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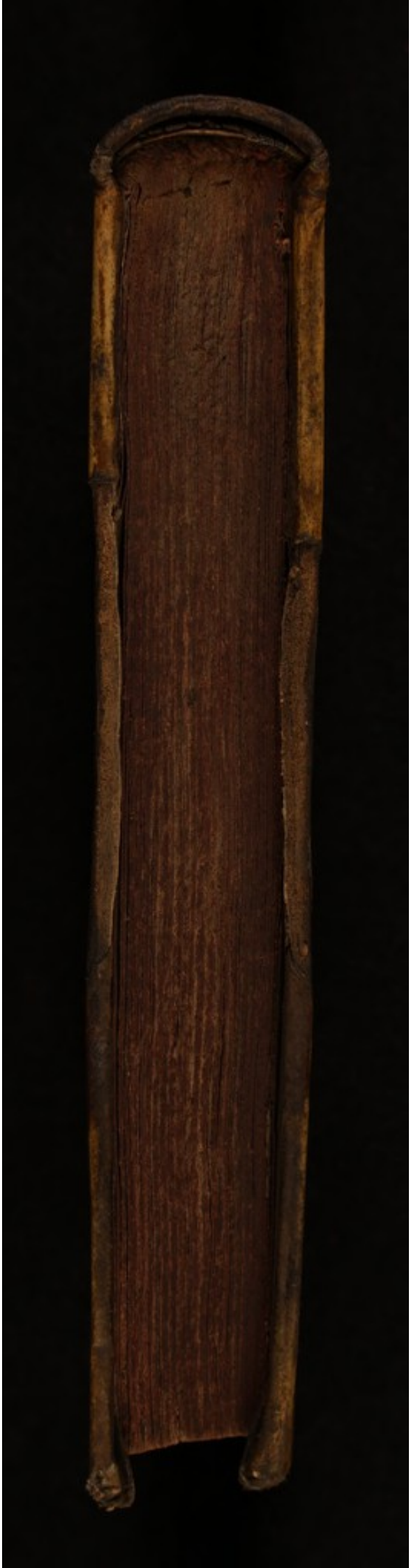
SALERNI



Imp.

Mettigrew.

To Johnl Goldsmith

see Saunders. Salerno.

(1st Ed. in English 1530)

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W. Vesalius. Pettigrew.

Regimen Sanitatis Salerni:

OR,

THE SCHOOLE OF SALERNES

Regiment of Health.

CONTAYNING

Most Learned and judicious Directions and Instructions, for the guide and government of Mans life.

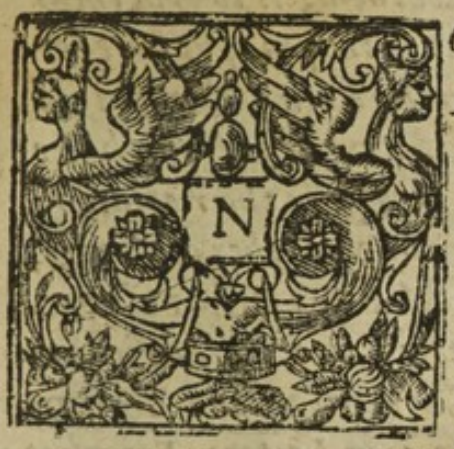
Dedicated vnto the High and Mighty King of ENGLAND, from that Vniversity, and Published (*by consent of learned Physitians*) for a Generall good.

Reviewed, Corrected, and inlarged with a Comentary, for the more Plaine and easie vnderstanding thereof.

Whereunto is annexed, a necessary Discourse of all sorts of FISH, in vse among vs, with theyr effects, appertayning to the health of Man.

LONDON.
Printed by B. ALSOP and T. FAVVCET, dwelling in *Grub-street* neere the Lower Pumpe.
1634.

THE PREFACE.



Ot to be guilty of the common frailties wherewith Prefaces *are often furnished, I thought fit to wave all Apologeticall expressions, of this* Workes *weakenesse, or of the* Readers *worth, after the common custome. Considering that it is seeable, and censurable by none but such as are eyther* Friends, *or* Enemies, *or* Neutrals. *Those of the* first ranke, *will make the best construction, and be more ready to cover, then to discover folly in their* Friend, *or frailty in his* Present, *and will entertaine thankfully, that which is proffered freely. The* second Ranke, *are such as deserve no Complement, their minds are fraught with preiudice, which so darkens their reason and weakens their will, that they will not, they cannot conceive well or say well, of that worth which they often suspect, alwayes dispise. The* third Ranke, *by reason of their multitude, admits a* Subdivision *into* Better *and* Worse, Wise *and* Foolish, Learned *and* Ignorant. *The* better, wiser *and more* learned, *will thus iudge when they finde a failing, That no* Person *or* Worke *can be perfect, in these dayes of imperfection; And if hap-*

pily they findeought worthy their observation, it cannot want its due commendation. The worser *sort of indifferent* Readers, *are those in whom* Folly *and* Ignorance *are* Convertibles, *such may learne to know; That it is farre easier to discerne weakenesse in another, then to reforme it in themselves. And if they take due notice of their ownefaults, they should finde little leysure to looke into others. The best helpe I can doe them, is to give them a short* Character *of theselves, that so they may be wise for their after-times. They must therefore remember the old Proverbe,* A Fooles bolt is soone shot, *and from thence learne to deliberate a little, before they passe their opinion: and they must be more carefull to know what they censure, then to censure what they know not.* Multo facilior est carpere quam curare mendam, *It is farre more easie to carpe at, then to cure a fault.* Correption *and* corruption *have as great affinity in sence, as in Letters, For what so great a vanity, and so vaine an ignorance, as to reprehend what they cannot apprehend, and what savours more of an evill minde, then to passe over many* Pages *that may deserve applause, and onely to catch at a Line or a Letter that is improper. We observe in* Reptiles *and other Creatures, that they most incline to that which most consorts with their Nature: Thou therefore that findest this disposition in thy selfe, learne to cure it by taking a contrary course, which in time may breed a Custome, and so constitute a change,* Consuetudo in Naturam convertitur. *And so I salute thee with the* Poets *Conclusion:* Si quid novisti melius istis, Candidus imperti; si non, his utere mecum. Commend *it, or* come *and* mend *it. If thou* canst *not the* latter, *nor* willest *not the* former, *then keepe*

silence

silence out of Salomons *consideration*; That even a Foole while he keepeth silence seemeth wise.

That which I intend to speake of this Worke, *in briefe is thus much. That although for the generall, it giveth excellent instructions in all the three essentiall parts of* Physicke, *to wit*, Dyet, Medicine, *and* Chyrurgery, *yet it consisteth for the most part, of the* first *of them, which in three respects doth farre exceed the other two.*

First, it is most ancient, *as receiving both Institution and Observation from the* Patriarches *themselves, who first hath by their Precepts, and their Practises, taught the moderate vse of Refection and Recreation.*

Secondly, It's most Easie, *as exempted from that expence, that paine, that trouble, that attendance that those are forced vnto, who have such Sickenesses or sores, as must be cured by the Doctor or Chyrurgion. The* Doctrine *of* Dyet *being but a right vse of those* things *and* accidents *which attend the* time, place, *and* fortune, *of each particular person.*

Thirdly, it is most profitable, *as appeares in the best improoving of those things we enioy, and the wise preventing of those inconvenences which* Medicine *and* Chyrurgery *doe bring vpon those that must make vse of them, which* Alstedius *further amplifies in his* Biography.

They that are tormented by some violent Disease, which they might happily have prevented by Dieticall *Observations, and now languishing for lacke of helpe, would give halfe a World if they had it, for some houres of ease, will iustifie these Assertions.*

By this Doctrine, Health is preserved, Sicknesse is prevented, Youth qualified, Age refreshed, Life continued,

Strength

Strength enlarged, the Passions and Affections moderated, and Vertue increased and habituated. Which considerations moved the Learned Vniversity *of* Salerne, *to salute our Kings Ancestor with these selected* Verses, *as a meet* Present *to administer content and benefit both to Prince and People. And they are Englished and made plaine to every Capacity by a friendly * Commentator, and againe exposed to the publike view. The faults of the Composer and Correcter, shall neyther be excused nor accused by mee, the Simple will oversee them, the Crittick will correct them, the Courteous will connive at them, and the Captious may condemne them, and be condemned with them. Each Reader examining himselfe by the Rules premised, may easily see, in what Ranke he ought to be placed, and so finde himselfe eyther Commended or Instructed by* Him, *who wisheth an Vniversall Welfare.*

* Arnoldus de Villa Nova.

R. H.

THE

THE REGIMENT OF HEALTH,

OR,

A Direction for the Life of Man.

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

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

THis right fruitfull and necessary Booke, was compiled at the instance, and for the vse of the most noble and victorious King of England, and of France, by all the Doctors in Physicke of the Iniuersity of Salerne; to the intent, that a man should know how to keepe his body in good health.

The Author in the beginning of this Booke, teacheth eight generall doctrines, the which hereafter be specified, and also declared at length.

The first doctrine is, that he that desireth health of body, must eschue and auoyd great charges, thoughts and cares. For thought dryeth vp mans body, hurting and leauing the spirits in desolation and cõfortlesse: which being so left, and full of heauinesse dryeth vp the bones. In this doctrine are comprehended melancholinesse and heauinesse, the which do greatly hurt the body: for by their operation, the body waxeth leane and cold, the heart shrinketh vp, the wit and vnderstanding waxeth dull, the reason is troubled, and the memory vtterly marred. Yet neuertheleſſe, it is very expedient for fat and corſie folke, to be sometime pensiue and heauy, that thereby they may moderate the ranke heat of their spirits, and make their bodies leaner and more slender.

The second doctrine is, to eschue anger. For anger (in like manner) dryeth vp the body, and excessiuely chafeth and inflameth the members. And too great heat, as Avicen sayth, dryeth up mans body.

Avi. dist. 1. cap. 1. doct. 3.

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

The third doctrine is, to eat and drinke soberly: for eating and drinking excessiuely, causeth vs to be vnlusty, drowsie, and slothfull, hurting and infeebling the stomack. Many other inconveniences, as Avicen sayth, grow and change through excesse of meates and drinkes, as hereafter shall be declared.

Avic. cap. de Vino, & Aqua.

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

The

The first Doctrine is, to walke after meate moderately. For thereby the meate descendeth to the bottome of the stomack, where (as Avicen saith) resteth the vertue of digestion. For the mouth of the stomacke destreth foode, and maketh digestion.

The sixt doctrine is, to eschew Sleepe immediately after meate, which causeth health, and auoydeth diuers infirmities, as it is after shewed in these verses: Febris Pigrities, &c.

The seuenth doctrine is, to make water as oft as needeth: For hee that keepeth or holdeth his water longer then nature requireth; shall auoyde it with great paine, and so it may chance; That death shall follow theron, as Avicen saith. Also to keepe the dregges and superfluity of mans foode any longer then nature requireth; engenderth many inconueniences in the body. For the liuer and veynes called Meseriakes, doe dry vp (for the most part) the humors of the foresaid superfluity, and so they be made hard, and cannot be auoyded, & this causeth opilations in the guts, and ventosities, and so it may chance, it breedeth Impostumes: as after shall be showne.

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

The eight doctrine is, that one doing his easement, and auoyding the ordures and filth of the body, should not much for and constraine his fundament: for in so doing, the Hemoroids and Fistula shall greeue him, and the fundament many times is misordered and thrust out of his proper place. Finally, the Authour saith, that who so will obserue the foresaid Doctrines, shall liue long in good health and prosperity.

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

When Phisicke needs, let these thy Doctors bee,
Good dyet, quiet thoughts, heart mirthfull, free.

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

The first is, to liue ioyfully: for Ioy and mirth causeth man to be young and lusty. By moderate ioy and mirth, youth

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

Ani. dist. 2. sap. deff. Cor.

The second remedy, is Tranquility of minde, of Vnderstanding, and of Thought. For Noble men, through their great businesse and charges, are much more grieued and troubled, then other meaner persons. Great carke of minde and vnderstanding, destroyeth the naturall rest of man, which is most expedient for Noble men: for they most commonly are naturally dry and cholericke; and therefore for them, rest and quiet is right profitable and conuenient.

The third remedie, is moderate dyet, that is, to eate and drinke moderately. As after shall be declared, what inconueniences grow through excesse of meates and drinkes.

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

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

Bathing

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

Heere are declared five Doctrines, which comfort mans braine, and the other members of the body.

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

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

The ſecond doctrine is, to wash our Hands when we rise in the morning, for they be inſtruments ordained, wherewith to keepe and mundifie those members, by the which the ſuperfluities of the braine be expulſed and auoyded, as by the noſethrils the eyes, the eares, and other naturall conduits. And therefore, the hands ſpecially ought to be washed with cold water, for the washing of the hands with hot water, engendreth wormes in the belly: and ſpecially to wash them in hot water immediately after meate. as Avicen ſaith, For the washing of the hands in hot water, preſently after meat, draweth the inward and naturall heate of man to the exteriour parts, and ſo the diſgeſting is vnperfect, the which vnperfect digeſtion is the principall cauſe that Wormes be engendred.

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

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

The fourth doctrine is, competently after rest or slæpe, to extend and stretch out our hands, fæte, and other limbs, that the liuely spirits may come to the vtter parts of the body, and so cause the spirits of the braine to be more quick and subtile.

The fift doctrine is, to Combe our heads in the morning that the pores of the head may be opened, to auoyde such vapours as yet by slæpe are not consumed: and also to quicken the spirits of the braine. Furthermore, to combe the Head is very holesome, specially for aged men. And Auicen saith, That to combe the head is wholsome, specially for old men. Therfore one should daily and oft combe his head. For oft combing draweth vp the vapours to the superiour parts, and so diuideth them from the eyes.

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

The sixt doctrine is, to wash and purge the Tæth. For the filthinesse of the Tæth causeth the breath to stinke. And of the filthinesse of the tæth groweth certaine vapours, that greatly doe annoy and hurt the braine. Furthermore, the filthinesse of the tæth, mingled with the meate, causeth the meat to corrupt and putrifie in the stomacke. Auicen instructeth and teacheth vs, how we may kæpe the tæth from ache & stinch. That is; To wash the mouth with Wine twice a month: but to make the breath swæt, it must be boyled with the rote of Spurge, whosoeuer vseth the foresaid decoction and medicine, shall neuer haue the Tooth-ache.

Auic. dist. 7. lib. 3. cap. de sondent.

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

The second is, that after wæ haue dined or taken our repast, we must for a while stand vpright, that so the meat may discend downe to the bottome of the stomack, & then to walke a little softly: for hastie mouing driueth naturall heat from the interiour parts to the outward, and causeth ill digestion.

The third is, that one of colde complexion, should not warme himselfe too sodainly, but by little and little, for sodain

change

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

Sit brevis aut nullus tibi somnus meridianus.
Febris, pigrities, capitis dolor, atque Catarrus:
Hæc tibi proveniunt ex somno Meridiano.

Let little sleepe, or none at all suffice,
At afternoone, but waking keepe thine eyes.
Such sleepe ingenders Feavers, head-ache, Rheumes,
Dulnesse of Soule, and belcheth up ill fumes
From forth the stomacke. All these harmes ensue,
By sleepe at afternoones, beleeve it true.

Heere he teacheth that foure inconueniences are engendred by sleeping at after-noone.

First, the after-noone sleepe causeth and engendreth Feuers, by reason of opilations. For the naturall heat and spirit of man, by day draweth to the outward parts of the body, and therefore digestion by day is but feeble: But when the naturall heat and spirits of man draw to the inward parts of the body, then through their motion, the naturall heat is stirred vp, and therefore the night is the very season of perfect digestion, and the vndigested & raw humors, are the cause of opilations, which opilations engender Feuers, as Avicen saith. *Avi. dist. 1. lib. 4. cap. de putri.*

Secondly, the after-noone sleepe causeth a man to be slothfull in his operations & business, by the reason aforesayd, for grosse humors and vndigested, cause mans spirits slowly to moue the body. For as a subtile quick spirit causeth lightnesse of body, so a lumpish or a heauie spirit, causeth a sluggish body.

Thirdly, the after-noone sleepe engendreth the head-ache. For the grosse and vndigested meate that remaineth in the stomack, doth lift vp to the braine grosse vapours, the which trouble and greeue it. And of very consequence, if vapors of grosse matter be stirred vp and caused, they must also bee grosse. For Galen saith in the glosse of this Aphorisme, *Qui crescunt.* The cause of head-ache.

crescunt, &c. That it must néds follow, that all things be like those things, of whom they be engendred.

The fourth inconuenience, is the Pose and Rheumes. Rheumes be Humours that runne from one Member to another, and as they run to diuers parts of the Body, so they haue diuers names. For when the Rheume commeth to the lights, they be called Catarri: and when they run to the chékes, they be called Branchus: and when they run to the nose, they are called Coriza: as it appeareth in these Verses.

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

Rheumes from the Breast, ascending through the Nose:
Some call Catarrhes, some Tysicke, some the Pose.

But besides the reasons of the Diseases before rehearsed, there be many other reasons, and more effectuall. The cause of the first inconuenience, that is of Feuers, which sometime are called putrified Feuers, and sometime Feuers Effimeras.

The diversities of Fevers.

A Feuer Effimere, is ingendred of vapours and smudge fumes, kept and retained after the afternoone slépe, the which abstaining from slépe, is wont to consume. Galen sayth, That these Fevers *Effimeras*, came through faintnesse, drunkennesse, anger, furiousnesse, inward sorrow, and other vehement cares of the mind: and the Fevers that come by inflamation of the privie members, are of the same kind. These Feuers be some cured, as by bayning and customable Diet. The putrified Feuer is ingendred of the humidities in man vndigested, and augmented by the Afternoone slépe. Galen sayth, That Fevers ingendred of corruptions of humors, are called putrified Fevers.

A Fever Effimeras, is a dayly Fever.

Galen de Arte curativa ad Glauc. 1.

Gal. de arte curativa ad Glauc. 1.

The second inconuenience, that is, to be slow in operation and motions, chanceth, by reason that by the Afternoone slépe the humidities and fumes in man, are retayned about the Muskles, Veynes, and Joynts, and also causeth the foresayd Members

members to be astonyed and asleepe, and therefore the body after dinner is slow, and heavy in operations.

The third inconuenience (that is the Head-ache) commeth as is before declared in the second inconuenience: that is to say, by the humidities and vapours retained in the Body, through sleepe and rest, which by such meanes are troubled and moued toward the Braine.

The fourth inconuenience, that is the Catharre, signifying all manner of Rheumes, chanceth to man, and greatly greueth him, through vapours and fumes which are wont to be dissolued and consumed by watch, and by reason of sleepe, they draw to the inward parts of man, and fume vpward toward the braine: which fumes ingrossed by cold, returne to the low parts or Caterrisans of mans body. Avicen alledgeth many other inconueniences and diseases, engendred of the afternoone sleepe. *Avi. dist. 1. lib. 1. doct. 2 cap. 9.*

The first disease, is the Gout and Palsie, the which grieue vs, by reason that the humidities, that are wont to be dryed vp and consumed by the heat of the Sun, and by watch, doe remaine still in the body.

The second is, the colour and corruption of the face, through the waterish humidities, like vnto mans vrine mingled with the bloud, which waterish humidities are wont to be wasted and consumed by watch, and by reason of sleeping, they ascend with the blood toward the Braine and the Face, and so they cause the face to swell, and to ware pale.

The third inconuenience is, that after-noon sleep engendreth the Spleene, and that by the keeping of the grosse melancholly humours by the day rest. For as watch with the heat of the day (which doth open) giueth mouing and way to melancholy humours, by the strait conduites of the body: so the day sleepe, letteth and destroyeth the passages and proper wayes of them, and specially it destroyeth & stoppeth the conduites, that come from the Spleene to the mouth of the Stomacke, which are ordained to prouoke mans appetite, by which conduites, all melancholy superfluities are wont commonly to be clarified.

The fourth hurt is, that the afternoone sleepe mollifieth the Reynes, because that the humidities, the which are wont to be dissolued by the day watch, cannot be restored; which so remaining in mans body, doe dry vp the reynes.

The fifth inconuenience is, that man, by reason of rest or sleepe, loseth his appetite, for lacke of resolution of the humors: which resolution is the chiefe and principall cause of the appetite. Another reason is, that the replenishing and filling of the stomacke with fumes and humidities, mollifieth and shutteth the mouth thereof.

The sixt inconuenience that afternoone sleepe doth engender, are Impostumes, by meanes of humidities encreased by the day sleepe, the which draw to one member or other, and so cause it to swell. Avicen sayth, that besides all these aforesayd, there be two other speciall causes, that proue the afternoone sleepe to be hurtfull.

The first is, that the day rest is soone corrupted, because the heat of the day, draweth the Corporall heat to the Exteriour parts of man: but the Night rest doth cleane contrary, for it draweth the corporall heat of man toward the inward parts. Of the which two motions, there is ingendred a violent motion that disturbeth nature. And therefore they, that will sleepe and rest them by day, are councelled to sleepe in darke places, and in some shadow.

The second cause is, that the day rest maketh a man vnlusty, drowsie, and as halfe afrayd, and that by the changing of nature from his old custome, that is, from digestion of his meate: yet notwithstanding, that the afternoon rest or sleepe is generally dispraysed, and the night rest greatly commended and praised; yet the sleepe that is taken in the morning three houres before the Sunne rising, and three houres after the Sunne rising, is not to bee dispraysed: as Hippocrates saith in his second Booke of Prognost. Sleepe conuenient and naturall, taken by Night or by day, is allowable, and contrary is hurtfull: but the Morning sleepe of all the day is least worthy dispraise.

A note well worthy the observing.

Hyppoc. in l. 2. Prog.

And

And albeit the day sleepe, and at afternoone, are forbidden by Old Fathers and Doctors: yet for all that, now a dayes, sleepe taken in the day time, is not greatly to be blamed, specially as Bartrutius sayth, if these fiue conditions therein be diligently obserued. The first is, if it be customably used. The second is, that it be not taken immediately after Dinner. The third is, that one sleepe not with his head lying low. The fourth is, not to sleepe too long. The fifth, not to be waked ouer suddainly and fearefully, but with good moderation.

Five Conditions of sleepe.

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

When Wind within the belly is restrain'd,
The body is by foure diseases pain'd.
Crampes, Dropsie, Collicke, giddinesse of Braine
Wheeling it round: breake winde, and not refraine.

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

The first, is called the Crampe. The ventosities of the Body run oft among the Ioynts and veynes, and filleth them with wind. Of the which filling, commeth retraction and wrinckling together of the veynes. And Avicen sayth, That the Crampe is a Disease that lyeth in the Veynes, by the which the Members of man move and extend themselves. This Crampe is in diuers kinds. One is caused by replenishing, whereby the Member is made short and great, & wrinkling together like leather, or a Harpe string, through the matter replenishing, the members. This manner of Crampe commeth suddainly. There is another kind of the Crampe, much like a Tabozet, which enforceth the Member (after his length and largenes) to crumple together like parchment cast in the fire. This manner of Crampe commeth slowly.

Avi. dic. 2.

The second inconuenience is called the Dropsie, a materiall disease, engendred of a very cold matter, which entreth & inflameth the members or places of a mans body, in which is the regiment, that is, the digestion of meates and humors, as in the stomacke, the Liuer, and the boyd places about the belly. For Dropsie neuer engendreth, but when the Liuer is corrupt by reason of bloud.

There be three spices of Dropsie, Iposarca, Asclides, and Timpanites, and of the Timpany these two inconueniences are vnderstood. A Timpany (as saith Master Bartruce) is engendred of an ill Complexion, by coldnesse of the stomacke and liuer, which will not suffer mans drinke or meate to be conuerted into good humours, but turneth them into Ventosities, which if they be not auoyded by belching, by sweat, or otherwise, they will stop the wayes of boydance. Also these Ventosities gather together betwæne the places of the belly called Mirach, and Siphach, and there they engender the Dropsie.

Item quod Avicenn.

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

The fourth inconuenience and disease, is the Head-ache called Vertigo, the which maketh a man to thinke that the world turneth round: by the ventosities which draw to the braine, and mixe them with the liuely spirits, and so cause the sayd disease, called Vertigo, which as the name declareth, is a turning or swimming in the head. And as Galen sayth, They that have the sayd infirmity, are soone astonyed and with a little turning about, they fall downe. And Avicen rehearseth these inconueniences with other, and he saith, That ventosities kept long, doe cause and engender the Collicke, by reason they ascend up, and gather together, enfeebling the Guttes. And sometime they engender the Dropsie, and sometime darkenesse of sight, and sometime

Gal. de loc. aff. cap. 8. Avi. dict. 16

time the Megrime, and sometime the falling Euill, and sometime it runneth vnto the Joynts, and causeth the Crampe.

Ex magna cœna stomacho fit maxima Pœna,
Vt sit nocte levis, sit tibi cœna brevis.

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

Here we be taught to make a light Supper. For too much meate, letteth mans naturall rest, and causeth anguish and gnawing in the Belly, and causeth the face to breake out: and maketh one to haue a heauy head in the Morning, and an vnsauoury mouth.

Here this question commeth well to our purpose; whether a man should eate more at Dinner, or at Supper. For destinction hereof, it is to be noted: that after the quantity of the body (more or lesse) meat is conuenient at supper or at Dinner. For eyther the bodies be whole and sound, or else sicke. If they be sicke, eyther they incline to materiall sickenesse, or vnmateriall. If the sicknesse be not caused through some humour, one may eate the more at Supper, because in such sickenesses, nature onely endeauoureth to digest the meat. If the sicknesse be materiall, one may eate the more at dinner, as it is declared in the fourth Treatise, in the fift Chapter of the curation of falling sicknesse, on this wise. He that cannot be sufficed with one meale in a day, because he is otherwise accustomed, must divide his meate into three parts, and eate two parts at Dinner, and the other part, after temperate exercise at Supper. *In Trac. 8. Morb. Caduc. Cap. 5.*

The reason hereof is this, at such season, the feeble nature hath helpe by the naturall heat of the Sunne to digest, and the superfluities thereby are more resolued, wherefore the refection should be larger at dinner then at supper. And moreouer, because the heat of the day, which causeth digestion,

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

Then it followeth, that such folke should eate lesse at Supper then at Dinner. If the bodyes of such folke seeme whole, or else if they be very whole, strong, and without any sensibility of superfluities, auoyding all through their vigour and strength, as mighty bigge men: such may eate more at Supper. For the nature of these bodyes labour only by night to digest the meat receiued: and not to ripe the superfluities, for (in a manner) they haue none. Also they labour onely to fortifie their Bodies, which wareth more stronger by night then by day: because the bloud and corporall spirits be engendred by night in a more quantity, and better diuided throughout the body.

If the bodyes be not greatly disposed to health (as it is rehearsed) but are disposed to be lightly sicke: then, whether they trauell and labour sore continually with their armes and hands, or not, it is best they eate more at dinner, then at supper. For meate is not onely taken to nourish and restore the body, but also to make moyst and to ouer-sprinkle and water the members, that (through great labour and trauell) they ware not drie, and likewise to withstand the dissolution of naturall heat. Nor such trauaile and labour letteth not their true digestion. For we see by experience, that they eate twise or thrise in a day with good appetite, and good digestion. If the bodies be not apt nor disposed to labour continually, as the bodies afore-rehearsed, it may chance two wayes: for eyther they labour very sore, but not continually, or else they

labour

labour feebly, whereby superfluities increase.

They that trauaile much, as in riding, or going about their worldly businesse, should eat more at supper, then at dinner: because the vnaccustomed great trauaile, will not suffer the meat taken at dinner to digest, but doth corrupt it. Yea and further, through superfluous motion, the naturall heat is dissolued, and spread into euery member of the Body, which in the night, draweth to the inward parts of the Body, and is the principall cause of good digestion. And therefore a good and a large Supper is more expedient for them, then a large dinner. Also, the same persons were not brought vp (before this season) in such great trauaile, and therefore their bodyes are full of humidities: which little meat at dinner, may resist the reuolutions, caused by great motions and trauaile. But in case they trauaile little and easily by the way, to eat more at Dinner then at Supper is best: as it is declared in sicke bodyes, for they most commonly are feeble both of complexion; and of digestion, and the heat and light of the Sun, doth comfort their naturall heat and spirits. Also the reason hereof is this, the corporall conduites and passages by day are open, wherefore the superfluities of the body are sooner expulsed by day then by night.

Further, they ought to eate but little meat by Night, for then, nature is greatly busied to digest and bring to good point. And though the digestion to digest, and great repletions of meats, and the superfluous humours be holpe by the night: yet neuertheleſſe, the strengthening thereof is not sufficient to digest great repletions of meates, and also superfluous humours. And know withall, that the custome in eating much or little at Dinner or Supper, ought to bee regarded and kept. For custome is good and necessary, both for the health of the body, and to cure sicknesse, as Galen saith. For suddaine change of custome is very hurtfull, and specially for old folkes. For nature cannot beare, nor yet suffer suddain mutation. But as Galen sayth; The alteration that is done by little and little, is sure enough.

Galen. l. 9. de morbis curand.

Galen in secondo Aphor. Hippoc.

And

And thus it is well proued, that wée ought to eate more at Dinner, then at Supper, and that, because sicknesses are most commonly materials; yet for all that, if a man could be contented with one repast in a day, it were better to take it at Dinner, then at Supper. For the repleation of the Supper, hurteth sore the Braine and the Eyes. And know beside, that not onely the repleation of the Supper hurteth the stomacke, but also all manner of other repleations. For they ingender Opilations, Feuers, Putrifactions, the Leprsy, and vndigested humours,

Avi. dist. 3. lib. 3. cap de his quæ nocent stomacho.

And Avicen sayth, That all manner of repleations hurt the stomacke. For the great Eater (by repleation) augmenteth not his body, because he digesteth not his meate: but hée that eateth moderately, hath alwayes some appetite and encreaseth his body, in regard he digesteth well his meate. Therefore wée ought to take héed, that wée hurt not our stomacke by ouer-much repleation, nor that wée make not our selues purse, and the Pulse to beat ouer vehemently.

In like manner, Repleation, that engenderetb loathing of meat, ought principally to be eschewed, but especially when it commeth of ill meates. For if it come by ill meates, it engenderetb paine in the Ioynts, in the Reynes, in the Liuer, and the Gowt, and generally all other Flegmaticke Diseases.

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

Galen. in 1. Apho. hip.

It followeth then, that this repleation must be eschewed aboue all other things. For as Galen sayth, Overmuch repleation, pretendeth strangling or suddaine death.

Secondly, we must take héed, that wée ouer-fill not our stomackes, and vtterly destroy our appetite, but wée must kéepe some appetite: and in especiall, they that haue a strong and a good appetite. Some there bée that haue a féeble appetite, and they ought to eate more then their appetite requireth.

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

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

Here are certaine commandements, the which hée that destroyeth his health, must of necessity obserue and keepe more duely, then eate or drinke.

The first is, hée should eate no manner of ill meates, without his stomacke bée neate, and purged from all ill humours, by vomit or other conuenient wayes. For if a man receiue meate into his stomacke, in the which are corrupt humours; they will mingle themselues together, and cause the meat newly eaten, to corrupt.

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

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

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

Avi: 3. doc. c. ca. de eo qup, &c. And of this signe and second precept precedent, Avicen saith. No man ought to eate, but after hee hath a lust: Nor hee should not tarry long therein when lust pricketh, vnlesse it be a fained lust; as the lust of Drunkards, or such whose stomacks abhorreth meate. For to endure hunger long, doth fill the stomacke full of putrified and corrupt humours. And after, in the same Chapter he saith. That whosoeuer doe loue their health, should neuer eate till they haue a true lust, nor till their stomacke and vppermost entrailes be voyded of the first food that they tooke. For the most dangerous thing that may chance to a mans body, is to receiue meate vpon vndigested meate.

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

long the time in eating: For when the last meate is receyued, the first is well neere digested. Therefore, the said meats in diuers of their parts (as touching digestion) be not alike. *Avi: 3. 1. doc. c. ca. de eo, &c.*

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

Persica, poma, pira, lac, casens, & caro salsa,
Et caro cerwina, leporina, caprina, bouina,
Hæc melancholica sunt, infirmis inimica.

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

Here are declared ten manner of meates or foods, that engender melancholy, and are vnwholesome for sicke folks. Of the which, the first is eating of Peaches: whereof Galen saith. The juyce of Peaches, and their materiall substance, is soone corrupted, and vtterly ill. Wherefore they ought not, as some say, to be eaten after other meates: because they swimme aboue, and soone corrupt. *Gal: 2. aliment: cap. 9*

But this ought to be minded, which is a cõmon thing, that all things that are moist, slippery, & lightly goeth vnder, should be eaten first, and so should Peaches, which swiftly goe to the bottome of the stomacke, and make way for the meates that shall come after. But when they be eaten last, they doth corrupt themselues, & also the other meates. And thus it appeareth, that this saying ought to be vnderstood of Peaches,

eaten after other meates. For when they be eaten before meate, they be good for the stomack, and they mollifie the belly, and provoke ye appetite, as Avicen saith: Ripe Peaches bee good for the stomacke, and causeth one to haue an appetite to meate. And further he saith: They ought not to be eaten after other meate, for then they corrupt, but they must be eaten before.

Avi. 2. cap. de persicis.

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

serap. & Dioscor.

To staunch blood.

Dioscl. 1. de medi. mat.

The second thing, is Peares, or eating of Peares. The cause is, because Peares, and generally all manner of new, and raw fruit, doe fill the Blood with water, that boyleth vp in the body, and so prepareth and causeth the Blood to putrifie, and by consequence, is hurtfull for sicke folkes. Peares as Avicen saith, Engender the Chollicke. But yet Peares (aboue all fruit) make folke fatte. And therefore Hogges fed with Peares, are made fatter then with any other fruit. And because Peares engender ventosities and so cause the Collicke: therefore they are vsed to be eaten with such fruit, that doe breake or auoyd ventosities: or else, to withstand the ill operations of these fruites, drinke after them, a draught of old wine of good sauour. And the sweeter sauour that Peares haue, and the more ripe, the better they be. And also sodde Peares be better then raw, and they

Eating of Peares.

Avic. 2. can cap de pyris.

may

may be sodde with Anisse-seede, Fennell-seede, and Sugar. Dioscorides saith, That it is hurtfull to eate Peares fasting. Plinie saith, Peares, is an heauy meat of all other, though they be in health that eate them.

Diosc. lib. 1. de medic. Plini. in de nat. hist. lib. 23. cap. 7.

The third thing, is eating of Apples: of which, as Avicen saith, To eate often and much, causeth ache of the sinewes. And also Apples haue an ill property, for they engender ventosities in the second digestion, wherefore they be vnwholesome for sicke folkes. And also for the like cause, as it is before rehearsed of Peares. And these sayings, touching the vnwholesomenesse of Peares and Apples, ought especially to be vnderstood when they be raw, and not when they be sodde or rosted. And not onely these fruits should be eschewed of them that be sicke, but also all other fruits, that fill the bloud with boyling water, as new Fruit, of which the juyce boyleth in a mans body, as if it were Must or New wine. For yee may see by Experience, that the juyce of new gathered fruit, boyleth when it is put into a vessell, by reason of the heate of the Sun, that remaineth in them after their riping. These new fruits, through boyling of their juyce, doe cause the bloud to putrifie, although they comfort a mans body with their moysture, when they be eaten. And for this cause most specially, Avicen forbiddeth them eating of fruit, which haue the Ague. For he saith, That all Fruits hurt them that haue the Ague, through their boyling and corrupting in the stomacke.

Avic. 2. can. cap. prim.

Avi. di. 4. ca. de vniuers. cura.

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

Hip. Apho: lac dare.

Caput dolenti, &c. the Tysicke, the Feuer Ethicke, and for them that bee in a Consumption. And also hereafter following, some thing more shall be said, when wée come to *Lac Ethicis &c.* And although milke in the foresaid diseases is blamed, yet in them that bée whole, it is allowable, and that if it be well digested in the stomacke and liuer. And Galen saith, That milke well sod, doth both nourish & ingender good humors. Also Milk, by reason that it is waterish, it washeth the entrails and by reason it is buttry, it mundifieth, and striueth against venemous humours, and moysteneth the members, and aleuiateth the griefes of the breast, and it doth mittigate the shœting or pricking of the Lungs. Guttes, Reines, Entrailes, and the bladder, and it is good against pricking humours in the Entrailes.

Gal. in ap. hip. lib. 5.

Furthermore, Milke is good for temperate bodies, whose stomack is cleane from cholericke and flegmaticke humours. For vnto such folkes, Milke well digested is great nourishing, it engendreth good blood, it nourisheth the body, and conueniently moisteneth and maketh fayre the exterior parts, as Isaac saith, in the vniuersall dyets. And there also hée sayth, by authority of Ruffus. That they that will drinke Milke, must drinke it fasting, and it must bee drunke hot from the Cow: and to eate nothing till that be digested; nor one should not then labour, nor stirre about much. Yet seldome, or at any time one would forbeare walking: but then one must walke an easie pace, till hée perceiue it be descended to the bottome of the stomacke. But milke is vnwholesome for those bodies that be distempered: for in hote bodies, it is soone turned into chollericke fumosity. In such as bée cold, it turneth to sharpenesse and putrifaction. Also Milke is vnwholesome for an vncleane stomacke, for therein it corrupteth. Galen saith, That he knew a man, that by the dayly vse of milke, had a stone bredde in the reines of his backe: and another that lost all his teeth. And some he knew, that vsed to eate milke continually, without hurt. Yet to some it was very wholsome, as to an husbandman, that

Gal. de sanitate tu. lib. 5.

liued aboue an hundred yeares, and his most food was Milke: and another, that thought to doe so likewise, found it alway hurtfull to him.

Touching the choyce of Milke, it is to bee noted, that mean Milke is to bee chosen for nourishment, and not thin Milke; as Milke of a Camell, or of an Asse, neither the most fat and grosse is to be chosen, as Milke of Kine or Sheepe, but rather Goates Milke should bee chosen. For it is not so wateriſh as Camels milke, the which is not apt to nourish, by reason of humidity, and it maketh a man to lasse. Nor it is not so fat, nor so grosse, nor so full of cruddes and butter, as Cow Milke and Sheeps Milke is: which by reason of theyr fatnesse stoppe the veynes, and engender ventosities, and is more harder of digestion, then is requisite in the gouernance of Health. Therefore Milke of a Goate, not too neare kidding time, nor too farre from it, and that goeth in a good pasture, and when pastures be at the best, should be chosen. The pastures, as Galen saith, where the beasts goe, do helpe much the goodnesse of the Milke. Choyse of Milke. *Gal. de sanitate, li. 5.*

The fift thing is eating of Cheese: and it may be vnderstood of all sorts of Cheese, but especially of old Cheese. The reason is, because new Cheese is colde, moyst, and of grosse substance, and hard of digestion: and ingendreth opilations, and the stone, and helpeth or conserueth mans health (by way of nourishment) but very little or nothing. And olde Cheese is hot and dry, and by reason of the Salt therein, it causeth digestion; but yet of it selfe, it is hard of digestion, and of small nourishment, and hurteth the stomacke, and dryeth ouer sore, and agreeth worse then new Cheese. But Cheese betweene both, neither new nor olde, nor too tough, nor too brittle, too hard, nor too soft, too sweete, nor too sower, not too salt, nor too full of eyes, of good tallage, and of good sauour when it is cut, which tarryeth not long in the stomacke, made conueniently of good Milke, sufficiently aylie: is good, and should bee chosen before all other, Eating of Cheese. What Cheese is best.

where-

whereof (after meat) we should eate a little quantity, for much in quantity, in way of nourishment, is vniuersally ill, and hurteth the stomacke, and will not digest, but engendreth opilations, the stone in the reynes, grosse humours in the body, and ventosities. Therefore, that Cheese is onely good, that commeth out of a niggards hands.

Salt meate. *Gal. de locis affect. lib 3 Avi. 3. do. 2. cap. 15.* The first thing, is Salt meat, dryed with salt or smoake, or of what kind of beast soeuer it be, it engendreth grosse blood and melancholy, and so *per consequens*, it is not wholesome for sicke folkes: nor is it not wholesome for them that bee whole. For as Avicen sayth, Salt flesh nourisheth but little, and it is grosse, and ingendreth ill bloud.

Harts flesh. The seuenth thing, is Harts-flesh, which likewise engendreth melancholy bloud, as witnesseth Rasis Alaman, 3. Chapter, *De animalibus silnestribus & domesticis.*

Hares flesh. *Gal. de locis affectis lib. 3* The eight thing, is Hare-flesh, which likewise engendreth melancholy bloud, as Rasis sayth in the place before alledged. This flesh engendreth more melancholy then any other, as Galen saith. And of this Isaac, *in dietis vniuersalibus*, saith, that Hares-flesh should not be eaten as meat, but onely vsed in medicines. And know beside, that Hares flesh, and Harts flesh, when they bee old, ought vtterly to bee eschewed: yet neuertheless they may bee eaten, and they bee best before caluing-time, that their drynesse may bee tempered with the age. And yet they ought to bee eschewed, except they be fat: for their drynesse is tempered with their fatnesse.

Goats-flesh. The ninth thing, is Goates flesh.

