

Regimen sanitatis Salerni / This boke teachinge all people to governe them in helthe, is translated out of the Latyne tonge in to englyshe by Thomas Paynel. whiche boke is amended, augmented, and diligently imprinted.

Contributors

Paynell, Thomas, active 1528-1567.

Publication/Creation

London : T. Berthelet, 1541.

Persistent URL

<https://wellcomecollection.org/works/nk62h5d4>

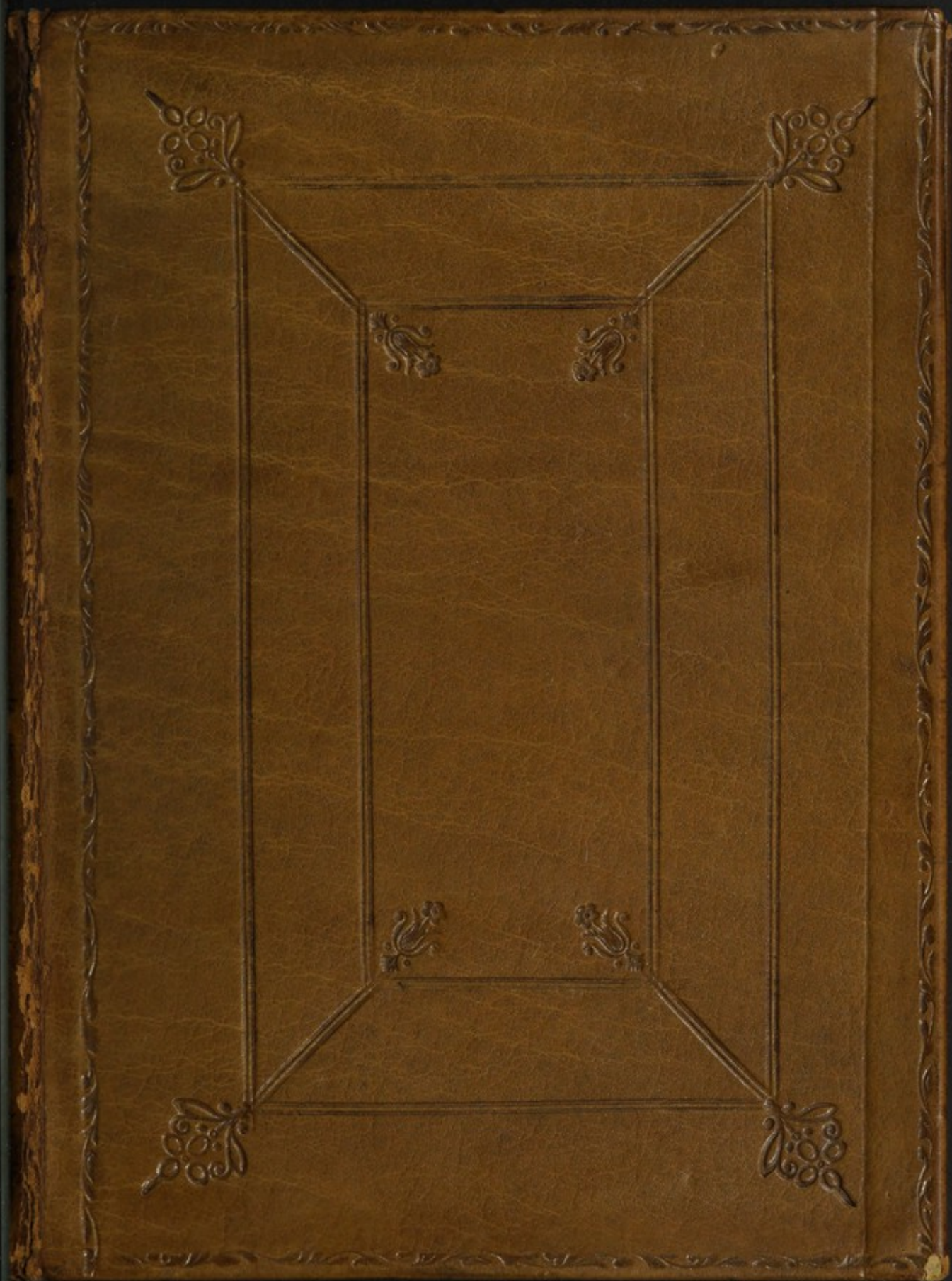
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REGIMEN
SANITAS
& C.

