete hony & good olde wyne, and so of all other; & yf thou wolte ete frute, ete hem ⁴fast, as cherise grapes & almondes, and after mete a few peres quynces & nottes, a few while they be grene; and walnottes ben best, but let the skyn be clene pyked away fro the mete. Also the complexion of a man shold be lokyd to as yf he be tempred, kepe hym soo wyth lyke metis and drynkys; and yf it be dystempered, by his contrare bryng it lityll & lytyl ayē to tempre; & for whi to sangweyn men dystempered gyue malincolious metes, and to malencolious men sangueyen metes, and to flewmatyk men coleryk metes, for euery euyl complexion may be broughte to temprure, but if necessaryes of

B ij

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1. Sl. 989 gluy—3215 glewy—1986 viscosis.
 2. „ „ —as peris & chese.
 3. „ 3215 foure metis—2460 acetosa.
 4. „ „ —ete theim first.

lyuelode let it. And know when thou wolte, and note it for a fouerayye notabylite, who y^t etyth ofte mylke & fyſhe, ofte katchen therof a lepre or a white ſkabbe. ¹Alſo ofte to vſe wyne, as grete & hihe myghty or hihe coloured, and mylke to gyder, bryngeth a man to both lepre & ſkab. Here ²none ſuffyſyth of qualyte of metes. As to the quantyte vnderſtonde that thy mete ne thy drynke ſholde be no more but as thi kyndely helthe myght ouercom it, elles thy body ſhall waſte and thy vertues wexe feble. And for the quātyte of metes, drynkes, maye not certainly be ſhewed, loke how thou feylſt it hath don the moſt good, and ſuche quantyte vſe. Furdermore vnderſtonde that no man ſholde ete anone after his exercyſe, ne anon after he were bathed, but fyrſte reſt hym a while ſo that he hungre, and then when he woll ete, yf he be a ryche mā ſette tofore hym many metes, of which that one is better thā that other; for a ³fycyſion ſeyth it ſhall better ſaue hym & better noryſhe hym, and ſkyll whi; for mete that is taken with delyte the ſtomak hugely

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1. Sl. 989.—Alſo who that uſith ofte mylk & wyne togeder, ofte tyme bryngith a mā in to ſkabe.
 2. Sl. 989.—here anone.
 3. „ „ —Auykien.

coueteth, haftely kacheth, lōg holdeth, and wel defyeth; and that mete that is beſte defyed is moſte noryſhing for mānys body. Truly o-ther mete that is not defyed is taken wyth ¹fulſomnes, and defyeth not well; for whi yf a man defyre more ²moton then a capon, the moton ſhall rather be eten, and ſo of all other metes. But there that is moche diſtaūce in qualyte of metys, we mowen not doo thus. And alſo bewar that it be none erraūt appetyte, as in wymmen that ben wyth childe, and though it otherwhile be, yet ſhall it not alwaye be denyed. Furthermore as Galyen ſayeth, that at one mele men ſholden not ete dyuerſe metes, & therefore at morow ete but bred alone, and at e-uyn fleſh alone; for when two dyuerſe metes ben take at one mele, of hem comyn two euyles, one in eyther by it fylfe, another in hem bothe togyder in hemſelfe; for then one traueyleth to torne into grete & heuy humours, and that other into ſubtyl & lyghte in hem both. For if the ſubtyl mete goo before it is fyrſt defyed, & goyth fourth & draweth wyth hym the grete

B iij

1. Sl. 1986.—fastidio.

2. „ „ —pl9 appētet carnē motoniam.