Oxe-flesh. The tenth, is Oxe flesh: for both these be melancholy flesches. For Isaac, *in de vniuers.* saith: Goates flesh and Oxe flesh bee worst, hardest and slowest of digestion, and when they be digested, they ingender grosse bloud and melancholy. And Avicen, in his second Canon of Goates flesh, sayth: Goates flesh is not very good, and perchance the humour is very ill. And likewise yee shall vnderstand,

of

of Goates flesh and Cowes flesh, the which are worse then the foresayd fleshes, Goates and Oxe flesh. For of them, Avicen sayth. Cow flesh, Harts flesh, wilde Goates flesh, and great Fowles, doe engender Fever Quartaines. And yet further he sayth of Cowe-flesh. That Cowe flesh nourisheth much, and engendreth grosse melancholy, and melancholy diseases. And he sayth further, Cow flesh engendreth Lepry. And of Goates flesh, he sayth. That it is absolutely ill.

Goats flesh, Oxe flesh, *Avi. 2. can. ca. de Car.*

And forasmuch, as it is touched in the Text, what fleshes should be eschued, specially of foure-footed Beasts: me thinketh it were conuenient to shew, what flesh of foure footed Beasts are to be chosen. Yet in the choyse of fleshes, Physitians agree not. For Galen and certaine other say, that Porke is best. Some other, as Avicen, Rasis, and Averroes say, that Kiddes flesh is best. Yet notwithstanding, Averroes in the fift Coll. blameth Avicen, because he saith, that Porke was best: yet hee sayd it not, as though he held therewith, but after the Christian opinion. Some other prayse Veale aboue all other.

Choyse of Flesh.

A man may know the best flesh of foure-footed Beasts, and the goodnesse thereof, by many manner of wayes. First by great nourishing, which thing betokeneth hard digestion, and by the likenesse of mans flesh: and in this wise, Porke is better then any other flesh: first, for the likenesse vnto mans flesh, as witnesseth Galen 3. *Alimentor*, where he sayth, That Porke is like mans flesh, and may be knowne, by that many haue eaten mans flesh, in stead of Porke, and could not perceiue it, neyther by the sauour, nor by the taste, but that it had beene Porke. And Avicen sayth: Mans bloud and Hogs bloud, be like in every thing. So that there haue beene, that haue sold mans flesh instead of Porke, which thing was not spyed, till a mans finger was found among the flesh. Averroes writeth the same.

Avi. 2. can. ca. de san.

Secondly, Porke nourisheth greatly. For Galen sayth, 3. *Alimentor*, That Porke above other flesh, nourisheth

Aver. 5. coll. cap. de carne

most

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

Thirdly, Porke engendreth a stedfast and a strong nourishment, that resisteth resolution. This is Galens opinion in the places afore rehearsed, where he preferreth Porke aboue all other flesh: and in his 8. booke, *De ingenio*, he sayth. Porke of all flesh is most laudable, so that it be wild, brought up on Mountaines: and next unto Porke is Kidde flesh. And likewise in 5. tera. he sayth. Of all flesh of foure footed Beasts, Porke is most laudable, which is temperate in heat and moysture, and ingendreth better Bloud then any other flesh: so that it be of young Swine, that is of a yeare or two old, whether it be wilde or tame. For young Suckers are not so good: for their Flesh is most moyst. And of a more likelyhood, wilde Porke brought vp in the Woods, is better then tame brought vp at home, for tame Porke is more clammy then it ought to be. And of wild hogs flesh, or Boare, Avicen sayth: Christian men and their Followers say, that the best wild flesh that is, is of wild Swine. For besides that it is more light then the tame Swines flesh, so it is of more strength, and much more nourishing, and more sooner digesteth: and in winter there can be no better flesh. So then it followeth, that Hogs flesh is right good and wholesome for their bodies that be young, whole, strong, occupied in labour, and not disposed to opilations, and for them that desire to bee fat: for such haue need of much nourishment, and are hard of digestion. And therefore Rasis sayth: Grosse flesh is conuenable for them that labour much: cleane flesh is best for them that doe contrariwise. Avicen willeth the same, saying: They that labour much, may better away with grosse meates then other.

Avi. 2. can. de cap.

The best Hog-flesh

Alman. ca. virtute carnium: Avic. 3. 1 capit. de regim: ejus quod comoditur.

The choyce of good Flesh standeth in three things, in temperance of complexion, in lightnesse of digestion, and ingendring of good Bloud: that is to say, the better flesh is of temperate complexion, it is lightest of digestion, and tempe-

rate

cate in ingendring bloud betwéne hote and cold, slenderness and grossenesse. And for this cause, Kids flesh is better and more laudable then any other flesh, after the mind of Rasis, Avicen, and Averroes. For Rasis sayth: Kid flesh is temperate, without any ill mixtion: the which, though it ingendreth temperate Bloud, yet it is not conuenient for Labourers, but yet for all that, there is none other flesh should be preferred before it. It is not so weake that a mans strength is diminished thereby, nor the nourishing thereof is not so much grosse, that Repleation should come of it, or grosse Bloud bée ingendred. The Bloud also that is ingendred thereof, is betwéne subtile and grosse, hote and cold: nor this flesh is not meat for great Labourers, but for temperate young Folkes, the which vse meane exercise. For this flesh ingendreth Bloud, that by mighty Exercise or labour is soone resolued, but not with meane trauaile. And Galen saith: That Kids flesh is not unwholesome for an old man.

Rasis 3. Almans. ca. de animalibus silvestribus & domest.

Gal. de sanitate tuenda. lib. 5.

And touching the intention, as Kid flesh is better then any other Houshold Flesh; so Goates flesh is better, then any other bred in the Woods. And next to Kids flesh, many Physitians, as Rasis and Averroes, put Mutton. And Averroes sayth, that most part of Physitians are of this opinion, saue Galen, who commends not Mutton. For he sayth, That Mutton is not ill for young folkes, but it is unwholesome for old folke. And he thinketh, that Veale nourisheth more then Mutton. And peradventure Galen vnderstandeth héere the betternesse of nourishment, of that that is to nourish much, and to giue nourishment more hard of Resolution, which more agréeth vnto Veale then Mutton, since Mutton is of more humidity.

Averroes 5. col. cap. de carne.

Gal. de sanitate tuenda. lib. 5.

Thirdly, the goodnesse and choyce of flesh, may bée taken by reason of their small clamminesse, and by their good sauour: And herein, Veale is better then any other flesh. And Averroes to this agréeth, saying: Veale is good flesh, for as much as it is not clammy, cold, nor dry, as Beefe is. And Veale hath swéeter sauour then any other flesh, and in these points

Averroes, 5 col. cap. de carne.

points it is better then Kidde flesh; for in Kid flesh one may perceiue a clamminesse before it is sodde, and because Veale ingendreth better humours, it is better then Kidde Flesh. And thus it appeareth plainely, what thing causeth controuersie among the Physitians, touching the choyce of fleshes.

The controuersie in choyce of flesh.

Further know, that the flesh of a drie complexion, is better neare caluing-time, then farre from it: And therefore Kiddes and Calues be better then Goates and Oxen, because their drinesse is abated with the humidity of their youngnesse. But flesh of beasts of moyst complexion, is better, and more wholesome in age then in youth, for great part of their ouermuch humidity is dryed away, as they doe increase in age; and therefore Weathers of a yeare old are lesse clammy, and more wholesome then sucking Lambes. And likewise, Porkes of a yeare or two old, are better then young Pigges. And therefore Avicen sayth: It behooveth that the Meate that conserveth health, should be such as the flesh of Kid, or a sucking Calfe is, or Lambes of a yeare old. Then by these reasons it appeareth, that the flesh of Goates Male and Female, of old Mutton, of Beefe, of old Porke, and specially of Brawne, of Pigges, and of sucking Lambes, is not very wholesome for the conseruation of mans health: but the flesh of young Calues, of yeareling Weathers, and Porke of a yeare or two old, is conuenient enough to eate, to preserue mans health.

Avi. 3. 1. ca. de re ejus, quod comeditur.

And it is to be well noted, that the flesh that is inclined to drynesse, must be sodde; and the flesh that is inclined to humidity, must be roasted, thereby to temper their drynesse and humidity. And therefore the flesh of Conies and Hares, Harts, Calues and Kiddes should be sodde: and Porke and Lambe roasted. And by this reason it appeareth, that in moyst seasons, and for moyst complexions, flesh disposed to drinesse should be roasted; and in drie seasons, and for complexions drie and olde, moyst meates bee more conuenient.

Ova recentia, Vina rabentia, pinguia jura,
Cum ijs similia pura natura sunt valitura.

Your new layd Egs, briske, cheerefull coloured wine,
And good fat broath, in Physicke we define
To be so wholesome, that their puritie
Doth nourish Nature very soveraignely.

Here in this Text diuers nourishing meates are expressed. The first, is new layd Egges, which bee of that sort of foods, that in a little quantity nourisheth much. For Avicen sayth. That things small in quantity, and great of nourishment, are Egges and Cocke stones. Touching the choyce of Egges, know that the Egges of Hennes, Partridges and of Pheasants young and fat, are very good in the Regiment of Health, and simply better then any other Egges: For the Priests Daughter sayd. That long Egges and small, were the best of all, as in these Verses. *Avic. 2. can. ca. de ovis & 4. ca. 11.*

Filia Presbyteri jubet pro lege teneri,
Quod bona sunt ova, candida, longa, nova.

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

Further, poched Egges are better then Egges roasted, hard or rere, and they be of great nourishment, and of good & light digestion, and they ingender bloud, specially proportionable to the heart: wherefore, they bee exceeding good for such as be recouered from sicknesse, for aged folke, and for weake persons, and specially the Yolke. For Avicen saith: That the yolke of Egges, and of Fowles, whose flesh is good to bee eaten, as of Hennes, Partridges, and Phesants, though they be not medicinable for the heart, yet they comfort it very much. And hee addeth following: That they *Av. in tract. de viribus cordis.*

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

Here roasted Egges are lightly digested, and they ease the Lungs and the Breast, and mollifie the Belly temperately; but they nourish not so much as poched Egges doe. Hard Egges sod, are hard of Digestion, and they nourish the body grossely, descending slowly to the Stomacke, and slowly they enter therein. Further know, that the Egges (by the dressing of them) are made better or worse: For eyther they be roasted, sod alone, or fryed, or sodde with some broath.

Dressing of Egges.

Roasted Egges bee more grosse then sodde, and more hard of digestion; for the Earth or fire dryeth vp the Substance of their humidity. And they be roasted two wayes: One is in the Shelles raked in the hote Imbers: Another way is, they be roasted standing on Imbers, with their shels a little broken. But they that be broken, be worse then the other, and they that in the shels be raked in hote Imbers, are done two manner of wayes, eyther they be all raked in the Imbers, or set vpon Imbers and Coales, with part vncouered. They that be all couered, are worse; for, by reason that the heat of the fire goeth about them, the fumosities are kept still in, and they that be set vpon the Imbers, and part vncouered, auoyd out the fumosities, whereby they be purified. They be better sodden in water then roasted, for the humidity of the water, striueth with the heat of the fire, that dryeth vp their humidity. And thus they be dressed two wayes: for eyther they be sod in the Shels, or else broken in the water. They that be sodden in the Shels, are worse then the other. For the Shels do let the dissolution of fumosities and grossenes. When they bee poched, the heat of the Water temperately pierceth in, and maketh more pure their grossenesse, and taketh away the ill smell and sauour. Wherefore

poched

poched Egges be most wholesome: for when they bee fryed, they ingender most ill humours, and hurt the Stomacke, and causeth fumositie and corruption, and maketh one to loath his Meat. But good Egs sod in some good broth, are between both, roasted and poched. Rasis Opinion. *Indist. Universf.*

Also know, that there is a Diuersity in an Egge, touching his compound parts. For the Yolke is temperately hot: The white is cold & clammy, and hardly digesteth, and the blood also thereof ingendred, is not good. And as the foresayd Egges, that is to say, of Hennes, Partridges, and of Pheasants, be more conuenable in the Regiment of Health; so Egges of Duckes, Geese, Shouelards, and such like Fowles, are vnwholesome in the Regiment of Health, and should be eschewed. *Gal. de morbis curandis lib. 12. Rasis 3. Almen. cap. de virtute Ouorum.*

The second thing, is Red, or Cherefull coloured Wine. And here yee shall vnderstand, that Wines differ in their colours, for some Wines be White, some be Claret, some bee Citrine, and some be blacke. White Wine is feebler then any other, colder and lesse nourishing; but it doth least hurt the head, & it doth prouoke a man to his vrine, better then any other wine. That White wine is weaker then other wines, it appeareth by this that Galen sayth: Weake Wine is it, that least heateth or inflameth, and lesse grieveth the braine then other. And Galen sayth: It is impossible, that White Wine should greatly inflame any man. And hee sayth, White Wine inflameth or heateth least of all Wines. Which thing is true, if one will make comparison betweene White wine and Red, both of one Country growing, and none otherwise. For the Red Wines of France are not so hot, nor yet so strong, as the White wines of some other Country. Red Wine. *Gal. super 1. can. 3, part. Reg. acutorum.*

And therefore, the comparison must be made, betweene the Wines of one manner and Country, and White wine nourisheth lesse then other Wines doe. For Galen sayth. Watrish, slender, and White wine, is universally neighbour to Water, and as touching nourishment, is like Water, *Gal. in Hip. Aph. lib. 2.*

Gal. in Hip. Aph. lib. 2. Avic. 3. 1. doc. 2. cap. de reg. aquæ & vini. Gal. in com. 3. part. reg. acu.

ter, whereby it provoketh one to Vrine, and nourisheth the body but little. And likewise Galen sayth. Watrish wine nourisheth the body least, whose liquour is as slender as Water, and colour white. And Avicen sayth. White slender wine is best for them, that bee chafed and hote. For it doth not fume, nor cause the head to Ake: but it moysteneth the Body, and easeth the Head-ache. To this agreeth Galen.

The reason why White wine least hurteth the head, is this, because it is lesse fumish, and lesse vapourous then other. That it prouoketh or causeth one to his vrine, more then other, appeareth by this saying of Hippocrates. The passage or entrance of this White wine into the Bladder, is easier then of any other drinke; whereby we may perceiue that it hath strength to open.

Hip. 3. par. reg. acutorũ.

By this it well appeareth, that White wine is better for them that be hot and chafed, then other wines are, whether they be hote of nature, as cholericke and sanguine folks, or else by accident, as hote chafed by anger, and biding in the Sunne. And likewise it is better for them that study, who ought to vse such wine, as will not distemper the braine. And likewise, it is conuenient for them that haue a feeble braine, whether it be naturall or accidentall. For strong wine maketh them soone drunke, that have a weake Braine, as Avicen sayth: and therefore, if such persons will drinke strong Wines, they must allay them well with Water. And also it is good for them, whose Lyuer and Stomacke is hote, and for them that dwell in a hote Country, because hote and strong Wines will together inflame, and burne their Bodyes.

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

Red Wine and Claret.

Redde Wine and Claret, as of the Country of Berne, are hotter then other. And Galen sayth: Wines that are red of colour, and Claret, are very hotte, and they nourish much more then other Wines. And againe he sayth, That the Wines that be grosse, and ruddy of colour, nourish more then other Wines. And they soone fill or repleniſh

Cap. super can. de vino etenim albo. Gal. in Hi. Aph. lib. 2.

nish feeble bodyes, that are empty or voyde of substance.

And here it is to bee noted, that it is sayd, Red-wines nourish more, because (for the most part) they be turned into the substance of mans members. Yet for all that, the Wines blacke of colour, may be called greater nourishers then other: for they giue more constantly nourishment, and more slowly bee resolued from the members. Wherefore Galen sayth: That grosse Redde Wines nourish more then waterish, but yet they nourish lesse then Blacke coloured Wines. And on this wise the saying of Isaac is vnderstood, where he sayth: That blacke coloured wine nourisheth more then Redde. And these Redde Wines, hurt the head more then White, and lesse prouoke one to vrine. And this is the cause, that strong Wines bee not conuenient for feeble brained folkes, as is aforesaid: but it agreeth well with them that haue a strong braine. For a strong braine resisteth vapours, when they smite vp thereunto, as Auicen sayth.

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

And heere obserue, that the witte of a man that hath a strong braine, is clarified and sharpened more, if hee drinke good Wine, then if he dranke none, as Auicen sayth. And the cause why, is by reason that of good Wine (more then of any other drinkes) are engendred and multiplyed subtile spirits, cleane and pure. And this is the cause also, why the Diuines, that imagine and study vpon high and subtile matters, loue to drinke good Wines, and after the opinion of Auicen: These Wines are good for men of colde and flegmaticke complexion. For such Wines redresse and amend the coldnesse of complexion: and they open the opilations and stoppings, that are wont to be ingendred in such persons, and they digest Phlegme, and they helpe nature to conuert and turne them into blood; they lightly digest and conuert quickely, they increase and greatly quicken the spirits

Avi. 3. 1. ca. pre. al.
Avi. 3. 1. ca.
pre. al.
Avi. 3. 1. ca. preal.

But Wine Citrine is not so much burning, as Redde

Gal. in Hi. Apho. li. 2. Claret, as Galen saith. Red wines be hotter then white, and therefore they grieue the head more, as Galen sayth. Also Claret wine, nourisheth lesse then Redde, and more then White. And in some places, they call Claret Wine white; and that is the cause that some say, White Wine doth quickly inflame mans body. The blacke Wines bee not so feruent hote as the Redde Wines bee: and therefore they hurt the head lesse. But for as much, as they descend more slowly into the belly, and prouoke more slowly mans vrine, they grieue the head more then White doth, as Galen saith.

Gal. super. can pot. aut dulcis.

Suppings or broathes.

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

Rasis, 3. *Almen*

Avic. 3. do. 2. sum. 1. cap. 15.

Nutrit & impinguat, triticum, lac, caseus infans,
Testiculi, porcina caro, cerebella, medulla,
Dulcina vina, cibus gustu iocundior, oua
Sorbilia, maturo ficus vuaque recentes.

Bread of Red wheate, Milke, and new made Cheese,
Beasts testicles, Porke, Marrow, Braine of these,
Sweete wines, delicious meates, Egges that are reare,
Ouer-ripe Figges and Raysins; These appeare
To make the body fat, and nourish Nature,
Procuring corpulence, and growth of stature.

Here

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

The first, is Bread made of wheate, which as Avicen saith. Fatteth swiftly, specially when it is made of new red Wheate. *Rasis* saith. Wheate is neighbour to temperance, although it incline a little to heate, and the heauiest and soundest Wheate doth nourish best; and of all graines, it is most wholsome for all folkes: And the blood that is ingendred thereof, is more temperate then of any other graine. As touching the choyses of Wheat, ye shall vnderstand, that the election is to be considered in two things. First, the substance of the Wheate ought to be considered; and secondly, the preparation thereof. And of the choyse, touching the substance, Auicen sayth. That that wheate is best, that is neither hard nor soft, great, fatte, and new, and not too olde, and betweene redde and white. Blacke wheat is an ill nourisher. Rasis saith, it is heauy.

Bread. *Avi. 1. can. ca. de pan.* Rasis, 3. *Alman.*

Choyse of Wheate.

Now of the Choyse, concerning the preparation, know, that all things made of Wheaten flower, doe descend from the stomake slowly, and they engender grosse humours, and doe cause opilations about the Liuer, augmenting the Spleue, and ingendring the Stone; for when it is digested, it nourisheth much. Wheate sodde, is heauie meat, and hard to digest: but when it is digested, it nourisheth strongly, and straineth a man much. But Wheate made in bread, well leauened and baked in an Ouen, heated with a moderate fire, is maruellous wholsome. All these things are gathered out of Galen.

Gal. de alimen.

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

Butter milke.

The third thing, is greene Cheese, which as Avicen sayth,

Greene Cheese.

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

Cockes stones. *Avi. 2. can. de test.*

The fourth thing, is Testicles or Stones, and especially stones of fatte Cockes, which as Avicen sayth: Be very good and great nourishers. And he sayth, That, in a small quantity they nourish much. This also may be understood of Hogges stones very fatte, that hath not boared a Sowe. For as Porke, of all foure legged beasts (touching nourishment) is best: in like manner the stones, in regard of other beasts stones, are the best. And here is to bee well noted, that the stones of aged beasts, whose séede is fermented, be nothing nourishing. But the stones of young beasts, that be not able to doe their kinde, and whose séede of generation is not yet ripe, be méetely good nourishment, if they be well digested.

Porke. *Gal. de morib is curandis, lib. 6*

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

Eating of braines.

The sixt thing, is eating of Braines: And understand, that braines be ill for the stomacke, and they cause loathsomnesse, by taking away a mans appetite. And braines engender grosse humours; yet neuertheleſſe, it nourisheth the body, if it be well digested, but in no wise it should be eaten after other meats. And if it be dressed with Penyriall or Mint, to attemper the clamminesse and colde thereof, or with things that by their vertue haue heate; it is wholesome, as Rasis saith. And briefly to speake, braines are forbidden in the Regiment of Health. But yet sometime they doe well in Medicines, as the braine of a young Goate is good against venome, and against venemous byting. And a Hares braines is good against trembling: And some say, that the braine of Chickens and Capons, is good for the memory, and comforteth the wit. Yet touching the choyse of braines, it is to bee

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

Choyse of braines.

knowne

knowne, that the best braines bee of Foules that flie, and properly about mountaines. And of foure-footed beasts, the best is of a Ramme, and next of a Calfe, as Avicen saith.

The seuenth thing, is Marrow, which being well digested, nourisheth much, as Avicen sayth, and it is lightly turned into bloud. Yet neuertheleſſe, it destroyeth the appetite, and maketh one to loath his meate: And therefore Avicen teacheth vs, to eate it with Pepper. Now touching the choyce of Marrow, Avicen saith: That the Marrow of Veale, of a Hart, of a Bull, of Goates, and of Sheepe, is most wholesome. And some say, the Marrow of young white Bulles is very wholesome and good. *Avi. 2. can. ca. de cere. Avic. ibi. dim. ca. de medula.* Marrow.

The eight thing, is sweet Wines, whereof we shall intreat more hereafter.

The ninth thing, is delicious meates: for such doe most especially nourish, as Hyppocrates saith. And Galen saith, That all sauoury meate, wherein one hath a delectation when he eateth it; is of the stomacke receyued, retained, and digested, with a more feruent desire, then any other. Delicious meats. *Gal. in 2. Partis. Aphoris.*

But if the meate be loathsome, the stomacke will not abide it, whereof vomit, abhorring of meat, inflation, and belching are engendred. And this is the reason, that wee see some more healthy, being fedde with course meate, then with good, because such course meate is more delicious vnto them.

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

The eleuenth thing, is ripe Figges: which (through their sweetenesse) nourish and fatten much. As touching Figges, though they nourish not so strongly as flesh and graine; yet there is no fruit so strong a nourisher: as Avicen saith. And he sayth, That Figs nourish more then any other fruits. And beside hee sayth, That Fruits of most nourishment, and most like and neare vnto flesh in nourishing, bee Figges, verie ripe, Raysins, and Dates. As concerning the choyse of them, know, that as Avicen sayth: The white Figges bee best, *Avic. 2. can. ca. de. ficubus. Avi. in re. eius, quod comedi.* Choyse of Figges.

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

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

Grapes. The twelfth thing, is Grapes, that is to say, such as are swéete and ripe: for yée shall vnderstand, that there are thrée manner of Grapes. Some bée gréene and sowre, whereof verjuyce is made: these Grapes binde sore, and represse the ruddy colour and Sanguine, and are wholsome for a cholericke lacke. There is another sort naturally gréene and new, whereof wine is made. Those Grapes (specially if they bée white, and the graines and huske set apart or taken away) doe cause one to haue a Lacke, and they nourish more then the other fruits, but not so much as Figges, as Avicen sayth. Yet of truth, they engender ventosities, inflations, and ache of the belly. But if they remaine two or thrée dayes after they be gathered, till the huske be somewhat as-

Avic. 2. can. 6. de vua.

assuaged, they nourish the better, and are lesse laxatiue, for then they enflate not.

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

Rasis sayth: That Grapes sweet and new, doe soone fat the body, and they augment the rising of a mans yard. And further he saith, That the Grape that hath the thinnest huske, descendeth soonest from the stomacke, and the thicker huske, the slowlier. Rasis, 3. *Alimen.*

There is another, called a dry Grape, or a Raisin of Lent, and though this Grape be numbred among his equals, yet it is little enclined to heate. Afterward, Rasis in the places before alledged saith, It nourisheth well, and comforteth the stomacke and Liuer, and auoydeth opilations. And it is sayd, that the Liuer is fatted with them, and especially if they be cleansed from the graines or kirnels. And thus the foresaid Text may be vnderstood of a fresh gathered Grape, or Raisin: or dry Grape called Passula.

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

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

Strength

Strength, Beauty, Fragrance, Coolenesse, Sprightly-leaping.

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

The tokens of good Wine.

The first, is the smell, for wine of good odour, and sauour, multiplyeth or increaseth a mans spirites, and as Constantine sayth, It nourisheth well, and ingendreth good bloud: but stinking Wine is vnwholsome for mans nature, and doth engender grosse and melancholly spirites. And after the minde of the said Constantine, It ingendreth ill bloud, and head-ache, that of the ill fume ascendeth to the head. Galen sayth: That Wine that hath good smell, engendreth good bloud: but it filleth ones head full of fumes and vapours, by reason of the subtilty and heate thereof: but Wine of ill smell, after the quantity of ill bloud ingendred thereby, doth hurt the head very little, by reason it is colde and grosse.

Constant. 5. Theoric.

Gal. con. 3. 1. part. reg. acu.

The second thing, is sauour: for like as good sauoury meate nourisheth best, and is better receyued of the stomacke then other, as is aforesaid: so in likewise doth wine. But yée shall vnderstand, that Wines differ in sauourings: for some that be swéte, are more nourishing then other, and they engender grosse blood, and moyst the belly, and yet they be hard of digestion, and make one thirsty. There is another sort of Wines, called Pontica, or Stiptica, which comfort the stomacke, and ease the belly: but they hurt the brest and purtenance, as the lungs and pipe thereof, they bée wholesome for the intrailes, and are hard of digestion. There bée other wines that are sharpe or sowre, the which prouoke one to vrine, they doe not engender humours, but they dissolue them. There be other Wines that are bitter: But they be not so hote, as Constantine sayeth.

Constant. 5 Theoric.

The third thing is clearenesse or brightnesse, which sheweth the purenesse of the Wine, and so consequently of the spirites thereof engendred.

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

vary and differ greatly in their nourishing. For the ruddyer Wines of the same, doe nourish more then white. And therefore they be more wholesome for leane folkes then white be, and white more wholesome for them that be fat. And touching the diuersity of Wine in colour, we haue spoken before at Ova recentia.

Further, in the Text are rehearsed fiue speciall things, by which a man should proue and know good Wine. The first is, the strength, which is knowne by the operation. For as Galen sayth, Strong Wine is that that vehemently inflameth a mans body, and repleateth or filleth the head. This strong Wine is a speciall increaser of the Spirits, and a great nourisher. But yet I aduise them that haue a weake braine, to beware how they drinke strong Wine, except it be well allayed with water: For the fumishnesse thereof, hurteth the head. *Gal. 3. Reg. acuto. commento. 1.*

The second thing is, fairenesse of the Wine. For the fairenesse or goodlinesse of the Wine, causeth one to drinke it desirously, which doth cause it better to digest, and better to nourish.

The third thing is, fragrant, and of good odour. For fragrant and redolent Wine comforteth most, and engendreth subtill spirits, as it is aforesayd.

The fourth thing is, Wine ought to be cold, touching the taste, but hote in effect and operation. For Wine made hot, by reason of the clearenesse and fineness, doth ouercome a mans braine the sooner, and enfeebleth the sinewes, and hurteth the head, except it be taken moderately.

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

Sunt nutritiva plus dulcia candida vina.

The sweetest Wines doe most of all revive
And cheere the spirits, being nutritive.

Here is one doctrine of Wine declared: the which is, that grosse and swéet Wines doe nourish more, then any other of the like sort. To this agréeth Constantine: and so doth Avicen, saying on this wise. Grosse wine that is dulce, is best for him that would be fat. The reason is, because the dulce wines, through their dulcetnesse, are vehemētly drawne of the Members, wherewith Nature reioyceth. For Avicen sayth. That the operation of dulce Wines doe digest, mellow, and increase nourishment, and nature loveth them, and the vertue attractive draweth them.

Constant. 5. Theoric. Aug. 3. 1. de reg. aquæ & vini. Avic. 2. Tract. 1. 1. cap. 3.

And although this Text may bée verified by all dulcet Wines, yet the moderate dulce or swéet wine is chosen, and not that that is exceeding dulce, as Muskadell: for such wines doe corrupt the blood, by reason that Nature draweth it violently from the stomacke to the Liver, before it be well digested, and before the superfluity thereof be ripe, & (through the great dulcetnesse thereof, it filleth the blood with undigested matrinesse, that maketh the blood apt to boyle, and putrifie. And this also should be understood by other meates, that are exceeding swéet.

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

Three inconveniences ingendred of dulce foods.

The first is Loathing: for of all swéet foods, through their heate and moysture, doe supple and fill the mouth of the Stomacke, and there ingender a disposition, contrary to the vacuation and corrugation of that which should cause hunger.

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

ingender choller. Therefore Honey (above all other things) sweest ingenderth choller, because it is of swéet things the most swéetest: And next to Honey is sweet Wine, (as Galen sayth.) And hereupon riseth thirstinesse: for it is not wholesome for them that haue the Ague, nor for chollericke folkes. *Gal. in comen. cau. 39 par. reg. acut.*

The third is, Opilation, or stopping of the Lyuer and Splene: For these two members (and especially the Lyuer) do draw dulce things with their Dregges vnto them, by reason of the great delight that they haue in them before they bee digested. Wherefore, in these parties they lightly cause opilations: Through the helpe and operation of the grosse substance, wherein the savourinesse of sweetnesse is grounded, as Avicen sayth. And this is the cause that swéet Wine doth lesse prouoke one to Wine, then other Wines. *Avi. 2. can. tract. 1. ca. 3*

Against these thrée nocuments, eager, sharpe or sauoury things are very wholesome: for with their Tartnesse, they prouoke the appetite, and with their coldnesse they quench inflamation, and with their fineness of substance, they open opilations. Further know that although swéet Wines, and other dulce nourishments, doe stop or shut the Lyuer and Splene; yet they vnstop the Lungs. And the reason why they stop not the Lungs, as well as the Lyuer and the Splene Galen declareth. Because dulce things (in theyr passage) reside nothing thereto, but that which is fine and pure: and the blood ingendred of dulce things, commeth to the Lungs, putrified first in the Lyuer, and fined in the heart. Also, as Hyppocrates sayth: Dulce Wines doe least make one drunke. *Gal. 3 par. reg. acut.* *Hip. 3 paret reg. acut. can. Mentem leuium &c.*

Thus we may conclude, that if Wine be drunke for nourishment, for a restorative of the Body, or to make them fat that be leane, whether it be naturally or accidentally: then dulce wines and grosse, sufficiently coloured, are wholesome. For such wines are nourishments and restoratiues, for such

as be low brought: wherefore they are most conuenient to make leane Bodyes fat. But such as will not nourish, restore, nor make fat their Bodies, as they that be corpie & fat already: then, though they may not vse swéet Wines, but subtile, yet they ought to chuse such as be amyable, and haue good sauour and flauour, and are inclined to whiteneſſe, and be sufficiently strong.

If one drinke Wine to quench his thirst, then hée must take white Wine, thinne, and feeble: For such Wines doe moysten better, and cooleth more, and so consequently, doe better quench thirst then any other. And the greater the Thirst is, the wholesommer such Wine is. But if so be, Wine is drunke to refresh the Spirits, and to comfort the corporall vertue; then it should be subtile, swéet, and of delectable sauour, of meane colour, and of sufficient strength. And such Wine ought to be taken with a little Meat, and it must be depured from all superfluity, and also be taken in small quantity. But dulce Wines of meane substance, and of good flauour, should be chosen to scowre the Breast and lungs, and to cause one to laske.

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

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

This Text sheweth to vs, two hurts, that come by ouermuch drinking of Red Wine.

The first is, that ouer-much drinking of Red Wine, maketh one costiue. The reason, as some say is: because such Red wine heateth more then other of that sort, and is more nutritiue. For in that that it is better, it dryeth more: and in that that it is more nutritiue, it is more destrously retayned of nature. But yet this Text may be best vnderstood, by ouermuch drinking of binding Red-wine, which is somewhat

eager

eager, sharpe, and costiue. And concerning this, know, that if the stomacke or the guts be feeble in their naturall operation; that then Red or Blacke wine called Stipticke, which is somewhat tart, ought to be vsed and drunken, as they vse to doe, (that by debility of stomacke) are laxatiue, and can hold nothing. Thus sayth Hyppocrates in the Canon, *Palmeus quidem, &c.* And also Galen, in the Comment of the same. But he that will comfort the vertue of Digestion, the cleanest Wine or meanest in substance and colour, of a good and conuenient sauour, and of sufficient strength, and somewhat stypticke, is most wholesome.

The second thing, is hoarsenes of the throat, the which hoarseneſſe, some red Wines doe cause and induce, only thorough their dryneſſe and earthineſſe. And this hurt commeth also, by drinking of red Wines that grow in the parts of Brabant, through their stipticity and earthineſſe; and especially this griefe chanceth, when the said Wines be not well fined. But yet they make not a man costiue, because Must that is very Red, is wont to cause the Flixe, by reason of his earthy dregges mingled therewithall: the which byteth and gnaweth the Guts, of which gnawing commeth the Flixe, and such Wine should not be drunke till it be fined. For so long as it gnaweth through the earthy dregs thereof, a byting fume is raysed to the Braine, which gnaweth and byteth the Eyes, and maketh them Red. Such inconueniences are ingendred by new vnfined Wines of Brabant, whether they bee white or Red, through their Earthineſſe. The cause why this fume is mordicatiue, is, by reason that the Wine that it commeth of, is mordicatiue. For Galen sayth, Whatsoever is dissolved from a thing, must needs be like the thing from which it is dissolved.

Ga. in commento illius Apho: & qui crescunt &c.

Alia, nux, ruta, pira, raphanus, & theriaca,
Hæc sunt Antidotum contra mortale venenum.

I reade, from Garlicke, Nuttes, Hearb-grace, or Rew,
Peares, Radish-rootes, and Treacle doe ensue:
Such vertuous qualities, that they all serve,
As *Antidotes* gainst poyson to preserve.

In this Text are comprised five Remedies against Venome.

Garlicke.

The first is Garlicke, which is very medicinable against such inconueniences, as are wont to be ingendred of water: and especially it is wholesome, if one happe to drinke naughty corrupt water, wherefore Serapion sayth. That if one eate Garlicke first, and drinke corrupt water after, it shall not hurt him. Whereunto Avicen agreeth. The same operation is also in Onyons, as Avicen sayth, and so Onyons may be comprehended vnder Garlicke. And Avicen sayth, That an Onyon is subtile, piercing, and scowring with stipticitie, and openeth strongly. Also it is hot in the third degree, wherefore it heateth ill Waters, and letteth that they with their coldnesse hurt not the stomacke: and it maketh grosse humours pure, and causeth them lightly to issue. For Vinegar being mixt with an Onyon, doth greatly fortifie his subtill piercing, or entring vertue, and keepeth one from thirstinesse, the which eating of Onyons is wont to cause. The very same is verified of Garlicke. And Avicen saith: That after one hath drunken grosse and troublous Waters, hee should eate Garlicke: because it fineth them, and maketh them lightly to descend, and letteth, that they hurt not the Stomacke and Entrayles, in regard that they stoppe not the Veynes. Also, Garlicke is good to eate before one take his Journey, and it is one of the best and most wholesommest things, for them that come out of a cold aire, or goe into it, as Avicen saith. And by this appeareth, that Garlicke is specially good for them that journey, and wander ouer diuers countrys, and vse diuers Drinks, according to these Verses.

Serap. in segre. cap. de alleo.
Avi. 2. can. cap. de alleo, & 3. 1. cap. de conser. a nocit. di. aquarum.
Avi. 2. ca. de cepis,
Avi. 1. 1. ca. de regendo. inter.

Alia

Allia qui mane jeiunio sumpserit ore:
Hunc ignotarum non ledit potus aquarum,
Nec diversorum mutatio facto locorum.

Hee that takes Garlicke early in the morne,
Needs let no drinke by him to be forborne.
Diversitie of Countryes he may see,
And well enabled, if his mind so bee.

Moreouer, Garlicke (drunke with Wine) is good against the stinging of venemous wormes, and bytings of Serpents, which thing Avicen sayth, that he proued; also it is good against the byting of madde Dogges: and a plaister made of Garlicke. Fig leaues, and Comine, is good to lay to the place that is bitten with a venemous Beast called Mugal. Also an Onyon as Avicen sayth, is wholesome to annoint the place that is bitten with a mad Dog, eyther with the juyce thereof, or a Plaister thereof made with Salt and Rew. And an Onyon eaten, expelleth the hurt of venemous things. And some say, they ingender in a mans Stomacke a moyst humour, very wholesome against the hurt of venemous things. Now here is to be noted, that Garlicke, Onyons, and also Leekes, are not wholesome for temperate Bodyes, nor hot, and specially when they be eaten raw. For then they nourish very little, and ill, and they ingender sharpe pricking Bloud: yet they make grosse humours subtile, and breake or cut clammy humours. *Avi. can. cap. de allio.*

And when they be sodde, they lose the pricking, and yet then their vertue incisiue, cutting and subtilatiue remaineth. Therefore when they bee sodde, they bee wholesommer then rawe.

Leekes be hote and dry, and their nourishment is naught, they hurt the Eyes, and ingender blacke melancholly bloud, and cause terrible dreames: they hurt the sinewes with their pricking, and they hurt the Teeth and Gummes, and cholle- *Eating of Leekes.*

ricke

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

Eating of Onyons.

Onyons be hote, and they haue an earthy superfluous heat, and a watrish moystnesse, subtile, and vndigested. If they be eaten raw, they ingender ill humours, and corruptible putrifaction in the stomack, & they cause ill dreames and dreadfull, and also head-ache. And if they be too much vsed, they marre the memory, and trouble the vnderstanding, and make one beside himselfe. But when they bee sod with the broth of good flesh, and so eaten, they cause good digestion, and their hurtfulnesse is diminished, and they moderate the coldnesse of meates, wherewith they bee sod: but the best is, not to vse them.

Eating of Garlick.

Garlicke is hot, declining somewhat to humidity, but lesse then Onyons, it is medicinable against ventositie, and also to the Cough. And it makes one to spit well; but it hurteth the sight, and breedeth head-ache, and yet it is tryacle for vplandish men. And thus the foresayd things are wholesome for them onely, that haue in them flegmaticke, grosse and clammy humours, but cholericke folkes ought to abstaine from them.

The vse of Nuttes.

Avi. 2. can. cap. de nuce.

Diseases ingendred by eating of Nuttes.

The second thing, is Walnuts, whereof Avicen sayth, That they with Figs and Rew, are medicinable against all manner of Venome. And of Walnuts, of Onyons, and of Salt, is made a Plaister to lay to the biting of a mad Dog. And this specially is vnderstood of a dry Nut, that is eaten before Meat, in forme as is aforesayd. And know that dry Nuttes are worse then new and moyst. For the drie are more Dylie: by reason whereof they turne to choller, and ingender head-ache, they hurt the eyes, and cause swimming in the head, and specially if they be eaten after meat, they cause the Paisse in the tongue, and prouoke one to vomit, and make blisters in ones mouth, and they that haue a chollericke stomacke, ought specially to eschue drie Nuts, and the older they be, the worse they be. The new Nuts haue lesse of ill

Dylinesse, and therefore they ingender not the ache or swimming in the head, and such like diseases, as the dry doe, and by reason of their slippery humidity, they make one to haue the laske, and if they be a little warmed at the fire, and eaten after dinner, they presse and driue downe the meate. And thus it appeareth, that new Nuttes are more wholesome for folkes in health, then dry.

The third thing, is Rewe, whereof Avicen saith. That it resisteth poyson. And after he saith: If one feare least he should drinke poyson, or be stung of a venemous beast, let him take ʒ. 1. of the seed, with the leaues therof, and drink it with Wine, and a Nutte stamped and mingled together. And *Aristotle* saith. That when the Weasell will fight with the Adder or Toade, shee eateth Rewe first, and by reason thereof, sleyeth the other: for the smell of Rewe is a foe to poyson. The eating of Rew in the morning with Figges and swete Almonds, preserueth one from poyson. Rewe.

Here is to be noted, that there be two kinds of Rew. The one is Garden Rew, the other is wilde Rewe. The Garden Rew is better then the field Rewe: for the field Rew is exceeding dry. It is hote and dry in the fourth degree, wherefore it is hurtfull to make much thereof. The Garden-Rew, is moyst, hote, and dry, in the second and third degree: it pierceth and resolueth ventosity, and specially if it be dry. For *Serapion* sayth: That dry Rew, of all Medicines for ventosities, is the best and most wholesome: but moyst Rew engendreth ventosity. Also Rew doth vehemently quicken the sight, and especially the iuyce thereof, with the iuyce of Fenell and Honey, made in an oyntment, or else eaten, as Avicen sayth. But yet for as much as the iuyce of Rew hath a property hurtfull to the Eyes, it were best to fanne winde vpon your eyes therewith: and in no wise to touch your eyes with the materiall Rew. Two kinds of Rew. *Serap. cap. de ruta.* *Avi. 1. can. cap. de ruta.*

The fourth thing, is Peares: whereof Avicen sayth. That they be wholesome against diseases, that be engendred by Mushromes or Toad-stooles. For Peares, sodden with Peares. *Avi. 2. can. ca. de pyris.*

Mushromes, doe alay their hurtfulnesse. Or else this Text may be vnderstood by Peares Aromaticks, which by reason of their swete smell, comfort the spirits, and so they auoyd Poyson.