1541







H. M. GILBERT & SON,
Ye Olde Booke Shoppe,
Southampton & Winchester.

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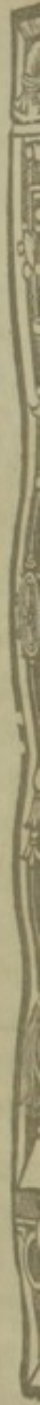
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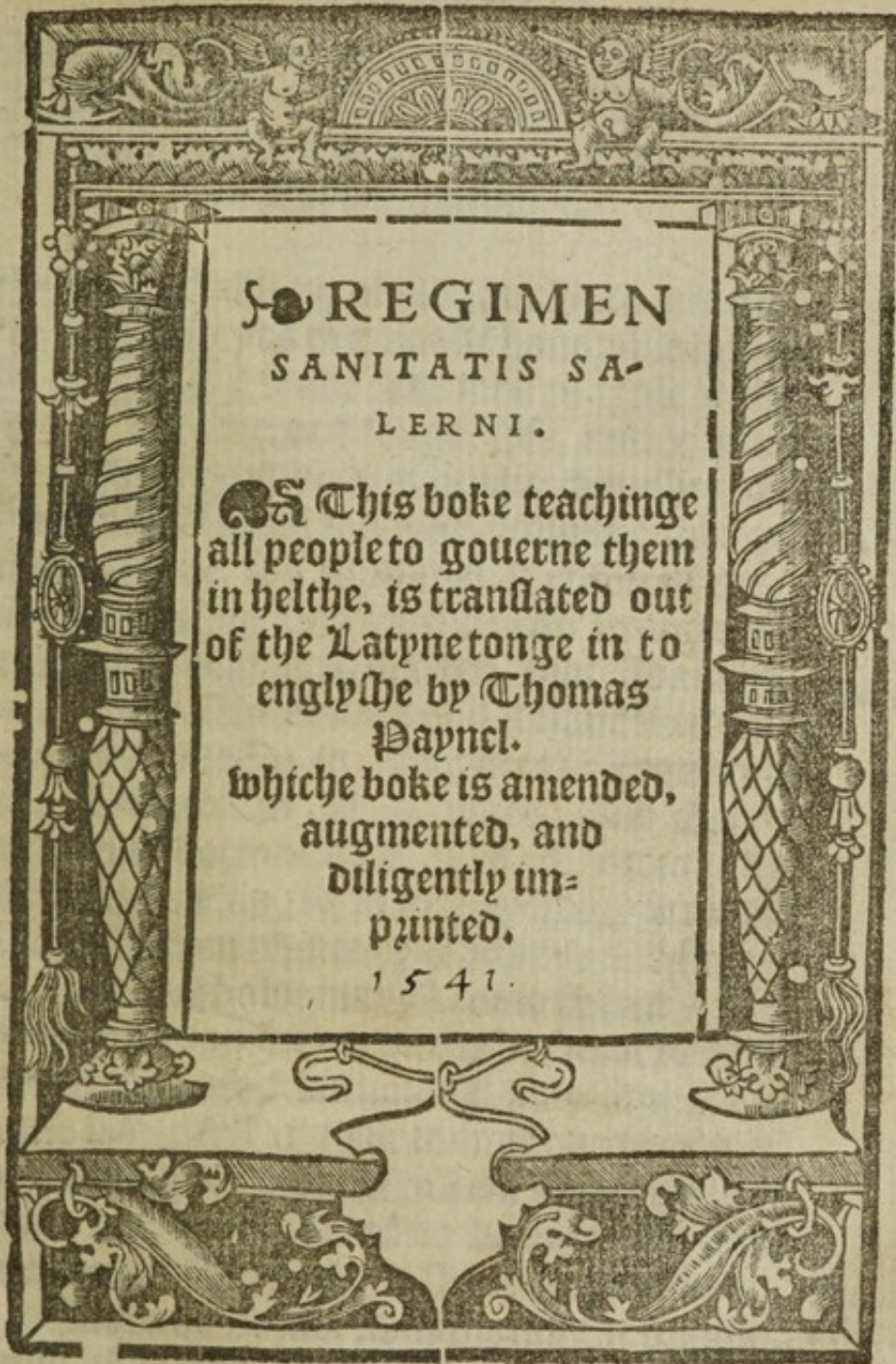