mete vndefyed ; and yf the grete mete goo fyr-
fte tofore, then the subtyll mete ys not defyed,
and maye not for the grete goo forth ; and fo
it wexyth corrupte. And which of thise ma-
ners euer it be, alwaye it is euyll, but more
euyll it is that the subtyll folowe the gret, for
the chaufyng & chaūgyng into kynde of rau-
nes may be holpen, but the chaūgyng into co-
rupcyon neuer or felden, and of wonder harde
is holpen. And therto accordeth Galyen,
¹a ficyfion, & other olde doctours : but netheles
perauenture a contraryous coftume longe v-
fed may doo awaye the corrupcon. Also wete
well that vertue of defyyng is ofte brokyn
when rawe mete is putte on halfe foden, for
the toon² rawnefs fhowueth out the other, and
fo the half fodyn is corrupte. Moreouer that
no man ete fo moche that the ftomak be heuy-
ed therwyth, ne that his appetyte ceafe. But
who that vfith grete exercyfe & to moche and
felde, and therewyth eteth vnruly, & contynueth
it, he fhall dye by fodeyn deth, or fhall fele wyc-
ked³ fikenefs, ye though his mete were ryghte

1. Sl. 3215.—and Auycene.

2. *The word toon does not appear in any MS.*

3. Sl. 989.—aut malis eg^rtudib⁹

goode, for by cause his dygestion is corrupte. Therefore kepe well thi stomak from to moche mete and drynke ; ¹and it so myshap any tyme, anoon wyth water & oyle or such other, spue it out anon, and then slepe, and yf thou maye not slepe, walk softly vp and downe, and xxiiij houres ete not after, ne drynke not ; then ete a lytill with a draught of good cleyne wyne, so the wyne be not to gret ne of hihe colour. And on the thyrday haue some exercyse and be bathed ; then ete a lytyll ²after, and after slepe & thou may then vse this electuare ³dyatryon, as sayth a ⁴fycyfion. Two causes ben of fikenesses, that is, dyuers metes, and long fyttynge, and moche etyng of dyuers metes ; for of hem ben gendred dyuers humours, some goode and some euyll : long fyttyng, for then the mete that fyrste taken is defyed er the last begynne to defye ; and so y^t is defyed draweth wyth hym to the lyuer that is vndefyed, and to thise two ben cause of grete fikenesses. Also as old wyse men sayen, man sholde neuer ete his fylle at one mele in takyng dyuerse metes, for as

B iiij

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1. Sl. 989.—And yf it so mishappen at any time that yⁿ hast don surfet, anone wyth water, &c.
 2. Sl. 989.—ete a litel saule & aftir that slepe, &c.
 3. „ 3215.—Diatrion Papion.
 4. „ „ —Auciene.

Auycenne sayth, no thyng is worse than to multyples metes and so to fytt long therat. For thi he sayth that men in olde tyme were ¹fatiffyed at morow wyth bred alone, and at euyn wyth fleshe alone. And therwyth they sayden resonably the more mete sholde be towarde euyn, but the costume were contrary; for Auycene seyth that hoole men sholde better ete at ayenfte nyght then on morow, for the kyndeli hete is closed wythin them and gadreth about the bowelles. Netheles flewmatyk men ete not to colde, for they neden but lytyll exercyse to meue her kindeli hete, whiche mowe ete by the morowe.

¶ But now the mooste vsage is here ageyn, and among many mē it is foude more holsome to ete by daye then by nyght, and perauenture that is skyll of costume. And therfor thus sayth a wyfeman; short soper and light soper is selden greuous, gret sopers noyē as leches teche;² we rede it ofte opēli. Also as Auycene seyth; bytwene two etynges xi³ houres to be is profytable, and so ete thries in two days, as to daye twyes and to morow

1. Sl. 3215.—were apayed.

„ 989.—were payed.

2. „ 3215.—we seen it ofte.