Radish rootes. *Auic. 2. can. 64. de rad.*

The fift thing, is Radishes, whereof Avicen saith. That they be wholesome against the byting of a Snake: and when they be drunken with Wine, they are good against the byting of the beast called Cornute: the seede thereof is good against all venome. And when the seede of Radish is layd vpon a Scorpion, it slayeth him, and the water thereof hath in that behalfe bene proued, and it is stronger then the seede: and if a Scorpion bite one that hath eaten Radish, it shall not hurt him. It is also very good against the choking of Mushroms. Or it may be sayd, it is good against Poyson, because it prouoketh one to vomit, and so by reason of vomit, the stomacke is purged of ill humours.

And here is to be noted, that Radish and Radish-rootes are like of complexion, which are vnwholesome for chollerick folkes: for they ingender a sharpe pricking bloud, and Radish is vnwholesome for the stomacke, because it maketh one to belch much, and engendreth grosse humours: and if the digestion be feeble, it ingendreth raw humours: yet it is subtile, and of a piercing nature. Some men vse to eate Radish after other meates, to comfort digestion, whereat Galen marvelleth: and yet cunning Physitions say, that if Radish be eaten after other meates, it helpeth digestion, and vnlooseth the belly. But if Radish be eaten before other meats, it lifteth vpward the meate, and causeth one to vomit: yet it is wholesome after other meats, to eate a little quantity of Radish: but neuertheleste they hurt the Eyes and the head. Rasis sayth. That Radish lying long in the stomacke, auoydeth fleame, and the leaues thereof doe digest meat, and helpe the appetite, if they be taken in a small quantity.

Tryacle.

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

noble Medicine Mitridatum, may be comprehended, which two bee like in operation. For Avicen of Triacle, saith. Ye shall vnderstand, that the greatest rule in curing of poyson, is to comfort naturall heate, and to labour to driue it out, as Triacle doth. And of Tryacle, and the Medicine Mitridatum together, Avicen saith. There be certaine Medicines contrary to poyson, which will not suffer poyson to approach neare the heart, as Tryacle and Mitridate.

Avi. 6.4. tra.3 ca.1

Avi. 6.4. tra ca. de med.com.

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

Dwell where the ayre is cleare, sweet, wholesome, bright,
Infected with no fumes, that hurt the spright:
For sweetest Ayres doe Nature most delight.

This text declareth foure things, touching the choyce of wholesome ayre.

Choyse of wholesome ayre.

Of which the first is, that one ought to choose a cleane ayre, that is not infected with vapours. For vncleane ayre doth alter the heart, after the nature of the complexion that it is mingled with, as Haly saith.

Haly 3.regis in com.illius cano.

The second thing is, one ought to choose a light ayre: for darke ayre maketh a man heauy and dull spirited, because such ayre mingleth it selfe with the humours in mans bodie, and so being troubled, it runneth to the heart: of the which, and of the humours, grosse and troublous spirits are engendred, the which doe make one lumpish and slow. Therefore, there is nothing that maketh a man more iocund or merry, and lesse heauy, then to walke in a faire cleare ayre, and to rise early.

Gia hec.

The third thing is, that we ought to eschew infected ayre, that is, where slaughter of people hath beene: for commonly in those places whereas great slaughter of people hath bene, and in places neere thereunto, followeth great Pestilence: for when we draw in the infected Ayre, it infecteth

the spirits in our body.

The fourth thing is, we should eschew Gunges, sinkes, gutters, channels, stinking ditches, and all other particular places that are infected with Carrion, and places where as dead carkasses, or dead folkes bones are cast, and places where Hempe and Flaxe is watered. For the ayre so infected, doth infect the spirits of our body, and specially hurteth the braine. And therefore Avicen sayth. That so long as the ayre is temperate and cleare, and no substance contrary to mans nature mingled therewith, it causeth and conserueth a mans health. But when it is changed, it doth contrary to the operation thereof.

Avic. in doct. cap. 2.

And for a more perfect declaration of the foresaid things, know, that the ayre (in the Regiment of Health) is necessary two wayes. First, for the refreshing of the heart. Secondly, for the auoyding out of fumish superfluities, that trouble the spirits and naturall heat. For likewise as wee see by exteriour things, as the fire (without fanning of the ayre) is choaked and quenched: so likewise wee may imagine, that the spirites and naturall heate in man, had need to bee nourished, conserued and attempered.

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

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

houses,

houses, and to keepe our windowes fast shut, least the putrified ayre should enter in, but otherwise, the open ayre is best.

Further, in the Regiment of Health, the ayre ought to bee eschewed, the which is mixed with vapours of Lakes and deepe pits, containing stinking waters, and also of certaine hearbes, as Coleworts, Hemlocks, and such like: and of trees, as Figge-trees, and Walnut-trees. Further, that ayre is to be chosen, wherein the winde bloweth from high or equall ground. And also we ought to take good heed, that the ayre exceede not in any of his first qualities, that is to say, in heat, cold, moysture, or drought, which if it chance, it must bee tempered by craft, as much as is possible. These things Avicen teacheth.

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

Avi. 3. lib. doct. 2. de diuersis.

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

This text teacheth one doctrine, the which is this, if a man bee diseased by drinking of wine ouer night, let him on the morning afresh drinke wine againe. For eyther drinking of wine ouer night causeth drunkennesse, thirst in the morning, or else inflamation of the body, If it inflame the body, then it is right vnwholesome, againe in the morning to drinke wine a fresh, for that were as one should lay fire to fire: but if one happen to be drunke, and therewith parbreake a little, then it were wholesome for him, to drinke wine a fresh againe in the morning. For the drinking of Wine then againe, doth lightly cause one to vomite, whereby the stomacke is cleansed: and by reason of cleansing of the stomacke, the hurt of drunkennesse and parbreaking goeth away lightly. And therefore Hyppocrates counselleth vs, to bee drunken once a moneth, that of the drunkennesse may

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

Hippo. 11. aphorisme, ex multo tempore, &c.

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

And for as much, as wee haue spoken of hurt that commeth by drinking of Wine, vnderstand, that he that hath a feeble braine, of what condition soeuer it be, he ought to bee well ware of drunkennesse. For to bee oft drunke, as Avicen sayth, is cause of sixe inconueniences.

Avi. 2. 1. cap. de regimine aquæ & vini

Sixe inconueniences engendred of drunkennesse.

Of which, the first is, corruption of the Lyuers complexion: for Wine excessiuely taken, commeth to the Lyuer, and resolueth the heate thereof, whereby the Liuer loseth his naturall generation of bloud, and in stead of bloud, it engendreth watrishnesse, and causeth the Dropsie, or else, it cutteth the Lyuer or the humors thereof, whereby Leprie or madnesse is ingendred.

The second thing is, the corrupting or infecting of the braines complexion, by reason, that thicke and continuall fumes of the wine, doe ascend vp thereto, the which dispose the hote braine to madnesse and frenzie: and the cold to the falling Euill, forgetfulnes and palsie.

The third thing is, weaknesse of the sinewes. For wee see commonly, that daily Drunkards haue the palsie in their head and other members, as well in youth, as in age.

The fourth thing is, diseases of the sinewes, as the Crampe and Palsie. For superfluous drinking of Wine, oftentimes turneth to vineger in the stomack which hurteth the sinewes. Also oftentimes, for fault of digestion, it turneth into vndigested watrishnesse, which doth mollifie the sinewes,

nerves, and oftentimes it induceth or draweth grosse humors to the sinewes, whereby they be stretched out, or drawne together.

The fift thing, is the Palsey, that the humidities of the braine (increased by Wine) do engender: so that they stoppe wholly the wayes of the liuely spirits, which proceed from the braine to the other members.

The sixt thing, is sodaine death, for while the drunkard snoreth or sleepeth, his Winde pipes are closed or stopped, eyther with the abundance of Wine, or humidities thereof engendred, whereby he is sodainly strangled.

And although the immoderate drinking of Wine causeth the foresayd inconueniences: yet Wine moderately taken, is wholesome diuers wayes. And Avicen rehearseth fiue benefits ensuing by Wine moderately drunke.

The first is, that it easily conueyeth the meat that is mingled with it, to all the members of the body, through the hot subtilty, and his conuenient property thereof. Fiue benefits by wine moderately drunke.

The second thing is, it digesteth & resolueth fleame, through the heat and subtilty of his substance, and maketh it apt to auoyd out, openeth the wayes, and comforteth nature to driue it out.

The third is, it auoydeth red choller by vrine, and by other insensible euacuations, as sweats and such like. And this is to bee vnderstood of Claret or White wine, the which are feeble of nature, or else allayed with water: for otherwise it will increase choller, by turning it selfe into choller, and inflamation of the Lyuer.

The fourth thing is, it causeth melancholinesse (the which is grosse, and moueth slowly) easily to passe through the pipes or conduits thereof, from the Lyuer to the Splene, and from the Splene to the brimme or mouth of the stomacke, and at last, with the dregs, to auoyde out of the body. And it declineth or repressetb the hurt of melancholinesse, through contrariousnesse of complexion, and manner of substance, in the effects thereof. For melancholy engendreth heauinesse, faint- Properties of melancholie, and of Wine.

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

The fift thing is, it resoluetb all causes of wearinesse exceptit bee mixt with some other meat. For wine reuiueth the resolute spirits againe abundantly, and doth comfort naturall vertue, and taketh away or diminisheth humidities, that bee left or remaine in the muskles, in the sinewes of the heart, or in the joynts. And if the body be dryed by wearinesse, and needeth moistning, Wine moystneth quickly, so it bee allayed with water.

Furthermore, besides these things, Wine hath many other good properties. For aboue all other things, Wine is a swift and a sodaine nourisher: it comforteth the heat and naturall spirits, and heateth all the body, it cleareth the wit, it appeaseth anger, it driueth away heauinesse, and prouoketh bodily lust. And no drinke digesteth raw humours so well as Wine: because wine maketh one manly both in stomacke and body. And they that drinke no Wine, are nothing (in regard of their equals that drinke Wine) neither in stomacke nor courage.

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

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

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

more grosse and earthy, then any other: and therefore the Spirits thereof ingendred must nods bee grosse. And Galen sayth: Grosse spirits make the body heauy or slow. And further, there be seuen doctrines rehearsed, touching the election of wine.

The first is, Wine ought to be cleare, because wine (by reason that it is subtile) ingendreth subtile and cleare Spirits. VII. Doctrines to chuse wine.

The second is, it ought to be old and not new. For new Wine or Must, doth sooner ouercome ones braine, and make one haue the laske; then any other of the like. It ingendreth the Collicke and other accidents, that shall be declared after, when we come to *Impedit vrinam*. Here yee should not vnderstand, that wine ought to be ouer old. For such Wine, as Avicen sayth, is as a Medicine, and not as drinke. And such wine doth rather alter a temperate body to heat and drought, then any way nourish it. For when it is so very old, it receiueth againe his first naturall verdure and sharpenesse, and is then all fiery. Wherefore the Aggregator writeth. That it is hot and dry in the third degree.

Avi. 3. 1. de reg. aquæ & vini.

Aggregator cap. de vite.

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

The fourth doctrine is, Wine should be ripe, and not vert or eager; for else it will deprue man of all his naturall vacuations and good health, as Galen sayth. And therefore it is hurtfull for them that want euacuation by vrine, and all other their vpper Members. Yet as Galen sayth, Such stipticall Wine is wholesome for diseases that chance in the Guts. And the stipticalnesse of wine may be put away, with much mingling of Water.

Gal. in commento. 2. can. 3. par reg. acutorũ.

The fifth doctrine is, that Wine should be allayed with water: for thereby the fumosity of the Wine is put away, and so it doth lesse ouercome the Braine. This is of truth, if the Wine be subtile; but if it be grosse, it ouercommeth the braine the sooner, for thereby it is made subtile, and more

Avic.iij. 1. cap. de regimine aquæ & vini.

ſumiſh. And of this Wine, Avicen vnderſtood, when hée ſayd. That Wine allayed with Water, doth ſooner overcome the Braine then cleane Wine.

The ſixth Doctrine is, Wine ſhould be ſprinkling when one taſteth it, and this is one of the conditions of good wine, before ſayd.

The ſeuenth Doctrine is conſidered in the Drinkers condition, and not of the wine, that is, one ought to drinke wine temperately. For wine temperately taken, ſharpeneth the wit, and ingendreth all the wholeſome things before declared.

By all theſe things here expreſſed, wée may conclude, that wine that ought to be choſen, and is beſt in the Regiment of Health, if it be meane wine, equall betwéene old and new, clére, ſomewhat red, of good odour and flauour, of equall ſauour, that is, neyther eager, ſharpe nor ſwéet, which is not groſſe, nor too much ſubtil, and beſide, that it be not too ſtrong, nor too weake, and that it grow not on ſtony and hilly ground, nor on ſimple plaine and arable grounds, but on high ground, lying open toward the South, in a Country not too hot, nor too cold.

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

The firſt is, to giue children to drinke wine, is as if one would lay fire to fire, made of dry Wood. For Children bée tender, and ſoone enflamed, through the abundance of their naturall heat, and their ſinewes and braines be weake and féeble. Wherefore Wine hurteth them many wayes, but ſpecially by quicke inflamation, by hurting of the Braine, by lightly piercing of the ſinews, and abundant fumoſity. Therefore when one giueth children Wine to drinke, the inflaming heat of the Wine is added to the flaming heat of their bodies, which are of as ſmall reſiſtance, as dry ſticks, Réed, or Tow, is againſt the fire.

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

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as much as his naturall and due appetite desireth. For like as old Boots and Buskins, (that be dry and wrinkled) are made supple and plaine with oyling: so likewise old Folks by drinking of chosen Wine, as wine of Beuvoys. Ancient Folkes are Cold, and wine heateth: their spirit is heavy, and they bee full of Melancholly, and Wine maketh them merry, and represseth Melancholinesse. And commonly, old Folks sleepe ill, and Wine maketh them to sleepe well. Old Folks bee disposed to Opilations, and Wine openeth. And like as wine is to Children most contrary, so for old folk it is most wholesome.

The third Rule is, that young folkes should drinke Wine temperately, which temperately is to be understood, in measurable quantity, and with conuenient allaying with water. And although that young Folkes are as hote as Children, yet their members be more sound, and their sinewes and Braine farre more stronger, whereby they may the stronger resist the hurt that commeth by drinking of Wine. Many good things come by drinking of wine soberly, that is to say; the voyding of choller, the quickning of the corporall might and wit, and the abounding of the subtile Spirits.

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

For drinking Beere or Ale, thus we advise,
Not to be sharpe or sower in any wise.
Let them be cleere, well boyl'd, corne sound and good,
Stale, and not new; All these cause healthfull blood.

This Text declareth five things, by which one may know good Ale and Beere.

The first is, that it be not sower, for that hurteth the stomacke. A sower thing (as Avicen saith in many places) hurteth the sinewes. And the stomacke is a member full of sinewes, especially about the brim or mouth.

The second thing is, that Ale must be cleare: for troubled Ale is a stopper, and hurteth them ouer-much that haue the Stone; it fatteth and inflateth, it maketh one short winded, and ingendreth much flegme.

The third thing is, that Ale should be made of good corne that is not corrupt, that is to say, of the best Barley, Wheat, or Dates, for the better the Corne is, the better are the humours thereof ingendred.

The fourth thing is, that Ale ought to be well sod: for that causeth it the better to be digested, and more amiably to bee receyued of Nature, for the inconueniences thereby growing, are the better to be borne. For if the Ale be not well sod, it ingendreth ventosities in the belly, gnawing, inflation, and collicke.

The fifth thing is, that Ale ought to bee stale and well purged. For new Ale ingendreth the same hurt that Ale doth the which is not well sod; and so doth light Bread straine the coylion.

De qua potetur, stomachus non inde gravetur.

Of whatsoere yee drinke, see no offence
Vnto the Stomacke be procured thence.

Here is taught one Lesson touching the vse of Ale. That is, one ought to drinke it moderately, so that the Stomacke be not hurt thereby, nor Drunkennesse caused. For it is worse to be drunke with Ale, then with Wine, and endureth longer: and the fumes and vapours of Ale that ascend to the head, are grosse, wherefore they be not so soone resolued, as they that be mounted vp by Wine. Whereupon it is to be noted, that in the beginning of Dinner or Supper, it is wholesome to drinke Ale before Wine, the cause is, for at the beginning of our repast or Dinner, the body is hungry: so that the Stomacke before we began to eate meate, was hungry, and so drew superfluities from the Members. There-

fore

fore if we begin with Wine, by reason that Nature greatly desireth it, and for the great nourishment thereof, the superfluities (together with the Wine) are drawne off the Stomacke, and thence conuayed to the parts of the body: but Nature doth not so desirously draw Ale. And also Ale washeth away the humours that hang about the brim of the Stomack. And for this cause, Physitians coun sell, that when one is most hungry, he should first assay to vomit ere he eate any meate, that those superfluities that be drawne together by the hungry stomacke, may be voyded out, lest they be mingled with the meat. Likewise, he that feareth to be thirsty by superfluous drinking of Water, should drinke Ale, because it quencheth vnnaturall thirst.

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

The Spring-time doth command our Dinners be
But light and little, sparing in degree.
The Summer season, being soultrie hot,
Immoderate feeding should be then forgot.
The fall of Leafe, or Autumne doth deny
Eating much fruit, great harme ensues thereby.
But in the Winter, cold doth then require
Such a full Meale, as Nature can desire.

Here the Author determineth, what quantity of Meate should be eaten, according to the diuersity of the foure Seasons of the yeare; that is to say, in Ver, or Spring-time, Summer, Autumne, and Winter.

Dyet after the 4. Seasons of the Yeare.

He sayth, that in the time of Ver, or Spring, we must eate little meate. To this Avicen agreeth and sayth. The reason is, because in Winter, mans body is not greatly given to labour and exercise: Raw humours are increased,

Avic. 3. 1. doct. 2. ca. 6. & 3. 1. doct. 5. per reg. temporum cum restauris.

and specially flegmaticke, which (after the proportion of the season) then specially are ingendred: which humours by reason of cold, are inclosed in the body, and when Ver or Spring-time commeth, those raw humours so gathered together, doe melt and spread through all the Body: wherefore Nature is then greatly busied in digesting them. And therefore in Ver season, if one eate much meate, it letteth nature to digest such flegmaticke humors, and causeth them to diuert or turne another way: For by those humors, and great quantity of meate, nature is oppressed. And so (thereby) such humours shall remaine in the Body vndigested, and runne to some Member, and there breed some Disease: And therefore wée ought to take good héed, that we eate not any great quantity of meat in Ver. For little meat in this season, is a speciall preservative from diseases, that then raigne, as Avicen

Avic. 21. doct. 1, cad.

sayth. And this saying is of a truth, from the middest to the end of Ver, and not in the beginning, because the beginning of Ver is likened to Winter: wherefore, then one may nourish his body as well as in Winter.

And this also may be thus vnderstood: If the body be full of humours when Ver commeth, then meate is to be giuen after the naturall heat and resolution, that is caused of the Body: for then the cause is auoyded, for which meat should be diminished. To this Hyppocrates agréeth, saying: Bellyes in Winter and Ver are most hote, and sleepe most long. Therefore in those Seasons, by reason that naturall heat is much, it néedeth much nourishment.

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

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

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tall) of the body is great, and therefore grosser, more meate in Summer should be eaten, if the digestive might digest it: But because Nature cannot digest much at once, we must then eate a little, and often: as Galen sayth, In Summer we must eate many times, and little: because the Body hath often need, by reason of often dissolution. And although little meate should be eaten in Summer, yet one may drinke much, by reason of the great resolution and drought of the body, and because the naturall heat of the body exceedeth the moysture thereof: and man is then more thirsty then at other times. But yet, then one ought to drinke lesse wine, specially if it be not pure; because such Wine doth soone enflame, and causeth the naturall heat (augmented by the ardent heate of Summer) to burne. And therefore he that will drinke wine in Summer, should mingle it well with water: and forbeare old and strong Wine.

Gal. in canicon. & quibus semel, &c.

The reason that one ought to eate little meate in Summer.

Thirdly he saith, that in Autumne we ought to beware of Fruites, especially of the same Season, as Grapes, Peaches, Figges, and such like: or (at least) to eate but little of them: because such Fruits doe ingender bloud that is apt to putrifie, by reason of humours, and boyling that they make in the Body, and specially if they be received into an vncleane stomack, or corrupt body, which (for the most part) chanceth in Autumne: And so then, ill and filthy Diseases are ingendred, as the Pocks, and other Pestilent Diseases.

To avoyd eating of Fruits in Autumne.

Know also that in Autumne, hunger and thyrst should be eschewed, or to eate much meate at one meale, as Rasis sayth. The Wine also that is drunke in Harvest, should be allayed with much water, that it may moyst the Body, and cole the heat: but not so superfluously allayed with water, as it is in Summer, nor to be drunke so superfluously: For by reason that Nature is then but feeble, it is not able to weeld and digest it: and too much allaying with water, destroyeth Naturall heate, and increaseth ventosities, whereby the Collicke is ingendred.

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

Fourthly, he sayth, that in Winter one may eate as much as

as he will, that is to say, more then in other seasons, after the minde of Avicen. And Galen sayth: In Winter, much meate leysurely should be eaten. The reason is, because the heat of our body in Winter is strongest, both by reason it is congealed together, and fortified by position of his contrary: that is to say, the colones of the Ayre, enuironing our bodyes about.

Gal. in can. eph. & quitus semel, &c.

And this is verified in big Bodyes, and fleshy, and not in bare and feeble: for on such bodyes, colones of winter being enclined, doth not comfort with heate, but rather maketh them more feeble: For in Winter, as Hyppocrates sayth, Bellyes be hottest of nature, and sleepe most long. Whereby it appeareth, that the grosse nourishments, and hardest of digestion, are more wholesome in Winter then in other seasons, because the heate is stronger. But the Wine that is drunke in Winter, should be as red as a Rose, and not white, and allayed with a little water.

Here is to be noted, that although by the strength of heat, and vertue of digestion in Winter, the grosse & strong meats are most wholesome: yet because the season is disposed to opilations and repleations, by reason of much Flegme, it were wholesome to vse meane meates, betweene heauy and light, grosse and subtile, as Kid, Veale, Mutton, Pykes, Perche, and Creuesses. And they that vse grosse meates, as Beefe, Porke, Venison, Goates-flesh, and such like: should eate but one meale a day, or else to vse Meates Laxatiue, as Parsely, Cresses, Mustard, and such like, and to vse great labour.

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

If in your drinke washt Sage is mixt with Rew,
It is most wholesome, Poyson to subdue:
Adde thereto Rose-flowers, if you feele the heate
Of *Venus* to waxe wanton, or grow great.

Here the Author describeth two remedies against ill drink.

The

The first, is Sage-leaues, Sage put into the drinke, hindreth the hurt of it, and also it comforteth the sinewes and braine, the which being comforted, doth the better resist the ill fumes, that (of the ill drinke) ascend thereunto.

The second remedy, is Rew, whereof if the whole leaues be put into the drinke, the vertue of it ouercommeth the malice of the drinke. And how good and wholesome Rew is against poyson, it hath bene declared before, at Allia, nux, ruta, &c. And this Text saith, that to the two forsayd Herbes, we may put the Rose flower, which ought especially to bee vnderstood of a Redde Rose, because the sweet smell and sipticalnesse thereof, amendeth the malice of the drinke.

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

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

Here the Authour teacheth a remedy, how they that are not accustomed to passe the Sea, may auoyde perbreaking or casting. He that will passe the Sea, must (a few dayes before hee take Shipping) mingle the Sea water with his Wine. This is a remedy for them that be rich, but if it bee a poore man, then he must drinke Sea-water onely, that hee may the easier eschew casting. The reason hereof is, because the Sea-water is salt, and so with his saltnesse and sipticitie, that followeth saltnesse, it closeth the mouth of the stomacke, and thereby auoydeth casting.

A remedy for perbreaking on the Sea.

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

Av. 3. 1. de regiter agentis in maris.

Avi. 3.1. doct.2.co.2. and swelling in the stomacke. Thus sayth Avicen. But in case that the traueller on the Sea doe cast so much, that hee thereby is right greatly feebled: then he must refraine himself by eating of stipticall and sowre fruit, as vnripe fruit, crabs, sowre Pomgranates, and such like, wherewith the mouth of the stomacke is comforted, and the humors expelled downe, as also stomacke therewith is comforted and the humours (flowing thereunto by taking of the water) are driuen away.

Or else wee may take mustard seed dryed by the fire, and drinke it with Wine, or wormewood may be eaten and drunken, or a toast wet in redolent Wine is good to eate. And generally, taste meates are good for Trauellers on the Sea, for they comfort the stomacke, and prohibite vapours and fumes, that would ascend vp into the head, as Yearbs sod in vineger, or in the juyce of sowre Grapes.

Saluia, sal, vinum, piper, alia petroselinum:
Ex his fit salsa, nisi sit commixio falsa.

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

Here the Authour teacheth vs how to make a common sauce, if wee lacke a better, and fiue things goeth to the making of this sauce.

The first is Sage, wherewith we may make sauce for a Gose, rost or sod. For commonly a Gose or a Pigge roasted, is stopped with Sage, to drie vp the humidities and clammineſſe of them, and also because the flesh should smell somewhat thereof: but yet after it is roasted, the Sage would bee cast away, and not eaten. Likewise of Sage, vplandish folke make a sauce to eate with a Gose: for they stampe Sage and Garlike together, that the Sage may abate some-

To make a common sauce.

that.

what of the Garlickes sauour.

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

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

The fourth, is Garlicke, wherein the vplandish people make a sauce, for they mingle soft chese and milke, & stamp Garlicke together, and so they eate it with their meate, whether it be roasted or sodde, salt or fresh, and with hard Egges.

The fift thing, is Persley, of Persley leaues stamped withe verduyce, or white wine, is made a greene sauce to eate with roasted meat.

And here is to be noted, that sauce or sauces doe vary, according to the seasons of the yeare. For to hote seasons, sauce must be made of cold things, or of stuffe of little heate, and in cold seasons contrariwise. Therefore Summer sauce should be verduyce, eyzell or vineger, the juyce of Lemmons, or of Pomgranates, with Rose-water, and such like. And otherwhile, in sauces made in Summer, one may put a little Pellitory, and Parsley, to attemper the coldnesse of the foresaid things. But the matter of competent sauces in winter, is Mustard, Carlicke, Ginger, Pepper, Cinamon, Gelliflowres, Garlicke, Sage, Mints, Pellitory, and Persley: Wine, Water of flesh, Vineger not so strong, but very neere to the nature of Wine. And in meane seasons, the Sauces should bee meane, neyther too hot, nor too cold.

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

with Vineger or Verjuyce, with a few spices, and without Garlicke. Otherwise with Parsley, white Ginger, and tosted bread with Vineger.

In Winter, the same sawces are made with many spices, and little quantity of Garlicke, and of the best Wine, and with a little Verjuyce, or with Mustard: Sauce for roasted beefe, is made with pepper, toasted bread, broath of flesh and Grapes and the same sauce is good in Winter to eate with Porke. Also, Porke in Summer may be eaten with Vineger, and Parsley, at the beginning of dinner.

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

But in Winter, in stead of verjuyce, take Wine and more spice, with roasted rabbets and chickens, sauce made with Cinamon, crummes of bread, and with Verjuyce, in Summer season is wholesome, and in winter with Wine.

Diuers good sauces for sundry meates.

For roasted Porke in Winter, take of the dropping tempered with good wine and Onions: and in summer, take the greene sauce aboue named. For roasted Feasants, Pigions, and Turtles, take none other sauce but salt. For boyled Capons and Cockes, take of the same broath, with a little blanch powder. And namely, in Winter, if they be boyled with Sage, Isope, and Parsley, this is good sauce: and in Summer the broath of the Capon, and a little verjuyce mingled together, is a wholesome sauce.

For fat Capons and hennes baked, serue in none other sauce, but a small quantity of blanch powder, and at the end the aboue named greene sauce in Summer, and in Winter good Wine. But fish, the grosser it is, the harder of digesti-

on,

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

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

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

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

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

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

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

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

Because that angry choller they beget,
Thy bread well bakte, light salted, sound of graine:
All these obseru'd, thou dost not eate in vaine.

Gal. 1. alimentorum. ca. 2.

In this Text two things are touched or remembred, concerning the choyce of bread.

Five properties of good bread, *Auic. 3. cap. ca. de pane.*

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

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

The first is, it must be well leauened, as Galen sayth. The best bread of digestion, is it that is well leauened, and baked in an Oven that is heated with moderate fire. And againe he saith. Vnleuened bread is wholesome for no body. And after the mind of Avicen, Bread made with little leuen, nourisheth much, but the nourishment thereof is a stopper, except they eate it that labour much.

The second thing is, that bread ought to be light, for thereby it is knowne, that the clamminesse thereof is gone: Yet neuertheleſſe this kinde of bread, after the minde of Avicen, Is the swift enterer, and of lesse and worse nourishment,

ment, euen as bread that is made of such branne.

The third thing is, that Bread ought to be well baked: for bread that is ill baked, is ill of digestion, and engendereth griefe in the stomacke. And Avicen sayth. That bread ill baked, nourisheth very much, but the nourishments causeth opilations, except they labour much that eat e it. And bread baked on a stone, or in a pan, is of the same fashion: for it is neuer well baked within.

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

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

Moreouer, the Authour in this Text warneth vs, to beware of crusts eating, because they ingender a dust choler, or melancholly humours, by reason that they bee burned and dry. And therefore great estates, the which the chollerick of nature, cause the crustes aboue and beneath to be chipped away; wherefore the pith or crumme should be chosen, the which is of a greater nourishment, then the crust. Yet notwithstanding, the crusts are wholesome for them that bee whole, and haue their stomack moyst, and desire to be leane, but they must eate them after they haue dyned, because they enforce the meat to descend downe, and comfort the mouth of the stomacke.

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

Est caro porcina sine vino pejor ouina:
Si tribus vina tunc est cibem & medicina.

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

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

Ilia porcorum bona sunt, mala sunt reliquorum.

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

Here the Authour saith, that Hogge Tripes be better then of other beasts. The reason is, because wee eate few entrayles, except they be full of bloud, and of very fat beasts, as Hogs bee. Now euery Hogges bloud, through the similitude of complexion to mans Nature, is bloud of which the bowels bee filled. And likewise Hogges bee sooner fatte then any other beastes: therefore wee eate rather the Tripes and Chitterlinges of an Hogge, then of other beasts.

Impedit

Impedit vrinam mustum, soluit cito ventrem.
Epatis in fraxim, splenis, generatque lapillum:

Sweet Wine to Vrine is a stop or stay,
To loosenesse in the Belly, it makes way.
It harmeth both the Liver and the Spleene:
Causing the Stone, as hath by proofe beene seene.

Here the Authour sheweth 5. inconueniences that bred by drinking of new Wine or Must.

The first is, that Must hindereth or letteth the Vrine: and this may be vnderstood two wayes. First, by reason that Must is thicke and grosse, it mingleth with the dregs, and so stoppeth the Lyuer and the Reynes, so that the Vrine cannot easily haue his course. Secondly, it letteth the Vrine to haue due course, euen as Rhenish Must doth, and certaine other subtile wines likewise. For there is some Rhenish Must, of the which the Lees are mordicant or biting: & while it runneth into the bladder, the earthy lees thereof doe bite and pricke the bladder, and constraine one to vrine contrary to the due order and manner that he was wont to doe.

The second is, it loseth the belly, by reason that it scoureth the entrayles, and through sharpenesse of the Lees, it pricketh the guts, and causeth the ordures, to auoyd out: first by reason that the Lees be mordicatiue: secondly, thorow the ventosity, which such Wine causeth; and thirdly, by reason that it maketh the guts slippery, by way of vndigestablenesse and griefe of the Stomacke. Wherefore the Stomacke loseth and openeth the wayes that were shut.

The third inconuenience is, that Must hurteth the good complexion of the Lyuer: For it stoppeth the Lyuer through much mingling of the Lees, and causeth a disease in the Liuer, called *Disenteria*, onely through swelling, whereby the Lyuer is enfeebled. Thus sayth Avicen. And thus it

ingendreth all ill colour, and ill diseases of the Lyuer, that is to say, spices of the Dropsie.

Av. 2. 1. ca. de reg. aquæ & vini.

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

The fifth hurt is, that Must ingendreth the Stone, and especially that which is in the Reynes, which is Ruddy, and lightly frangible, by reason of opilation that it causeth thorow the grosse substance thereof. And this is very certaine if the Must be of very swæt Wines, whose Lees be nothing byting or sharpe. For Must that hath sharpe and byting Lees, preseruetb a man from the Stone, because it maketh one to vrine often: like as some Rhenish Must doth, that causeth Sand or Grauell to be sæne in the vrine: the which doth often prouoke one to make water. This often making water, washeth away the small grauell, that cleaueth to the mans Reynes, and so he auoydeth it.

Potus aquæ sumptus sit edenti valde nocinus,
Infrigidat stomachum, cibum nititur fore crudum.

He that drinkes Water when he feeds on meat,
Doth divers harmes unto himselfe beget,
It cooles the Stomacke with a crude infesting,
And voydes the meate againe, without digesting.

Hurts that come by drinking of Water.

Here are declared two hurts that come by drinking of Water.

The first is, drinking of Water hurteth ones Stomacke that eateth: by reason that water cooleth and loseth the Stomacke, and especially it destroyeth the appetite.

Avi. 3. 1. ca. de regimine in eis quod comeditur.

The second hurt is, drinking of Water with meat, letteth digestion, for it maketh the meat that is then eaten, to be rawish, after the mind of Avicen. For as Avicen saith. Much water should not be drunke after Meat: because it divideth

divideth the Stomacke and the meate, and causeth it to swimme in the Stomacke. And he sayth: That when Nature doth digest meate, and that sufficient quantity of Water is mingled therewith: then if wee drinke more water after that, it letteth (very much) the digestion that was begunne. And againe, Avicen sayth: That drinking of water should bee eschewed, except it bee to helpe the meate downe, when it sticketh or descendeth slowly, but with meate, water should never be taken or vsed. *Averroes* in his Comment, sheweth the reason, and sayth: To drinke Water upon Meate, maketh the Stomacke cold, ere it be through hote: and maketh the meate rawish, and also it causeth the meate to swimme in the Stomacke: and will not let it sticke fast, whereas it should conveniently digest.

Avic. ca. de reg aquæ &c.

Avicen can. tract. 1 cap. 4. vini.

The operation of the Stomacke is, to make good a mixtion of things receyued therein, and to digest them well. That done, there followeth an ordinary and a naturall separation of pure and vnpure things. And as a great quantity of water being put into a Pot, slaking the seething of the meat therein: so likewise it chanceth in the Stomacke, by drinking of much Water. But to drinke a little quantity of Water without meat, before it descend downe into the Stomacke, is not forbidden but allowed, especially if one be very thirsty: for a little quantity of cold water, taken after the foresayd manner, easeth the Stomacke, and quencheth the thirst. The coldnesse of the Water, enforceth the heate of mans Body to descend to the very bottome of the Stomacke, and so fortifieth the digestion thereof. Thus sayth Avicen.

But know withall, that though water be more conuenient to quench thirst then wine: yet wine for a mans health is more wholesome then water. And though water vniuersally quench thirst better then wine, because it is cold and moyst: yet to make naturall and good commixtion of meats, and to conuay them to the extreame parts of mans Body,

wine is better then Water. For wine (through his subtile substance and operation) mingleth it selfe better with meat then Water doth, and nature delighteth more in Wine then in Water: therefore the Members draw wine more sooner vnto them, mingling it with the meat.

The mixing in this manner, is as a boyling or seething of things together, which is greatly holpe by the heate of the Wine, but coldnesse of the water letteth it. So then it appeareth, that Wine in mingling with meat, and dilating of the same, is better then water. For Wine, by reason that it is subtile of substance, and of a vertuous heat, is a maruailous piercer. And so it followeth, that Wine dilateth or spreadeth more then Water, wherein is no vertuous heat, nor substance of ayre nor fire.

Avi. 2. 1. ca. de reg. aquæ & vini.

Furthermore, Water is not so wholesome drinke as Wine is: for water hinderth the nourishment of the Body, by reason that it nourisheth little or nothing at all, so that the more watrish that the meat is, the lesse it nourisheth. Therefore, it is very wholesome to drinke Wine with our meat. For Wine is a great and speciall nourishment and a restorative, for it nourisheth swiftly, as it is aforesayd.

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

First, it is vnwholesome for a man to drinke fasting, because it pierceth into the Body by all the principall members thereof, and it destroyeth the naturall heat: This is of a truth, if one that is truly fasting drinke it. But if a Drunken man drinke it fasting, it doth not greatly hart him: for a drunkard fasting, is not vtterly fasting, because his stomacke is not vacant, but somewhat remaineth of the other dayes ingurging. And the drinking of Water in the morning, doth both wash the Stomacke, and represseth the vapours, and fumes, and disposeth it to receiue a new sustenance.

The second hurt is, to drinke water after great labour and trauaile, and likewise after the fleshly act between man

and

and woman: for then the pores of the Body bee very open, whereby the water entreth into the bottome of the members, and mortifieth the naturall heat, which heat also (after the fleshly act) is weakened.

The third inconuenience is, to drinke water after Bayning, specially if one baine himselfe fasting: for then the conduites and passages of the Body be very open, wherefore the water then entring into them, hurteth much, as is afore-sayd. And Avicen sayth. That it is to be feared, lest drinking of water fasting after Bayning, and after carnall copulation, should corrupt the Complexion, and breed the Dropsie. *Avicen 6. quarti fenna 2. cap. vltimo.*

Fourthly, it is hurtfull to drinke cold Water, to quench fayned thirst in the Night, as it chanceth to Surfeytures and Drunkards: For by drinking cold water, the resolution and digestion of the salt humour is prohibited. But in case that one be so exceeding thirsty, that neyther the coldnesse of breathing, nor washing his mouth with cold water can suffice: then let him drinke cold Water out of a Cup, that hath a narrow mouth, or supping it, that the water may more slowly come vnto the brim of the Stomacke, for so it shall best quench his thirst, and lesse thereof shall be drunke, and then it shall not vtterly destroy digestion.

Fifthly, it is generall ill for whole folkes to drinke much cold water, for it quencheth naturall heate, it greeueth the Breast, and marreth the appetite of the Stomacke, and it is very hurtfull to all the sinewy members. Yet neuertheleſſe, Water that is temperately cold, doth sometime (per accidence) sturre one to haue an appetite, and maketh the Stomacke strong in helping, opening, and cleansing the wayes thereof.

Sunt nutritiua mulcum carnes vitulinæ.

Flesh of young Calves, or Veale is very good,

Quicke in digestion, nourishing the bloud.

Here the Author sayth, that Veale nourisheth very much. And thus Avicen affirmeth, saying. That meate that conserveth health, must be as the flesh is. For they are of like Nature, and very apt to be conuerted into Bloud: and specially Kid, young sucking Calues, and yeareling Lambes. And Galen sayth. That roasted Veale of sixe or eight Weekes old, is more wholesome then Mutton, and it is sooner digested, and nourisheth very much. But of these fleshes, we haue spoken before.

Gal. 3. Ali. The best Veale.

Sunt bona Gallina, capo, turtur, sturna, columba,
Quiscula vel mervis, phasianus, et hiyoneta,
Perdix, frigillus, orex, tremulus, amarillus.

The Henne, the Capon, Turtle, and the Stare,
The Ring-dove, Quaile, Larke, Owsell fat and fayre,
The Partridge, Robin Red-brest, Cocke of the wood,
The Pheasant, Heath-cocke, Moore-hen, all are good,
So the wild Mallard, and greene Ploover too:
Eaten with wisedome as we ought to doe,

The best Fowles to eate.

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

Gal. 1. can. de gallinis & Gal. Cõsiltator. 18. quest.

The fifth is, a Hen, the which is very wholesome to eate. Haly, Avenzoarre, and Mesuus say, that the best flesh of Poultry, is of a Hen that neuer layd, and of a Cocke that neuer trod Hen: for they (without superfluity) are soone turned into Bloud, because their property is to temper mans complexion, and their Broth is the best Medicine that can be for Lepers. As Galen sayth: That the flesh of young Pullets augmenteth intellection, and cleereth the voyce, and increaseth the Seed of generation.

The

The second, is a Capon, the flesh whereof, Consiliator numbred among the wholesome fleshes: And those fleshes with the other aforesayd, the Stomack (of his owne property) doth digest.

The third is, a Turtle, which also nourisheth well, and ingendreth good Blood; wherefore Avicen sayth. There is no Fowle flesh better then a Turtles or Hennes, nor more subtile: but yet they nourish not so much as the Partridge.

The fourth (after the opinion of some) is a Stare; this Bird should be eaten young. Some other call this Fowle Starna, the which Rasis prayseth aboue all other Fowles, saying: A Sterling flesh is lightest of all other Fowles, and wholesome for them that will keepe a slender Dyet. And by this may bee vnderstood a great Fowle, as a Gray Goose, whereof the flesh is right commendable, and specially, when it is young. And on this wise Almans. vnderstandeth, preferring this Flesh before other. Or else by a Stare may bee vnderstood certaine small Partridges, whereof Moses seemeth to vnderstand, where hee sayeth to the Iewes: Likewise Stares are vnwholesome for our King, for they constraine and indurate the Belly. And this propriety some ascribe vnto Partridges also: because their flesh (as Rasis sayth) doth binde the Belly.