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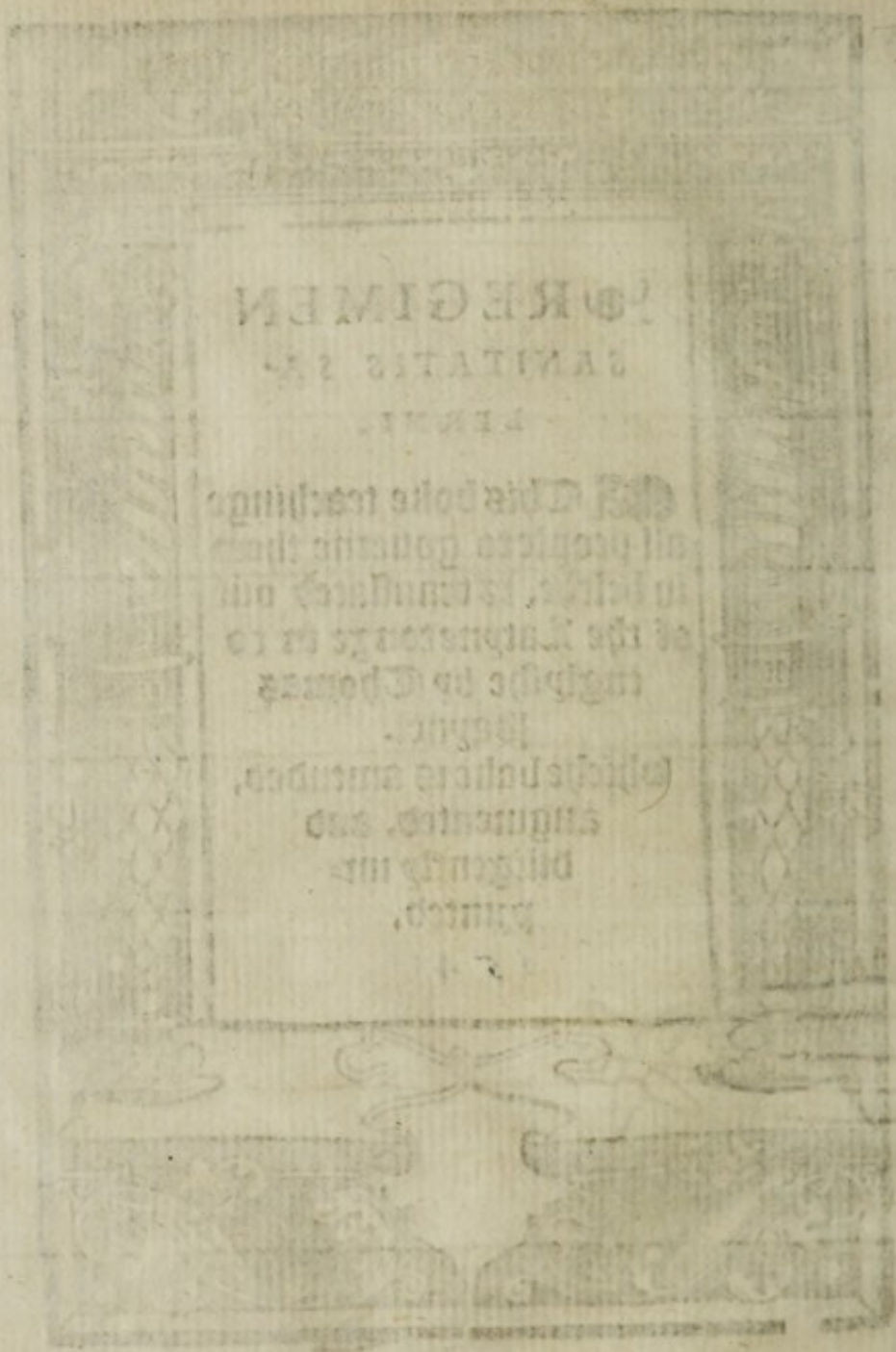
A This boke teachinge
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augmented, and
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printed.