3. „ „ —xvj houres.

but ones, and so to contynue forth; so that yf
 errour fall in twyes etyng,¹ and so agēyward;
 for that one most be amended by that other,
 fith it is harde to live without errour. More-
 ouer vnderstonde that men that have goode
 vnderstondyngs etyn for they wolde lyue, but
 they that goon by fleshlynes wolden lyue for
 to ete, and contrary to nature. And wyte thou
 well that to a coleryk mānys stomak when y^e
 vertue is stronge and gret hete, grete metes
 ben good, as beoff, porke, gret venyson, & grete
²bestly fyshes, roughe & gret bred,³ salte mete,
 fleshe half sodyn, & grete myghty coloured wy-
 ne; and yf the hete of the stomak be feble, and if
 he haue but littyl exercyse, the metes aforseyd
 wolde much noye hym; but to fuche a stomak
 gyue subtyl metes, as chekyns, & smale fyshes
 of stony rennyng water, rere egges, bred we-
 lle baken and well soured, smalle wyne, and of
 clene & oryēt coloure, not depe, & fuche other.
 But thise metes sholden be corrupte of ā hote
 stomak. And yf the vertue dygestyff⁴ be in y^e
 meane tyme of dyetyng, as capones, hennes,

1. Sl. 989 & 3215.—*Add* it may be amendid w^t ones
 etyng, and so agēyward, &c.

2. Sl. 3215.—fleshly fishes.

„ 989.—gret fyshys.

„ 1986.—pisses bestiales.

3. „ 989.—*Add* poudred byfe.

4. „ „ —be in mene, han yeue hym mene dyetyng.

pertryches, and fuche other. Also in gouernaūce of helthe, fle all exceffyuous metes, and namely ¹ thefe, but if it be for a medycyne; fle also all frutes, and also herbes that ben not goode, as thife, namely, colewortes & ² letuys, for they makē malyncolyoufe blood. Galyē fayth y^t my fader euer forbad me y^t I fhould ete no new frutes & grene, yf I wolde be wythoute fekeness, for he hymfelfe did and was euer wythouten fikenesses; and while he lyued, fo did I, & was also wythouten fikeness; and when he was ded, I eete frutes, & caught the feueres; and after that I caughte connyng to kepe my filfe, I kepte me from frutes, & I had no nomore the feueres, but if it were a lytyll fharpe feure called offymera. And all my frendes that kepten my doctryne, kept hem from frutes and haddē her helth. Arnolde, a grete clerke, fayth thus; ³ In is lēte long vſag of ſtoppyng metes, as fyſhe & peſe potage; therfor it is profytable firſt to ete porren of peſes, for this is a water that wyſe men hath cōmended; and thus it is made; doo peſyn in fayr water all nyghte, & in the ſame⁴

1. Sl. 3215.—namely cheſe.

2. „ „ & 989. *Inftead of letuys read beetes.*

3. „ „ —In lente is longe vſage, &c.

4. „ „ —in the ſame water lete hem haue a goode grete walme; thanne clenſe, &c.

water boyle them on morow a goode while, and thenne clense them and kepe the clensyng, and whan mete tyme comyth, doo therto a lityll wyne, a lityll powder of spyknarde, a lityll saffron, & clene smale white salte, and than ¹boyle it on a walme, and so ete, for it openeth & clenfith well the ²capytalle veynes of the lyuer, & the weyes ofte of the vryne, and kepeth fro y^e stone & grauelles, namly yf the forsaide pesen be soden in the forsaide water wyth persily.

¶ How a man sholde haue hym in his drynke.

THe lesse ye drynk at mete the better it is, euer so it be mesurably taken, for a man sholde not at mete drynke moche lest it make mete to swymme in his stomak: forthy men should drynk a lityll, so that the mete be well medeled & tempred togyder, and then lete a lōge while bytwene or thou drynke ayen, and than drynke a grete draught at ones, ne drynke not to moche aftyr the firste morsell in no maner of wyse, ³but drynke ofte a lityll & a lityll of smalle clene wyne, best accordyng to helthe & gouernynge of thy complexion and

1. Sl. 989.—boyle it a while.

2. „ „ —capellar. 2460. mūdificat venas capillares.