Avi. 2. can. ca. de caue.
Rasis, 3. Alin.

The fifth is, a Ring-Doue, or other Doue, whereof the flesh is choller icke, and as Rasis sayth, is exceeding hot, and lightly ingendreth the Ague. And therefore Pigeons be better baked with sower Grapes, then roasted: because by the sower grapes, the heat ingendred in the blood is allayed. And the young Pigeons ready to flye, bee the most wholesome to eate, for such be of light digestion, and of better humour. For the young Pigeons, not yet able to flye, are superfluously hot and moyst: Whereby they ingender grosse humours, as Avicen sayth. But old Pigeons, for their ouer great heat, drought, and difficulty of digestion, are to bee eschewed,

and

and likewise old Turtles.

The first, is a Quaile. Some Doctors say, that a Quaile is of light substance, and ingendreth good bloud, and is very wholesome for whole folks. After the mind of Isaac, Quailes are worse then any other wilde Fowles. For they are not to be praised, neyther for their nourishment, nor for digestion. For through eating of their Flesh, the Crampe is to be feared, as Avicen sayth. And he sayth, that the reason is in the substance of their flesh, that they ingender the cramp. And for this cause. Frenchmen bake and eate Quailes with soft buttery Cheese. Yet by the Quaile may bee understood another Bird, a little bigger then the foresayd Partridge, of the same colour, with red feet and bill, and of a delicious sauour. And on this wise Rasis taketh a Quaile, when he preferreth the flesh thereof, aboue the flesh of a Stare, and all other Fowles.

Avi. 2. can. cap. de Columbis.

Avi. 2. can. c. 2. de cor.

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

The eight, is a Pheasant, which of all Physitians is numbred for one of the best flesches. For the flesh of that Fowle is most wholesome for mans nature: and it is meat for Princes and great Estates. Consiliator sayth, That the wilde Pheasant is best both for health and strength. And also peraduenture vniuersally, for as much as they bee like vnto Hens, and well neare of the same shape. And they be dryer of ayre, and of feeding, and larger of exercise.

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

Avi. 2. can. cap. de cubigine.

The tenth, is a Partridge: Whose flesh, as Avicen sayth, is subtile, and a great fatter, yet it scowreth away the Dropsie, and comforteth the Stomacke, and also augmenteth carnall Lust: And neuertheleſſe, it is a binder. And this flesh Galen preferreth aboue all other, because it is sayd, that the customable eating of this flesh, comforteth the memory.

Gal. 3 alim c. 1. & 11 de ingenien. cap. 2.

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

it eateth Grapes, and fleeth swiftly as a Stare doth: but it nourisheth better then a Stare doth, and they haunt much about the Vines, and they be drunke with eating of Grapes, and they be best in season to eate about Hallontide.

The twelfth, is Orex, which (as some say) is a Pheasant Henne, or a Moore Henne, the flesh is of good nourishment.

The thirteenth, is a bird called Tremulus, which bird commonly abideth neare the Sea-coast, and is lesse in quantity then a Henne, and russet of colour, it cryeth loud, and fleeth swiftly, and when it plumeth vpon the earth, the tayle waggeth still, and therefore is called Tremulus, or the greene Plouer, and vpon the head groweth a long tuft of feathers, yet it is not the same bird, ẏ which is vulgarly called a Wagtayle.

The fourteenth and last is, Amarillis, which also is a Water-fowle, like vnto a Ducke, but it is wild. And to speake generally, among Fowles to eate, they be best praised, that be swiftest in flight. And as the flesh of the foresayd Fowles are of a commendable nourishment, and of easie digestion: so likewise the flesh of some Fowles is of a discommendable nourishment, and hard to digest, and of vnequall complexion. As the flesh of Geese, Peacocks and tame Mallards, and vniuersally of all Fowles that haue long necks, long bils, and liue vpon the Water. And so is the flesh of Sparrowes, which are exceeding hote, and vntemperate, and stirreth to bodily lust.

But touching the election of Fowles Flesh, yee shall vnderstand, that their naturall nourishing must be considered, that is, whether they be restorative, light of digestion, light of substance, or of subtill operation, and so (after their diuers properties) to prayse them. Wherefore Galen beholding the easie alteration and subtilty of Partridges flesh, preferreth them. But Rasis, with Isaac, considering the subtilty and lightnesse of the figure, prayseth that best. Isaac also, after the diuers intentions of wild Fowles flesh, prayseth

seth diuers. Avicen commendeth the Turtles flesh aboue other, eyther in having respect to the property, whereby it strengtheneth and comforteth a mans vnderstanding, or else by the Country of Arabia, where Avicen was borne, for there Turtles are better then in other Countries.

Futhermore know, that the flesh of Fowles is more wholesome, then of foure legged beasts; especially for them that forsake labour, and giue themselues to study and contemplation, because it is sooner digested. Galen sayth: That the flesh of Fowles is sooner digested, then of beasts, and especially of Partridges: which ingendreth cleane and pure bloud, that is disposed to augment, and to sharpe the operations of the braine, the which is mans vnderstanding, cogitation, and memorie.

Galen. 3. alimen. 1.

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

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

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

Avi. 2. can. de pisci.

Lucius,

Lucius, & Perca, lax aula, & albicatinca,
Gurnus, plagicia, cum carpa, gobio, truta.

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

Here are rehearsed tenne sorts of Fishes, that bee very wholesome for mans body. The first, is a Pyke, called the tyrant of Fishes, because hee not onely deuoureth Fishes of other kind, but also of his owne kind. And therefore on him these verses were made.

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

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

The Fish of Pike is hard, and a Pike is swift in swimming.

The second, is a Pearch, deriued of this Verbe Parco, pardis, to forbeare, or to spare, but by a contrary sense: for a Pearch spareth no fish, but woundeth other Fishes with his finnes on his backe, nor a Pyke dare not aduenture vpon a Pearch, but as Albertus sayth; There is a naturall amity betweene the Pearch and the Pyke. For if the Pyke bee once hurt of another Fish, hee is healed with great difficulty. And when he is hurt, hee goeth vnto the Pearch, the which seeing him hurt, toucheth and sucketh his wound, and so the Pyke is healed againe. And the Pearch is likewise an hard fish.

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

The fourth, is a Whiting.

The fift, is a Tench, which is a fresh water Fish, and the skinne thereof is slippery and slimy, and somewhat blacke, and the meate thereof is hard. Whensoever one will dresse a Pyke, a Pearch, or a Tench, hee must take the skinne away.

The sixt, is a Gurnus, which is a Sea-Fish. This Fish is as great in quantity as a mans little finger, the which is eaten with the head and finnes.

The seuenth, is a Playce.

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

The ninth, is a Rochet, a Sea Fish, and it is a Fish of hard meat, and wholesome. Some other Texts haue Govio, that is a Goion, which is a very wholesome Fish.

The tenth, is a Troute, the which (in eating) is like a Salmon, and yet it is no Salmon: It is long and not grosse, it is taken in great Riuers, and will suffer it selfe to bee rubbed and clawed, being in the water, and so it is taken, and therof Pasties bee made with spices, and it is a right dainty Fish.

Now as touching the choyse of Fish, yee shall first vnderstand, that Fish (if it bee compared to Flesh) is of lesse nourishment, and is lighter of digestion, and the nourishment thereof is full of flegmatike superfluities, cold and moyst, and they be hardly digested, and abide long in the stomacke. And by reason that the stomacke laboureth in digesting them, and that otherwhile they be corrupted in the stomacke: they retaine a certaine putrified quality, and engender thirstinesse. And surely, the nourishment of wholesome flesh is better then fish.

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

but

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

Thirdly fish, as well of salt water as of fresh, should bee discretly chosen: the which when it is dressed, is white, and not clammy, that is brittle, and not very grosse; it must haue a good sauour, that doth not soone putrifie, and of a good colour. Nor it may not bee bred in Lakes or Ponds, nor in filthy places, nor in water wherein groweth ill weedes. And they ought not to be too old, nor too young, they should be swift of mouing, and of small clamminesse.

But if it be Sea-fish, we must chose such as are taken in Riuers a good way from the Sea, and such as haue the other aforesaid conditions. And the more skaly that Fish is, the better it is, and so it is likewise vnderstood by the fins: for many fins and skales, betoken the purenes of the fishes substance. Also, among Sea-fish, they be best that are bred in the deepest water, the which ebbeth and floweth. And therefore, the Fish that is taken in the North-Sea, that is more surging, and more tempestuous, and more swift in ebbing and flowing, is better, then the Fish that is taken in the dead or the South-Sea.

And, thisye shall likewise vnderstand of fresh water fish: for fish bred in deepe water, is better then other of the same sort, being bred in shallow waters and little brookes. And hereby may sufficiently be knowne, what kind of Fish should be chosen. For bestiall Fish, such as the Sea-swine, Dog-fish, and Dolphin, are vnwholesome in the Regiment of health, because they be hard of digestion, and of superfluous humours.

Nor in the meate of the foresayd Fishes, the aboue numbred conditions appears not, as whiteneſſe, subtility, and such other. For if those Fishes (and such like) chance to bee eaten, they should not be sod so soone as they be taken:

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

Now among all Sea-fish (the foresayd conditions considered) the Rochet and Gurnard seeme to bee most wholesome: for their meat and substance is most pure, and next to them is a Playce and a Sole. But the meate of those two is more clammy, lesse frangible, lesse white, more grosse, and lesse subtill: For the sauour or smell is not so delicious. Some hold, that the Whyting is more commendable then the Rochet. It is not so clammy as a Playce and a Sole, and the meat thereof is frangible enough, but the rellish, smell, colour, pureneſſe of substance, and mobility considered, it is not so good as a Rochet and Gurnard.

The like yee shall vnderstand of Herring, and the Fish called Morua, being young enough, they draw neare to the foresaid fishes in goodneſſe, so that they haue the aboue-sayd conditions: yet they are grosser, and more clammy then the foresaid fishes.

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

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

Now

Now vniuersally, the best fresh water fish of the same sort, is that which is taken in water that is stony in the bottome, running Northward, deepe, and labouring much, whereunto runneth no ordures of the Cities, and wherein no weedes grow.

Creuises, both of the Sea and Riuers, are very nutritiue, because they doe not lightly corrupt the stomacke: but they bee hard of digestion.

Furthermore note, that fresh fish doth moyst the body, and ingendreth Milke and seed of generation: and is very wholesome for cholterick folkes. Also after great trauell or much labour, we should not eate fish, for then it soone corrupteth in the stomacke. And they that haue a weake stomacke, or full of ill humours, ought to beware of eating of Fish.

Moreouer, grosse Fish, corned with a little Salte, is better then fresh fish: and Fish of any long time salting, is vnwholesome. Also, Fish and Flesh together should not be eaten, nor Fish and White meates, nor Fish should not be eaten after other meates. Also Fish a little salted, and a small quantity thereof is wholesome: it stirreth vp the appetite, and fortifieth it, if one haue an appetite thereto. Eating of Fish, good, and bad.

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

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

The Authour saith here, that the Eele is an vnwholesome fish, and specially it hurteth the voyce. And this he proueth

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

Also this that is said by an Eele, may be vnderstood of Lampreyes: although Lampreyes be a little wholesommer then Eeles, and lesse jespardous, because that they be not so clammy and grosse, as Eeles be.

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

Also, it is very good to plunge them alive in good Wine, to take away their clamminesse, and to let them lye still therein till they be dead. And then let them be dresst with Galendine, made of the best spices, as great Estates Cookes are wont to doe: but it is good to perboyle them (twise before) in Wine and water, and that broath being cast away, to seeth them throughly, and to make Galendine for them: or else to bake them, or fry them in Greene-sauce with strong Spices, and a little good Wine in Winter: but in Summer, to dresse them with a little Wine Verjuyce, and Vineger: yet hee that can forbeare these two Fishes, doth best.

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

It followeth in the Text, that if these things be taken with oft drinking of Wine, their hurtfulnesse is amended: yet this should not be vnderstood of subtile & piercing Wine, nor of Wine that is giuen in way of drinke conductiue: because

cause such Wine should not be giuen vpon any meate, the which meat ingendreth ill humours when it is eaten: nor yet before, nor after it is digested, as Avicen sayth. For then such Wine induceth great hurt, for it causeth ill humours, which are ingendred of that drinke, to enter into the extreame parts of the Body; which peradventure were not able to enter, without helpe and leading of the Wine.

Avi. 3. cap. de reg. aquæ & vini.

But this is to be vnderstood of strong Wine, not greatly piercing, oft and in small quantity giuen or taken, to the intent to mixe the meat together: For such Wine doth allay the malice of the meat, and comforteth digestion, and directeth the flegmaticke cold Humours. Wherefore it helpeth the digestion of Cheese and Eeles, which are of very ill digestion.

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

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

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

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

The first that we speake of, is to be vnderstood of

drinke mingled with our Meate, though wée be not thirsty. Thus wée ought to drinke, euen as we haue eaten a little. For (except a better reason) I say, wée may not abide till the meates end, nor till we be a thirst. And this manner of drinking, is specially good for them, which fed on meate that is actually dry: as appeareth by sicke Folkes, that eat dry bread. But such as be in good temper, should not drinke to quench their thirst, till the Meales end: for then commeth the true thirst, by reason the Meat is hot and dry. It is not very reasonable, that thirst and Hunger should assayle vs both together, for they are of contrary appetite. And thus one should drinke, according as the Thirst is more or lesse.

Drinking dilatiue, is most conuenient after the first digestion Regularly, and a little before we take other meate. And this manner of drinking is wholesome, when the meates (before taken) bee grosse in substance: nor thus to drinke, we may not tarry till we be thirsty. For this drinking prepareth the stomacke to receiue other Meat, and causeth the Meate that is digested, to depart from the Stomacke to the Lyuer: nor this drinking should not be in any great quantity, to the end, it may be the sooner digested. For before it be digested, it goeth not to the Lyuer: And this is of truth, except such drinke dilatiue be water, in which we must not tarry till digestion, before it come to the Lyuer. But Regularly, conuenient drinke dilatiue, or permixtiue, ought to bée Wine, Ale, Béere, Perry, or such like, but Wine is best of all.

Secondly, the grosser, dryer, and colder the meat is, the stronger the drinke permixtiue and dilatiue should be. And contrariwise, the hotter, subtiller, and moyster the meat is, the weaker the drinke permixtiue and dilatiue should bée. And the more subtile, hote and digestible the meate is, the weaker the drinke or Wine ought to bée. Wherefore, one ought to drinke stronger Wine with Béefe, then with Chickens, and stronger Wine with fish, then with flesh.

The

The last Doctrine is, that if we will eate an Egge, it must be rere-roasted, and new. The cause thereof is before shewed.

Pisa quæ laudare decrevimus ac reprobare,
Pellibus ablatis sunt bona pulsa satis,
Sunt inflativa cum pellibus atque nociva.

Pease may be prais'd, and discommended too,
According as their nature is to doe.
The Huskes avoyded, then the Pulse is good,
Well nourishing, not hurtfull to the Blood.
But in the Huskes, they are a gnawing meat,
And in the Stomacke cause enflations great.

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

Now here is to be noted, that there is a manner of white round Peason, whereof the cod is very small and thin: and one may eat these Peason (with the huske) more securely than other, although it were better to hull them. And albeit that the reason aforesayd is true, touching all pulse, yet yee shall vnderstand, that the huls of greene pulse is lesse, and lesse diuersity is betweene the huskes and the pith within, and more easie to digest. And therefore some say, they be more whole-

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

Further, the substance of all pulse is inflatiue, and hard of digestion, and their ill nourishment is vnwholesome in the Regiment of Health: but the broth of them is wholesome, because the broth maketh the belly laxatiue, and procureth vrine, and vnstoppeth the veynes. Wherefore it is wholesome, at such times as folks vse grosse and opilatiue meats, as on fasting dayes. For this broath or pottage conueniently made, is not so hurtfull as the substance: therein is no inflation, nor difficulty of nourishment or digestion.

This Broath is made on this wise. The Rice Peason must be layd in warme water, and therein to bee all rubbed with ones hand a good while, then after, in the foresayd water, they should be tempered all the night: and therein (the next night following) to bee boyled twice or thrice, and then drest and so serued. But when the houre of dinner draweth neare, you may dresse it with Cynamon and Saffron, and a little quantity of wine put thereto: which done, then boyle it once, and so eate it at the beginning of Dinner or Supper, and the Broath or Pottage of Rice, and of round white Peason is very wholesome, and friendly to mans Nature, and so likewise is their substance.

Lac Ethicis sanum, Caprinum post Camelinum,
Ac nutritiuum, plus omnibus est Asininum.
Plus nutritiuum, vaccinum sit & ouinum,
Si febriat caput, & doleat, non est bene sanum.

Goates Milke, nor Camels milke, to drinke is good,
When Agues or Consumptions touch the blood,

They

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

Here the Anthour teacheth vs certaine Lessons, whereby to chuse Milke.

First, Goates milke is wholesome, for them that bee in a Consumption, or are leane, or that haue a consuming Ague. And Avicen sayth; That Goates Milke and Asses Milke is good, for them that be in contemplation, by reason that the Goates Milke is temperate, and nourisheth much. And next to this is Camels milke: because it is subtill, very waterish, and moyst, and by reason that it is very moyst, it nourisheth but little: and therefore it is not so wholesome for them as Goates milke is: But yet Camels milke, newly after following, is wholesome for them that haue the Dropsie, and for them that haue any Disease in the Liuer: Because it reviveth the Liver, as Avicen sayeth.

To chuse Milke.

Avi 1. can. ca. de la. & 1. 3. tract. 2. cap. de remor. medic. enmact. Ethicos.

Secondly, he sayth, That Asses milke is most wholesome for dry folkes in a Consumption. This is of a truth, if yee will compare Asses milke with milke of other bruit beasts: because it inclineth to coldnesse and humidity, and is subtill, it sooner entreth, and more slowly congealeth, then the milke of any bruit beast, as Galen sayth. The same sayth Avicen, and that next to Womans milke, there is none like to Asses milke. And he sayth, If any helpe the Feaver Ethicke, it is Asses milke: yet to compare Asses milke with a Womans Milke, it is not so wholesome. For a Womans Milke, taken by sucking, is most wholesome, as Avicen sayth. By reason that a Womans milke is cold, moyst, and more like to mans nature, it entreth more swiftly, and is digested more sooner, and nourisheth better. And this Milke is to be giuen to them that be in a Consumption, but should be milked as neere the Patients Bed side as is possible, and

Avi. 2. can. cap de Lact.

Gal. 6. de Ing. cap. 7. Avi. de lact.

Avi. 1. qualo. prealle.

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

And héere is to bée noted, that in some cases, sowre or butter milke is better for folkes in a Consumption, then eyther a Womans Milke, or Asses. First, when by this Feuer Ethicke, they be cast in a Laske. The second is, when they suspect coagulation of the Milke in the Stomacke, eyther by vehement heat of the Feauer, or else, because the Stomacke of it selfe is choller icke, the Milke should turne to choller.

The third is, when the Ethicke Feuer is coupled with a putrified Feuer: specially, when there is not many opilations in the interiour parts. For sowre Milke restraineth the belly, and doth not lightly turne into choller, because the buttrinesse of it is gone, whereby the Milke doth lightly enflame: nor in a putrified Feuer it is not soone putrified. The fourth is, if the Stomacke be foule, Milke doth lightly corrupt therein. The fifth is, when he that hath the Ethicke Disease, abhorreth the sweet and cleane Milke, but not the sowre or Butter-milke.

The third Lesson is, that Cow Milke and shéepes milke are more nutritiue, for they bée fatter and grosser then other, as Avicen sayth. And all those Beasts milke, that in bringing forth their young, continue longer then a Woman is vnwholesome: but the Milke of those, that beare equally with a woman, is most wholesome, as Cow milke. But Rasis sayth, That the Cow milke is the grossest milke that any Beast giveth: and therefore it is wholesommer then any other, for them that desire to be fat.

Avi. 2. can. cap. de Lact.

Rasis, 3. alm. cap. de Lacte.

The fourth Lesson is, that Milke hurteth them that haue the Agne, or the Head-ache: The cause why, is before shewed at Persica Poma.

Lenit & humectat, soluit sine febre butirum.

Butter doth soften, moisten, and make loose beside,

Those

Those bodyes where no Feaver doth abide.

Heere the Authour sheweth three properties of Butter.

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

The second is, that Butter is moyst, for it is made of the best parts of the Milke, wherefore it must needs be moyst, seeing that the Milke is moyst, whereof it is made. The Properties of Butter.

The third is, that it loseth the Belly, and that is by the slipperinesse that it causeth in the Guts.

These three properties Avicen rehearseth. And these three properties Butter induceth in a Body, that is not sicke of a Feauer: for it hurteth them that haue an Ague, by reason that the vnctuosity of the Butter augmenteth the heate of the Feauer.

And albeit that Butter causeth the foresayd properties: yet by reason that it is ouer-moyst and vnctious, it is vnwholesome in the way of Meat, and specially to eate much thereof. For it ingendreth loathsomnesse, and maketh the Meat to swimme about the brimme of the Stomacke: and lareth the Belly out of measure, and prouoketh one to vomit. Therefore Butter should in no wise (as meat) bee eaten in any great quantity, and specially it should not bee eaten after other Meat, but to vse it with other meat, it is very wholesome. *Av. can. 6. de Butiro.*

Incidit atque lavat, penetrat, mundat quoque serum.

Whey is incisive, washing, piercing too,
Cleansing and purging, where it's fit to doe.

Here the Authour sheweth foure properties of Whey. The Properties of Whey.

The first is, it is incisiue or subtile.

The second, it is washing or scowring.

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

The

The fourth is, it cleanseth or purgeth.

Avic. 2. can. cap. de lett. Avicen reciting these Properties, saith. That Whey is subtilative, washing and loosing, and therein is no mordication. *Rasis* 3. *Alm.* *Rasis* sayth, That Whey doth expell ruddy choler, scabs and pushes, and also pimples in the face. And also it is wholesome for them that haue the Iaundies, and also for them that be distempered by too much drinking of Wine.

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

Cheese is by Nature cold, stuffing, grosse and hard:
Yet good with Bread, where Sicknesse is debarr'd,
When being sound in health, for them it's good,
But if not joyn'd with Bread, unwholesome food.

Here the Authour reciteth foure properties of Cheese.

Foure Properties of Cheese. *Avic. 1. can cap. de cas.* The first is, that Cheese is naturally cold. And this is to bee vnderstood of greene Cheese, the which is cold and moyst, and not of old Cheese, the which is hote and dry, as Avicen sayth. Or else it may be vnderstood by Cheese, that cruddeth onely of the Milke, without mingling of any other thing, for there is some Cheese naturally hote, that heateth the stomacke, and biteth the tongue, by mingling of other things therewith, as some Cheese that is greene in colour, of which if one eate much in quantity, it doth heate and inflame the Body.

The second Property is, that Cheese maketh one costiue, and this is of truth, specially if it be hard, and made with much renies.

The third Property is, that all Cheese engendreth grosse humours; for all Cheese is made of the grosser and more earthy part of the Milke.

The fourth Property is, that Cheese bindeth the wombe, and

and this, and the second is all one.

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

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

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

Here the Author blameth them, that absolutely reprove the vse of Cheese, and expresseth two vtilities thereof.

First, Cheese comforteth a sicke stomacke. But know then, that all Cheese doth not ease euery diseased stomacke. In some cases, all Cheese hurteth the stomacke by seldome knitting, and euery stomacke which is weakened by long sicknesses. But new greene Cheese, and of small clamminesse, comforteth a hotte stomacke, as Rasis sayth, and it represseth his brownineſse and heate. And also it comforteth a dry stomacke that is moyst. And old Cheese, or very tarte, or much cruddy, hurteth much such stomackes. But olde Cheese, or very cruddy Cheese comforteth the stomacke, about the which hangeth much flegme; for such

Cheese with his tartnesse cutteth, and scowreth away the flegme. But new and soft Cheese, hurteth such a stomacke right much. The second vtility is, that Cheese that is eaten after other meat, maketh it to discend downe into the place of digestion: that is, into the bottome of the stomacke. All this they know that haue the very science of Physicke, and Rasis sayth, That a little quantity of tart Cheese, eaten after meate, fortifieth the mouth of the stomacke, and taketh away the ouer-much saciety and loathing, the which sweet and vnctious meate are wont to ingender aboue the stomacks mouth.

Inter prandendum sit sæpe parumque bibendum.
Vt minus ægrotes, non inter fercula potes.

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

Here the Authour teacheth two lessons.

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

The second lesson is, that betwéene meales, one must forbeare drinke, specially, if the meate that he did eate, bée vndigested in the stomacke, except necessity constraine him to drinke; for drinking then, letteth and breaketh digestion of the meate that is before eaten. For it causeth the meate to descend from the stomacke vndigested, and marreth the appetite, it grieueth the body, and engendreth the Feauers and other diseases.

Vt vites pœnam, de potibus incipe cœnam.

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

With

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

Here the Authour ſayth, that one ought to beginne his ſupper with drinke. Some expound this verſe thus. If thou wilt eſchew ſicknesse, drinke at ſupper ere thou beginne to eate. But this expoſition is reprooued. For after the iudgement of Phyſitians, a man ſhould beginne his ſupper with meate, and not with drinke. And although this booke was made for Engliſhmen, yet they keepe not this rule: for at what houre of the day ſoeuer they drinke, they eate firſt a morſell of bread. Therefore this verſe may be expounded otherwiſe: taking drinke for meate moyſt and eaſie of digeſtion, as Hyppocrates taketh drinke, when he ſaith. It is eaſier to fill one with drinke, then with meate. So that the ſentence of this verſe ſhould be thus. It is better to beginne our Supper with drinke, that is, with meate moyſt and eaſie of digeſtion, then with meate that is groſſe, hard, and of ill digeſtion. The reaſon is, if one eate meate, that is moiſt and eaſie of digeſtion, after meat that is groſſe and hard of digeſtion, by reaſon of the digeſtiue heate of the night, it will be digeſted long before the groſſe meates. And when it cannot (for the groſſe meate that is vndigeſted) haue iſſue, it burneth ouermuch: or if it get iſſue, it plucketh with it ſome part of the groſſe meate that is vndigeſted. Therefore it is beſt to beginne with meate moyſt, and eaſie of digeſtion: that when it is digeſted, it may (without let) iſſue out.

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

A new layd Egge, craues a good cup of Wine
Drunke after it, it will the bloud refine.

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

Here bee certaine lessons.

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

The second Doctrine is, to eate Nuts after Fish in stead of Cheese. for Nuts, by reason of their drinesse, hinderth the engendring of flegme, that is wont to be engendred of Fish. And for this cause, Nuts are the last seruice in Lent.

The third Lesson is, that after flesh, wee must eate Cheese and not Nuts, for Nuts doe dry ouermuch, and so doth not Cheese: but it causeth the meate to descend to the bottome of the stomacke, where the vertue of digestion is. And this is certaine, if the Cheese be neither too old, nor too new.

A Nutmeg. Further, the Text hath in the last verse, that a Nutmeg is wholesome for the body: It maketh the mouth to sauour well, it comforteth the sight, and likewise the Liuer, and the Spleene, and specially the mouth of the stomacke, as Avicen sayth. But the other common Nut, called a Walnut, is hurtfull. This Walnut, as Avicen sayth, Doth inflate, it ingendreth ventosity in the Wombe, it is hard of digestion, and stirreth one to vomit, and that is, by reason

Avi. 2. can. 64. de vnc. muscata.

son that it is hot. But the third Nut, that is the Nutte of the Crosse-bow, is death, for the Crosse-bow killeth men. Or else we may vnderstand the Nut Nethell: which as Avicen sayth, is venemous, wherefore it sleyeth.

Adde potum piro, nux est medicina veneno,
Fert pira nostra pirus, sine vino sunt pira virus.
Si pira sunt virus, fit maledicta pirus.
Si coquas antidotum pira sunt, sed cruda venenum.
Cruda grauant stomachum, leuant pira cocta granatum.
Post Pira da potum, post pomum vade cacatum.

When we eate Peares, boldly we may drinke wine,
Nuts against Poyson are a medicine.
Peares eaten (without wine) are perilous.
Because raw Peares are counted venemous.
Being boyld or bak't, weake stomackes they doe cheare,
Because restoratives they then appeare.
By being raw, the stomacke they offend;
But comfort (otherwise) doth them attend,
Drinke after Peares, and after Apples, vse
The course that Nature no way can refuse.

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

Secondly, he sayth, that Nuts are a remedy against venome: as it hath beene shewed at *Alia, Nux, &c.*

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

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

In the fourth verse he sheweth, that raw Peares are venemous, that is to say, hurtfull: for they make the humours to boyle, and breede the Cholicke, flegme and scabbe: yet if they bee sodde, they be medicinable, in manner as is beforesayd, that is to say, with Wine: and specially if they bee eaten after other meate, for they expulse the dregs.

In the fift verse hee saith, that raw Peares grieue the stomacke; for they hinder digestion, and enflate: but sodde Peares releeue the stomacke that is grieued, and dispose it naturally.

In the last verse are two things.

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

Avi. 2. can. cap. de po. The second is, that after the eating of Apples, we must goe to siege: for Avicen saith. If sweete or sowre Apples finde any grosse humours in the stomacke, they force them to discend from thence to the guts: because Apples are much inflatiue, and ingender ventosities, which nature expelleth to the inferiour parts.

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

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

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

The

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

The second is, that the kernell of the Cherie-stone, by selfe vertue, breaketh the stone in ones reynes or bladder, and if it be eaten dry, or made in Milke.

The third is, that the substance, or meate of Cheries, engendreth very good blood, and it comforteth and fatteth the body. And this is proued by experience, for wee see that Sparrowes, which are great eaters of Cheries, in Cherie time, their lyuers be far greater then in other seasons, whereby it appeareth, that Cheries increase and comfort the Lyuer.

Yet here is to be noted, that there be two sorts of Cheries, grosse and small. And also of the grosser, there are two sorts, some are sweet, and some sower. All dulce, and small Cheries are vnwholesome, for they be lightly corrupt, and breed vermine. The grosse and sowre Cheries are called Cina, and of these are two sorts.

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

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

Infrigidant, laxant, multum prosunt tibi Pruna.

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

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

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

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

Gal. 2. alimen.

Avic. 2. can. ca de pri.

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

There be also Prunes, called wild Prunes, the which grow in the woods: these be not laxatiue: of them water is distilled to binde the wombe. Prunes that be taken to make one laske, must first be layd in cold water, for then they cole and moyst more perfectly, and by their slipperineſſe they lose the choller that they come to: and so the stomacke is better disposed to receiue foode.

The best Prunes.

And here is it to be noted, that moyst Prunes and new, are more alteratiue, though they be of lesse nourishment, and of more superfluity: but dry Prunes comfort more, and better nourish the body. And as it is by Prunes, so after the same manner is it vnderstood by Cheries. Yet notwithstanding, the humidity of Cheries is subtill, and not clammy, whereby they nourish lesse then Prunes.

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

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

Here the Authour teacheth three Doctrines.

The first is, that with Peaches we should drinke Must, for two causes. The first is, because Must is hot, and boyleth in our body, which boyling and heat forcedeth the coldnesse of the Peach. The second reason is, Peaches be right cold, and coole the body very much, Therefore, that Wine should be drunke upon them, which heateth more then other, and that is Must, which is knowne by experience. The manner how we should eate Peaches, and other fruits, is declared at Persica Poma, &c. The second doctrine is, that with old dry Nuts we must eate Raysins. For new gathered Nuts are wholesome alone: but old dry Nuts are great dryers, and through their vnctuosity they lightly inflame the body: wherefore Raysins with them must be eaten, which restraine inflamation and dryness, by reason that they moyst. And of Nuts is spoken more largely at Allia Nux, &c.

To drinke Wine with Peaches.

The third Doctrine is, that Raysins or Corans hurt the Spleene, for they cause but opilation thereof: yet they are wholesome for the Reynes, for by their prouoking of Wrine, they purge the Reynes.

Scrofa, tumor, glandes, ficus cataplasmata cedit
Junge papaver ei, confracta foris tenet ossa.

The evill that is tearmed by the Swine,
Vnder the chin, doth to the throat encline:
Swellings, Boyles, Kernels, all these holpen are
If you a Playster made of Figges prepare.
But if the same with Poppie mingled bee,
Broke-bones it knits, and strengthens perfectly.

Here the Authour saith, that Plasters made of Figges are wholesome against three diseases: that is to say, the Swines euill, Kernels and Swellings. By Swines euill is vnderstood Inflation vnder the chinne about the throat. And it is called *Scrofula à Scrofa*: that is to say, a Sow, or a Swine, Either because this disease chanceth many times to Swine, through theyr gulositie: or else, because the shape of this disease is likened to a Swine, as *Auicen* sayth.

Auic. 3. 4. tract. 2. cap. de scrofulis.

By Kernels are vnderstood Impostumes, which commonly chance vnder the Arme-pittes, and in the groyne. And by swelling may be vnderstood Inflations in any part of the body. Wherefore to heale Impostumes, and specially to ripe them, Figges should be sodden in water, and with the water should be mixed a little quantity of Vineger, the which helpeth the vertue of Figges to enter. And when it is sodde, the Figges must be beaten in a Morter: and then mingled with a curtsie of water, that they were sodde in; and so make a Plaister.

A Playster made of Figges.

A Playster is properly a Medicine made of some Yearbe, or Flower, and the juyce thereof: as this Verse sayth:

Cum succum ponis & herbam, tunc Cataplasma facis,

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

A Playster of Figges and Poppy-seed.

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

The reason hereof may be, because Poppy-seed both taketh away the sensiblenesse of the Members, whereby the ache (that is wont to chance in breaking of Bones) is done away, and prouoketh one to sleepe. And the Figs doe draw the humidities of the Body to the vtter parts: which humidities brought to the Bones, will draw, retaine, or hold them together, but neuer perfectly knit them.

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

Pediculos, veneremq; facit, cuilibet obstat.

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

Here is declared two operations of Figs.

First, much eating of Figges maketh one Louse: and this is certaine, if the Figges be drie, as Avicen sayth. The cause is, by reason of the malicious nesse, and corruption of the humour that is of them ingendred. Another cause may bee, by reason that Figs stirre one to sweat much, whereof Lice are ingendred. Eating of Figs. *Avi. can. cap. de ficubus.*

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

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

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

Here are declared two vtilities of Medlars.

The first is, that they increase Vrine: that is, by reason that they make the dregs hard, and so their waterines turnes into much Vrine.

The second vtility is, that Medlars make one costiue, by reason of their sowernesse and stipticity, and therefore the text sayth, that hard Medlars be the better to stop the laske: but yet the soft Medlars be better then the hard: for they nourish more, and bind lesse. And here is to be noted, that Medlars nourish lesse then Apples, Peares, Peaches, Figges, and such like: which thing appeareth plainely by the eagernesse of relish or taste, and hardnesse of their substance: after they be ripe on the Tree, and therefore wee should eate few Medlars, and rather in way of Medicine, then meate. And because Medlars ripe not on the Tree soft enough to eate, they must be layde in Straw, till they be soft: and then they be more delectable, and lesse stipticall.

Provoca Vrinam Mustum, citò soluit, & inflat.

Must doth provoke much Vrine, and some say,
It doth inflate and greatly scowres away.

Here the Authour reciting three Properties of Must, sayth, that it prouoketh one to Vrine, by reason that the earthy parts (scowringly) bite the bladder, when they come thereto, the which constraineth the bladder to auoyde the Vrine. And this property is vnderstood of Musts, that haue byting Lees, as much Rhenish Must hath. For Musts that haue grosse Lees, doe not nippe, but rather stoppe and let the Vrine, as is before sayd, at Impedit Vrinam, &c.

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

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

maketh in the body, rayseth vp ventosities. The causes of these two properties, are shewed before, at Impedit Vrinam, &c.

Grossos humores nutrit Cervisia, vires
Præstat, augmentat carnem, generatque cruorem:
Provocat vrinam, ventrem quoque mollit & inflat.
Infrigidat, modicum, sed plus desiccat acetum,
Infrigidat, macerat, melanc. dat sperma minorat,
Siccos intestat nervos, & pinguia siccat.

By drinking Ale or Beere grosse humours grow,
Strength is augmented, bloud and flesh also
Encreaseth dayly, Vrine they doe procure,
Enflate the belly, as the learn'd assure.
And furthermore, of Vineger they say,
Although it dryeth, yet it cooles his way
In passage, and it makes one leane
Being receyved fasting, so I meane.
It causeth melancholy, harmes the seed,
Of generation, and doth shakings breed.
Leane folke it hurteth, drying up their blood,
And unto fat folkes, greatly doth no good.

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

First, he sayth, that Ale ingendreth grosse humours in mans body, which is of truth, in regard of Wine. And after the diuersity of Corne or grosse substance, that the Ale is made of; the grosser humours it engendreth.

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

Thirdly, it increaseth flesh, by reason that it nourisheth

sheth much: and for the same cause it encreaseth the blood. And these three last Properties be in stale Ale, that is well sod, and made of the best graine.

Fifthly, it stirreth one to Wrine.

Sixthly, it maketh one to laske. And these two Properties be in cleere Bere, that hath much of the Hoppe, as Bers of Amborgens, which by reason of the Hoppes, it bringeth one in a laske. But it is not good for them that haue a weake braine: For this Bere by reason of Hoppes, doth lightly ouercome the braine.

Seuenthly, it inflateth the belly: this is of truth, if it be ill sodde, as Holland Bere doth, which inflateth most, and stoppeth, and therefore it fatteth right much.

The eight is, that a little curtsie of Ale cooleth: So doth Bere of Holland, Braband, Heynald, and Flanders, and this is it that we vse dayly, and this property is for certaine, in respect of Wine.

Here is to be noted, that Ale may be made of Dates, Barly, and Wheate, and as the graine is altered, so is the complexion of the Ale. Yet that which is made of Barley, inclineth more to cold, for Barley is cold. Yet that which is made of Barley and Dates, stoppeth lesse, and lesse ingenderth ventosities, and nourisheth lesse. But Ale made of Wheaten malt, enclineth more to heat, it nourisheth more, and stoppeth more. And the grosser the Ale is, the worse it is, the subtiler the better.

Further, Ale that is made of things that maketh one drunke, is worst, as of Darnell. For this graine specially engenderth Head-ache, and hurteth the sinewes.

Further, in the Text are fiue properties of Vineger.

Av. 2. ca. 2ã de aceto. *Avi. 3. 1. in ca. vnico. dett. 5.*

The first is, it dryeth. For Avicen sayth, It is a strong dryer. And therefore Physitians bidde, in the time of Pestilence to vse it with meate and drinke. For Avicen sayth, Hee that useth Vineger in his meat and drinke in Pestilence time, needeth not to dread the Sicknesse.

The second is, that Vineger of his owne Property cooleth.

Third-

Thirdly, it maketh one leane, by reason that it dryeth: and this is for a very truth, If one take it fasting, as Avicen sayth. Yet neuertheleſſe, the continuall vſe of vineger, ſpecially fasting, breedeth many inconueniences, it feebleth the ſight, it hurteth the breaſt, and cauſeth the cough, it hurteth the ſtomacke and Lyuer, and vehemently oppreſſeth the ſinewes and joynts, vexing them with arthriticall griefes, with trembling and ſhaking. *Avic. 3. 8. doct. 4. cap. 5.*

Fourthly, Vineger engendreth melancholly humours, by reaſon that it coleth and dryeth.

Fifthly, Vineger diminiſheth the ſeed of generation, for as much as it coleth, dryeth, and maketh one leane. These ſayd properties Raſis putteth, ſaying. Vineger is colde and dry, which maketh one leane, it deſtroyeth the ſtrength, it diminiſheth the ſeed of Generation, it inforceth blacke choller, it maketh ruddy ſanguine colour, and maketh the meate ſubtile that it is mingled with:

In the laſt verſe the Authour putteth three things.

The firſt is, that Vineger hurteth leane folkes, by reaſon that it dryeth, and the tartneſſe maketh it to dry the more: For like joyned to like, maketh one the more furious. And alſo euery decayed complexion, is holpe by the contrary, and by the like it is brought into worſe caſe.

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

Rapa juvat ſtomachum, novit producere ventum.
Provocat vrinam, faciet quoque dentem ruinam,
Si male cocta datur, hinc tortiot unc generatur.

Turneps doe helpe the ſtomacke, breaketh Wind,
Provoketh vrine, as by proofe we find,
They comfort ſight, but yet the teeth offend,
And gripes into they belly they doe ſend.

Here the Authour declareth three vtilities of Rapes, temperately

perately sod, and one inconuenience of the same.

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

Secondly, Rapes breaketh wind, as appeareth by experience.

Thirdly, Rapes prouoketh the Vrine. Yet besides these properties, Averroes sayth. That Rapes greatly comfort the sight.

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

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

Ventum sæpe rapis, si tu vis vivere rapis.

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

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

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

Pre-

Prescriptions for the inwards of a Beast,
The heart is held but hardly to digest.
The Maw is of like nature, slow in descent,
And therefore is no wholesome nutriment.
The Tongue is said to be of good digestion,
And therefore is allowed in our refection.
The like opinion of the Lights we hold,
Though nature is sometime by them controld.
Of Braines, a Hennes is best of all to eate,
And those of Chickens are most wholesome meate.