1541.

P. Smith

con autant q ton

H. 1
Ye
South



JOHANNES GIMEN
SANTITAS
LITUR

In nomine domini Amen
omnipotentis dei
patris omnipotentis
et filii eius
et spiritus sancti
domini et
vivificantis
in gloria
et maiestate
patris amen

[Handwritten signature and scribbles]

To the
The
19



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THE PREFACE.

To the ryght excellent and honozable lozde
 Jhon Erle of Orfozde, and hyghe
 chamberlayne of England. Tho=
 mas Baynel gretynge.



Reding of olde auctours and sto=
 ryes my mooste honozable lozde,
 I fynde that men in tyme paste
 were of longer lyfe, and of moze
 prosperous helthe: than they are
 nowe a dayes. Whyche thyng
 as it greued me, soo in maner it enforced me,
 to seke the cause of this sodayne and strange al=
 teration. For why, it is wytten, that Adam ly=
 ued. 930. yere. The Sibils of Cumane liued. iiii.
 C. wynters: Nestoz. iiii. C. wynters: Arganton
 kynge of Cartesses. iiii. C. yeres: And Galen
 that famous doctour a. C. and .xl. yeres, but
 nowe a dates, alas, if a man may appzoch to. xl.
 oz. lx. yeres, men repute hym happye and foztu=
 nate. But yet howe manye come therto? To
 serche and gyue y very true reason herof passeth
 my small capacite: without I may saye it be,
 bycause we fulfyll nat the commandementes of
 allmyghtye god, whyche to well wyllynge per=
 sons are very lyght and of no burden. For oure
 lozde sayethe. My yocke is swete, and my bour=
 den lyghte to be bozne. Saythe not the prophet
 Dauid, that who so feareth god, and walkethe
 in his wayes and pzeceptes, shall se his childers
 childzen.

A.ii.

childzen.

Gen. 9.

Mat. ii.
 Psal. 227

- Prouer. 3. chylde. And Salomon sayth, O my chylde,
 forgette nat my p̄ceptes and lawes, for they
 shal kepe you and prolōg your dayes and yeres.
 Psa. 90. And I wylle, saythe our lordē god by Dauid,
 lēgthen his dayes. Than may not this be a rea-
 sonable cause of this our shorte & wretched lyfe?
 Cruely I suppose it be by our mislyunge and
 fylthy synne: whiche beyngē so abominable and
 soo horryble, is at sometyme the verye cause of
 Capl. quia infirmitas de peni. et remis. corporalle infyrmpte, and of shorte lyfe. Sayde
 not our lordē, the phisitian of all phisitians, vn-
 Ioan. 5. to the sycke man: Nowe I haue healed the, de-
 parte thou from hēns, and loke thou synne no-
 more, lestē a worse harme happen vppon the?
 Or whether shall I saye, that it chauncethe
 by our mysse dyete? and to moche surfettyngē?
 Eccl. 37. Cruelye, the prouerbe sayethe, that there dye
 manye mo by surfette, than by the sworde.
 Accordyngē wherto the wylse man sayeth, Sur-
 fette sleethe manye a one: and temperance pro-
 longeth the lyfe. Surfette and diuersytes of
 meates and dynkes, lettynge and corruptynge
 the digestion, febleth man, and very ofte causeth
 this shortenes of lyfe. What other thynge but
 Plini. 1. 7. mysse diete caused Stolomeus Philadelphus to
 be so myserably and peynefullye vexed with the
 goute, and soo as it is wytten, that nothynge
 coude relese his peyne, sauynge death? what cau-
 sed Antipater, and that noble man Mecenas, to
 be continually vexed with the feuer, but yl diete?