3. „ 989.—*Add* but ete first a good saule or yⁿ drynk, & than drynke gode fresh ale of iij halpeny ale if yⁿ may gett it, & drynk no myzthi ale ate mete, ne drynk not aftir none, but if thurst cause it, ne drynk not late a yeue, for it engēdreth moche flewme; Wyne acordyng best to gode goūnaūce of helthe is gode rede claret wyne not to newe, &c.

nature; and for helthe of body is clene and smalle claret wyne, not to new ne to myghty, so it be well and proporcyonli tempred wyth the quantyte of clene water. Moreouer no mā be so hardy to drynk fastyng cold water, ne after that he hath accompanied wyth a woman, ne after gret trauayle, ne after exerfice, tyll he haue fyrst rested hym, ne by nyght namely yf he haue do¹ gloue tofore, forwhi longe slepe & fast slepyng is cure therto.

¶ What shall be don after mete.

After when thou hast ete, thou sholdest stōde or walke a lytyll softly vp & down tyl thy mete good owne to the botom of thy stomak, and then slepe a lityll, yf thou be vsed thereto both daye and nyght, namly slepe fyrst on thy ryght side, for that is kyndely, for thy dygestiō shall be better, for then lieth thy lyuer vnder thi stomak, as fyre vnder a caudren. And after thi fyrst slepe, turne on thy lifte syde that thy ryght side maye be rested of thy longe lygyng theron, and whan thou hast layen theron a good while and slept, turne ayen on thi ryght

1. Sl. 3215 & 989.—glotenyē.

fide, and ther flepe all nyght forth. And loke y^t thou lye not to streight ne to ¹croked, wyth thi legges but in a meane bytwene streight & croked. And in no wyse lie not ²vpryght, for thē woll the superfluytees abyde wythin the and turne to wycked & greuous euylles contrarye to helthe. Also to lye grouelyng on the wombe is goode, so that thy breth be not greued therwyth & the heuyer; and the gretter thi mete be & the more thou hast taken thereof, euer the ³lēger sholde thi nyght flepe be, and euer y^e subtiler y^t thi mete be & y^e lesse thou haue, euer y^e lesse shold thy flepe be. For flepe is full helpy to olde mē, for it maketh them moyst, & therfor sayth Galyē, when he was olde he ete letuses wyth spyfes for he wolde flepe the better. Morouer sleepe is full helpy to the dygestyō of thi metes, but not anone after that thou hast eten, for thou myghtist be strangled ¶ Also wete thou that yf a man ⁴before auyntiffhed of his body, moche flepe then is not good for hym, for it woll waste his moystnes; and of one thing beware that to longe flepe or to shorte febleth a mānys body and breketh it. And after thou hast eten

1. Sl. 3215.—clight.

2. „ 1986.—supra dorsū.

3. „ 1986.—profundior.

4. „ 3215.—be fore auyntefed.

„ 989.—be fore euentiffhed or wastid of his bodi, moche flepe, &c.

take no letuaryes ne other hote thynges, for they tournen thi mete to corrupcōn; ne anone after thou hast ete, rēne not ne ride not to fast, for then euery fstronge meuyng thyng turneth thi mete to corrupcyon; and also the vertue dygestyf is noryshed thurgh rest; also after mete & tofore mete, as much as thou mayst, flee wrath, sorow, & pencyfulnesse. And right as tofore mete, exercyses be good, so after mete they noyē, and rest is best. Morouer Aueroyes seyth, ryght as colde water caste in a potte boylyng, letteth the boyling for a tyme, so to drynke after mete, namely fone, letteth the dygestyon & maketh it to cease for a tyme; and therfore yt is not good after mete to drynk moche tyll y^e mete be defyed, but after mete to suffre thurst fomwhat is good. And yf thou wolt easely voyde thi stomak, stonde astur thi souper tyll thou be wery, or walke a thousand paces; and wete thou that ¹glotery, and when thy mete defyeth not well, what euer the caas be, bathynge, ne bloode lettynge, ne exercyse, ben not good, but rest, slepe, abstynence, and diatryon pypion.

1. Sl. 3215.—that in gloteny.

Exercyse is not good, for therby sholde thikke rawe humoures be loose, and then therof the lymes sholden be noryshed, and that were euyll. Forwhy in suche exercyse the kyndly hete is not comforted, but more febled & straunglyd, for the rawe humours arn dyssolued; for ryghte as water quencheth fyre, so rawe humoures quenche the kynde helthe.