Here the Authour recyteth flue things.

The first is, that the heart of Beasts is slowly digested, by reason that the Heart flesh is melancholious, which is hardly digested, and slowly descendeth, and as Avicen sayth: Is vnwholesome flesh. And as Rasis sayth: It nourisheth little. *Avi. 2. can. cap. de ali.*

The second is, that the Maw likewise is ill of digestion, and slow of descending, by reason that it is a sinewy member, and gristly, wherefore it digesteth ill, and ingendreth ill blood. Further the Text saith, that the extreame parts of the Maw, as the bottome and brimme, are better digested, by reason that those parts are more fleshy and fat.

The third is, that the Tongue is good nourishment, and that is, touching the rote, as Avicen saith; By reason that it is fleshy and easie of digestion. And among all other, a rosted Pigges tongue, the skinne scraped off, is like brawne, as Princes Carvers know. A Neates-tongue, by reason that it is moyst, is not very wholesome. But for all this, these delicate fellowes, before they roast a Neats-tongue, they stap it with cloues, whereby the moystnesse is diminished, and the meate is apter to eate. *Avic. 2. can. ca. de carne.*

The fourth is, that the lights are easie of digestion, and easie to auoyd out, and this is by reason of their naturall softnesse: yet their nourishment is little, and vnwholesome for mans nature, because it is flegmaticke, as Avicen sayth. And

Avi. can. 2. ca. de pulmone. here is to be noted, that though the lights of a Tuppe be vnwholesome to eate, yet it is medicinable for a kybed or sore heele, if it be layd hote thereunto, as Avicen sayth.

The fifth is, that a Hennes braine is best, which (as Avicen sayth) stauncheth bleeding at the Nose. It must bee eaten eyther with Salt or Spices, for (of it selfe) it prouoketh one to vomite. And Physitians say, that Chickens braines augments the memory. The braine of Hogges are vnwholesome for man. But the braine of a Sheepe, of a Hare, or of a Conie, may be eaten with Salt or spices. And of braines, wee haue more largely spoken of before, at *Nutrit & impinguat &c*, pag. 34.

Semen Feniculi, fugat et spiracula cœli.

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

Eating of Fenel-seed. Here the Author rehearsing one Doctrine of Fennell-seede, sayth it breaketh Winde: by reason that it is hote and dry. And Physitians say, that the eating of Fennell-seede engenderth foure commodities.

First, it is wholesome for the Ague.
Secondly, it auoydeth poyson.
Thirdly, it cleansith the stomacke,
And fourthly, it sharpeneth the sight. These foure vtilities are rehearsed in two Verses.

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

Foure vertues in the Fennell are allow'd.
It quailes the Ague, when it growes too proud.
Poyson it soone expels, the stomacke cheareth,
Sharpens the sight, and comfortably cleareth.

And

And Avicen rehearsing these foure properties, sayth, Democritus deemed, that venemous wormes desire new Fennell-seede, to comfort and sharpen theyr sight: and Serpents after Winter, issuing out of their Caues, doe rubbe theyr eyes against Fennell, to cleare theyr sight.

Further note, that Fennell digesteth slowly, and nourisheth ill and little: and therefore it is vsed as a medicine, and not as meate. Wherefore it ought not to be vsed in the Regiment of health, but to expell the vnwholesomenesse of theyr meates: as wee vse sometime to eate Persely with Lettise, to resist the coldnesse and humidity of the Lettise: so likewise Fennell may be sodde with Gourds and Rapes, to withstand the vnwholesomenesse of them.

Emendat visum, stomachum comfortat Anisum,
Copia dulcoris Anisi fit melioris.

Annis-seeds for the stomacke wholesome are,
And quickneese of the Eye-sight they prepare.
In sweetnesse, goodnesse, looke how they exceed,
The better blood and humours still they breed.

Heere the Authour reciteth two vtilities of Anis-seedes. First, it comforteth the sight, and secondly the stomacke, by reason that it heateth and mundifieth the stomacke, and also (for the same reason) it comforteth the sight: for nothing hurteth the sight, more then vncleannesse of the stomacke. For from the vncleane stomacke, vncleane vapours ascend to the Eyes, that trouble and hurt the spirits. These are the two properties of doulce Anis-seede.

Most hurtfull for the sight.

And beside these, Avicen rehearsing many other profites of Anis-seede, saith: That it asswageth dolours, breaketh winde, and quencheth thirst, caused of Salt moystnesse: It openeth opilations of the Lyuer and Splene, engendred of humidities: and likewise of the Reines, Bladder, and Matrice: It prouoketh Vrine, Menstruous flure: It cleanseth

Avic. 2. Can. cap. de Aniso.

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

Si cruor emanat, Spodium sumptum cito sanat.

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

Here the Authour putteth one commodity of Spodium, and that is, that Spodium taken, healeth the bloudy flure: by reason that the vertue thereof comforteth the Lyuer, and so the Lyuer fortified (which is the originall fountaine of bloud) the bloud is there better retayned. And Avicen sayth: That Spodium is the rootes of Reedes burned. And it is sayd, that these reeds, mooued by the winde, and rubbing themselues together, burne one another. Yet Simon the Genoway sayth, That Spodium is a thing, whose beginning is vnknowne vnto vs: it seemeth to bee a thing brent, and diuisions of Reedes burned. And it doth not onely helpe the bloudy flixe, but also the laske and purging, as Rasis sayth. It helpeth also a sharpe Ague, and is comfortable against the shaking thereof, and for ouermuch auoyding of choller: it helpeth the stomacke, as Avicen sayth. And as Spodium doth helpe and comfort the Lyuer; so there be other medicines, that haue like effect, and like property to comfort other speciall members. As Mace the heart, Muske the braine, Licorice the Lights, Capers the Splene, and Gallingale the stomacke, as appeareth by these verses.

Avi. 3. can. cap. de Anisso.

Gaudet Epar Spodio, Macecor, Cerebrum quoq; Musco,
Palmo Liquiricia, Splen, Epar, stomachusq; Galanga.
Vas condimenti præponi, debet edenti,
Sal virus refugat, cibum speciemq; saporat.
Nam sapit esca male, quæ datur absq; sale.
Vrunt per-salsa visum, spermaq; minorant,
Et generant scabiem, pruritum, siue vigorem.

Spodium

Spodium the Lyuer worthily doth pleaſe,
And Mace the heart, if ought doe it diſeaſe.
Muske is a wondrous comfort to the braine,
And Lycoris keepes the Lights from any paine,
Gallingale helpes the ſtomacke, Capers the Spleene,
All theſe are wholeſome Phyſicke, as I weene.
Concerning Sauce that doth our Table fit,
Salt is commended beſt by men of wit.
Poyſon it doth reſiſt, makes ſauoury meate,
Whets on the ſtomacke with deſire to eate,
For without Salt our food can yeeld no taſte.
Yet ouer-ſalted meates are bad repaſt.
They inflate the face, diminiſh Natures ſeede,
Itch, ſcabbes, and puſhes, they doe daily breede.

Here the Author teaching three things, ſayth. That before all other things, Salt muſt be ſet on the Table, as the vulgar verſes teach vs.

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

Salt ſhould be firſt vpon the table ſet,
And laſt tane off, when we haue done with meate.

Secondly he ſayth, that Salt reſiſteth venome, for two cauſes. Firſt, for that Salt is a dryer: and ſo dryeth vp the humidities that would corrupt. Another cauſe is, that Salt dryeth and ſupprelſeth the humidities, drawing them out of the body, and ſo ſhutteth the pores, and conſequently ſtoppeth the entrance of Venome, which is wont to enter by the pores.

Secondly he ſaith, that Salt maketh mans meate ſauory. For, commonly we ſee no meates ſauoury without Salt, as ſayth the third verſe.

Thirdly, the Author openeth foure inconueniences of Salt, or meates too much ſalted.

Phi. 1. de sensu & sensato.

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

The second cause is, for that meates very Salt doe engender Itch and nipping, in manner as is aforesaid. Of mordicatiue meates being in the stomack, fumes mordicatiue are lifted vp, which by their nipping hurt the Eyes, and make them very redde. And therefore we see, that they that make Salt, haue commonly red eyes.

The second hurt is, that very Salt meates diminish the séede of generation, by reason that very Salt meates doe dry very much all the humidities of the body; Whereby the séede of generation is dryed vp, and so made lesse,

The third hurt is, it ingendreth the Scabbe: by reason that Salt engendreth a sharpe byting humour adust, which causeth the Scabbe.

The fourth hurt is, it augmenteth Itche: by reason that it engendreth a mordicatiue itching humour. And of these foure hurts Rasis speaketh.

Further, it burneth their bloud that take great quantity thereof: it febleth their sight, it nourisheth the séede of generation, and ingendreth itch and scabbe.

And besides these hurts, very salt meates engendreth ringwormes, dry scurfes, morphew, lepry, in them that be disposed thereunto, and sleaeth the passage of the vrine, when they are long continued: yet when meate is a little powdred, it taketh away loathing, and maketh one to haue a good appetite.

Hi fernore rigent tres, salsus, amarus acutus.
Algèt acetosus, sic stipans ponticus atque
Vnctus & insipidus, dulcis dat temperamentum.

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

Three

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

Here the Authour reciteth the qualities of all sauorinesse.

First, he saith, that these three sauourinesses or relishes, salt bitter, and sharpe, heate the body that receyueth them.

Secondly he sayth, that these three sauourinesses, tarte, stipticall, and ponticke, cole.

Thirdly he sayth, that these three relishes, vnctuous, vnsauoury, and sweete, are temperate, they make the body neither hotter nor colder.

Further, according to Avicen, there be eight Tallages, or sauourinesses that follow vnsauourinesses: And they bee sweet, bitter, sharpe, tarte, ponticke, stypticke, and vnctuous: and to number vnsauorinesse for sauorinesse, as the Text doth, there be nine: and then sauorinesse is taken for euery thing judged by taste, *Avic. li. canon. tract. 1. ce. 3.*

And among these tallages, there be three hote, as saith the Text, salt, bitter, and sharpe: and as Avicen saith. The sharpe is the hotter, and the next Salt, and then the bitter: for as much as sharpe is stronger then the bitter is, to resolue and scoure the incidents. And then Salt is like bitter, broken together with colde humidity.

And of these Tallages, three be colde, eager, stipticke, and ponticke. But ponticke is colder then the other: and next thereto is stipticke. And therefore all Fruites that come to any sweetnesse, haue first a tallage ponticke, of a vehement coldnesse, and after that the fruites (by the heat of the Sunne bee digested,) there appeareth in them stipticity, and afterward they decline to sowernesse, as grapes, and then to sweetnes. And though tarte be not so hote as stipticke, yet by reason that it is subtile and piercing, it is in many of more coldnesse. And after Avicen, Ponticke and stipticke are in tallage very like, but yet the stipticke causeth the vpper part

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

Thrée of these tallages are temperate, neyther exceeding hote nor cold, as swéete, vnctuous, and vnsauorie, for though swéete be hote, yet therein appeareth no mighty heate, as Rasis saith: and euery tallage hath his owne operations, as Avicen and Rasis say.

The operations of swéetnesse be digestion, soking and increasing of nourishment, and Nature louingly destroyeth it, and the vertue attractiue drawetb it. And Rasis saith. That sweetnesse engendreth much ruddy colour, and opilations of the Liuer and Splene, specially if the sayd members be apt thereunto, and thereof followeth the fluxe. It mollifieth the stomacke, and comforteth the breast and lights, it fatteth the body, and augmenteth the séed of generation.

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

The operations of ponticke tallage, after Avicen, Is contraction, if the ponticity be feeble, or else expression, if it be strong. And after Rasis. Ponticke cooleth the body, and it dryeth the flesh, and diminisheth the bloud, if one vse it oft. Also it comforteth the stomacke, it bindeth the wombe, and engendreth melancholy bloud.

The operations of stipticke tallage, after Avicen, Is contrary, thicking, hardening, and holding. And after Rasis, the operations thereof are like ponticke, though they be weaker: for hée séemeth to comprehend stipticke tallage vnder ponticke, for of stipticke he saith nothing expressely.

The operations of vnctuous tallage (after Avicen) Are soking, slipperinesse, and small digestion. And after Rasis. It mollifieth the stomacke, it maketh one laskatiue, and filleth one before he hath taken any necessary quantity of meate: And it heateth specially them that be vexed with a Feuer, and that haue a hot Liuer and stomacke. It moysteth and softeth

the

the body, but it augmenteth flegme and slæpe.

The operations of sharpenes. Are resolution, incision, and putrifaction, after Avicen: And after Rasis: It increaseth heate, and lightly inflameth the body, and burneth the bloud, & turneth it into red choller, and after into blacke.

The operations of sharpe talage, after Avicen: Is to scoure wash, and drie, and it letteth putrifaction.

The operations of sharpe talage, after Avicen: Is to coole, and divide: And after Rasis: It refraineth Choller and bloud, and restraineth the belly, if the stomacke and guttes be cleane. But if there be too much Flegmaticke matter, it maketh the belly to laske, it cooleth the body, & also weakeneth the vertue of digestion properly in the Liuer. It hurteth the sinewes, and sinewy members, it dryeth the body, but it stireth vp the appetite. And Rasis sayth. That some unsavory thing nourisheth well, and that is, such as is temperate.

There is other some that heateth temperately. And another that cooleth temperately, and if moystnesse be joyned therewith, it moystneth, and with a dry thing, it drieth.

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

Foure benefits come by our Soppes in Wine,
They purge the Teeth, they make them cleane and fine
They sharpe the sight, cause good digestion,
Removes superfluous things that breed infection.

Here are declared foure commodities of Wine-soppes.

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

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

that it digesteth all ill matters being in the stomacke.

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

Fourthly, it reduceth superfluous digestion, to a meane. And all this is of truth, so that the Bread sopped in wine, be first tosted or dryed on Imbers.

Omnibus assuetam jubeo servare dietam,
Approbo sic esse, ni sit mutare necesse.
Est Hypocras testis, quoniam sequitur mala pestis.
Fortior est meta Medicina certa Dieta,
Quam si non curas, satue regis, & male curas.

To keepe a customary Dyet, is the best,
Both for our health, and for mild natures rest.
Custome observ'd, we may not lightly leave,
A dietarie custome will receive
No giddy Imperfection. Grave *Hippocrates*
Gives good advice, for health aud Natures ease.
It is a better way to cure by dyet,
Then lavishnesse, which brings all out of quiet,
He that is careless for his proper good,
By such a one, no danger is withstood.

Here the Author reciting certaine Doctrines, sayth: That it is good for all folkes to keepe a customable Dyet. And by Dyet is vnderstood the ministring of meate and drinke. The breaking from customable vse, hurteth grieuously: for customance is another Nature. Therefore, as it behoueth vs to keepe Nature, so likewise it doth custome: and specially if the customable vse be laudable.

To keepe Dyet.

And as it behoueth vs to keepe the customable administration of meate and drinke: euen so it behoueth vs to obserue custome in other things not naturall, for the selfe-same reason. Wherefore if a man that is wont to labour much,

will

will forgoe this custome, and liue idly, or labour much lesse, or goe in hand with other labor, or take another time, or another way: vndoubtedly it shall right much inseeble him. So in like manner it is in mans Dyet, in his sleepe, in his watch, and such like accidents. For truly, good customs in all things must needs be obserued, if it bee laudable, or indifferent in goodnes or hurtfulnesse, in respect of that whereto the change is made.

And know withall, that they that be accustomed to labour, and exercise themselues in any kinde of labour: albeit that they be feeble or old, yet it grieueth them lesse, and they labour more strongly, then if they were young fellowes vnaccustomed, as Hyppocrates sayth. By reason that these feeble or olde persons, have more inclination and custome to those labours. For then the custome before taken, is lighter: as is sayd in the aforesayd Aphorisme. *Hip. 1. Aphorism.*

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

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

First, it is needfull to change it, when grieuous diseases should grow thereby: as custome to feed on ill meates, which at length (of necessity) will breed in vs ill diseases. Such a custome, and other like, must needs be amended, and changed by little and little, but not suddainly. For all suddaine changes hurt vehemently, specially from a thing customable, to a thing vnaccustomable.

Secondly, it is needfull to change, to the intent it should lesse grieue vs, if we happen to change our Dyet. For he that vseth himselfe to all manner of Dyet, shall hurt himselfe the lesse. And this must be vnderstood of other things not natu- *Hip. 1. Aphorism.*

Hip. 1. Aphorismo. rall, for as Hyppocrates sayth. A thing long accustomed though it be worse then those that wee haue not used, hurteth the body lesse. Therefore it behoueth vs to vse things vnaccustomed.

And here is to be noted, that euery man should take héed, how he accustometh him vnto one thing, be it neuer so good, which to obserue were néedfull. For example, if a man custome himselfe to one manner of meat or drinke, or doe abstaine wholly from them, or to slæpe, or to know a woman carnally: it were very dangerous for him, if he otherwhiles must abstaine from his custome. Therefore euery body should be disposed, to indure heat and cold, and to all motions and Nourishments, so that the houres of Slæpe and Watch, the House, Bed, and Garments, may be changed without hurt: which things may be done, if one be not too neare in obseruing custome. Therefore otherwhiles, it behooveth to change customable things. Thus sayth Rasis.

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

Rasis 3 alea. de conservan. consue 1.

And note that there be thræ manner of Dyets grosse, which is whole folkes dyet, slender dyet, which is to giue in manner nothing, and the third is meane dyet, which absolutely is called sclender. And this dyet is diuided into sclender dyet, and declining to grosse Dyet: as the broth of flesh, rere-roasted Egges, small Chickens: and declining to sclender dyet, as Mellicratum, and wine of Pome-granades: and meane diet, which is called a certaine dyet, as Barly-juyce not beaten together. And this certaine dyet is wholesome in many diseases, but not in all.

Three manner of diets.

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

vnwholesome in sharpe diseases, as those that end within three dayes space or sooner: For in such sicknes, most slender diet is best, as Hippocrates saith. The most seuerain helpe, is to dyet the Patient after his strength and corporall might.

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

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

Here the Authour rehearseth sixe things to be considered of the Physitian, in ministring of Dyet.

First, of what quality the matter ought to be: for in hote sicknesses, he must dyet the patient with cold meat, in moyst meat. Yet the Naturall complexion must be obserued with dyet like therto. For Galen sayth, The hotter bodyes need the hotter medicines: the colder bodyes, the colder medicines. *Galen 1: reg.*

The second thing is, of what substance the meat ought to bee. For they be strong and lusty, and exercise great labour, must be dyeted with grosser meat, because in them the way of digestion is strong, and so they ought not to vse slender meats, as Chickens, Capons, Veale, or Kidde. For those flesches in them will burne, or be digested ouer-soone: wherefore they must needs eate oft.

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

that be sicke of long Diseases, as a Feuer-Quartaine.

The third is, what time Dyet ought to be giuen: for they that be in health, ought specially to regard custome. Wherefore, they that rise early in Summer, & eate but two meales a day, ought to eate about the houre of ten, or a little before: and not to abide till Noone, because of the ouer-great heat. Likewise, they ought to suppe about the houre of fiue, or a little after. But in Winter they ought to Dine at eleuen of the Clocke, or at twelue, because of the long sleeping: and then to sup at seuen a clocke, or a little after, and especially custome should be kept.

Time also (in Dieting of sicke folkes) must be considered. For they that haue an Ague, when it beginneth to vexe them, or a little before or after, they should eat nothing: For if one eate a little before, or when the fit commeth: thereby Nature (that should intend to digest the meate) is diuerted another way. If he should eate soone after the fit is gone, it were vnwholesome: because the vertue of digestion is very weake, by reason of the fit past. Therefore he must eate so long before, as the meate may be digested ere the fit come: Or else so long after the fit is gone, when as Nature is come to due disposition. This is of truth, except yee dread great feebling of Nature: For then at all times he must eate. For whensoever mans strength is feebled by any chances, hee should eate forthwith, as Galen sayth.

Fourthly, the quantity of the meate must be considered: For, as it is before sayd, in Summer we must vse a small quantity of meat at euery meale, for then the naturall heate is feeble, through the ouer-great resolutions. But in Winter, one may eate a great deale of meat at a meale. For then the vertue digestiue is strong, when the naturall heate is vnited through circumstant colde, as we sayd at *Temporibus Veris, &c.* Pag. 61.

Gal. in con. Aphorismi. Contemplari autem, &c.

The fifth is, how oft we should eat in a day. For in Summer, we must eate oftner then in Winter, in Autumne and Ver, a little at each meale, as is before sayd. Likewise if the

ver-

vertue digestiue be weake, we must eate little and oft: but if the vertue digestiue be strong, we may eate much, and make few meales, &c.

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

Ius caulis solvit, cujus substantia stringit,
Utraque quando datur, ventrem laxare putatur.

Broth made of Cole-worts, doe both loose and bind,
According as their Nature is inclin'd:
Yet if the Broth and Substance both you take,
Digestion the more sollid they will make.

Here the Author declaring three things, sayth: That the broth of Cole-wortes, and specially the first broth, if they be sodde, looseth the belly, by reason, that in the leaues and vtter parts of the Cole-wortes, is a sopie scowring vertue, weakely cleauing, and lightly separable, by small decoction or boyling, which being spred abroad by the same water, is made Laxatiue. And this is the reason that the first water, that Cole-worts be sodde in, doe make one Laxatiue, rather then the second.

The second is, that the substance of Coleworts after they are boyled, restraineth the belly: by reason that all their vertue Laxatiue is taken by the decoction, and the earthy dry substance remaineth, which bindeth the wombe.

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

And note, that Cole-worts engender melancholy humours and ill dreames, they hurt the stomacke, they nourish little, and duske the sight, and cause one to dreame, and they prouoke menstruositie and vrine, as Avicen and Rasis say.

Furthermore note, That the decoction or seed of Cole-

worts

Aristot. 3. part. problem. worts keepe one from Drunkennesse, as writeth Aristotle. And this thing is affirmed of Avicen and Rasis. The reason, (as some thinke, is the grosse fumes that by eating of Coleworts, are lifted vp to the braine, engrosing the fumosities of the Wine, which engrossing doth let them enter to the Brayne.

Avi. 2. can. Rasis 3. al.

Aristotle saith. That all things that draweth to them the moystnesse of the Wine, expelleth it from the Body, and that, that cooleth the body, keepeth it from drunkennesse: Coleworts are of such nature, *Ergo, &c.* And that the Coleworts are of this nature, he proueth thus: By the juyce of Coleworts, the undigested humidities of the wine are drawn from all the Body into the Bladder: and by reason of the cold juyce that remaineth in the Stomacke, which cooleth all the body, the piercing of the Wine is prevented. And so by this meane it keepeth a man sober. For the subtile superfluities, that naturally could not descend, by reason that the heat of the Wine stirreth them to ascend vpward toward the braine, are repressed downe, and (by vertue of this juyce) are drawne to the Bladder.

Dixerunt malvam veteres, quia molliat alvum,
Malva, radices radæ dedere feces,
Vulvæ nocuerunt, & fluxum sæpe dederunt.

Malowes the Belly much doe mollifie,
And their rootes shaven, Physicke doth apply
For sound purgation: hereof I am sure,
The menstrous fluxe in women they procure.

Here the Authour rehearsing three properties or effects of Malowes, sayth: that they mollifie the belly.

Malowes.

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

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

The second effect of Mallowes is, that Mallow-rootes shaued, and suppositories made of them, such as Physitians are wont to make of Mercury, draw out of man the indurate matter and dregs.

The third effect is, Mallowes cause the menstruous flure in Women, and that through the great moystning and slipperinesse thereof: whereby the veynes about the Matrix soone powre out, as Platearius saith, and as appeareth by experience.

Mentitur Mentha, si sit depellere lenta
Ventris lumbricos, stomachi vermesq; nocivos.

Minte were bely'd; if it should want the might,
The stomacke-wormes, and belly to kill quite,
As Worme-wood-iuyce, it workes in operation
And is to health a soueraigne preservation.

Here the Authour saith, that a Mint should not be called a Mint, except it haue might to kill wormes in the bellie and stomacke. A Mint hath a great strong sauour, and is right bitter, and therefore as Worme-wood killeth wormes, so doth the minte. And the iuyce thereof (as of wormwood) must be drunke, and not the substance. And because it is hote and drye and burneth the bloud, it is vnwholesome in the way of meate in the Regiment of Health. But yet in Medicines it is wholesome, for it comforteth the stomacke, and heateth it, and stencheth yering, and digesteth, and prohibiteth vomite, Flegmatike and Sanguine, and through inflation styreth one to bodily lust, and prohibiteth the spitting of bloud: It is very wholesome against the byting of a madde Dogge, and if ye crumble Minte into milke, it will neuer turne to make a Cheese, as Avicen sayth. *Avi. 2. can. ca. de Menta.*

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

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

The bounty or goodness of Sage.

Here the Authour, touching principally foure things, shewe-eth the great vtility of Sage, asking (as though he doubted) wherefore man dyeth, that hath Sage growing in his Garden? He answereth, in the second verse, that no Medicine growing in the Garden, can withstand death, although in the Garden grow medicines that keepe the body from putrifaction, and defend, that naturall humiditie be not lightly consumed away, as teacheth Avicen, saying. The science of Phy-sicke doth not make a man immortall, nor it doth not sure-ly defend our bodyes from outward hurtfull things, nor can-not assure euery man to liue to the last terme of his life. But of two things it maketh vs sure, that is, from putrifaction and corruption: and defend, that naturall moysture be

Avi. 3. 1. ca. fine.

not

not lightly dissolued and consumed.

Secondly, hee putteth three effects of Sage.

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

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

Thirdly, Sage letteth the sharpe Ague that would assaile vs, by reason that it dryeth humours, it letteth them to putrifie, whereby a sharpe Feauer might be ingendred.

Further note, that Sage is hot and dry, and therefore it is not very wholesome alone in way of meat. Yet because Sage comforteth the sinewes greatly, folks in health do vse it much two manner of wayes.

First, they make Sage-wine, which they drinke especially at the beginning of dinner or supper. This Wine is wholesome for them that haue the Falling-sicknesse, moderately taken, and after the purgation of the accident matters. Sage Wine.

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

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

Thirdly, the Authour reciteth five Medicines good for the Palsie. It is sayde, that Sage, Castorie, that is a Castors stones, Lauender, Prime-rose, Water-cresses and Tansey, cure and heale members infect with the Palsie. Why Sage doth helpe it, we haue shewed already, because it comforteth the sinewes, which the Palsie weakeneth. And also because Sage is hote and dry, it consumeth the Flegmaticke matter that remaineth in the sinewes, whereof the Palsie breedeth.

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

And after he saith. That it comforteth and heateth the sinewes, the shaking, the moyst Crampe, and benommed members caused of the Palsie. And also he saith: There is nothing better for ventosity in the Eare, then to take as much as a Pease, and temper it with oyle of Spike, and so let it drop into the eare.

Avic. 2. can. ca. de cast.

Castorie hath many vertues, which Avicen rehearseth. Castorium is the stones of a Sea-beast, called Castor. The Oyle also of Castory is as specially good for the Palsey, after the voyding of the matter that remaineth, and comforteth the sinewes.

Of Lavender it appeareth, because the swéet sauour thereof doth consume the Palsie matter.

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

The fift is Water-cresses, for they are hot and drye, subtile incisiue, & resolutiue: whereby it taketh away the matter of Palsie. And Avicen sayth: They comfort all mollification of the sinewes: Because they heate and draw out flegme, and cleanse the sinewes from flegme. Beside, Physitians counsell vs to eate Water-cresses in Lent, because Lenten meat is flegmaticke. Water-cresses is a common hearbe, growing in cold, stony, and waterish places, whereas be many Well-springe.

The sixt, is Tansey. The vertue of this herbe is to purge flegme, and the heate thereof dryeth the sinewes. Also it purgeth a man from wormes, and from the matter whereof they be engendred. And therefore French-men vse commonly to frye egges therewith in the Easter-wéeke, to purge away the flegme, engendred of Fish in the Lent, whereof wormes are

en-

engendred in them that be thereto disposed.

In the Text, the Authour sayth, that Sage is called the sauer and keeper of Nature.

Nobilis est Ruta, quia lumine reddit acuta,
Auxilia Rutæ ver quippe videbis acute.
Rutæ viris coitum minuit, mulieribus auget,
Rutæ facit castum, dat lumen, & ingerit æstum.
Cocta facit Ruta, de pulicibus loca tuta.

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

Here the Authour declaring foure properties of Rewe, saith, it sharpneth the sight, and properly the juyce thereof, as Avicen saith: and as is beforesaid, at *Alia, nux, ruta, &c.* pag. 45. Foure properties of Rew. *Avi. 3. can. ca de Ruta.*

The second is, Rue diminisheth the desire of Carnall lust in men, and in women Rew augmenteth it: for by reason that Rew heateth and dryeth, it diminisheth the sede in wo- which is subtile, and of the nature of the ayre. But of men, men, Rewe maketh subtile, and heateth the sede, for in them it is waterish and colde, and therefore it stirreth them more to Carnall lust.

The third is, Rewe maketh a man quicke, subtile, and ingenious: by reason of the heating and drying, and so cleareth the wit.

The fourth is, that the water that Rewe is sodde in, cast and sprinkled about the house, riddeth away fleas, and as Phisitians say, it killeth them. And after Avicen: When the house is sprinkled with the water of wilde gourds, the fleas leape and flye away: and so likewise, doth the water that To kill Fleas. *Av. vi. 4. ra. 3. ca. de effug. pulicum.*

blacke thorne is sodde in. And Avicen sayth: That some haue said, that if Goates bloud be put into a pitte in the house, the Fleas will get them thereunto and dye. And likewise if a logge be annoynted with the grease of an Vrchin, the Fleas will gather thereto and dye. Fleas cannot abide the sauour of Cole-worts, nor leaues of Oleander.

Some say, that nothing is better to auoyde Fleas, then things of strong sauour, and therefore Rew, Mints, Horse-mints, and hoppes be good, and aboue all things Horse dung, or else Horse-stale is the cheife. Also the house sprinkled with the decoction of Rape-seed, killeth the Fleas. And the perfuming of the house with a Buls-horne, driueth away Fleas. Yet to take Fleas, nothing is better then to lay blankets on the Bed, for therein they gather themselues.

De Cepis Medici non consentire videntur,
Cholericis non esse bonus dicit Galenus:
Flegmaticis vero multum docet esse salubres.
Præsertim stomacho, pulchrumq; creare colorem.
Contritis cepis loca rerasdata calpillis
Sæpe frica poteris capitis temperare decorem.

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

Of Onions. Here the Authour speaketh of Onyons, and declareth fiue things.

First touching their operation, Physitions agree not. For some say they be good for Flegmaticke folkes, and some say nay: as Rasis, which sayth: That they engender superflu-

ous

ous and flegmaticke humours in the ſtomacke.

Secondly, Galen ſayth; They be right hurtfull for Chollerike folkes, becauſe, as Avicen ſayth: Onyons be hote in the third degree, and therefore they hurt hote folkes as chollericke bee.

Thirdly, Onyons be wholeſome for flegmaticke folks. For they be hote, piercing, ſubtile, ſcouring, and opening, wherefore they digeſt, cutte, make ſubtile, and wipe away flegmaticke and clammy humours, growne in the bodies of flegmaticke folkes.

Fourthly, Onions be wholeſome for the ſtomacke, for they both heate and mundifie it from flegme. And therefore Avicen ſayth: That that which is eaten of the Onyon, through the heate thereof, comforteth a weake ſtomacke. And therefore they make a man well coloured. For it is impoſſible for one to haue a liuely colour, if his ſtomacke be very flegmaticke, or filled with ill, rawe, and flegmaticke humours. *Avi. can 2. ca. de preal: & 6. 5. ca. de curatione alopecie.*

The fift is, that Onyons ſod and ſtamped, reſtore haires againe, if the place where the haires did grow be rubbed therwith. This is of truth, when the haire goeth away through ſtopping of the Pores, and corruption of the matter vnder the ſkinne. For the Onyons open the Pores, and reſolue the ill matter vnder the ſkinne, and draw good matter to the ſame place. And therefore Avicen ſayth, Oft rubbing with Onyons, is very wholeſome for bald men.

Wherefore the text concludeth, that this rubbing with Onyons prepareth the beauty of the head: for haires are the beauty of the head.

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

Hony, and Vineger stamped together, is good for the byting of a madde dogge. And therefore some doe adde these two verses vnto the foresayd Text.

Appositas perhibent morsus curare Caninos,
Si trita cum melle fuerunt & aceto.

A madde Dogges byting may recured bee,
With Onyons, Honie, Vineger, these three.

But of this is spoken before, at *Alia, Nux, &c.* pag, 45.

Et modicum granum, siccum, calidumq; Sinapis,
Dat lachrimas, purgatque caput, tollitque venenum.

Though Mustard-seede is held the smallest graine,
His powerfull heate and strength is not in vaine.
By causing teares it purges well the braine,
And takes away infecting poysonous paine.

Of Mustard seed. *Avi. 2. can. ca. de Sinapi.*

Here the Author reciting two things, sayth: that Mustard-seede is a little graine, which is hote and dry, vnto the third degree, after Avicen. Secondly, he putteth three properties or effects of Mustard-seede.

The first is, it maketh ones Eyes to water: for by reason that it is very hote, it maketh subtile, and loseth the humidities of the braine, whereof then by their flowing to the Eyes, the teares come.

The second effect is, it purgeth the braine, and cleanseth away the flegmaticke humidities of the head. Also, if it be put into the Nosethrils, it purgeth the head, by reason that it prouoketh one to neese. And therefore it is put into their nosthrils that haue the Apoplexie, for the neesing purgeth the braine.

And likewise Mustard-seede, by reason that it is hote, doth dissolue and lose such flegmes, as stoppe the conduits of the braine,

braine: of which followeth Apoplexy. And thus it appeareth that Mustard-seed is a great loser, consumer, and cleanser of flegmaticke humidities. The third effect is, it withstandeth poyson: For Avicen sayth: That the venemous Wormes cannot abide the smoke of Mustard-seed. *Avic. loc. preal.*

Crapula discutitur, capitis dolor, atq; gravedo.
Purpuream dicunt violam curare caducos.

The heavie head-ache, and that irkesome paine,
Which drunken surfeiting doth much constraine:
The smell of Violets doth soone allay,
And cures the Falling-sicknesse, as some say.

Here the Author reciteth 3. properties or effects of Violets.

First, Violets delay drunkennesse, by reason that Violets haue a temperate sweet sauour, which greatly comforteth the Braine. For a strong Braine is not lightly ouercome with drinke, but a weake is. Also Violets be cold, wherefore they cole the braine, and so make it vnable to receiue any fume. Three Properties of Violets.

The second is, Violets slake the head-ache, & griefe that is caused of heat, as Avicen, Rasis, Alman, & Mesuus say: For by reason that Violets be cold, they withstand hot causes.

The third is, Violets helpe them that haue the falling sicknesse. Though some say thus, yet this effect is not commonly ascribed vnto Violets. And therefore, if Violets haue this property, it is but by reason of their sweet smell that comforteth the braine: which being strengthened, is not hurt by small griefes, and consequently falleth not into *Epilepsie*, which is called the little *Apoplexie*, chancing by stopping of the sensible sinewes.

Ægrit dat somnum, vomitumq; tollit ad vsum,
Compescit tussim veterem, colicisq; medetur,
Pellit pulmonis frigus, ventrisq; tumorem,
Omnibus & morbis subveniet articulorum.

The Nettle Soveraigne is in his degree,
It causeth sleepe in bodyes sicke that bee.
Casting or vomiting it cleares away,
And Phlegme that hurteth Nature day by day.
An ancient Cough it quickly doth prevent.
For Phlegme thereby is soone dispatcht and spent.
It cures the Chollicke, a most cruell paine,
Diseases in the joynts it doth restraine.
Colde in the Lights, the Bellies tumours too,
And other harmes the Nettle doth undoe.
Some say beside, that it doth cure the Gowt,
Though divers Doctors thereof make some doubt.

Here the Author reciteth eight Properties of Nettles.

First, Nettles cause a sicke body to sleepe. For a Nettle is subtiliative, and cutteth and scoureth Flegme and grosse humors, that greeue nature, and let sleepe.

Secondly, it doth away Vomite, and custome thereof: by reason that Vomite and perbreaking, is caused of a clammie humor which the Nettle cutteth.

Thirdly, the Nettle preuenteth an old cough: and specially with honey, wherein Nettle seed is to be tempered. For the Nettle avoydeth clammie flegme out of the Breast, as Rasis sayth. And Avicen sayth: That the Nettle, when it is drunke with water that Barley is sod in, doth mundifie the breast: And when the leaves thereof is sod in Barley-water, they draw out grosse humors, that are in the breast, but the seed thereof is stronger.

Avic. 2. can. cap. de Vrtica.

Fourthly, it is wholesome for them that haue the Collick. For a Nettle is a Cutter, a subtiler, a resoluer, and a scowrer of flegmaticke humiditie, or grosse ventositie, which ingender the Collicke.

The Collicke is a painfull griefe, in a gut called Colon, as the grieuous disease Iliaca, is named of the gut Ilion.

Fifthly, the Nettle with his heate, driueth cold out of the Lights.

Sixtly, a Nettle asswageth swelling of the belly: for it resolueth winde, whereof most part of the swelling of the belly commeth.

The seuenth effect is, the Nettle helpeth the diseases in the Joynts, as the Goute. This is of truth, when it commeth through matter that is cold, flegmaticke, and grosse: by reason that Nettles heate, cut, and make subtile such matter.

And besides these effects, after Avicen: The Nettle styreth one to Carnall lust, and properly the seed thereof, drunke with Wine, openeth the closing of the Matrice, and inloosing, draweth out flegme, and raw humors, by his vertue abstersive, and not resolutive. Yet least taking of the Nettle or the seed should hurt the throate, it is good to drinke after it a little Oyle Rosate. A Nettle is hote in the beginning of the third degree, and dry in the second. *Avicen.* *Avi. 2. can. cap. de 3. Vrtica.*

Hisopus est herba purgans a pectore Flegma,
Ad pulmonis opus cum melle coquatur Hisopus.
Vultibus eximium fertur repare colorem.

Hysope a purging hearbe is held to bee,
And flegme from forth the Breast it sendeth free,
Being sod with honey, then it comfort sends
The stomacke, and the lungs it much befriends.
Purgeth the lights from flegme, and addes a grace,
By a most cleare Complexion to the Face.

Here the Author reciting the effects of Isope, saith; First, It purgeth the breast of flegme: by reason that Isope is an hearbe hot and dry in the third degree: it is a great wiper, loser, and consumer of flegmaticke humidity, and hath a singular respect to the parts of the breast: and therefore Hysope most properly is sayd to purge the breast of flegme. Of Isope.

Secondly, it is also good to purge the breast from flegme, for the same cause, and properly if it be sodde with Honey: for Honey is a scowrer: and the Hysopes scowring is augmented

Avi. 2. can. cap. de Hysopo.

ted with the honey. The same willeth Avicen, saying: Hysope comforteth the Breast and Lights, diseased with the Cough and Thisicke of old continuance, and likewise doth the decoction thereof, made with Honey and Figs.

Thirdly, Hysope maketh one well coloured in the face: for Avicen saith: That the drinke thereof causeth good colour. And besides these effects, Hysope avoydeth flegme and wormes, as Avicen sayth: And after *Platearius*, Hysope sod in wine, cleanseth the Matrice from all superfluities.

Appositum cancris tritum cum melle medetur,
Cum vino potum poterit sedare dolorem.
Sæpe solet vomitum, ventremq; juvare solutum.

Chervill or Cinquefoyle, call it which you will,
Being steep'd with Honey, doth a Canker kill,
Drinke it with Wine, the Belly-ache it healeth,
And doth asswage inflation where it swelleth.
Lastly, when laske or vomit shall oppresse,
The power thereof doth heate, and makes to cease.

This Text declareth three Operations of Cherfill, or Cherwill, or Cinquefoyle.

Of Cherfil.

First, Cherfill stamped with Honey, and layd Playsterwise to a Canker, healeth it. Thus saith Platearius in the Chapter thereof. A Canker is a melancholy impostume, that eateth the parts of the body, as well fleshy as sinewy. And it is called Canker, because it goeth forth like a Crab.

A Canker.

The second effect is, if Cherfill be drunken with Wine, it healeth the ache of the Belly. For it asswageth inflation, that is caused of grosse ventositie, whereof ache commeth, and loseth the ventosity of the Stomacke, and all other guts, and openeth stopping, and thereunto the Wine helpeth.

Thirdly, Cherfill ceaseth vomiting, and the laske: and by reason that it is hot in the third degree, and dry in the second, it digesteth and dryeth that matter, whereof Vomite com-

commeth. And this is very truth, when Vomit or the Laske come of cold flegmaticke matter.

And besides these effects, it prouoketh Vrine and Menstruositie, and asswageth ache of the sides and reynes, and specially taken with Mellicratum.

Enula campana reddit precordia sana,
Cum succo Ruta, si succus sumitur hujus:
Affirmat ruptis nil esse salubrius istis.

Of *Enula Campana* thus we say,
It cheeres the heart, expelling griefe away.
The juyce of Rew, and this so well agree,
That they are good for such as bursten bee.
Wine made thereof, doth clearely cleanse the brest,
Expelleth Winde, and helpes well to digest.