¶ Of noyes of euyll gouernaūce.

T Here ben many that ōly not vsen euyl gouernaūce in metes & drynkes, but also strongly mayntene it, and as they seyen ben well at ease & wele defyen, and they scoorne leches and other wyse men that vsen goode gournāce; for they byleue that they shold be excused of their errour by her longe custume. Forwhi custume is a full strength in keepyng of mānys body, and that sayd Galyen thus, ¹custume is better defyed. Wherfore thus sayeth Auyceen, euyll mete vsed ys better thē good mete not vsed. The contrare of all theyse seyth Constantyne, as yt semeth, thus; glade they not that vsen euyll mete, though they be

1. *All the MSS. have this addition*, thus custume is an other kynde fithe it hathe soo moche vertue, it semethe it must be kepte, for kynde joyeth & delyteth in thyng that is vsed, and therefore that that is takē of custume is better defiede.

not now hurt, after they shall not so escape. Herto men mowen thus sey that custume accordeth wyth kynde or nay, yf it accorde yt shal be holdē, and yf yt acordeth not & benot roted it shall be caste away, but not sodenly, but lytyll & lytyl. Forthi though it seme hem that haue good gouernaylle of custume, that they been wele by reason of custume, vertue, strengthe, or age, nethelesse her vertues wasten preueli, and so euery day they ordeyne hem to lepre or to sodeyn deth. As they that long time vsen beefe olde saltyd, or bestely fyshes, or rawe fleshe; or they that slepe to lityl, or exercisen to moche after mete, or out of mesure colde or hote, & so of many other; truly of suche it may be sayd, but yf they leue of, they shall not ¹asterte the stroke of deth.

1. Sl. 1986.—non evaderit.

For helth of body¹ couere for coldethy hede,
 Ete no rawe mete, take good hede thereto,
 Drynke holfom wyne, fede the on lyght brede,
 Wyth an appetyte ryse from thy mete also,
 Wyth ²wymmen fleffhely haue not adoo;
 Vpon thy flepe drynke not of the cuppe,
 Gladde towarde bed at morowe bothe two,
 And vse neuer late for to suppe.
 And yf it so be that leches don the fayle,³
 Then take goode hede to vse thynges thre,
 Temporat dyete, temporat trauayle,
 Not malyncolyouse for none aduerfite,
 Meke in trouble gladde in pouerte,
 Ryche with lityll, content wyth suffysaunce,
 Neuer grutchynge, mery like thyne degre,
 Yef fysik lacke make this thy gouernaūce,
 To euery tale sone gyue thou no credence,
 Be not to hasty ne sodenly vengeable,
 To poure folke do no vyolence,
 Curtoys of langage, of fedyng mesurable,
 On sondrye mete not gredy at the table,
 In fedyng gentyll, prudente in dalyaunce,
 Clos of tonge, in worde not deceyuable,

1. Lansdowne, 699.—kepe fro colde.

2. Sl. 989.—w^t wemē aged haue thow noght ado.
 Harl. 2251.—In thyn age with wymmen haue thou
 nat adoo.

3. Si tibi deficient medici, medici tibi fiant
 Hæc tria, mens læta, requies, moderata diæta.

Reg. San. Sal.

To saye the best sette alwaye thy plesaunce,
Haue in hate mowthes that ben dowble,
Suffre at thy table no detraceyon,
Haue dyspyte of folke that ben troubelous,
Of false raueners and adulacyon.
Wythin thy courte suffre no dyuyfion,
Wythin thy householde it shall cause increse
Of all welfare prosperyte and foyson.
Wyth thy neyghbourhes lyue in rest & peace,
Be clene cladde after thyne estate,
Passe not thy bondes, kepe thy promyse blyue.
Wyth thre folke be not at debate,
Fyrste wyth thy better beware for to stryue,
Ayenste thi felaw no quarell for to contryue,
Wyth thy subget to stryue it were shame,
Wherefore I counseyll pursue all thi lyue,
To lyue in pease, and gete the a goode name.
Fyre at morow, and towarde bed at eue,
Ageyn mystes blake, and eyer of pestylence,
Be tyme at ¹masse thou shalt the better cheue,
Fyrste at thy risynge to doo God reuerence,
Vyfite the poure wyth entere dyligence,
On all nedy haue compassyon,

1. Sl. 989.—*The word masse has been erased and
praiers substituted.*

And God shall fende grace and influence,
The to encrease and thy possessyon,
Suffre no surfetis in thy hous at nyghte,
Warre of reresoupers, and of grete exceffe,
Of noddying hedys, and of candell lyghte,
Of slouth at morow & slombryng idylnesse,
Whiche of all vyce is chiefe portereffe.
Voyde and dronkelewe lyers & lechours
Of all vnthryfty exile the mastres,
That is to saye dyseplayers and hasardours
After mete beware make not to longe slepe,
Hede fote and stomak preserve aye from colde,
Be not pēfif, of thought take thou no kepe,
After thy rente mayntene thy howsholde,
Suffre in tyme, in thy ryghte be bolde,
Swere none othes no man to begyle.
In thought be lusty, fadde when thoou art old,
No worldely joye lasteth but a while.
Drynke not at morow byfore thyn appetyte,
Clere eyer & walkyng makith goode digestiō
Bytwene meles drynke not for no lytyl delite,
But thurst or traueyll gyue the occasiō,
Ouer false mete doth grete oppressyon,

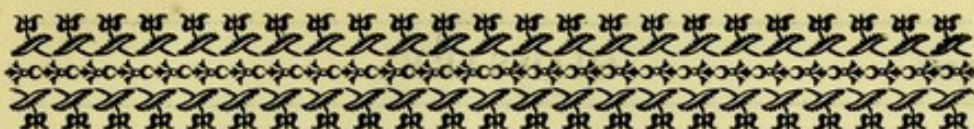
To feble ſtomak when they can not refreyne
Fro thyng contrary to their complexyon,
Of gredy hādys the ſtomak hath gret payn.
Thus in two thynges ſtōdyth all thi welth
Of ſoul and of body, who ſo lyfte hem ſhewe,
Moderate fode gyueth to man his helthe,
And all ſurfetes doth from hym remewe,
And charyte to the ſoule is dew.
This receyte bought is of no potycarye
Of mayſter Antony ne of mayſter Hughe,
To all indyfferent it is rycheſt dyetarye.

Explicit medicina ſtomachi.



GLOSSARY.





GLOSSARY.

Aduft	burned up.
Afforn	before.
Agrotye	to cloy—to surfeit.
Alhole	all whole.
Alonly	alone—only.
Asterte	to terrify—drive away.
Auyntiffhed	} wasted away.
Auyntefed	
Ayē	again.
Bit	bid.
But	often used in the sense of unless, or except.
Brēnen	burn.
Byfe	beef.
Capytalle	} capillary.
Cappellar	
Cheue	to succeed.
Chewide	chewed.
Clene	pure.
Cleped	called.
Clight	closed, fastened together.
Cōfarue	to conserue.
Crafte	art.
Defy	to digest—consume.
Defautes	defects.
Departed	divided.