Here the Authour declaring two effects of Enula Campana, sayth:

Elfe-docke, Scabwort, or Horse-heele.

First, it comforteth the heart-strings, (that is) the brim of the stomack, which is properly called the Heart-strings, or else the vitall members, that is, the windie members, which be neere the heart, and especially the heart-roote.

That it comforteth the brim of the stomacke, it appeareth, in that the swete smelling roote of Enula comforteth the sinewy members. For the brim of the stomacke is a sinewy member. That it comforteth windy members, appeareth, For Wine made of Enula, called *Vinum Enulatum*, cleanseth the breast, and Lights or Lungs, as Avicen saith. Also Enula swallowed downe with Honey, helpeth a man to spitte, and it is one of those Hearbes, that rejoyce and comfort the heart.

The second effect is, that the juyce of this hearbe, with the juyce of Rewe, is very wholesome for them that be burst and that is specially, when the burstnes commeth by ventositie: for these two juyces dissolue that.

Avic. 2. can. ar. de enula.

And besides these effects, Ænula is good for a stomacke filled with ill humors, and it openeth opilations of the Liver and Splene, as Rasis saith, And it comforteth all hurts, cold griefes, and motions of ventosities, and inflations, as Avicen sayth.

Cum vino choleram nigram potata repellit.
Si dicunt veterem sumptum curare podagram.

Hill-wort, or Peneriall steep'd in wine,
Purgeth blacke choller, as the learn'd divine.
Beside, our Elders say, and make no doubt,
That it melts flegme, and cleerely cures the Gowt.

Here the Author rehearsing two Effects of Hil-wort saith. That principally the water thereof, or Peryriall (taken with wine) purgeth blacke Choller.

A remedy for Choller.

Secondly, Hill-wort healeth an old Goute: for the Property of this Herbe is, to melt and dissolue flegme, whereof very often the Gowt is wont to be ingendred. And note, that after *Platearius*, Hill-wort is hote and dry in the third degree. The substance thereof is subtile, the vertue comfortable, through the sweet smell: the substance thereof openeth, and the qualities doe draw, the fiery substance or nature thereof, consumeth by burning and drying.

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

Of VVater-cressies, most opinions say,
Hayre they retaine, when it doth fall a way,
The Tooth-ache that tormenteth grievously,
They give thereto a present remedy.
They cleanse all skales that cleave unto the skin,
If Honey to the Oyntment you put in.

Here

Here the Author rehearsing three effects of Water-cresses, saith: Water-cresses.

First, they retaine haires falling away, if the head be annoynted with the juyce thereof: or else if the juyce or water thereof be drunke. This effect Avicen toucheth, saying: The drinking or annointing with VVater-cressies, retaineth haires falling away. *Avi. 2. can. cap. de Nasturchio.*

The second effect is, Water-cresses doth cure the tooth-ach, specially, if the ache come by cold, for it pierceth, resolueth, and heateth, as appeareth at *Cur moritur homo.* Pag. 30.

Thirdly, the juyce of Water-cressies taken with Hony, or the place annoynted therewith, doth away skales that cleaue to ones Skinne: by reason that such skales be ingendred of salt flegme.

Water-cressies (as is sayd) purgeth all flegme: therefore if it be drunke it resisteth the cause of skales: and Honey, which is a cleanser, helpeth much thereto. Beside these effects, Water-cressies dry vp the corruption of the belly, and cleanseth the lights, it heateth the stomacke and liuer, and is wholesome against the grossenesse of the Spleene. Namely, when a Playster is made of that, and of honey, it causeth one to cast up choller, it augmenteth Carnall Lust, and by dissolving, avoydeth out wormes, and provoketh menstruositie, as Avicen sayth.

Cæcatis pullis, ac lumine mater hyrundo,
Plinius vt scribit, quamvis sunt cruta reddit.

Young Swallowes that are blind, and lacke their sight,
The damme (by *Celendine*) doth give them light.
Therefore (by *Plinie*) wee may boldly say,
Celendine for the sight is good alway.

Here the Author saith, when young Swallowes be blind, the damme bringeth Celendine, and rubbeth their eyes, and maketh them to see: whereby the Author sheweth, that it is Of Celendine.

whole-

wholesome for the sight. And this appeareth to be true: for commonly it is a medicine against feeblenesse of sight. Celendine hath juyce, which is well knowne. And why Swallowes know it better then other Byrds, may bée, because their young be oftner blind then any other. Swallowes dung doth make them blind, and so the Damme dungeth sometimes in the youngs eyes, and maketh them blind. And after Platcareus, Celendine is hote and dry in the third Degrée. And the qualities and substance thereof, hath vertue to dissolue, consume, and draw. And the rootes thereof stamped and sodde in wine, are good to purge the head, and a womans priuitie from broken moyst humours: if the Patient receiue the smoke thereof, at the mouth, and after gargarise Wine into the throate.

Auribus infusus vermes, succus necat vsus.
Cortex verrucas in aceto cocta resolvet,
Pomorum succus flos partes destruet ejus.

The juyce of Willow put into the eare,
Doth kill the Wormes, which are engendred there.
The rinde of Willow, sodde in Vineger,
For taking of Warts away, the most preferre.
Let teeming-women cast Willow-flowres away,
Because they hinder Child-byrth with delay.

Here the Author rehearsing thrée things of Willow, saith.

To kill Wormes.

First, the juyce thereof, powred into ones Eare, killeth wormes: by reason of the stipticitie and drying thereof, and after Avicen, Nothing is better to heale all mattering at the Eares, then the juyce of Willow-leaves.

Avi. 2. can. capit. de Salices.

Secondly, the rinde of Willows, sodde in Vineger, taketh away Warts. And Avicen saith: Willow ashes with Vineger, dryeth up Warts by the roots: by reason of the ashes vehement drying. Yet to destroy Warts, nothing is better

To voyde Wartes.

then

then to rubbe them with Purslaine. This the property, and not the quallity of Purslaine doth, after Avicen.

Thirdly, Willow flowers, and the iuyce of the fruit thereof, letteth the byrth of a Child: for through stipticity and drought thereof, it causeth the child to be borne with great paine. *Avi. 1. can. cap. de portu. ca.*

Confortare crocus dicatur lætificando,
Membraq; defecta confortat, epare reparando.

Saffron doth glad the heart, being sicke and ill,
But yet too much, endangereth to kill.
Defectiue members, it doth comfort kindly:
And next, restores the Lyuer very friendly.

Here the Authour saith, that Saffron comforteth mans bodie, in gladding it. But know withall, that Saffron hath such a property, as if one take more thereof then hee ought: it will kill him in rejoycing or laughing. Avicen saith: That to take a dramme and a halfe, will kill one in rejoycing. Of Saffron. *Avic. 1. capit. de Croco.*

Secondly, Saffron comforteth defectiue members, and principally the heart. It comforteth the stomacke, with the stipticity and heate thereof: and for the same cause restoreth the Lyuer, for it will not suffer the Lyuer to be dissolued. Yet to vse ouermuch, inducetb perbreaking, and marreth the appetite. Of this Avicen warneth vs, saying: It causeth parbreaking, and marreth the appetite, because it is contrary to the sharpnes in the stomacke, which is cause of appetite.

Besides the properties, Saffron maketh one sleepe, and dulleth the wits, & when it is drunke with Wine, it maketh one drunken: it cleanseth the eyes, and letteth humours to flow to them, and maketh one breath well: it styreth to carnall lust, and maketh one to vrine well.

Reddit facundas premansum sæpe puellas,
Ipso stillantem poteris retinere Cruorem.

Leekes, if theyr property is not belyde :
To make young women fruitfull, hath beene tride;
Beside, they stint the bleeding at the nose :
In greatest violence as some suppose.

Here the Authour, reciting two commodities of Leekes; saith, that often eating of Leekes, maketh young women fruitfull, by reason, as Avicen sayth. Leekes dilate the Matrice, and taketh away the hardnesse thereof : which letteth the Conception.

Secondly, Leekes stint bleeding at the Nose, as Avicen saith : and many other effects of Leekes are rehearsed, at *Alia, Nux, &c.* pag. 45.

Quid piper est nigrum, non est dissoluere pigrum,
Flegmata purgabit, digestiuamq; juvabit
Leucopiper stomacho prodest, tussiq; dolori,
Vtile præuenit motum febrisque rigorem.

Blacke-Pepper, in dissoluing is not slow,
But quickly purgeth Flegme, as many know.
Beside, t'is very good to helpe digestion,
When other things may faile that are in question.
White Pepper, to the stomacke comfort sends,
And from the Cough it many wayes defends,
For diuers griefes, it yeeldeth good preuention,
And with a Feaver stands in stout contention.

Here the Authour declaring many commodities of Pepper, saith.

First, blacke Pepper, through the heate and dryness thereof, loseth quickly : for it is hote and dry in the third degree.

Secondly, it purgeth Fleame, for it drawetb fleame from the inner part of the body, and consumeth it. Likewise it auoideth fleame out, that cleaueth to the breast and stomack, heating, subtiling, and dissoluing it.

Thirdly, it helpeth digestion. And Avicen saith : That Pep-

Pepper digesteth and causeth appetite: and specially long Pepper, which is wholesomer to digest raw humours, then either white or blacke, as Galen saith. *Avi. 2. can. ca. de Pipere.*

Secondly, he declareth 5. wholsome things of white pepper.

First, White Pepper comforteth the stomacke: for Galen saith: That it comforteth more then the other two. And Avicen sayth: That white Pepper is more wholesome for the stomacke, and more vehemently doth comfort. *Galen 2. de reg. sanitatis, cap. 7. Avicen loco preal.*

The second is: Pepper is specially wholesome for the Cough, that commeth of cold flegmaticke matter: for it heateth, dissolueth, and cutteth it. And Avicen saith: VVhen Pepper is ministred in Electuaries, it is wholesome for the Cough, and aches of the breast.

Thirdly, white Pepper is wholesome for the ache, and that is to wit, of the breast, and ventuous paine. And for that all Pepper is good: for all Pepper is a diminisher and a voyder of winde. And Avicen saith: That white-Pepper and long, is wholesome for Pricking ache of the belly, if it bee drunke with Hony, and fresh Bay-leaves. Against the Belly-ache.

Fourthly, Pepper withstandeth the causes of a cold Feauer, for it digesteth and heateth the matter.

Fiftly, Pepper is wholesome for a shaking feauer, by reason that the heate of the Pepper comforteth the sinewes, and consumeth the matter spred on them. And Avicen saith: In rubbing, it is made an oyntment, which *Unguentum* is wholsom against shaking. These fiue properties are ascribed to the other kindes of Pepper as Avicen saith. And besides these effects; Pepper heateth the sinewes and braines of mans body: it mundifieth the Lights, and a little provoketh the vrine, but much looseth the belly, as Avicen saith.

There be three sortes of Pepper: white Pepper, called Leucopiper, long Pepper, called Macropiper, and blacke Pepper called Melancopiper. It is called White-pepper, that is very greene and moyst: And when it is a little dryed, and not perfectly ripe, it is called long Pepper. But when it is perfectly ripe, it is called Blacke-pepper.

Et mox post escam dormire nimisque moveri,
Ista gravare solent, auditus ebrietasque.

If after meate we fall to suddaine sleepe,
Our food from all digestion it doth keepe.
Over-much mooving is as hurtfull too,
And Drunkennesse doth most of all undoo.
In all these, let us use discreet forbearing,
Being enemies, that doe offend our hearing.

Hurtfull to the hearing.

Here the Author reciteth three things that grieue the hearing.

The first is, immediate sleepe after meate, and that is, if one eate his fill. For the immediate sleepe will not suffer the meate to digest, and of meat vndigested, are engendred grosse vndigested fumes, which with their grossenesse stop the conduites of hearing: and they engrosse and trouble the Spirits of hearing.

The second is, too much mooving after meate, for that also letteth Digestion, and the due shutting of the Stomackes mouth: by reason, that then the stomackes mouth closeth not so easily, as by a little walking, whereby the meat descendeth to the bottome of the stomacke. For when the stomack is not shut, many fumes ascend to the head, that grieue the hearing.

The third, is Drunkennesse, whereof many fumes and vapours are ingendred, which ascend to the head, and the Organ of Hearing, and troubleth the spirit thereof, and grieueth the Hearing. And drunkennesse doth not only hurt the hearing, but also the sight, and all the sences, for the same cause as is before sayd.

Avi 4.3.ca 2.de conse. sanit. auric.

There be three things, as Avicen sayth, That hurt the eare and other senses, lothing, repletion, & sleepe after refection: & some text hath this verse, *Balnea, sol, vomitus affert, repletio, clamor.* Which things grieue the hearing, but specially great noyse. For Avicen sayth, If we will heare well and naturally, we must eschew the Sunne, laborious bayning, vomit, great noyse, and repletion.

Me-

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

Long-fasting, vomitting, and sudden feare,
Are hurtfull to the organ of the Eare.
Blowes, falles, and Drunkennes are euen as ill,
And is so colde, beleeue me if you will.
Such as would noyses in the Eare preuent,
To shun all these, thinke it good document.

Heere the Author reciteth seuen things, which cause a humming and a noyse in ones Eare.

The first is, feare, especially after some motion. The reason is, because in feare, the spirits and humours creepe inward toward the heart suddenly, by which motion, ventosity is lightly ingendred, which entring to the Organ of the hearing, cause the tinging and ringing in the Eare. By corporall mouing also, humors and spirites are moued, of which motion, ventosity is lightly ingendred, which comming to the Eares causeth ringing. For ringing is caused, through some mouing of the vapor or ventositie, about the organ of the hearing mouing the naturall aire of those Pipes or Organes, contrary to theyr naturall course.

The second thing, is great hunger, Avicen sheweth the reason, saying: That this thing chaunceth through humours spread, and resting in mans body. For when nature findeth meate, shee is conuerted vnto them, and that resolueth and moueth them. *Avi 4. 3. cap. 9.*

The third, is vomitting: for in vomitting (which is a laborious motion) humors are specially moued to the head. In token whereof, wee see the Eyes and Face become red, and the sight hurt. And thus also by vomiting, vapors and ventosities are some moued to the organ of the hearing.

The fourth is, beating about the head, specially the eares, for thereby chanceth vehement motion of naturall ayre, being in the organ of the hearing. For when any member is hurt,

Nature immediately sendeth thereto winde and bloud, which two be the instruments of nature, by which then motion is caused in the Eare.

The fift, is Falling, specially on the head, for the same cause that is shewed of beating. And of a fall (whatsoeuer it bee) a mouing of the humors is caused in the body.

The first, is Drunkennesse: for Drunkennesse filleth the head with fumes and vapours, which approaching to the organe of the hearing, troubleth it, and maketh a noyse in the Eare.

The seuenth, is cold, for by great cold, the organ of the hearing is feebled, wherefore of a small cause by colde, ringing in the Eare chanceth, for great cold causeth ventosities.

And ringing in the eares chanceth not onely by these causes, but also of many other, as ventositie engendred in the head, and therein mouued, or else by some matter ingendred in the head, or else by motions of ventosities, chancing oftentimes in the opening of the eare, as they that haue an Ague: or by the great repletion of the body, and most especially of the head, or by some clammy matter resolued into a little ventosity, or by some clammy matter resolued into a little ventosity, or by medicines. Whose property is, to retayne humours and ventosities in the parts of the braine, as sayth Avicen.

Balnea, Vina, Venus, ventus, piper, allia, fumus,
Porrum Cepis, lens, Fletus, Faba, Synapis.
Sol, coitus, Ignis, ictus, acumina, pulvis,
Illa nocent oculis, sed vigilare magis.

Bathing, Wine, Women, boyſtrous winde,
To harme the Eye-ſight alwayes are inclinde,
The like doth Pepper, Garlicke, duſting ſmoake,
Leekes, Onyons, Lentils, draw the ſight aſlope,
And dimmes it, as Beanes doe. Such as vſe weeping,
I would not haue mine eyes in their moyſt keeping.
Muſtard, and gazing much againſt the Sunne,

The

The ſight thereby is vtterly vndone.
The violence of Luſt in hot deſire,
Spoyles them outright, and looking on the fire.
Extremity of labour hurts the Eye,
And the leaſt blowes, bloud-ſhot it inſtantly.
Tart and ſharpe ſauces needes offend them muſt,
As alſo walking in a windy duſt.
The laſt is too much watching, theſe beleiue me,
Avoyd, and then thine Eye-ſight will not grieue thee.

Here the Anthour rehearſeth one and twenty things hurtfull to the Eyes. One and twenty things hurtfull for the Eyes.

The firſt is, Baining and Bathing, whether it be moyſt or dry, called Hote-houſes. For Baining greatly heateth the Eyes, and ſo hurteth the complexion: for the Eyes be naturally colde, and of the nature of water.

Secondly, Baining dryeth and reſolueth the ſubtile humidities of the Eyes, with which the ſighty ſpirits that are fierie, ſhould be refreſhed and tempered. This hath made many blinde in Almaine, whereas they vſe many Baines and Hote-houſes. Like as in Holland are more Leapers, then in any Country, onely by fault of good gouernance.

The ſecond is, Wine immoderately taken: for that feebleth the eyes and ſight, by reaſon that it filleth the head with fumes and vapours, which dull all the wits.

The third is, ouermuch carnall copulation, which all Phyſitians ſay, feebleth much the ſight. And Ariſtotle noteth the cauſe: For by Carnall copulation, that that is behoufull for the Eyes, is taken away. There muſt bee in the Eyes moyſt wateriſh ſubtiltie, which fortifieth the viſible ſpirits. For the Eye is naturally moyſt. And therefore Ariſtotle ſaith: That our Eyes be of the nature of water. But when naturall moyſtures are drawne and voyded out, the body waxeth dry, and withereth away: the Eyes then loſe their proper nature, which they retaine and keepe by humidity, and not without a cauſe: for by fiery ſpirits (which are in meuing)

Ari. 4 part. problema.

Ariſt. de inſenſu & ſenſato & v. de trimalium.

wouing) the sight would vanish away, ere that it were succoured with moysture.

Thus it appeareth plainely, that Carnall copulation, by drawing away the moystnes, dryeth vp the superiour parts of man, whereby the quicke sight is hurt.

The third, is winde, and especially the South-winde. For Hypocrates sayth: The South winde is mystie, and dusketh the eyes: for that winde filleth the head with humidities, which dull the wits, and darke the sight.

Hyppo. aphori. illo.

Austrini flautus, &c

The fift, is Pepper, which through the sharpenesse thereof, ingendreth fumes that bite the Eyes.

The sixt, is Garlicke, which also hurteth the Eyes, through sharpenesse and vapoositie thereof, as is said at *Alia, Nux, Ruta, &c.* pag. 45.

The seauenth, is smoake, which hurteth the Eyes, through the mordication and drying thereof.

The eight, is Leekes: for by beating of them, grosse melancholly fumes are ingendred: whereby the sight is shadowed as is beforesayd, at *Alia, Nux, &c.* pag. 45.

The ninth, is Onyons, the eating of which hurteth the Eyes, through their sharpenesse.

The tenth, is Lens to Lintels: The much eating whereof, as Avicen sayth: Dusketh the sight, through the vehement drying thereof.

The eleuenth, is too much Weeping, which weakeneth the Eyes, for it causeth debility retentiue of the Eyes.

The twelfth, is Beanes: the vse whereof engendreth a grosse melancholly fume, darking the visible spirits, as Leeks doe: and therefore the eating of Beanes, inducetb dreadfull dreames.

The thirteenth, is Mustard, the vse whereof feebleth the sight, through his tartnesse.

The fourteenth, is to looke against the Sunne: and that is, through the vehement splendour and brightnesse thereof: whereby the sight is destroyed, as appeareth by Experience, For the vehement sensiblenes of a thing, not proportioned to

mans

mans sence, as the Sunne beames, corrupt mans sence.

The fiftenth is, too much Carnall copulation, and specially after great Feeding or repletion, or after great voyding or emptinesse: but this is already declared.

The sixtenth, is fire, the beholding whereof, causeth vehement drienesse in the Eyes, and so hurteth the sight: and also the brightnesse thereof hurteth the Eyes. And therefore we see commonly, that Smithes, and such as worke before the fire, be red eyed and feeble sighted.

The seuententh, is great labour: for that also dryeth vehemently.

The eightenth, is smyting vpon the Eyes, which hurteth the sight, for it maketh them bloud-shotte, and troubleth the visible spirits, and otherwhile ingendreth Impostumes.

The ninetenth, is too much vse of tarte and sharpe things, as Sauces: and that is, through the tartnesse of Fumes, of them engendred.

The twentieth, is dust, or walking in dusty places: in which, dust flyeth lightly into the Eyes, and dusketh the sight.

The one and twentieth (and aboue all other hurtfull to the Eyes and Sight) is too much Watching: For too much watching inducetb too much drowsines in the Eyes: & generally, all repletions hurt the Eyes, and all that dryeth vp Nature, and all that troubleth the bloud, by reason of saltnes or sharpnes. All Drunkennesse hurteth the Eyes: Vomitting comforteth the Sight, in that it purgeth the stomacke, yet hurteth it, in that it drieth the matters of the braine to the Eyes: and therefore if it bee needfull to cast, it must be done after meate, and without constraining.

Also, Too much sleepe incontinent after meate, and much bloud-letting: and namely, with ventosities, hurteth the sight, as Avicen sayth.

Fœniculus, Verbena, Rosa, Chelidonia, Ruta.
Ex istis fit aqua, qua lumina reddit acuta.

Of Fennell, Vervein, Roses, Celendine,
With Rew among them, water stilled fine,
They are most wholesome for to cleare the eyne.

Here the Author reciteth five Herbs, whose water is very wholsome for the sight.

To clarifie the eyes.

The first is Fenell: Whose juyce put into the Eye, sharpneth the sight, after Rasis.

The second, is of Vervein, wherof the water is of many Physitians put in receits, wholesome against feblenes of sight.

The third, is Rose-water, which doth comfort the living spirits and sight.

The fourth, is Celendine, whose juyce is citrine, it is called Celidonia (that is) giving celestiall gifts.

The fift, is Rue, the water of these Herbes is wholesome for the sight, as Physitians commonly say.

Avic. 3. tar. 4. cap. 4.

Sic dentes serva, porrorum collige grana,
Ne careas jure cum jusquiamo simul vre
Sicq; per embotum Fumumq; cape dente remotum.

To cure the Tooth-ache, take the seed of Leekes,
When that fell paine annoyes, and swelles the cheekes:
But seed of Henbane must be mixt among,
And burne them both, to make the smoake more strong.
Hold thy mouth ore, and so receive the fume,
The paine it slakes, and Wormes in Teeth consume
If through a Tunnell you the smoake assume.

Here the Author reciting certaine Medicines for the tooth-ache, sayth.

For Tooth-ache.

Avi. 2. can. cap. de porro.

Leeke-seed and Hen-bane burned together, is good for the Tooth-ache. But they must be ministred on this wise. The juyce of Henbane with the Leeke-seed must be burned together, and the smoke must be received through a funnell on the side that the ache is.

The

The vertue of the Hen-bane, taketh away the feeling of the paine. And the vertue of the Leeke-seed-fume, killeth the Wormes, which otherwise living in the concavities of the Teeth, causeth intollerable paine, as Avicen saith.

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

Nuttes, Oyle, and cold, which strikes into the head,
Eeles, and raw Apples, drinking late towards Bed:
By all these, hoarseness in the voyce is bred.

This Text declareth five causes of Hoarsenesse.

The first, is eating of Nuts, for Nuts dry much: & therefore they erasperate the voyce, and make it like a Cranes voyce.

The second, is Oyle, the vse whereof may ingender Hoarsenes: for some parts therof cleaue fast to the pipe of the lights, causing hoarsenesse. Secondly, it maketh Cholericke folke hoarse, by reason that in them the Oyle is lightly enflamed, and so the inflamation causeth erasperation and hoarsenesse: but the first cause seemeth better.

The third, is cold of the head. For cold of the head doth pressle together the braine, whereby the humours descend toward the throat, and Pipe of the Lights, and induceth hoarsenes, through too much moystnes of the pipe.

The fourth, is eating of Eeles: for the eating of them multiplyeth clammie flegme, which comming to the Lights, sticke there still, and cause hoarsenes.

The fift, is ouer-much drinking, specially toward Bedde. For then the vehement wetting of the pipe of the lights, doth chiefly cause hoarsenes of the voyce, as all Physitians say.

The sixt, is raw Apples: for by reason that they be raw, they increase flegme, and if they be not ripe, but sharpe and sower, they make the throat rough.

Jejuna, vigila, calcas dape, valde labora.

Inspira calidum, modicum bibe, comprime flatum,
Hæc benè tu serva si vis depellere reuma.
Si fluat ad pectus dicatur reuma catarrus.
Ad fauces branchus, ad nares esto corisa.

Vse fasting, watchings, if the Rheume possesse thee,
Hote meates and drinkes avoyd, they not redresse thee.
Labour thy body, and thy breath restraine,
Inspire warme ayre, if the Catharre doe paine.
Beware of drinking much, it doth offend,
These ('gainst all Rheumes) to thee I doe commend.
To know these Rheumes, this is an observation,
If to the Breast they flow in exaltation.
Th'are call'd Catharre. But running through the Nose,
It's call'd Corisa: Others say, the Pose.
When by the necke it doth it selfe convay,
They tearme it *Branchus*, as Physitians say.

Here the Author declareth 7. things that cure the Rheume.

For the Rheume.

The first is, abstinence from meate, or fasting, for thereby the matter is diminished, because abstinence dryeth, and the matter is better ryped and consumed: For when nature findeth no matter of food whereon she may worke, she worketh on Rheumaticke matter, and consumeth it, and the head is lesse filled therewith. Wherefore Avicen sayth: That a man having the *Catarre* or the Pose, should take heed that he fill not himselfe with meates.

The second is, Watch, for watching dryeth the Braine, and withstandeth that the vapors ascend not to the head.

The third, is hot meates and drinks: for with their heat, the cold water of the Rheume is digested.

The fourth, is to labour much: For thereby the matter Rheumaticke is consumed, by reason that much labor dryeth vp all superfluities of the body. But in stéede of *Valde*, some texts haue *Veste*. And then the sentence is, that warme garments is wholsome for the Rheume, specially when it commeth by colde matter.

The

The fift is, inspiring of hote ayre, and specially if the Catarre proceed of cold matter: for by breathing of warme ayre, the matter is warmed and ryped.

The sixt is, to drinke little, and to endure thirst: for thereby the Rheumaticke matter is consumed: For little Drinking filleth not the head, as much Drinking doth.

The seuenth is, to hold ones breath, for that is specially good in a Catarre, caused of a cold matter: By reason that this holding of the breath, heateth the parts of the Brest: & so the cold flegmatick matter causing the Catarre, is better digested. *Avic. loco preal.*

Avicen rehearsing these things, sayth: It behooveth to keep the head warme continually. And also it must be kept from the winde, and namely that of the South. For the South wind repleateth and maketh rare: but the North wind constraineth. And he must drink no cold water, nor sleepe in the day time. He must endure thirst, hunger, & watch as he can: for these things (in this sicknes) are the beginning of health.

Furthermore, Rasis biddeth him that hath the Rheume: To beware of lying upright: For by lying upright, the Rheumaticke matter floweth to the hinder parts of man, whereas be no manifest issues, whereby the matter may avoyde out. Therefore it is to be feared, least it flow to the sinewes, and cause the Tramps or Palsey. *Rasis. 3. Al.*

And likewise he ought vtterly to forbeare wine: for wine is vaporous, and in that it is very hote, it resolueth the matter, and augmenteth the Rheume. And likewise he must not stand in the Sunne, or by the fire, for the Sunne and the fire loose the matter, and augment the Rheume.

In the last two Verses, the Authour putteth difference betwen these 3. names, *Catarrus*, *Branchus*, and *Corisa* And the difference standeth in the matter flowing to one part or another of the body. When the matter runneth to the brest parts it is called *Catarrus*; when it runneth by the Nose, it is called *Corisa*; when it runneth by the Necke, it is called *Branchus*. But this word Rheume doth note and signifie generally, all manner of matter, flowing from one member to another.

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

Aupipigmentum, which some *Arsenicke* call,
Remember to mixe Brimstone therewithall,
White Lime and Sope: these foure, by way of Playster,
Are able any Fistula to maister.
Observe these foure then, if thou wouldst be cur'd,
Many (thereby) of helpe have beene assur'd.

Here the Author rehearsing a curable medicine for the Fistula, saith. That a Plaister made of Auripigmentum. Brimstone, white Lime, & Sope mingled together, healeth the Fistula. Because these things haue vertue to dry and mundifie: which intentions are requisit in healing a Fistula. Platearius sayth: *Auripigmentum*, is hot and dry in the fourth degree: it dissolveth and draweth, consumeth, and mundifieth. Brimstone and Sope (as he saith) are hote and dry, but Brimstone is more vehement, because it is hot and dry, in the fourth degree, but Sope is not. Avicen saith: That Lime washed dryeth without mordication, and maketh more steddy.

For the Fistula.

The Fistula is a running sore, which auoydeth matter more or lesse, after the diuersity & course of the Pon. *Auripigmentũ* is that which grauers fastē brasse & mettals withall in stone.

Ossibus ex denis bis centenisq; novenis,
Constat homo, denis bis dentibus, & duodenis,
Ex trecentenis decies, sex quinqueque venis.

The Bones, the Teeth, and Veynes that are in Man,
The Author here doth number, as he can.
Two hundred nineteene Bones agree some men,
Two hundred-forty eight, saith *Avicen*,
Numbring the Teeth, some, two and thirty hold,
Yet foure of them by others are controll'd.

Be-

Becauſe ſome lacke thoſe Teeth ſtand laſt behinde
In child-hood. Others, till their greateſt age they find.
The Grinders, and Duales, Quadrupli,
And them above, beneath called *Canini*,
That grinde, that cut, and hardeſt things doe breake,
And thoſe call'd *Senſus*, Nature theſe beſpeake
To grinde mans food. The veynes in Man wee count,
Three hundred ſixtie five, which few ſurmount.

Here the Author numbreth the Bones, Teeth, and veynes in Mans body.

The number of Bones.

Firſt, he ſaith, there be CCxix. Bones: yet after the Doctors of Phyſicke, Hyppocrates, Galen, Raſis, Averroes, and Avicen, the Bones in Man be CCxlviij. And though herein be variance, yet there is a Maſter of Phyſicke that ſayth, *Oſſa ducenta ſunt, atq; quater duodena.*

The number of Teeth.

Secondly, the Authour ſaith, that a Man moſt commonly ſhould haue xxxij. Teeth. But yet it chanceth, that ſome lacke foure of the laſt Teeth, which be behind them, that we call the Grinders, and thoſe haue but xxviij. Teeth. Some lacke thoſe foure laſt Teeth in Child-hood onely: ſome other lacke them till they be very old, and ſome all their life.

Here is to be noted, that after Avicen, The two foremoſt teeth be called *Duales*, and two on either ſide of theſe twaine, be called *Quadrupli*. There bee two in the upper jaw, and two in the nether: all theſe Teeth be ordained to cut, and therefore ſome call them Cutters, and ſpecially the *Duales*. Next vnto theſe *Quadruples*, are two Teeth aboue, and two beneath, Called *Canini*, whoſe office is to breake hard things. After theſe, be foure other on eyther ſide, called Grinders, foure aboue, and foure beneath. After theſe, ſome haue a Tooth called *Senſus*, on eyther ſide, and as well aboue as beneath: Theſe alſo are ordained to grind mans meate. And ſo the whole number of the Teeth is xxxij. orelſe xxxviij. in them that haue not the teeth called *Senſus*. There is then foure *Duales*, and foure *Quadruples*, foure Dog-teeth, ſixteene

tæne Grinders, and foure *Sensus*.

Thirdly, the Text sayth, that there is in man CCClxv. veynes, as appeareth in the Anathomy.

Quatuor humores in humano corpore constant,
Sanguis cum cholera, flegma, melancholiaq;.
Terra melan. aqua fleg. & aer sanguis, choler igni.

Foure humours in mans body alwayes are,
Bloud, Choller, Flegme, Melancholy. And compare
These, unto those foure severall Elements,
Whereof they are continuall Presidents.
To Earth, Melancholly, to Water, Flegme,
The Ayre, to Bloud; Choller, to fire extreame.

Here the Author declareth the foure humors in man, as Bloud, Flegme, Choler, and Melancholy. And shewing the nature and complexion of them, he compareth each to one of the foure Elements.

Melancholy, is cold and dry, and so compared to the Earth, which is of like Nature.

Flegme, is cold and moyst, and so compared to Water.

Bloud, is hot and moyst, and so compared to the Ayre.

Choler, is hote and dry, and so compared to the fire: These things are declared in these Verses.

Humidus est sanguis, calet, est vis acris illi,
Alget, humet, flegma, sic illi vis sit aquosa.
Sicca calet Colera, sic igni sit simulata.
Melancholia friget, siccat quasi terra.

The Bloud is hote and moyst, like to the ayre,
And therefore therewith carryeth best compare.
Flegme cold and moyst, even in his chiefest matter,
Bearing his best resemblance with the water.
Sullen is Melancholly, cold and dry,

And

And to the Earth, it selfe it doth apply,
But Choler being hote and dry, desires
To meete (hee cares not) with how many fires.

For a further knowledge, know besides that after Avicen, There be foure humours in mans body, Bloud, Flegme, Choler and Melancholy, as is said.

The best of them is Bloud: First, because it is the matter of mans spirits, in whom consisteth mans life & operations. Secondly, because it is comfortable to the principles of mans life, it is temperately hote and moyst. Thirdly, because it restoreth and nourisheth the body, more then the other humors. And it is called the treasure of Nature: For if it be lost, Death followeth forthwith. *Avi 1. doc. 4 cap. 1.*

Next to blood in goodnesse, is Flegme. First, by reason that if neede be, it is apt to be turned into bloud.

Secondly, because it is very neere like humidity, which is as the foundation of life.

After Flegme in goodnes, is Choler, which is partner with naturall heate, so long as it keepeth conuenient measure.

Then followeth Melancholy, as dregs and durt, remooued apart, from the principals of life, as enemy to joy and liberality, and of neere kindred to age and death.

Secondly, note, that in the diuision of Humors, there are two kindes of Bloud, (that is to say) naturall and vnnaturall. Naturall bloud, that is to say, Veyne-bloud, which is ruddie and obscure; and Arterie-bloud is ruddy and cleare, without ill sauour, and (in comparison of other humors) it is very sweete. Of vnnaturall is two sortes, the one is vnnaturall in quantity, that is to say, which is changed from good Complexion in it selfe, or else by mingling of another humor.

There is another vnnaturall bloud, which (through mingling of other humors) is ill both in quality and substance, quantity, and in proportion of the one to the other. And this is double for the one is not naturall, by mingling of an ill humor that commeth from him without. The other is vnnaturall, by mingling of an ill humour, engendred in the selfe

Bloud; as when part of the bloud is putrified, and the subtile part thereof is turned into Choller, and the grosse part into Melancholly: or else into Choler, or the Melancholly, or else both remaineth in the bloud.

And this vnnaturall bloud, by mingling of an ill humor, varyeth from naturall bloud many wayes.

First, in substance: for it is grosser and fowler, sith melancholly is mingled therewith: or else it is more subtile, when watrishnesse or citrine Choller is mingled therewith.

Secondly, in colour: for sometime when Flegme is mingled therewith: it inclineth to whitenesse, or through Melancholie to blacknesse.

Thirdly, in sauour: for by mingling of putrified humors, it is more stinking, or else by mingled of rawe humours, it hath no sauour.

Fourthly, in talage, for by mingling of Choller it inclineth to bitternesse, and by Melancholy to sowernesse, or the Flegme of vnsauourinesse.

Also Flegm there be two kinds, of naturall and vnnaturall. Naturall, is that which (within a certaine space) will be bloud, for Flegme is vndigested bloud.

There is another spice of Flegme, which is swéete, and somewhat warme, if it be compared to the bodily heate. But comparing it to the ruddy bloud & Choller, it is colde. Flegme is naturally white: and this is called swéet Flegme, extending this name swéete to all the tallages, delighting the taste: for otherwise the naturall flegme is not swéete, but vnsauory and waterish, and very néere the tallage of water. And to this flegme, Nature hath not giuen a proper Mansion, as she hath done to Choller and Melancholly: but Nature maketh it run with the bloud, for it is a very néere similitude to bloud.

And of this flegme there be two necessities, and one vtility.

The first necessity is, that it be neare the members, so that their vertue may digest it, and turne it into Bloud, and that the Members by it may be nourished, when they haue lost their naturall fode: (that is for to say) good bloud, through

restraint of materiall blood, which restraint is caused through the stomacke and liuer, through some cause accidentall.

The second necessity is, that it mingle with the blood, and make it apt to nourish the members of Flegmatick complections, as the Braine, and such: for that which must nourish these members, must be well mingled with Flegme.

The vtility of Flegme is, that it moysten the joynts and members that mouse much, least they ware drye, through the heate that commeth of their mouuing and rubbing.

Vnnaturall Flegme may be diuided first into the substance, and to some thereof is *Muscilaginosum*, and that is Flegme, (to ones seeming) diuers, for in some part it is subtile & thin, and in some other grosse and thicke: is called *Muscilaginosum*, because it is like Muscilages, drawne out of seedes.

There is another Flegme, that appeareth equall in substance: that is, in subtilitie and grossenesse to ones deeming, but for truth, it is diuers in euery place, this is named Raw Flegme, and this increaseth in the stomacke and entrailes. And to auoyde it out of the stomacke, *Hippocrates* biddeth vs, To cast twice a moneth, and to avoyde it out of the guts: Nature hath ordained Choler, to turne it from the chest of the Gall to the entraile *Jejunium*, and so forth to the lower guts, to scowre away the Flegme from the brimmes of the Entrailes, and cause it to descend downe with the other dregges and filth.

Sometimes this Flegme is increased in the veynes, specially of old folkes, by diminishing of their digestion, and there remaining, is (by little and little) augmented and engrossed, and hurteth Nature, which cannot (by the veynes thereto ordained) auoyde it out. Yet it doth all that is possible, to keepe it from the heart, and other inward members, and driueth it to the outward members, and specially to the Legs: for by the heauinesse thereof, it draweth naturally to the lower parts of man. And this is the cause why old folkes Legs are swollen, and that if one presse downe his finger therein, there tarryeth a hole, specially towards night, most in fat folks, and such,

as were wont to be nourished with moyst meates.

There is another spice of Flegme very subtile and watrish like vnto water, and somewhat thicke: this Flegme is often mingled with their spittle that haue ill digestion, and of those that be great Drinkers: it remoueth from the braine to the nose, as it is wont in the beginning of the pose, and when by decoction and boyling in a man it becommeth grosse, it is turned into Flegme, grosse, white, and muscilages.

There is another Flegme, grosse and white, called *Gipsum*, the subtile parts of this Flegme is dissolued through long bydding in the joynts: and the grossenesse thereof remayneth in the joynts as hard as stones. This Flegme ingendreth the Goute vncurable.

There is another flegme, thick, and grosse. like to the molten glasse, in colour, clammineſſe, and weight.

Secondly, vnnaturall Flegme differeth in Tallage: for there is certaine flegme that is swæte, which is by mingling of bloud with flegm. And vnder this is contained the vnctuous flegm, which is ingēdred by mingling vnctuous bloud & flegm.

There is another manner of vnsauory Flegme, caused of rawnesse, as certainely glassy Flegme.

There is another salt Flegm, caused by mingling of choler. And this is more byting, drier & lighter then any other flegme through the choler mingled therewith, which is dry, light, and sharpe. And this flegme is often found in their stomacks, that be flegmaticke, that drinke much strong wine, & that vse salt and sharp meats; because it cleaueth to the stomack, and causeth otherwhile thirst intollerable: and running by the guts, it sometime fleaeth them, and causeth the bloud menstin: and in the fundament oftentimes inducetb strong costiuenesse.

There is another Flegme, that is sharpe, by mingling, of sharpe Melancholy therewith: and sometime through boyling of flegme, as it chanceth in the swæt juyces of fruites, that first boyle, and after waxe ripe. And this flegme appeareth oftner in their stomacks, that digest ill, then in other parts: for naturall Choler floweth to the mouth of the stomacke, to stirre

by the appetite, which discending downward sometime mingled with Flegme, maketh it sower, and this is perceyued by sower belchings. And otherwhiles this Flegme is engendred in the stomacke, by boyling with a weake heate.

There is another flegme, called *Pontike*, which is sometime caused by mingling of ponticke Melancholy. But this is seldome, by reason that ponticke melancholy is very scarce. It is sometime caused through vehement coldnes thereof, whereby the moystnes thereof is congeled, & somwhat altered to earthlines, and thereupon commeth no weake heate, which causing it to boyle, should conuert it into sharpnesse: nor no strong heate, which digesting it, should turne it into bloud.

There be two kindes of Choller, naturall and vnnaturall.

Vnnaturall Choller is the fome of bloud, whose colour is ruddy and cleere, that is citrine, in the last degree of citrines, as Saffron heads, and it is light and sharpe: and the hotter, the more redder it is. And after this Choler is ingendred in the head, it goeth with the bloud into the veynes, the other goeth into the purse of the Gall.

The part that goeth with the bloud, entreth therewith both for necessity and profit. It is needfull that it mingle with the bloud, to nourish the cholerick members. It is behouefull that it make the bloud subtile, and cause it to enter into the veins.