Diatryon

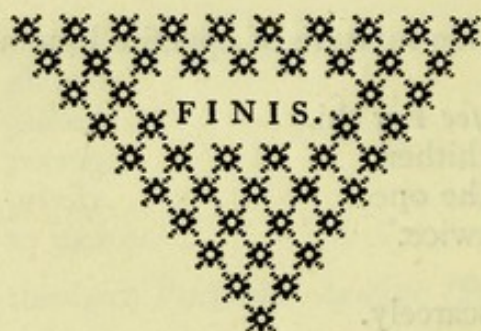
Diatryon	}	Diatrion Piperion, το δια τριων πιπέρων a Confection for the Stomach, made of long, white, and black Pepper.
Diatrion		
—— papion		
—— pypion		
Discreuyth		describeth.
Dresse		to go.
Dronkelewe		drunken.
Dyspyte		anger.
Effymeran		Ephemeran, a fever lasting only one day.
Eche		each.
Eched		eked.
Empeyremēt		injury—hurt.
Eres		ears.
Euentysfied		see Auyntisfied.
Eyer		air.
Fefaūtes		Pheasants.
For why	}	wherefore.
For whi		
For thy	}	therefore.
For thi		
Foyson		abundance.
Fylthe	}	“fylthe of foule colour,” probably a misprint for flythe, i. e. flight.
Fymeram		
		see Effymeran.
Ghoftly	}	mental—“ghoſtly accidents,” things hap- pening to the mind.
Gloterye		
Gloue	}	gluttony.
Gouernayle		
Goūnale	}	government—ſteerage.
Gromel		
Growell		the herb Gromwell, or Buglos (Boraginaceæ).
Grouen		gruel.
Groyē		grow.
Gyldene		groin.
		golden.
Hādys		hands.

Harde	scarcely.
Heder	hither.
Hem	them.
Henys	hen's.
Kembe	comb.
Kynde	nature.
Kyndeli	} natural.
Kyndly	
Langdebuff	} the herb Buglos, or Gromwell.
Langdebef	
Leches	} phyficians.
Lechys	
Leechis	} longer.
Lēger	
Let	to hinder.
Lepre	leprosy.
Letuys	lettuce.
Li.	pro libræ.
Lygyng	lying.
Longen	belong.
Marchaūtes	merchants.
Marrys	marshes.
Mean	} between two extremes.
Mene	
Medeled	mixed.
Mery	merry.
Mefurable	moderate.
Moneth	month.
Morwe	morrow.
Mowen	may.
Mychelnes	} superfluity.
Mykelnefs	
Myfede	mixed.
Myfkare	miscarry.
Myer	mire.
Myzti	mighty.

Nafe	{ nose — “ nase-ronting,” or “ routing,” or “ rowtyn ”—snoring.
Neu	never.
None	noon.
Noyse	injury.
Noyos	{ hurtful.
Noyous	
Offymera	<i>see</i> Effymeran.
Ōly not	not only.
Or	used in the sense of “ ere,” or “ before.”
Outetaken	except.
Owen	ought.
Oynyōs	onions.
Percile	{ parsley (Petrocillium).
Perfele	
Perfile	
Pde	perde—verily.
Plête	plenty.
Poletis	pullets.
Porren	porrage.
Preueli	privily.
Prick	to incite.
Purfelane	{ the herb Purslane—borage (Portulata).
Purfilā	
Quarteyn	{ “ A fever Quarteyn doth infect a man every third day ; that is to say, two days whole, and one sick.”
Raueners	plunderers.
Renne	to run.
Reersopers	{ A supper after the last meal when it was time to go to rest.
Rere soupers	
Routing	<i>see</i> nase-routing.
Saddyng	hardning, <i>i. e.</i> making compact.
Saule	fawl—drink—liquor.
Seelde	{ seldom.
Selde	

Seyēg	laying.
Sithes	times.
Skarfly	sparingly.
Skyll	reason.
Sleeng	flaying.
Sloughe	floth.
Somdel	} somewhat.
Somedelee	
Soude	found.
Spyce	kind—fort.
Starfete	death from want.
Statys	states.
Syth	since.
Talent	disposition.
Tarrage	appearance.
Tempaūce	temperance.
Tempre	} due mixture of opposite humours.
Temper	
Temprure	
Thi	<i>see</i> For thi.
Theder	thither.
Toon	the one.
Twyes	twice.
Unethis	scarcely.
Veer	spring.
Venym	venom.
Verdur	tapestry.
Warre	beware.
Walme	a bubble in boiling liquids—a fimmer.
Whanne	when.
Whi	<i>see</i> For whi.
Wete	to wit.
Weder	weather.
Worche	work.
Wortes	vegetables.
Wylfully	of his own accord.

Yeue	evening.
Yeue	to give.
Yōg	young.
Zongli	youngly.



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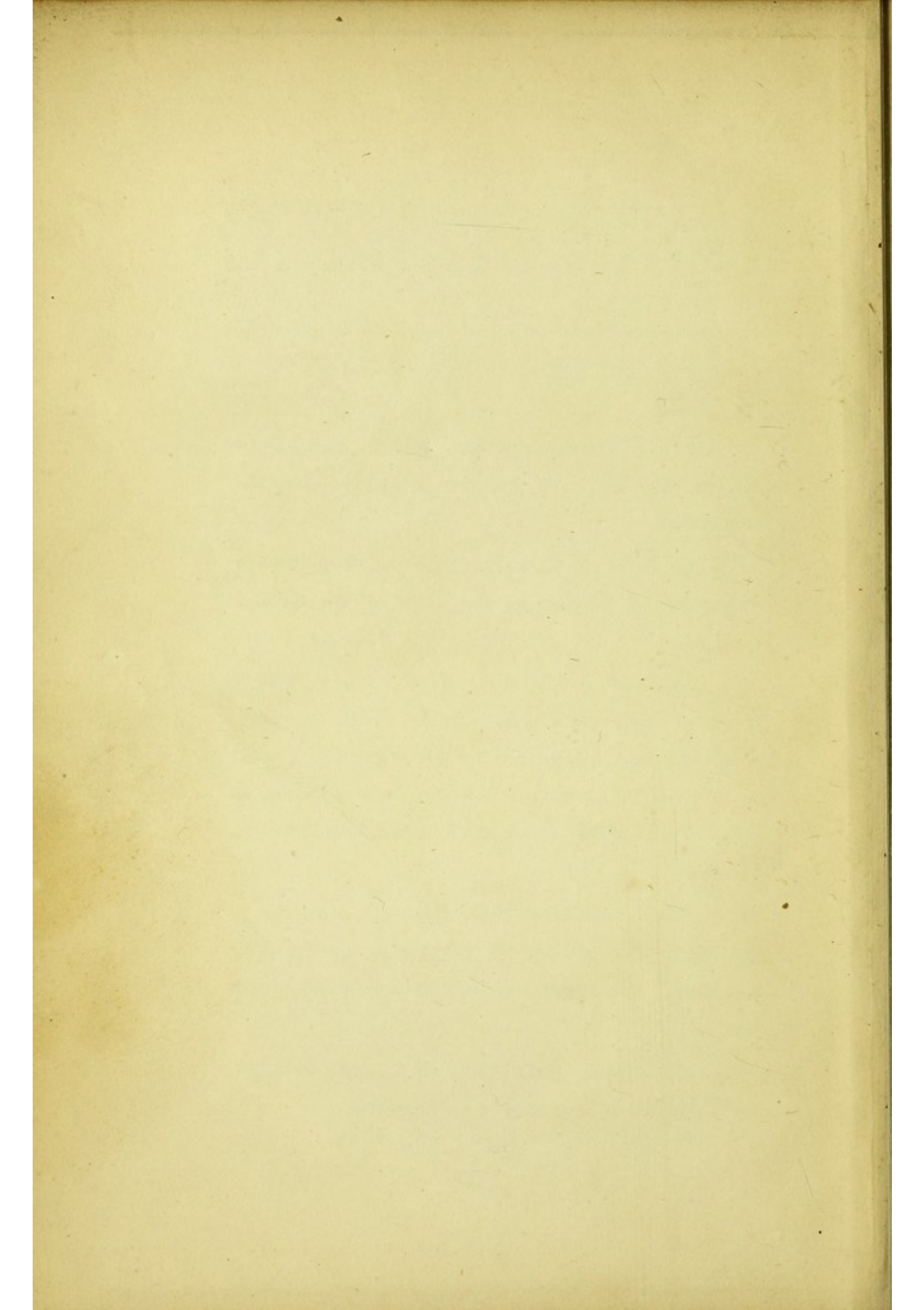
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