The part that goeth to the purse of the Gall, goeth thither for necessity and profit. The necessity is double. The one is needfull for all the body, to mundifie it from cholericke superfluities. The other necessity is, in respect of the Galles purse.

The profite also is double. The one is, to wash the Entrailes from dregs and clammy flegme cleauing to them.

The other is, to wash the guttes and Muscles, that they may feele the thing that hurteth them, and voyde all other filthines. The prowfe of this is, that the cholick chanceth oftentimes, by stopping of the hole that commeth from the purse of the gall to the guttes.

Vnnaturall choler is double. For one is vnnaturall, through outward cause mingled therewith. The other is vnnaturall

turall, through a cause in it selfe, for the substance thereof is not naturall.

Choller vnnaturall through an outward cause, is another knowne and famous: and it is that that Flegme is mingled with, and it is called famous or notable, by reason that it is often ingendred. And of this kinde of Choller commeth the third that is well knowne. There is another that is lesse famous, and that is it wherewith Melancholy is mingled.

Famous Choler is either citrine, and ingendred by mingling of subtile Flegme, with naturall Choler, or else it is yolkie, like to the yolkes of Egges, and is ingendred by mingling of grosse Flegme with naturall Choller.

Choler of lesse fame is caused two wayes. One is, when the Choler is burned in it selfe, and turned to ashes, from which the subtile part of the Choler is not separated, but mingled therewith, and this Choler is the worst. Another, is when Melancholy commeth from without, and mingleth it with the Choler. And this Choler is better then other, and is ruddie in colour, it is not cleare nor flowing, but more like to veine bloud. This vnnaturall choler, hauing his owne proper substance, without mingling of any other humor, is often engendred in the liuer, by reason that the subtilenes of the bloud burneth it selfe, and turneth into Choler, and grosely into melancholy.

Another choler is ingendred in the stomacke, of ill meates not digested, but corrupted: or else it is ingendred in the veins by other humors. And of this Choler be two kindes. For one is called Choler Prassiue, like the colour of the hearbe called Prassion, which is ingendred of the yolkinesse when it is burned: for burning causeth a yolkie blackness in the Choler, which mingled with choler citrine, engendreth a grün choler.

The other is called rusty Choler, like to rusty Iron, and it is ingendred of Prassiue, when Prassiue is burned onely, till the humidity thereof be dryed away: and of the drynesse begineth to wax white. And these two last Cholers be ill, and venemous, yet rusty is the worse.

Like

Likewise, there be two kinde, of Melancholy, naturall and vnnaturall.

The naturall, is the dregges and superfluity of good bloud, whose tallage is betweene sweete and ponticke. And this Melancholy, when it is ingendred in the Lyver, is parted in two parts. Of which one entreth with the bloud, and therewith remaineth in the veynes, the other is conuayed to the splene. The first part entreth with the bloud for necessity and profit. It is needfull that it mingle with the bloud, to nourish the melancholy cold and drie members, as the bones.

The vtility is, to make thicke and thinne bloud, to stint the superfluous running thereof, to make it strong, and to strength those members into which it must be conuerted. The other part that needeth no bloud, goeth to the splene, both for necessity and profit. The necessity is double, one vniuersal throughout the body, to purge it of melancholious superfluity. The other is but particular, onely to gouerne the splene.

This melancholy is also profitable for mans body, for it runneth to the mouth of the stomacke, straining out the humidities that it findeth there, as a woman straining a cowes dugs, draweth out the milke: this vtility is double. First, it constraineth, thicketh, and comforteth the stomacke. Secondly, by reason that the eagernesse thereof moueth the mouth of the stomacke, it maketh one to haue an appetite to meate.

Vnnaturall Melancholly is a thing burned, or ashes in respect of other humors. Of this there are foure famous kindes, though there be many not famous.

The first, is ashes of Choller.

The second, is ashes of Flegme, & if the Flegme that is burned were very subtile and waterish, then the Melancholy thereof ingendred, will be salt in tallage. But if the Flegme bee grosse that is burned, then the ashes thereof, or the Melancholy of it ingendred, enclineth to sowernesse or ponticity.

The third is, ashes of Bloud, and this Melancholy is salt, & little inclining to sweetnesse.

The

The fourth is ashes of naturall Melancholy. And if naturall Melancholy (whereof soeuer it be) bee subtile, then it will be very sowre. And when it is cast out vpon the ground, it boyleth and sauoureth of the ayre, and causeth both flyes and beastes to auoyde the place. But if the naturall Melancholy bee grosse, the vnnaturall thereof engendred, shall not bee sower.

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

To Sanguine men, Nature hath much commended,
First, with a jocund spirit they are attended,
Desirous to heare tales and nouelties:
Women, nor wine, they gladly not despise.
Their lookes are chearefull, and their Language sweete,
For any study they are prone and meete.
No common matter kindles Angers fire,
Contentious company they not desire.
They are liberall, louing, mirthfull, and benigne,
Fleshy and fatte, cap'ring and apt to sing.
No muddy countenance, but smiling cheare,
And bold enough, as causes may appeare.

Here the Authour, teaching vs to know Sanguine folkes, sayth, that a sanguine person is naturall fat. But yet wee may not vnderstand, that sanguine folkes bee properly fat: For that is a token for a cold complexion, as sayth Avicen. But they be fat and fleshy withall: for fat in sanguine persons is taken for fleshy. Avicen sayth, That aboundance of all ruddy-

ruddy flesh and stiffe, signifyeth a hote & a moyst complexion, as a sanguine person is. For the aboundance of ruddie flesh, witnesseth fortitude of vertue assimulatiue, and multitude of bloud, that worke and ware by heat and moisture, as witnesseth Galen, saying: The aboundance of flesh is engendred of the aboundance of bloud. For heate perfectly digesting, and the like vertue to flesh, maketh the flesh fast and stiffe. Also Avicen sayth, Every fleshy body without aboundance of fat and greace, is sanguine. Whereto Galen assenteth.

Secondly, the Sanguine person is merry and jocond, that is to say, with merry words, he moueth other to laugh, or else he is glad, through benignity of the sanguine humour, prouoking a man to gladnesse and jocondity, through cleare and perfect spirits ingendred of bloud.

Thirdly, he gladly heareth fables and merry sports, for the same cause.

Fourthly, he is inclined to Lechery, through heate and moystnesse, prouoking to carnall copulation.

Fifthly, he gladly drinketh good Wine.

Sixthly, he delighteth to feed on good meate, by reason that the sanguine person desireth the most like to his complexion, that is, good Wines and good meates.

Seuenthly, he laugheth lightly, for bloud prouoketh to laughing.

The eight is, the sanguine person hath a gladsome and an amiable countenance, through liuelinesse of colour, and faire nesse of complexion.

The ninth is, he speaketh sweetly, through amiablenesse of sanguine nature.

The tenth is, he is apt to learne any manner of science, through liuelinesse and perspicuity of witte.

The eleuenth is, he is not lightly angry, and this commeth through moystnesse, abating the feruour of Choler prouoking to anger.

The last two Verses recite some of the foresayd tokens,

and also some other.

First, a sangnine person is free, not couetous but liberall.

Secondly, he is amorous.

Thirdly, he hath a merry countenance.

Fourthly, he is most part smiling, of all which the benignity of the bloud is cause and prouoker.

Fiftly, he hath a ruddie colour. For Auicen sayth, That ruddy colour of the skinne, signifyeth aboundance of bloud. And this must be vnderstood bright ruddy colour, and not darke, such as is wont to be in their faces that drinke wines aboundantly, and that vse sauces and sharpe spices, for such colour signifyeth Leprsy to come.

Sixthly, he gladly singeth and heareth singing, by reason of his merry minde.

Seuenthly, he is fleshy, through the causes before-sayd.

The eight is, he is hardy, through the heate of the bloud, which is cause of boldnesse.

The ninth is, the sanguine person is benigne and gentle, through the bounty of the sanguine humour.

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

Men that be Phlegmaticke, are weake of Nature,
Most commonly of thicke and stubbed stature.
And fatnesse overtaketh them amaine,
For they are slothfull, and can take no paine.
Their sences are but dull, shallow and slow.
Much given to sleepe, whence can no goodnesse grow.
They often spet: yet natures kind direction,
Hath blest them with a competent complexion.

Here the Authour sheweth certaine properties, concerning

ning the complexion of Flegme.

First, flegmaticke folkes be weake, by reason that their naturall heate, which is beginner of all strength and operation, is but feeble.

Secondly, flegmaticke folkes be short and thicke: for their naturall heate is not strong enough to lengthen the body, and therefore it is thicke and short.

Thirdly, flegmaticke folkes be fat, because of their great humiditie. Therefore Avicen sayth, That superfluous grease signifyeth cold and moystnesse, for the bloud and the unctuous matter of grease, piercing through the veynes into the cold members, (through coldnes of the members) doe congeale together, and so ingender in man much grease. As Galen sayth in his second Booke of operation. He sayth also: That Sanguine men are middle men, betweene the long and the short.

Fourthly, flegmaticke folkes are more inclined to idlenes and study, then folkes of other complexion; by reason of their coldnesse that maketh them sleepie.

Fifthly, they sleepe longer, by reason of their great coldnesse, that prouoketh them to sleepe.

Sixthly, they be dull of witte and vnderstanding: for as temperate heat is cause of good witte and vnderstanding, so cold is cause of blunt wit and dull vnderstanding.

Seuenthly, they be slothfull, and that is by cold: for as heate maketh a man light and quicke in moving, so cold maketh a man heauy and slothfull.

The eight is, they be lumpish and sleepe long.

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

Choller, is such an humour, as aspires,
With most impetuous, insolent desires,
He covets to excell all other men,
His mind out-steps beyond a kingdomes ken.
Lightly he learnes, eates much, and soone growes tall,
Magnanimous, and somewhat prodigall.
Soone moov'd to anger, though upon no cause,
His owne will is his reasons largest lawes.
Subtill and crafty, seldome speaking fayre,
A wasting unthrift, overgrowne with hayre.
Bold spirited, and yet but leane and dry,
His skinne most usuall of a saffron dye.

Here the Authour teacheth vs to know a person of Choller-icke complexion.

First, he is hasty, by reason of superfluous heate, that moueth him to hastinesse, and therefore Avicen, sayth, That deeds of excessive motion doe signifie heate.

Av. 2. doc. 4 cap. 4.

Secondly, the Chollericke person is desirous of honour, & coueteth to be uppermost, and to excell all other, by reason that superfluous heate, maketh mans minde prone to arrogancy, and Foole-hardinesse.

Thirdly, they learne lightly, by reason of the cholerick humour, and therefore Avicen sayth; That the understanding, promptnesse, and quicke agility to intelligence, betokeneth heate of complexion.

Avi. 2. 1. doc. 3. cap.

Fourthly, they eate much, for in them the heate digestiue is strong, and more resolutiue then in other bodyes.

Fifthly, they increase soone, through strength of naturall heate in them, which is cause of augmentation.

The sixth is, they be stout stomacked, that is, they can suffer no injuries, by reason of the heate in them. And therefore Avicen sayth, That to take every thing impatiently signifieth heate.

The seauenth is, they be liberall to those that honour them.

The

The eight is, they desire high dignities and Offices.

The ninth is, a Choleticke person is hayry, by reason of the heate that openeth the pores, and moueth the matter of hayres to the skinne. And therefore it is a common saying. The Cholericke man is as hayrie as a Goat.

The tenth is, he is deceiueable.

The eleuenth is, he is soone angry, through his hote nature. And therefore Avicen sayth, Often angry, and for a small cause, betokeneth heate, through easie motion of Choller, and boyling of the bloud about the heart.

The twelfth is, he is a waster, in spending largely to obtaine honours.

The thirtenth is, he is bold, for boldnesse commeth of great heat, specially about the heart.

The fourtenth is, he is wily.

The fifteenth is, he is slender membred, and not fleshy.

The sixetenth is, he is leane and dry.

The seuententh is, he is Saffron coloured. And therefore Avicen sayth, That Choller signifyeth Dominion.

Restat adhuc tristis cholerae substantia nigra,
Qui reddit pravos pertristes, pauca loquentes,
Hi vigilant studys, nec mens est dedita somno.
Servant propositum sibi, nil reputant fore tutum.
Invidus & tristis, cupidus dextraeque tenacis.
Non expers fraudis, timidus, luteique coloris.

Where Melancholly beares the powerfull sway,
To Desperation it inclines alway.
The Melancholy spirit is darke and sad,
Sullen, talkes little, and his sleepes are bad,
For dreadfull Dreames doe very much affright them,
Start out of sleepe, and nothing can delight them.
Theyr memory is good, and purpose sure,
All solitary walkes they best indure.
Because to study they are still inclin'd,
And being alone, it fitteth best theyr mind.

Simple, and yet deceitfull, not bounteous,
But very ſpa ing, doubtfull, ſuſpicious.
Earthly and heavie lookes: By all opinion,
Here Melancholly holds his ſole dominion.

Here the Author declareth ſome tokens of a Melancholy perſon.

Firſt, Melancholy maketh men ſhrewd and ill mannered, as they that kill themſelues.

Secondly, Melancholy folkes are moſt part ſad, through their melancholly ſpirits, troublous and darke, like as clere ſpirits make folkes glad.

Thirdly, they talke little by reaſon of their coldnes. (lone.

Fourthly, they be ſtudious, for they couet alwayes to be a-

Fifthly, they ſleepe not well, by reaſon of the ouermuch dryneſſe of the braine (and through melancholy fumes) they haue horrible dreames, that wake them out of their ſleepe.

Sixthly, they be ſtedfaſt in their purpoſe, and of good memory, and hard to pleaſe.

Seuenthly, they thinke nothing ſure, they alwayes dread through darkeneſſe of the Spirits.

In the two laſt Verſes, he reciteth two of the foreſayd ſignes and other.

Firſt, the Melancholy perſon is enuious, he is ſad, he is couetous: he holdeth faſt, and is an ill payer, he is ſimple, and yet deceitfull: and therefore Melancholy folkes are deuout, great Readers, faſters, and keepers of abſtinence.

Sixthly, he is fearefull.

Seuenthly, he hath an earthy browne colour: Which colour, if it be any thing greene, ſignifyeth the Dominion of Melancholy, as Raſis ſayth.

Hi ſunt humores, qui praſtant cuiq; colores.
Omnibus in rebus ex flegmate fit color albus.
Sanguine fit rubeus, colera rubea quoque ruffus.
Si peccet ſanguis, facies rubet, extat ocellus.

In-

Instantur genæ, corpus nimiumque gravatur.
Et puls quam frequens, plenus, mollis, dolor ingens.
Maxime fit frontis, & constipatio ventris,
Siccaq; linguasitis, & somnia plena rubore.
Dulcor adest sputi, sunt acria dulcia quæque.

The humours that Complexion doe extend,
And colour in our bodyes, thus they lend.
To him is Phlegmaticke, a colour white:
Brownish and tawnie, under Chollers might.
The melancholy man, is pale as earth,
The Sanguine ruddy, ever full of mirth.
Yet where the Sanguine doth too much exceed,
These inconveniences thereby doe breed.
The bloud ascends too proudly to the face,
Shoots forth the eyes beyond their wonted place,
And makes thē swell. The body lumpish growes,
The pulse beates thicke, by vapors them inclose.
The head will ake, and costiuenesse ensues,
The tongue is dry and rough, can tell no newes.
Extremity of thirst, caus'd through great heate,
And bloudy coloured Dreames, which make men sweate.

Here the Author reciteth the colours, that follow the complexion. A Flegmaticke person, is white coloured: the Chollericke, is browne and tawny: the Sanguine, is ruddy: The Melancholy, is pale coloured like earth.

Afterward, the Text declareth twelue colours, signifying superfluity of bloud.

The first is, when the face is redde, by the ascending of bloud to the head and face.

The second is, when the eyes bolle out further then they were wont.

The third is, when the eyes are swolne.

The fourth is, when the body is all heauie, for nature cannot sustaine nor gouerne so great a quantity of bloud.

The

The fifth is, when the pulse beateth thicke.

The sixth is, when the pulse is full, by reason of the hot and moyst vapors.

The seuenth is, when the pulse is soft, through too much humidity that mollifieth the matter,

The eight is, ache of the head.

The ninth is, when the belly is costiue, through great heat that dryeth vp the filthy matter.

The tenth is, when the Tongue is dry and rough for the like cause.

The eleuenth is, great thyrst, through dryncsse of the stomackes mouth, ingendred of great heate.

The twelfth is, when one dreameth of red things. This
Av. 2. 1. c. 7 Avicen affirmeth saying. Sleepe that signifyeth aboundance of bloud, is when a man dreameth he teeth red things: or else that he sheddeth much of his bloud, or else that hee swimmeth in bloud, and suchlike.

The thirtenth is, the swætnes of spittle, through swætnesse of bloud.

Here is to be noted, that like as there be tokens of aboundance of bloud, so there be signes of aboundance of other humors, as in these Verses following.

Accusat coleram dextræ dolor, aspera lingua,
Tinnitus, vomitusque frequens, vigilantia multa,
Multa sitis, egestio, torsio ventris,
Nausea sit morsus cordis, languescit orexis.
Pulsus adest gracilis, durus velox q; calescens.
Arct, amarescit, incendia, somnia fingit.

Where Choller rules too much, these signes will show,
The Tongue growes sharpe and rough, in speaking slow.
More wakefulnesse then needs, tinglings in th' eare,
Vnwonted vomites, hatefull they appeare.
Great thyrst, the excrements doe quickly voyde,
The stomacke is too nice, as overcloy'd.

The

The heart is full of gripes and extreame heate
Compels the Pulse impatiently to beate.
Bitter and sowre our spittle then will bee,
And in our dreames, strange fires wee seeme to see.

The tokens of abundance of Flegme, are contained in these verses following.

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

White Phlegme superabounds, these signes will tell,
The mouth distastfull, nothing can relish well,
And yet with moysture ouerfloweth still,
Which makes the stomacke very sicke and ill.
The sides will ake, as if they beaten were,
Loathsome will all our meate to vs appeare.
The pulse beates seldome. The stomacke and the head,
With gripes and pangs doe seeme as they were dead.
Our sleepes are troublous, and when we dreame,
Of brookes and waters, then wee see the streame.

The signes of abundance of Melancholy, are contained in these verses following.

Humorum pleno dum fex in corpore regnat,
Nigra cutis, durus pulsus, tenuis & urina,
Solicitudo, timor, & tristitia, somnia, tempus,
Accrescit nugitus sapor, & sputaminis idem,
Lenaque præcipue tinnit & sibilat auris.

When Melancholy in the body raignes.
It doth indanger many dreadfull paines.

It filles it with corrupting filthineſſe,
Makes the skinne looke of blackiſh fulſomeneſſe.
The Pulſe beates hard, the vrine weake and thin,
Sollicitude, feare, ſadneſſe, ſleepe it drowneth in,
It rayſes bitter belches, breeds much Rheume,
And in the Eares oft breedes a tingling tune.

Now concerning the letting of Bloud, this Text is auouched.

Denus ſeptenus vix flebothomiam petit annus.
Spiritus vberior erit per flebothomiam.
Spiritus ex potu vini mox mutiplicatur.
Humerumque cibo damnum lente reparatur.
Lumina clarificat, ſincerat flebothomia
Mentes, & cerebrum, calidas facit eſſe medullas.
Viſcera purgabit, ſtomachum, ventremque coercit.
Puros dat ſenſus, dat ſomnum tadia tollit.
Auditus, vocem, vires producit & auget.

At ſeuenteene yeares of age, ſafely we may
Let youthfull bodies bloud, the learned ſay.
The ſpirits are reſtored by letting Bloud,
And to increaſe them, drinking wine is good.
After blood-letting, little good they gaine
By preſent eating meate, that is but vaine.
Phlebotomy doth purge and cleare the ſight,
Cleanſeth the braine, and makes the marrow tight.
The ſtomacke and the Belly it doth cleare,
And purge the entrailes throughly euery yeare.
It ſharpens wit, and doth induce to ſleepe,
And from the heart all painefull griefe doth keepe.
It comforts hearing, and relieues the voyce,
Augmenting ſtrength, wherein they moſt reioyce.

Here the Authour ſpeaking of bloud-letting, ſaith. That at

at seuenteene yeares of age, one may be let Bloud.

And touching this, Galen sayth, That children should not bee letbloud, before they bee fourteene yeares old at least, because childrens bodies be soone resolued from outward heate, and therefore by voyding of blood they should bee greatly weakned. Also, for that they need to nourish their bodyes and augment them, they should not diminish their blood. And also for that they bee soone dissolued from outward heate, it sufficeth that they need not be let bloud. Know likewise, That as bloud letting is not conuenient for children, so it is vnwholesome for old folkes, as Galen sayth: for the good blood is little, and the ill much. And blood-letting draweth away the good blood, and leaueth the ill, as Avicen sayth: and therefore bloud-letting is vnconuenient for such persons.

Gal de ingenio.

Gal. 9. reg.

Avic. 4. 10. cap. 10.

Secondly, hee putteth the hurt of bloud-letting, of necessity with voyding of bloud, done by bloud-letting, mans spirites being in the bloud, which doe then auoyd.

Thirdly, hee sheweth how the spirits should bee cherished and restored, and that is by drinking Wine after the bloud letting: For of all things to nourish quickly, Wine is best, as is before said: The Spirits also be cherished and restored by meates, but that is not so quickely as by Wine. And the meate after bloud-letting must bee light of digestion, and a great engenderer of bloud, as rere-roasted Egges, and such like. And although meate restore the Spirites after bloud-letting, yet let the Patients beware of much meate the first and second day. For Isaac sayeth *In dietis*. That they must drinke more then they eate, and yet they must drinke lesse then they doe before bloud letting, for digestion is weaker.

Fourthly, the Authour putteth eleuen profits of bloud-letting, when it is duly done.

First, temperate Bloud-letting, comforteth the sight:

For diminishing of humors doth also diminish fuming of the head, and the repletion thereof, that darkneth the sight.

Secondly, it cleareth and maketh pure the minde and braine, through the same cause.

Thirdly, it heateth the marrow: for it mingleth the superfluities that thereto come and coole it.

Fourthly, it purgeth the intrailes: for Nature (vncharged of bloud) digesteth better the raw humours that be left.

Fiftly, bloud letting restraineth vomitting and the laske, for it diuerteth the humours from the interiour parts to the outward, and specially the letting bloud of the armes, as Avicen sayth, for letting bloud of the feete stoppeth not so well.

Yet perchaunce the Bloud-letting shall augment the laske, and that two wayes. First, by bloud-letting, Nature is discharged of her burden, and being comforted, it prouoketh other vacuations. Secondly, if the Laske be caused by great weakenesse of vertue contentiue: for then, by reason that by bloud-letting vertue is weakned, the laske is augmented.

Sixtly, bloud-letting cleareth the wits: for it diminisheth vaporation, that goeth to the head, and troubleth the wittes.

Seauenthly, it helpeth one to sleepe, for thereby many humours be voyded, of which, diuers sharpe vapours are lifted vp, that let one to sleepe.

The eight is, it taketh away tediousnesse and ouer-great griefe, for thereby vertue is vnloaden of griefe: for with the melancholy bloud, the dregges of bloud (which induceth tediousnesse and griefe) are drawne out.

The ninth is, it comforteth the hearing: for thereby the vapours and humours that ascend to the head, and let the hearing, are diminished.

The tenth is, it comforteth the voyce: for thereby the superfluities and humidities that would come to the Breast, or pipe of the Lights, and let the voyce, are diminished.

The eleuenth is, it augmenteth the strength, for thereby the body is discharged of griefe. Wherefore the vertue is augmented.

Tres

Tres insunt Maius, September, Aprilis,
Et sunt Lunares, sunt velut Hydriades,
Prima dies primi, postremaque posteriorum.
Nec sanguis, minuis, nec carnibus Anseris vti,
In sene vel juuene, si vena sanguine plena.
Omne mense bene, confert incisio Vena.
Hi sunt tres menses, Maius, September, Aprilis,
In quibus eminuas, vt longo tempore viuas.

Three speciall Moneths, our text doth here remember,
For letting-bloud, Aprill, May, and September.
The Moone rules most these moneths, yet certaine dayes
Some doe deny, and other some dispraise
The first of May, and the last of Aprill,
As also of September they hold ill.
Dayes of these moneths they doe forbid to bleed
And thinke it dangerous, of a Goose to feed.
But this is ydle, for these Moneths are good,
And for our health in these to let our bloud.
For olde or young, if bloud abounding be,
All Moneths it may be done, aduisedly.
If length of dayes and health you doe desire,
These are the moneths that bleeding best require.

Here the Authour sayth, that these three, May, September, and Aprill, are the Moneths of the Moone, & in them are dayes forbidden to let bloud: that is, the first of May, and the last of September, and Aprill. Though this be a common rule, yet it is false. For the foresaid dayes may be as good, and as worthy to be chosen as the other, after the diuersity of the Constellation in them. Further he sayth, that in those dayes, one should not eate Flesh, which is also false and erroneous, and very Witchcraft. I thinke the Authour had this saying of the Iewes, which obserue such manner.

Secondly, he sayth, that men of middle Age, and young folkes, whose Veynes be full of bloud, may be let bloud euery

moneth, for those may well resist resolution, and in them is great quantity of good bloud.

Thirdly, he sayth, that Bloud-letting for mans health, must bee done in one of these three moneths, May, September, and April. But yet with difference, for in April and May the Lyuer-veine must be let bloud, because then in Spring the bloud increaseth: And in September in the Splene-veine, because of Melancholly, which then in Autumne encreaseth.

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

A cold complexion, and a chilly ayre,
Aches, or ingreames that to inflame prepare,
Bathing, and wanton dallying in that sport,
Where *Venus* most delighteth to resort
Too young, or else too old. A long disease,
Eating or drinking, Nature to displease.
Sea sicke feeling, when the stomacks weake,
And empty veines, that loathingly doe speake.
All these forbid Bloud-letting, and aduise,
Not then to deale therewith in any wise.

Here the Author setteth downe six things, that doe hinder bloud-letting.

The first is, coldnesse of Complexion: For, as Galen sayth, Bloud letting cooleth, and augmenteth coldnesse. Because as Isaac sayth, Bloud is the foundation of naturall heat: and in regard that bloud-letting voydeth the bloud, it voideth heat, and so consequently cooleth.

The second, is a ferueut cold Countrey, vnder which a cold season should bee comprehended, which also letteth bloud-letting

ting: for in a Countrey and season very cold, the bloud is closed in the deepest parts of the body, and the bloud that tarrieth in the vpper parts, the colde maketh thicke, which to auoyd is no wisedome.

The third is, feruent ache, vnder which also may be comprehended great inflamation of the body; for if one in such accidents bee let bloud, there followeth great motion agitatiue, contrary to nature, and greater inflamation, which weakneth nature the more.

The cause of this motion agitatiue, is attraction to diuerse parts: for by bloud-letting) attraction is caused to the place that is let bloud: and by great ache, attraction is caused to the place of ache. The cause of greater inflamation is, that by bloud-letting the humours bee moued, whereby they bee the more inflamed. And this is truth, when bloud letting is little and artificiall: yet if it be done till one swound, it is wholesome in the foresayd cases: For this bloud-letting when it ouercommeth the attraction of the ache, it causeth not motion agitatiue, but likewise it taketh away inflamation, when there bee no humours, that should meoue heate, and cause more inflamation. This is Galens minde, saying; There is no better medicine for an Impostume of feruent inflamation, Feauers, and a great ache, than bloud letting.

Galen commento illius appli. quæ geruntur.

The fourth is, Baining, specially resolutiue, for that denyeth Bloud-letting, because that were vacuation vpon vacuation, which Nature cannot easilie beare.

The fift is, Carnall copulation: for immediately after that, one should not be letten bloud, because of double weakning of nature.

The sixt is, too old or too young, as it is before touched. Of this Avicen sayth, Take heed how thou letteſt one bloud in any of the foresayd cases, except thou trust in the figure insolidite of the muscles, largenesse of the veyues, the fulnesse of them, and ruddy colour.

The

The seuenth is, long sicknesse: for by such letting of bloud Nature is doubly feebled, both by long sicknesse and diminishing. This is truth sayth Avicen, except there bee corrupt bloud, for then blond letting is wholesome.

The eight is, great repletion of drinke.

The ninth is, to eate too much meate: and vnder this is comprised meate vndigested. The cause whereof (as Avicen sayth) is this, There be three thinges that draw to them, that is, emptinesse, heate, and secret vertue or property. Then if the veynes be empty, through voyding of blood; they draw to them from the stomacke or Liuer, vndigested or superfluous meate or drinke, which vndigested meate when it commeth to the members, cannot be amended, that is digested: or the third digestion cannot amend the fault of the second, nor the second of the first, if tha fault be so great, that it cannot conuert into the members, but it there remaineth, may cause some disease.

The tenth is, feblenesse, for bloud letting is a strong voyder, as Galen sayth; therefore a feble person may not endure great diminishing of bloud.

The eleuenth is, subtile sensiblenes of the stomacks mouth, which is called the heart-string, for of such bloud-letting sowning followeth lightly. And vnder this weakenesse of the stomacke, is comprised an easie flowing of Choler to the mouth thereof, inducing vomitting, wherefore they that haue the foresaide accidents, should not be let bloud: for by bloud-letting, the humours mouued, bee induced to the stomackes mouth, as to a place accustomed: And because it is a weake and an impotent member to resist that fire, therefore by such letting of bloud, many inconueniences chance. This is one cause, why so many sowne when they be let bloud, by reason that Choler floweth to the stomacke, which byting the stomacke, paineth the heart and stomacke so, that it causeth one to sowne.

The twelfth is, loathing: for if in this loathing one bee

let

let bloud, when the veynes be empty, they draw to them ill matter, that causeth loathsomnesse.

And besides the foresayd accidents, there be yet other that hinder bloud-letting.

First, voyding of menstrous flire, or the Emerauds, for one diseased with eyther of these, should not be let bloud: yet it may be done to diuert the flire or matter another way.

The second is, rarenesse of composition: for in rare bodyes is much dissolution: And therefore this dissolution sufficeth them without evacuation, as Galen sayth. *Gal. 9. Regi.*

The third is, rawnesse and clamminesse of humours, for then beware of letting of Bloud, because it increaseth rawnesse of humours: and therefore in long sickenesse yée should not bée let Bloud: for of rawnesse, humours increase, strength fæbleth, and the sickenesse prolongeth. And therefore Avicen sayth. That in long sickenesse, before one is let bloud, he should take a laxative, although he need both.

Rawnesse of Humours is caused two wayes. One is, through aboundance of humours that choake naturall heate, which choaking brédeth raw humors, and then bloud-letting is wholesome. Wherefore Alexander sayth: Letting of Bloud in the beginning of Dropsie is wholesome, when it commeth by aboundance of menstruous bloud, that through some cause is prohibited to issue, or by aboundance of the Emeraudes. For like as a little fire is quenched under a great heape of Wood, so likewise naturall heate is suffocated with aboundance of humours. *Alex. 2. li. cap. hidrop. pisi.*

The second cause of raw humours is, fæblenesse of naturall heate, as in folkes of fæble complexion, or such as haue béene long sicke, or be very aged, for then the sayd bloud-letting is vnwholesome, because it augmenteth rawnesse: for the bloud that conseruetb heate is drawne out, and so the body is made cold, and the humours more raw. Therefore the bloud must be left to digest raw humours.

The fourth is, vndue disposition of the ayre, either too hote or too cold: for much heat causeth strong resolution: and great cold maketh the Bloud thicke, and vnapt to issue or auoyd.

Quid debes facere, quando vis flebothomari.
Vel quando minuis, fueris vel quando minutus.
Unctio sive potus lavachrum, vel fascia motus,
Debent non fragili tibi singulamente teneri.

What should we doe when we to bleeding goe,
These few instructions following will show.
Before and after, unction will doe well,
Lest the Incision or the Veyne should swell.
Yet unction (without Wine) is not so good,
It prevents sowning, and begets new Bloud.
Bathing is wholesome, in divers times observed,
And linnen cloathes ought well to be reserved.
After bloud-letting be discreet in walking.
And trouble not the braine with too much talking.

Five things in Bloud-letting.

This Text declareth fiue things, that ought to bee done about Bloud-letting, some before, some at the time, and some after.

The first is, annointing, which otherwhile is vsed in the Bloud-letting, as to annoynt the place or Veyne that is opened, to asswage the Veyne: Sometime it is vsed after Bloud-letting, to keepe the gash that it close not vp too soone, that the humours that be left in the Veynes, may haue some respiration, and some ill fumes voyd out.

The second is, to drinke, and specially Wine, which is good in Bloud-letting, if one happen to sowne, and also it is very wholesome (after Bloud-letting) to reuiue the Spirits, and ingender new Bloud, which thing in practise all Physitians obserue.

The third is, Baining, which is wholesome three dayes before,

before, and three dayes after, and not the same day. It is good before, if one thinke hee haue grosse humours within him: for baining loseth and moueth the humours, and for the same cause, it is wholesome to take a sharpe Syrrup before, to moue, dissolue, and make subtile the humours. And therefore, when yée will let one bloud, yée must rub the arme, that the humours in the veynes may be made subtile and prepared to issue out more easily. It is wholesome after bloud-letting, that the residue of humours and vapours that be left behind, may be loosed. It is not wholesome the same day, for Baining maketh the skin linnow or Supple, which made linnow, will not abide the stroke that is giuen in Bloud-letting, and that is dangerous.

The fourth is, binding with linnen cloathes, which is very wholesome, to stop the bloud after often euacuation thereof, and before Bléeding, to draw the humors in the veynes, & to cause them to swell, and better to appeare.

The fift is, moderate walking after Bloud-letting, to dissolue and make subtile the humours, and afterward to loose the residue of the humours that be left behind.

Some vse to let Bloud fasting, but some other say, it were better to eate a rere-roasted Egge first, and thereto drinke a draught of wine, about the houre of nine or ten before Dinner and forthwith to let bloud, because when the stomacke is empty, nature retayneth still the Bloud more strongly, lest shée should lacke nourishment. But when they haue eaten a little nourishing meate, as wine and Egs is, then nature suffereth the Bloud better to issue.

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

Bleeding removes sad motions from the heart,
Asswageth anger, being too mallepart.
And those distempered fits procur'd by love,
Bloud-letting gently doth them all remove.

Three effects of bloud-letting.

First, it maketh a sad person merry.

Secondly, it pleaseth angry folkes: and the reason is this, because much Melancholy mingled with bloud, causeth heauinesse, and much choler causeth anger: which two humors as they be mingled with bloud, are drawne out by bloud-letting.

Thirdly, it keepeth Lovers from furious raving: for it remoueth the bloud from the head, and auoydeth it by other exterior parts.

Furthermore, there be fiue causes of Bloud-letting.

The first is, that the aboundance, whether it be in quality or quantity, or both, should be voyded. For as Avicen sayth, Two manner of folkes must be let bloud. One are such as be disposed to be sicke, that have aboundance of bloud in quantity. The other are they that are sicke already, through the malice of humours or bloud.

But there is a difference in these Bloud-lettings. For Bloud-letting for the aboundance of bloud, ought to bee much, but when it is done to avoyd ill bloud, it must bee moderate, as Galen sayth. And therefore they doe very ill, that let themselues bleed til they perceiue the good bloud issue: for (peradventure) all their bloud shall runne out, ere they see any good bloud appeare. Therefore they should voyde a little at once: and, after the mind of Galen in this case. Before they let one bloud, they should give him good meates, to ingender good bloud, to fulfill the place of the ill bloud, that is avoyded, and after (within a little space) to let bloud a little, and a little. This is called direct letting of bloud, for it is done to auoyde aboundance of bloud, and of such humors as should be auoyded.

The first indirect cause, is the greatnesse of the disease, and greatnes of the apparent vehement inflamation; for as Galen saith. There is no better Medicine for an Impostume of vehement inflamation, Fevers, and a great ache, then bloud letting.

The second indirect cause is, that the matter which is to be auoyded, be drawne vnto the place from whence it must

must be auoyded. And therefore in retention of the menstruous flux and Emerauds: The great veyne in the feet, called *Saphena*, must be opened, as Galen sayth, to draw downe the matter of the bloud.

The third indirect cause, is to draw the humours to the place, contrary to the place that they flow to, to diuert the matter from the place. Therefore, for too much aboundance of menstruosity, the veyne Basilica must be let bloud, to turne the matter to the contrary part, and so to voyde it from the proper course. And therefore, he that hath a Pluriſie on his left side, must be let bloud on the right side, to diuert and draw the matter to the place, contrary to that place, that it enclineth to. And likewise, if it be on the right side, to let bloud on the left.

The fourth indirect cause is, that by letting of bloud, one portion of the matter may be auoyded, that nature may bee strong vpon the residue, and so letting of bloud is wholesome when the body is full, lest Impostumes grow: for the Regiment of nature is feeble, in regard of these humours. Wherefore, when a portion of the matter is voyded, nature gouerneth the matter so, that it should not flow to some weake place, and breed an Impostume.

Fac plagam largam mediocriter, vt cito fumus,
Exeat vberius, liberiusq; cruor.

The Orifice, or (as some say) incision,
When as for bleeding you doe make provision:
Ought to be large, the better to convay,
Grosse bloud and fumes, which issue out that way,
Grosse humours, and grosse bloud, must needs have vent,
In cold or hottest times by good consent.

Here the Author sayth, that the Gash or Orifice, made in letting of Bloud, ought to be of a meane largenesse, that the grosse bloud may easily issue out: for when the gash is straight

the pure bloud onely goeth out, and the grosse abideth still in. And note, that sometime the gash must be great, and sometime small: The gash must be great for three causes.

First, because the humors be grosse, and grosse bloud must be voyded, as in them that be melancholy.

Secondly, in Winter, the gash must be great, for cold engrosseth the humours.

Thirdly, for the aboundance of humors, for they auoyd better by a great gash then by a small. But the gash must bee small, when the person is of weake strength, that the spirits and naturall heate auoyde not tos much: and likewise in a hot season, and when the bloud is pure.

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

When Bloud is come away, yee must be sure,
Sixe houres after watchfull to indure:
Lest sleeperayse fumes, or turning on that arme,
Impostumes breed, by doing it least harme.
The Nerves and Sinewes, Arteries also,
Offend not, if in health you meane to goe.
The bloud thus purg'd, you instantly may eate:
So that the humours be in quiet set.

Three things must bee considered, when one is let bloud.

First, that he sleepe not in sixe houres after, least the fume (ingendred by sleepe) ascend to the head, and hurt the Braine.

Furthermore, lest in his sleepe, he turne him on the arme that is let bloud, and thereby hurt him, and lest the humors (by sleepe) flow to the painefull member, by reason of the incision, and so breed an Impostume. For Galen sayth Im-

po-

postumes breed in the body, or in a member that is hurt: the humours will flow thereunto. But Avicen assigneth another cause. That by such sleepe may chance confraction of the members. The cause may be, as Galen sayth, That sleepe is unwholesome in the Ague-fit: because naturall heat goeth inward, and the outward parts wax cold, and the fumes remaine unconsumed, whereby the rigour is augmented, and the Feaver-fit prolonged,

Gal. 21 apho. supra illo. In quo, &c.

Also by mouing of the humours in letting of Bloud, fumes are raised vp to the sinews and brawns of the armes: which remaining vnconsumed, ware cold in sleepe, and ingrosse in the vtter parts. And therefore, if one sleepe immediately after letting of Bloud, they cause confraction of the sinewes & Brawnes of the armes. And he sayth further, That one in letting of bloud, must beware that he make not the gash to deepe, lest hee hurt a sinew, or an Artery-string under the Veyne: for hurting of a Sinew, causeth a mortall Crampe, or losse of a member, as an arme, or a finger, and hurt of an Artery-string, causeth bleeding uncurable.

Gal. com. illius aph. que regun- tur.

And one ought also, not to eate immediately after he is let Bloud, but he must tarry till the humours in him bee at quiet, lest the meate before it be digested, be drawne together with the Bloud, to succour the hurt member.

Omnia de lacte vitabis rite minute.
Et vitet potum flebothomatus homo:
Frigida vitabit, quia sunt inimica minutis.
Interdictus erit minutis nubilus aer,
Spiritus exultas minutis luce per auris,
Omnibus apta quies est, motus valde nocivus.

Shun Milke and white meates, when we are let bloud,
Because (at such times) they are never good.
And drinking then, perforce we should refraine,
With undigested drinke ne're fill a Veyne.
Cold and cold ayre, with all cold things beside,

Are

Are then our enemies, by proofe well tryed.
Cloudy and troubled Ayres are likewise ill:
With melancholy bloud the veynes they fill.
Too stirring motion, or excessive labour,
Avoyd, and with soft ease thy body favour.

Here the Author sayth, five things must be eschewed of him that is let bleud.

The first is, Milke and white meates: for by stirring of humours (caused by letting of bloud) oft times some humors flowetb to the stomacke, therefore if he should eate milke, by mingling with the humors, it would corrupt in the stomacke, sith of it selfe it is very corruptible. And also by reason that it is swéet, the milke may be drawne to the veynes undigested: and through stirring of humours lightly corrupt.

Secondly, he must beware of much drinking, for by reason that the veynes be empty, the drinke undigested is lightly drawne to them, as is before sayd.

Thirdly, hée must eschew all cold things, as well outward as inward, as Meates very colde, Ayre, cold bathing, thinne cloathing, resting on stones, coldnesse of the head and féete: for by reason that the naturall heate is féebled by letting of Blood, the body will soone be too cold.

Fourthly, hée that is let bloud, should not walke in darke cloudy, or troublous ayre: for that maketh him heauy and unlusty, as is before sayd, at *Aer sit mundus, &c.* And heauinesse is cause of Melancholy bloud. Therfore he must walk in a fayre cleare ayre: for that recreateth the naturall and liuely spirits.

Fifthly, he must eschew excessiue labour, and vse moderate rest: for excessiue stirring about (then specially) weakeneth and moueth humors, but temperate rest swageth motion.

Princi-

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

In the beginning of a sharpe disease,
Then letting bloud is good if you so please.
The middle age doth fauour bleeding best,
Children and aged folkes may let it rest,
Or take but ittle from them. In the Spring,
A double losse of bloud, no hurtfull thing,
At other times, to take but indifferently,
And still let good advise keepe company.

Here he speaketh of foure things.

First, the letting of Bloud should be done in the beginning of sharpe diseases, which are ended the fourth day. For such bee short, and make no delay: therefore they must be remedied at the beginning.

The second is, that from 30. yeare to 45. or 50. one should be let Bloud most, for at that age Blood increaseth most of all: nor the diminishing thereof letteth not the growing, nor the bodily strength is not lessed thereby, because the body in that age groweth not, but seemeth to stand still at one state.

The third is, that old folke and children should bee let Bloud but little: for young children need not bleed to nourish and increase them, and in aged folks strength decayeth from them.

Fourthly, in Spring-time double quantity of Bloud should be voyded, in regard of other seasons: for that time specially increaseth bloud as all Physitians say. Touching the first saying, a few rules concerning letting of Bloud, would be given.

The first is, that at the beginning of the sickness, one should not be let bloud: for as Galen sayth; That Nature is wor-

ker of all things, and the Physitian is minister. But he sayth, That no vacuation at the beginning of Sickenesse, is naturall: for as Nature in the beginning of sicknesse auoydeth nothing, likewise no more should the Physitian. Yet three things withstand this rule.

Gal. 3. reg. Idem 3. Aphoris. in cō. su. ægritudi. vi. Ga. in aphoris. Inchoantibus morbi, &c.

The first is, furiosity or fiercenesse of the matter. For Avicen sayth: That when the sicknesse beginneth, one should not be let bloud, because letting of Bloud styrreth the humors, and maketh them subtile, and to runne throughout all the body, except the matter be furious.

The second is, aboundance of the matter: for Galen saith, That it is then behoouefull to be let Bloud: or take a Medicine laxative, to alleviate Nature loaded with aboundance of matter.

The third is, greatnesse and sharpnesse of the sicknesse, as when there is a great and achefull Impostume, though the matter be little. For Galen sayth. If the Impostume bee great, yee must be let Bloud at the beginning, though there be but little matter, least it breake, or open before it be ripe; therefore to eschue many inconueniences, Bloud letting must be done.

Crisis is a sudden indication eyther to Health or Deaths mutation.

The second rule is, that Bloud letting may not be done on the day of motion of the sicknesse, as in Crisis, nor no other vacuation, nor diuerting of matter from the place that nature sendeth it to, &c.

Nor likewi, sein the Ague fitte. For Galen sayth: That when the sicknesse is in his estate, neither Bloud-letting, nor Laxatiue should be done. For then the matter ripeth, which ripeth better by quyetnesse then by stirring.

The third rule is, that letting bloud should not be done in beginning of the sicknes, when Crisis is remoued: for Isaac saith in his booke of Vrines. That though the Heart bee the engenderer of the bloud and spirits, yet the bloud is foundation of Naturall heate, and sustaineth it, for heate is naturally thereof engendred. And therefore he that voydeth Bloud, voydeth heate, which should digest the matter of the sicknesse, and

and so consequently the sicknesse is prolonged, and strength weakened. And therefore it is to be feared, least through the lengthening of the sicknesse, and weakning of the strength, Nature would faile.

The fourth rule is, that the Body (hauing dregs of fylth in the guts) should not be let Bloud. The cause is, there be three things that draw to them, heate, emptinesse, and all things sharpe: so when as the veines be emptyed by Letting of bloud, they draw to them from the next member, as the guts and stomacke, whereby the belly is indurated, and the matter in the veynes are more infected, the Meseraike draweth the humidities of the ordures, and the ordures are dryed the more, therefore yee must first mollifie the belly with Clisters or Suppositories, except it ware laratiue alone.

The fift rule is, that letting of Bloud should not be much vsed: for by oft vsing thereof, one drawing on in age, falleth into diuers diseases, as Epilepcie, Apoplexie, and Palsie, for by remouing of the Bloud and heate, many Flegmaticke superfluities are engendred, that cause these diseases.

The sixt rule is, that a woman menstruate, or with childe, should not be let bloud. A Woman with Childe should not, for thereby the heate that digesteth meate, is diminished, and the food of that she goeth with, is taken away, specially when it that she goeth with wareth great, for then it needeth more foode. Thus saith Hyppocrates: When the Menstruosity keepeth due course, and avoydeth naturally enough, letting of bloud should not be done: but when it avoydeth too much, then (to diuert the matter) it must bee done, for Nature would not be let of her operation.

The seuenth rule is, that after the Cholicke passion, one should not bee let Bloud, for by reason that Letting of bloud styreth vp the humours: a Chollericke humor may flow to the stomacke, and inflame it: Nor after vomitting, least humors likewise flow to the stomacke: Nor after the Flire, nor after great Watching: nor after much trauell: nor after any thing that greatly heateth or dissolueth: for in those two ca-

ses, letting of blood should greatly moue the humors, and enfeble the strength.

Now it is to be considered, who are mete to be let blood: and therefore we shall declare a few rules.

The first rule is, that letting of blood is very expedient for delicate, idle and corse folks, and that be meates engendring much blood.

The second rule is, it is wholesome for those that haue aboundance of Blood, which aboundance is knowne by the thicknesse of the Vrine: for aboundance of blood maketh it thicke, and aboundance of Choler, maketh it thin.

The third is, they should be let blood in whom Melancholy aboundeth: For when much naturall Melancholy runneth with the Blood throughout all the body, not purifying the ill Blood: then letting of Blood is wholesome.

There be two kinds of Melancholy: naturall, & vnnaturall.

Naturall, is the dregs of Blood, which when it aboundeth it runneth with Blood, and in letting of blood is voyded therewith. For, of the same temperate heat, Blood, and Melancholy, the dregges thereof is ingendred.

The fourth rule is, that when boyling, conturbation, and calefactions of humors is feared it is wholesome to let Blood: and those persons, as sone as they fele themselues inflamed should be let Blood, to auoyde the foresaid motions, caused by the great aboundance of humours.

Yet otherwhiles, some be deceyued by this rule: for forthwith when they fele calefaction, and feare boyling of humors, they let them Blood. And when this commeth of heate, calefaction, and incision, the Calefaction or boyling ceaseth not by Blood-letting, but this is rather augmented: for Blood-letting moueth the humours, and maketh them runne thorow the body. Therefore letting of Blood is not wholesome, except it be for aboundance of humours, which is knowne by much sweate, especially in the morning, for there be some that sweate not, except they néde euacuation.

The fift rule is, they that be mighty and strong should be let

let Bloud, and not they that be colde and dry. For Rasis saith: That those bodyes are apt to be Let-bloud, which haue great apparant Veynes, that be hairy, and coloured betweene browne and red, and folkes not too young, nor too old, for Children and vnweldy aged persons should, not be let bloud, except great necessity require it. Many of the said rules be gathered out of Avicen.

Æstas, Ver, dextras, Antumnus, Hyemsq; sinistras,
Quatuor hæc membra, cephe, cor, pes, epar vacuatur,
Ver, Cor, Epar, Æstas, ordo sequens reliqua.

Spring-time and Summer, if wee intend to bleed,
Veynes on the right side doe require as need.
Autumne and Winter, they the left side craue,
In Arme, or Foote, as they best like to haue.
The Head, Heart, Foote, and Lyuer, all these foure,
Emptying require, themselues best to restore.
The Heart calles for the Spring, Summer the Lyuer,
Order to the rest is a due giuer.

Here the Author reciting certaine things, concerning the Members that be let bloud, saith:

That in Ver and Summer, the veynes of the right hand, arme, or foote should be let Bloud: But in Winter and Autumne, the veynes of the left hand, arme, or foote must be diminished.

The cause hereof may bee, for that Ver increaseth Bloud, and Summer Choller, therefore in Ver & Summer, ye should diminish those veynes, in which Bloud & choler abound, which be on the right side of the body, neere to the member that engenderetb good Bloud (that is the Lyuer,) and the receptacle of choler, the Gall.

Autumne engenderetb Melancholy, which is gathered together, and not resolued by Winter: therefore in Ver and Winter, these two Veynes should be let Bloud, in which

which melancholy haue dominion, which be the left side veyns for the Splene is on the left side of the body, which is the receptacle of Melancholy.

Secondly he sayth, the Head, the Heart, the Foote, and the Lyuer, (according to the foure seasons of the yeare,) must be emptyed: the Heart in Ver, the Lyuer in Summer, the Head in winter, and the Foote in Autumne.

Dat Salvatella tibi plurima dota minuta,
Purgat Epar, splenem, pectus, præcordia, vocem,
Innaturalem tollit de corde dolorem.

Salvatella, the opening of that veyne,
In any man fiue benefites doth gaine.
The Lyuer, it doth purge from all offence,
And from the Splene, commands annoyance thence.
Preserves the stomackes mouth, and cleares the brest:
And keepes the voyce, from being by harmes oppreſt.

Here the Authour reciteth fine commodities, that come by Letting of Bloud of the veyne Salvatella. It is the veyne on the backe of the Hand, betweene the middle-finger, and the Ring-finger, it purgeth the Lyuer, it cleanseth the Splene, it mundifieth the breast, it preserueth the stomackes mouth from hurt, it doth away hurt of the voyce. The reason of all these commodities is, because the foresaid Veyne auoydeth bloud from all these places, as after it shall appeare.

For a more ample declaration, you are to vnderstand, that in letting of Bloud, otherwhiles the Veynes be opened, and sometime the Arteries. The opening of the Artery is dangerous, the cause hereof is, the ouer-much bleeding, which is caused two wayes.

One is, through feruent heat of the artery bloud, for a hot thing is swne moueable, and dilateth and openeth the Artery; and therefore it helpeth much to voyde the Bloud, in letting Bloud the Arterie.

The

The second cause is, mobility of the Artery, and therefore the wound or gash in it is slowly healed. Yet this letting of Bloud is wholesome three manner of wayes.

First, when there is aboundance of subtile bloud in the body.

Secondly, when the Bloud is vaporous.

Thirdly, when it is hote. For subtile Bloud, of which naturall Bloud and spirites be engendred, rest each in the arterie but grosse Bloud that nourisheth the members, resteth in the Veynes. Likewise, the vaporous Bloud is contained in the Arterie, and Sanguine bloud in the veyne. Also the hottest Bloud, the which is of the heart (the hottest member,) engendred and digested, is contained in the Arterie, and the other Bloud in the Veynes.

Secondly note, that the veines are opened in many members, sometime in the Arme, or in the Hand, great, or small, sometime in the Foote, sometime in the Nose, sometime in the forehead, sometime in the lips, sometime vnder the tongue, or in the roofe of the mouth, and sometime in the corners of the eyes toward the forehead.

From the Arme-pit to the elbow, are fiue Veynes to be opened, as Rasis and Avicen sayth.

The first, is called Cephalica, which is the Head-veine.

The second, is Basilica, which is the Lyuer-veine.

The third, is called Mediana, or Cardiaca, or Nigra, after Avicen, or Matrix, after Rasis.

The fourth, is called Assilliaris.

The fift, is called Funis brachij.

In the lesse hand, is Saluatella, so that in the arme, in that it containeth the more and the lesse hand, are fire veynes, to be opened, Cephalica emptyeth the parts about the necke, and therefore to open that veyne, it is good for the diseases of the head, as the Megrim, and other hot griefes, caused of hote matter. This veyne beginneth at the shoulder, and goeth forth toward the left side of the arme.

Basilica emptyeth the parts vnder the as Necke, from the Brest & Lyuer: and therefore, the Letting bloud of this veyne

is

is wholesome for diseases of the Breast and Lyuer, and right good in a Pluritie. This veyne beginneth at the arme-hole, and goeth along to the bowing of the arme.

Mediana, is betweene these two sayd veynes, and is compact of them both, for it is the branch of each. And it is also Median in vacuation: for it voydeth from all about, vnder, from, and about the Necke. Wherefore it is the vniuersall veyne to all the body in voyding: but not vniuersall (as some say) because it beginneth at the Heart, but because it is the branch of Cephalica and Basilica. Therefore when you will let Cephalica bloud, and it appeareth not, yee should rather take Mediana, then Basilica. And likewise when yee will let Basilica bloud, and it appeareth not, yee should rather minish Mediana then Cephalica. For it agreeth better to both, then one of them with the other.

Saluatella is the veine betweene the middle-finger and the Ring finger, more declining to the middle-finger. It beginneth at Basilica. This veine is opened in the right hand, for opilation of the Lyuer, and in the left hand, for opilation of the Splene. There is no reason why it should bee so, as Avicen sayth, but onely Experience, which Galen found by a dreame (as he sayth.)

Hee had one in cure, whose Lyuer and Splene were stopt, and he dreamed that he did let him bloud of this veyne, and so hee did, and cured the Patient. When this veyne is let Bloud, the hand must be put in warme water, to engrosse and dilate it, because it is subtile: and that the gash should not close too soone, and to make the grosse bloud thin.

Assillaris is vnder Basilica, and appeareth in binding the arme: and like judgement is of it as of Basilica.

Funis brachij, is ouer Cephalica, or else the hindermost bone and is of one judgement with Cephalica. Therefore as Avicen and Galen say: Though in opening of veynes be the vniuersall vacuation of all the body, yet not from all the veynes equally, nor like jeopardy is not in all. For Rasis sayth, That Cephalica, is the surer, and Basilica, more to bee feared,

and

and *Cardiaca* is to be fear'd, but not so much as *Basilica*.

Cephalica is surest, for there is neyther sinew nor Artery aboue nor vnder it, but vnder Cardiaca, there is a sinew, and higher aboue it is a subtile sinew: therefore it is to feare, lest it should be cut.

Basilica, is very jeopardous: for vnder it is an artery, and nere it a sinew and a Muscle. Salvatella is not jeopardous, and therefore the better to open it, it would be put in warme water. In the feet be three veynes, Scyatica, Saphena, and the Hamme-veyne. These Veynes be opened, to draw the bloud to the lower parts, as in prouoking menstruositie, and the Hamme-veyne is better then Saphena, or Scyatica: because it is nearer the Matrice. Saphena draweth bloud from the yard, coddes, and matrice, and Scyatica from the ancles, reynes, and other members towards mans left side. Saphena hath from the Matrice, and members thereabout, diuers branches of one Veyne. In the midst of the fore-head is a Veine, which is opened for old diseases of the Face, as Morphew, dry-scurfe, and Scabbe, and for diseases of the Eyes, but first Cephalica must be minished.

There is likewise a Veyne in the nose, & when any of them is opened, the necke must be bound, and one opened after another: and by binding of the necke, they will better appeare.

There be veynes in the lips, which are opened for impostums in the mouth or gummes, but Cephalica is first minished.

To open the foure Veynes in the Roofe of the mouth, is wholesome against the Rheumes that flow to the Teeth, and cause them to ake. These Veynes appeare plainly, and must be opened when the matter is digested.

There be veynes in the corners of the Eyes, towards the fore-head, and they be opened for diseases of the Eyes: but first Cephalica must be minished.

The veynes in the Temples, be let bloud for the Megrim, and for great and long Head-ache. And those be the Veynes that Hyppocrates and Galen call Iuveniles: the incision of these veynes, maketh a man vnapt to get Children.

Also in the Necke be Veynes called Guides, which must be opened in the beginning of Leprye, and specially, for stopping of the Wind-pipes, and in the Squinancy, which letteth one to draw his breath.

Si dolor est capitis ex potu limpha bibatur,
Epotu nimio nam Febris acuta creatur.
Si vertex capitis vel frons æstu tribulentur:
Tempora fronsq; simul moderate sæpe fricentur:
Mirtella cocta nec non calidaq; laventur.

If Head-ache come by drinking too much Wine,
Or any other drinke, that may resigne
The bodyes danger to an Ague-fit,
Ingrossing fumes that much perplex the wit:
To drinke cold water, let him not refraine,
Because it hinders all that hurts the braine.
Crowne of the head, or forehead being vext,
And with extremity of heat perplext:
Chafe then the Temples with mild moderation,
And wash them with warme water in good fashion.
But seething Motherwort therein is best,
Because it gently cooles, and causeth rest.

Here the Author noting two things, sayth.

Head-ach caused by drinking, and remedy therefore.

That if the Head-ach come by too much drinking, and specially of wine, or of any other drinke, that maketh folke drunken, one must drinke cold water vpon it, the which with the coldnesse thereof, ingrosseth the Fumes that are lifted vp, and letteth them to hurt the Braine.

The second thing is, that if the toppe of the head or forehead be grieued with too much heate, then the Temples should be moderately chafed, and after washed with warme water, in the which Mother-wort is sodde, for Mother-wort is cold, and cooleth.

Tem-

Temporis Æstivi jejunia corpora siccant,
Quolibet in mense confert vomitus, quoq; purgat
Humores nocuos, stomachi lavat ambitus omnes.
Ver, Autumnus Hyems, Æstas dominatur in anno,
Tempora vernali calidus fit aer humidusq;:
Et nullum Tempus melius sit flebothomia,
Usus tunc homini veneris confert moderatus,
Corporis & motus, ventrisq; solutio, sudor.
Balnea purgantur tunc corpora Medicinis,
Æstas more cala siccat nascatur in illa.
Tunc quoq; precipue coleram rubeam dominari.
Humida frigida, ferculа dentur, sit Venus extra.
Balnea non prosunt, sit rara Flebothomia.
Utilis est requies, sit cum moderamine potus.

In Summer season, fasting is not good,
Because it dryes the body and the Bloud.
To vomite once a moneth, wholesome some hold,
For hurtfull humours thereby are controll'd
And voyded quite away. The stomacke cleere,
Beware what next annoyance commeth there.
Spring, Autumne, Winter, Summer, rule the yeare,
And all theyr severall houres in them appeare.
The Vernall Season is both moyst and hot,
And for bloud-letting no time better got.
Let men with *Venus* meddle moderately,
For then they best may spare such company.
Then temperate motion, laske, nor sweat offends,
To purge by Bathing, Physicke then commends.
Summer is hot and dry, red Choller then
Encreaseth, and dryes all that's moyst in men.
Meates moyst and coole, doe best become that season,
And wantoning with women, shewes small reason.
Bathe not at all, and seldome ope a Veyne,
Vse little motion, labouring much refraine,
And drinke but little, lest it proove to paine.

Here the Author noting diuers things, sayth:
That much fasting in Summer dryeth the Body, for in that that Summer is of nature hot and dry, it resolueth the humours: the which also be resolued by oft sweating in Summer, and so fasting thereupon, dryeth the body much more; for when the humidity of meates is gone, the heate of the Body worketh vpon his owne humidities, and dryeth them cleane away. Wherefore Hyppocrates sayth: Hunger is expedient for those that be very moyst, for hunger dryeth the Body.

The second thing is, that vomiting once a Moneth is wholesome, for thereby hurtfull humours, that be contayned in all the circuit of the stomacke are voyded. To this agreeth Avicen, saying. Hyppocrates biddeth one to vomite every month twice, two dayes one after another, that the second day may avoyde it that which the first could not, this conserveth health, and scoureth the stomacke from flegme and choler. The stomacke hath nothing to purge it, like as the guts have red Choler. Avicen putteth other profits of vomiting, that it is well done.

First, it is good for Head-ach, caused of moyst vapourous matters, that ascend from the stomack to the head, but if head-ach come of his owne hurt of the braine, then vomiting doth rather hurt then profit.

Secondly, it cleareth the Sight, darkened with vaporous matter of the stomacke, or else not.

The third is, it doth away wambling of the stomacke, in that it auoydeth the humours that cause it.

The fourth is, it comforteth the Stomacke, into which choler is descended, the which corrupteth the meate.

The fift is, it doth away loathing or abhorring of meate.

The sixt is, it doth away the cause, that maketh one haue a lust to sharpe, pontike and sower things, the which cause (by these dispositions being remoued) putteth or doth away the effects thereof.

The seauenth is, vomiting is wholesome for the laske that commeth before the Dropsie, for it auoydeth the matter of the

sayd.

sayd laske and purgeth the stomacke.

The eight is, it is wholsome for the griefe of the reines and bladder, for it diuerteth the matter that flowetb of those parts another way.

The ninth is, if vomitting bee done by constraint of Elleborie, it auoydeth the matter, whereof Lepry growetb: it amendeth the first digestion, that the other digestions may the better be done.

The tenth is, it maketh one to haue a good colour.

The eleuenth is, it purgeth the stomacke of a humour that causeth Epilepcie.

The twelfth is, by strong constraint it remoueth a stopping matter, the which causeth Ictericie. And likewise, it auoydeth a flegmaticke matter, the which commonly is cause of stopping.

The thirtéenth is, it auoydeth the matter that causeth Asma, a disease that causeth one to draw his breath painefully, and also it comforteth the spirituall Members, by whose heate the superfluities that cause Asma are consumed.

The fourtéenth is, it is wholesome against shaking and Palsey, for it auoydeth the matter that is cause thereof.

The fiftéenth is, it is wholesome for one that hath great blacke sores on his lower parts: for it turneth the humours from thence.

Now although vomiting duely and well done, be cause of these commodities, yet when it is vnduely done: It indureth many hurts, for it feebleth the stomacke, and maketh it apt for matters to flow into: it hurteth the Brest, the sight, the teeth, causeth head-ache, as Avicen sayth.

The third thing that is noted in the text, is, that there bée foure seasons of the yeare, Spring, Summer, Autumne, and Winter. Spring-time in respect of the other seasons, is hote and moyst, though it be temperate in it selfe, as Galen sayth in his Booke of Complexions, wherefore it followeth, that this season is more apt to let blood in, then the other: for it doth more increase humors. And therefore in this season, mode-

rate vse of carnall Copulation, temperate motion, laske, sitte, and sweat is conuenient, and likewise temperate Bathing to diminish Repletion. This season, is good to take Purgations in.

The fourth is, Summer heateth and dryeth: and therefore it encreaseth red Choller hot and dry. And for this cause, in Summer we must fæd on cold and moyst meates, to diminish the feruentnesse of the heate and drought, and then we ought to abstaine from carnall Copulation, the which also dryeth, & from oft Bathing, and be let Bloud seldome, for like cause. We must vse quietnesse and little motion, for quietnesse doth moyst, and much motion dryeth.

In this season especially, we must vse moderately to drink cold drinke: for superfluous drinking of cold drinke (by reason that the pores be open) doth make the body suddainly to take cold, or causeth the Palsie, or laxatie of the Members, or else suddaine death.

HERE-

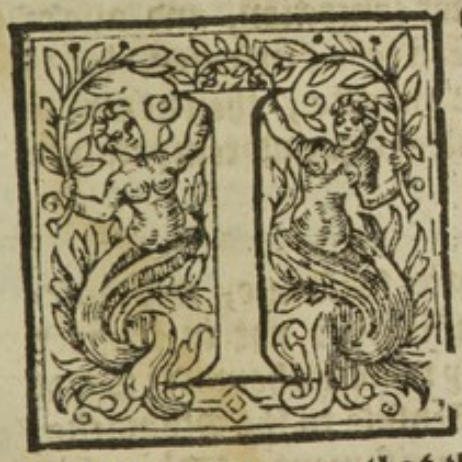
HEREAFTER FOLloweth, a Succinct and plaine Discourse, of the Nature and nourishment of *divers kinds of Fish, tending to the Health* and Preservation of Man, which are most *common and in greatest vse among vs.*

WITH

Seuerall Observations of their properties and effects; how they helpe or hurt our Infirmities: Also, when, and by whom, they may be vsed or refused, as good or bad Nutriment.

And first of Sea-fish.

Salmon.



So commonly ranked with the best sort of Fish, for it is very pleasant to the taste, and not very hard to be digested, it maketh a good nourishment, in consistence, neither clammie nor grosse; but yet it quickly oppressetb a weake Stomacke: Wherefore, let such as are infirme, or haue weake Stomackes, so carefully moderate their Appetites, as that the iucundity of it, intice them not to a perilous and nauseatiue fulnesse. The belly is to be chosen before

before any other part, because it is tenderer, and of a more swéet and pleasant taste. The eyes of a Salmon, are farre wholesommer then the eyes of any other Fish.

Salmon-Peale, or young Salmon.

Is farre better then that which is greater or fuller grown: for it is of a softer and whiter substance, of a pleasanter relish, of easier concoction, more acceptable and agréeable to the Stomacke, and of very good and wholesome nourishment. The salted Salmon loseth much of his goodnesse and pleasantnesse of taste, and therefore for wholesomnesse of meat, very much inferior to the fresh.

Allowes.

Is taken in the same places that Salmon is, it is méetly pleasant to the taste, yéeldeth much and somewhat a thicke nourishment, yet not ill, so it bee well concocted in the Stomacke; but it is of hard concoction, wherefore it is hurtfull to them that haue weake stomackes, and that are by constitution Phlegmaticke and Melancholicke. The Allowes that tarryeth, and is taken in swéet waters, is wholesommer then that of the Sea, for it is fatter, of tenderer substance, of easier concoction, and of better sauour.

Guilt-head, or God-line.

Is whiter, and not altogether of so hard a substance, as the Allowes, therefore it is of easier concoction, and also of better nourishment. The Guilt-head is not in season, but in the Winter, for then he is swéeter in taste, then at any other time, and is conuenient for euery Age and temperature of body.

Sturgion.

The flesh of it, is of a méetly white substance, and consequently of laudable nourishment, if it were not intermixed with a grosse and nauseatiue fat, by reason whereof it is not easily digested, and is quickely offensiue to the Stomacke, and maketh a grosse and clammy nourishment. Wherefore let such as are aged, and haue cold and weake stomackes, carefully

fully obserue the vse of it. It is most accommodate for the hote season of the yeare. The little or young Sturgion, is farre wholesommer then the great, for he is of tenderer substance, of easier concoction, and of better digestion, if you seperate most of the fat, which subuerteth the Stomacke, and breedeth a grosse and clammy humour. The Belly of the Sturgion, is euen as of the Salmon, to be preferred before any other part. To conclude, Sturgion in generall, is very hurtfull vnto them that are troubled, eyther with Rheumes, or articular griefes.

Hallibut.

Is a big Fish, and of great accompt. But it is of a white, and somewhat of a hard substance, and therefore not easily digested; also, it is very pleasant to the taste, and for goodnesse of meate, not inferiour to the Sturgion. The belly part of it is the best. It is a conuenient meat for young-men, and for hot cholericke bodyes; but for old men, for Phlegmaticke, and them that haue weake Stomackes, it is very hurtfull.

Thorne-backe.

Is a Fish of moyst substance, of grosse, excrementall, and putride juyce, whereby it commeth to passe, that it is a meate of ill smell, vnpleasant sauour, vnwholesome nourishment, and noysome to the stomacke. The vse thereof breedeth cold Diseases, and the Epilepsie very speedily, if it be eaten hote: Which noysome quality doth (as I thinke) in cooling, somewhat euaporate, and sooner arise being eaten hote, for that it is so moyst a Fish, and full of superfluity. It is a meate onely fit for hard labouring men.

Dorie.

Is for substance of flesh, almost of a meane consistence, yet not very delectable to the Pallat. It giueth a meetly good nourishment; but it is dangerous in the too much eating of it, for them that be Phlegmaticke, or haue weake stomackes, or that are subject to the Gout and Stone; because it breedeth somewhat a grosse and Phlegmaticke juyce in them.

Dogge-fish, and Hake

Are very neere of a nature, and not of hard concoction; but yet scarcely of so laudable nourishment, as some thinke, for they increase and augment crude and watrish humors.

Wolfe-fish.

Is of a cold and moyst temperature, of pleasant taste, and of easie concoction. Yet it breedeth a cold, thin, and waterish juyce; and therefore, let such as are Flegmaticke, and Rheumaticke, continually shun the vse of it.

Turbut, or Birt.

Is indifferent pleasant to the taste, and if it be well digested, it maketh a good and firme nourishment: It is somewhat of an hard substance, and therefore not easily digested. It is a very good meat for such as are healthy and haue strong stomackes: but for the aged, for them that is Flegmaticke, and such as haue weake stomacks, it is very hurtfull and inconuenient.

Cakminary or Sea-Cut, Cuttle-fish, and Poure-Cuttle.

Are all equall, of one and the same nature for nutriment, they are hard of concoction, and fill the body with crude and grosse humors. Partners, for want of better meat, and rusticall bodyes, who through the strength of their stomackes and great labour, are able to conuert any grosse meate into good nourishment, may vse them. The small ones excell the great, because they are of a more tender flesh, and more easily digested. They are hurtfull to them that are subject to the Palsie, or haue weake Sinewes.

Conger.

Is a long round fish, in shape like vnto a great Eele, and is therefore called the Conger-Eele: It yeldeth somewhat a grosse and excrementall nourishment, as the common Eele doth. Notwithstanding, it is a meat that is to most mens palats well-pleasing, yet conuenient only for such as haue strong stomackes, and in a firme state of body. To the Flegmatick,

to

to them that haue weake stomackes, or subject to the Dropsie Gout, and Stone, it is hurtfull and dangerous.

Lumpe, or Lompe.

Is a Fish so named from his shape and likenesse, and is in taste agreeable to the name: It is of hard concoction, and of grosse and excrementall juyce and substance.

Sole.

Is somewhat of an hard substance, and yet of easie concoction, and free from excrement, in respect of other Fish, For whitenesse and purity of substance, pleasantnesse of taste, and goodnesse of juyce, it farre excelleth all other Sea-fish; and therefore may well be termed the Sea-Capon. The Sole verily, is to be reckoned among the meates of primest note; And for such as are infirme and Sicke, Non magis expetitus quam salutaris cibus.

Mullet.

Is a Fish somewhat of an hard substance; yet if it be taken in a grauelly and stony shore, it is not of hard digestion, but of pleasant taste, and of mestly nourishment. But if it be taken in a muddy or slymie water, it is not so easily digested, but is hurtfull to the stomacke, and breedeth grosse and excrementall humors. Of Mullets, the lesser are best, for they are of easier concoction, and of better juyce.

Base.

Is in goodnesse of juyce inferiour to the Mullet, for it is of harder concoction, and breedeth more grosse and slimie nourishment. Both Mullet and Base are agreable for them that are of hot temperature, and haue strong stomackes.

Twine, Porpuise, &c.

Are great and bestiall Fishes, of very hard digestion, noysome to the stomacke, and of a very grosse, excrementall and naughty juyce.

Playce

Is pleasant to the Pallate, easily digested, and in the judgment of some men a good Fish; Yet it yeeldeth but a waterish

 nourish-

nourishment, except it be well growne to a substantiall thicknesse. It is best agreeable to them that are by constitution cholericke; but to the Phlegmaticke it is very hurtfull, because it abounded with Phlegmaticke juyce, The Dabbe or little Playce is of the same nature, but more excrementall.

Flounder, or Flooke.

Is in taste, Digestion and nourishment, like vnto the Playce, especially if he be young (for thē that are tender mouthed) and well growne in thicknesse, by reason of a firmer substance which it acquireth, and lesse abounded with a slimy superfluity.

Breame.

Is indifferent acceptable to the Pallate, of easie digestion, and of meetly good nourishment, somewhat excrementall. It is best agreeable for Cholericke bodyes, and worst for Phlegmaticke. Some loue to eate the eyes of the Breame; but they are very excrementitiall; and so also are the eyes of any other Fish.

Gurnard.

Is of Digestion indifferent; some are red, and some grey: in respect of the colour, there is but little difference, yet the red is the better: both giue a good nourishment, & is not slimy.

Whiting.

Although it is vnsauory, and nourisheth very little, yet it is of some greatly desired, and commended: It is indeed easily digested, and the nourishment which it maketh, although it be little, yet it is good, and very excrementall.

Cod-fish.

For whiteness of colour, and moderate hardnesse, and friability of substance, is commended: It is easily digested, & yealdeth a meetly strong nourishment, and not very excrementall.

Haddocke.

Is pleasant to the taste; it is in nature somewhat like vnto the Codde; but it is of lighter concoction, and not of so firme and durable nourishment.

Shad,

Shad, and Mackrell.

Are both swæt in taste, and soft in substance, yet not very wholesome; for they quickly induce a loathing noysomnesse to the stomacke, and bred an excrementall nourishment. They are conuenient for labouring men, and for them that haue strong stomackes.

Lampreyes.

Are of some greatly esteemed, but very vnworthily, for they are partly of the Nature of Eeles; Yet somewhat wholesommer, because they are not of so clammy and so grosse a substance. They are pleasant to the taste, but not easily concocted. They giue much nourishment; but the same somewhat clammy and tough: Wherefore they are not fit for them that haue weake Stomackes, or are subject to obstructions. They also increase melancholy, and are very hurtfull to such as are troubled with the Gout, and that haue weake sinewes. The small Lampreyes are better then the great, for they are not of so tough substance, and therefore of easier concoction, and of wholsommer nourishment.

Herrings.

Are somewhat pleasant to the taste, yet not very wholesome, as it is often proued by them, who through eating of fresh Herring quickly surfet, and fall into Feauers. The salt or pickled Herring, is of harder concoction; and giueth a saltish and vnprofitable nourishment.

Pilchard.

Is of like nature to the Herring; but, as it is of pleasanter taste, so it also sooner cloyeth the stomacke with a nauseatiue fulnesse.

Red-Herrings and Sprats,

Giue a very bad and adusted nourishment; they are onely good to excite thirst, and make drinke very acceptable to the Pallate and Throat. They are hurtfull to them that are by constitution Cholericke and Melancholy.

Anchova's.

Doe nourish nothing at all, but a naughty Cholerick blood; they excite the appetite, and by reason of their saltish acrimony, are thought to cleanse Phlegme from the stomacke and intestines. The speciall good property that they haue, if it be good, is to commend a Cup of Wine to the Pallate, and are therefore chiefely profitable for Vintners.

Of Shell-Fish.

Muskles.

AMong Shell-fish, Muskles are of grossest juyce, and of worst nourishment, and most noysome to the stomacke. They abundantly breed flegme, and grosse humors, and dispose the body vnto Feauers: Wherefore, I aduise all such as are respectiue to their health, to abandon the vse of them.

Cockles.

Are of lighter concoction, and of better nourishment, then Muskles; yet no laudable meate for such as leade a studious or easie kind of life, or haue weake stomackes.

Crab.

Is not easily digested, it giueth much grosse and Phlegmaticke nourishment; It is a meat best agreeing with those of a cholericke temperature, and such as haue hot stomackes. But to old men, the Phlegmaticke, and all such as haue weake stomackes, and are subject to opilations of the breast, or distillations from the head, it is very hurtfull. The fresh-water Crab, is wholesommer then the Sea-Crab; & that of the Sea, is the wholesommer, if it be taken out of the fresh waters.

Lobster.

Is hard of digestion, and therefore it quickly offendeth a weake stomacke: But being well digested, it giueth much good and firme nourishment; but the same is of an hot and ebullient nature: and therefore I aduise all young men, especially such as are cholerick, and of hot temperature, to refraine too often vse of them; for vnto hot natures they are somewhat hurtfull, and greatly offend the head.

Prawes

Pranes, and Shrimps.

Are of one and the same nature: for goodnesse of meate, they excell all other Shell-fish; they are of a very good temperature and substance, of a most sweet and pleasant taste, not of hard concoction, and of excellent nourishment. By reason of their moyst and calorificall nature, they prouocate Venus: they are conuenient for euery age, and constitution of body, with this prouiso, that the stomacke be not weake.

Oysters.

Are of a very moyst and soft substance, and therefore easily digested, and least offend the stomacke, except they be taken, as we commonly say, against stomacke: and by reason of the saltishnesse of the juyce, they also make the belly soluble; but they giue a light, salt, and phlegmaticke nourishment: and therfore they are not only hurtfull vnto them that be Flegmaticke, but also vnto all such as haue cold and weake stomacks, because in them they aboundantly increase Flegme. Vnto Cholericke bodies, and such as haue strong stomacks, they are agreeable: They must be eaten with Pepper and Vineger, and a cup of good Claret or Sacke, drunke presently after thē: for then they will be the better digested in the stomacke, and not so soone conuerted into Flegme. Onions also sliced in the Vineger, and eaten with them, is an excellent corrector for the same purpose, if they shall not be offensiue vnto the head of him that eateth them. But why are Oysters vsually eaten a little before meale, and that with one-way-bread. For two respects, as I conjecture. The first is, by reason of their subductory quality concerning the belly, which is also holpen with one-way-bread: The second is, because that through their saltnesse they excite the appetite.

Of Fresh-water Fish.

Eeles.

ARe very pleasant to the taste; but they are of hard Digestion, of a slimy, grosse, and Phlegmaticke juyce, and

and some noysome to the stomacke. They breede obstructions, because they make a grosse and glutinous nourishment: they are most hurtfull vnto them that are subject to the Stone, Goute, and obstructions of the Brest. The Eeles that liue and are taken in pure and grauelly waters, are of farre better nourishment then such as liue in Meeres and Poules, or any other impure places: And those I commend vnto them that delight to eate Eeles, and that are more addicted to their Pallate, then to their Health: For although those Eeles that liue in purer waters loose much of their slimy superfluity; yet they are seldome of pure and good juyce, or profitable to the stomacke; much lesse those that liue in Mudd and filthy waters. They are most hurtfull to them that be aged, Flegmatick, or subject to obstructions. The fresh Eele, roasted or broyled is farre wholesomner then the boyled; because the fire exhausteth, and consumeth much of the slimy, and excrementall Moysture that is in it. And the powdred Eele is more wholesome then the fresh, for them that be Phlegmaticke, though not so taken of many, that are sweete and dainty mouthed. To conclude, Eeles whether fresh or salt, are most conuenient meate, for them that haue sound bodyes, strong stomacks, and labour much.

Barbell,

Is of a soft and moyst substance, of easie concoction, not of very pleasant taste, or good nourishment; but somewhat excrementall. The greatest Barbels for goodnesse of meate excell the lesser, because their superfluous moysture is by their age somewhat amended. The bowels or intrailes of them are to be objected, as most offensiue and troublesome to the belly.

Troute.

Is much to be commended, for it is somewhat of a cold and moyst temper, of an indifferent, soft and fryable substance, of pleasant taste, of easie concoction, and of

good

good and wholesome juyce. It yeldeth somewhat a cold nutriment, very profitable for them that haue their Lyuer and blood hotter then is conuenient; and therefore, it is with good reason permitted vnto them that are sicke of hote Feauers. Generally, it is a cõmendable meate for euery age, and constitution of body; except for the Phlegmaticke, that haue very cold and moyst stomackes.

Pike.

Is somewhat of a firme and hard substance, a little harder of concoction then the Trout: yet it is a meate pleasant to the taste, and giueth much and pure nourishment, agreeable to all bodyes; especially, to them that be young, and such as are by constitution Cholericke.

Pikrill.

Is the young Pyke: It is of easier concoction, and for pleasantnesse of taste, and goodnesse of juyce is equall with the Trout, and may be permitted vnto those that be sicke, if it come from the Riuer; but for that which is taken out of Meeres, or other muddy waters, is somwhat excrementall and of hard concoction,

Perch

Is somewhat of hard substance, of good nourishment, yet a little inferiour to that of the Pikrell or Pike, by reason of some viscosity in it. And if the Perch be taken out of a muddy or foule place, the nourishment which it maketh, will be the more clammy and excrementall.

Carpe.

Is of a sweete and exquisite taste; but the nourishment which it maketh, is not answerable to the taste of it, which if it were, it might well be numbred among the Fishes of primest note. It yeldeth somewhat a slymie, Phlegmaticke and excrementall nourishment, and quickly satiateth the stomacke; especially, if be taken out of impure and muddy waters: Wherefore let such as be Phlegmaticke, vtterly eschew the eating of it.

Tench.

As it is vnwholesome and of hard concoction: so it is a muddy and excrementall Fish, vnpleasant to the taste, noysome to the stomacke, and filleth the body with grosse and slimy humors: Notwithstanding, it is a meate conuenient enough for labouring men, and them that haue strong stomackes.

Smelt, and Gudgion.

And other such like little Fishes, are of a pleasant taste, of easie concoction, and of good nourishment; but the same little, and by reason of the tenuity of it, nothing durable.

Puffin.

Is neyther Fish nor Flesh, but a mixt body of both; for it liueth altogether in the water, & hath feathers, and somtimes flyeth as land-Fowles doe. Whether they bee eaten Fresh or powdred, they are of an odious smell, of a naughty taste, of vnwholsome nourishment, and very noysome to the stomacke. Yet great Drinkers, doth hold the Powdred Puffin in great esteeme; because it prouoketh them to drinke, which is the prime faculty it hath. But for conclusion, marke the end of such vnsatiate Drinkers, that takes too much delight in that vice, and commonly you shall see them, euen in their firme and constant age, to be subject to deformity of body, the Dropsie, and many other inconueniences, for a requittall and vpshot.

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