What

THE PREFACE.

What other thinge infected Aristarcus with the
 Dypoly, but yl dyete? Yi dyete (as me thinketh)
 is chiefe cause of all dangerous and intollera-
 ble dyseases, and of the shortenes of mans lyfe.
 Chan it muste nedes folowe, that a temperate
 and a moderate diete p̄longethe mans lyfe,
 and saueh hym from al such peyneful diseases.
 And therfoze Asclepiades that noble physition,
 p̄fessed, There are. v. necessary thynges to con-
 serue and p̄longe mans p̄sperite, and helth:
 that is, abstinence from meate, abstinence from
 wyne, rubbynge of the body, exercise, and dige-
 stion. O howe holosome is it than to vse good
 dyete, to lyue temperately, to eschewe excesse of
 meates and d̄ynkes. Yea howe greatly are we
 Englyssh men boude to the maysters of the vni-
 uersite of Salerne (Salerne is in the realme
 of Naples) whiche vouchesafed in our behalfe
 to compile this soo necessarye, and so holosome a
 boke? But what auaylethe it, to haue golde oz
 abundance of ryches, if one can nat vse it?
 What helpeth costely medicines, if one receyue
 them nat? So what p̄fiteth vs a boke, be it
 neuer so expedient and frutefulle, if we vnder-
 stande it nat? wherfoze I, consydeyrnge the
 fruite p̄ myght come of this boke, if it were trā-
 slated into the englyshe tonge (foz why, euerye
 man vnderstandeth nat the latyne) I thoughte
 it were verye expedient at sometymes, foz the
 welthe of vnlerned persons, to bulye my seife
 A.iii. there

v. necessary
 thynges
 in the regis-
 ment of
 Salerne.

Salerno.

THE PREFACE.

therin . For lerned persons, and suche as haue great experiēce, nede no iſtructiōs to dyete them ſelſe, noꝝ to conſerue their helth. Yet if ſuch other wiſe and diſcrete pſons, as is your lordſhyype, by chaunce rede this boke : they maye parauenture fynde that ſhall pleaſe them, and that beſides theyꝝ owne dyete and cuſtome of luyngge, ſhal be foꝝ theyꝝ cozpozall welfare & good helth. I wyll nat, noꝝ it becomethe me nat, to exhorte your lordſhyy with let of other your great buſynelles, to rede this my pooꝝe translation : but if perchauce at your leysoure ye rede it, I humblye deſyꝝe and pꝛaye your lordſhyype to rede it with foꝝgyuenes : And to accepte the ſame as it is woꝝthye.

HERE FOLLOVETH
THE TABLE.

<p>Ager. folio primo. After noone ſlepe fo. 4. 5. 6. and. 7. Appetite loſte. 6. Aper temperate z clere. 34. Appuls z theyꝝ pꝛopꝛete. 13. Aſtꝛerace of natural heat. 20. Ale, the whoſe goodnes reſteth in ſyue thyngeſ. 39. Ale not wel ſodde. ibidem. Ale moderatly dꝛonke. ibidem. Amarellus a byꝛde. 52. Amitie betwene the pike and</p>	<p>A the perche. 53. Aſſis mylke. 59. Ale oꝝ beere, and. viii. pꝛoꝝpꝛetes therof. 67. Ale that noꝝiſteth moch. ibidem. Aniſ ſede z. ii. vtilites pꝛof. 70. Auripigmentum. 93. Arterie bloud. 95. and. 115. Aſſes of coler. 99. Aſſes of ſleme. ibidem. Aſſes of bloud. ibidem. Aſſes of naturall melancoly. ibidem.</p>
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OF HELTHE.

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 Violetis. 82.
 wyflowes. 86.
 wepyng. 90.
 water holosome for the eyes. 91.
 Ver season. 119.
 Volkes of egges. 19. 22.
 Ponge poulettia. 50.
 Vele. 52. 55.

FINIS TABVLE.

THE RECIPE
There beginneth this right frutesfull and very
necessarpe boke called the Re-
giment of helthe.



*Nglorum regi scripsit tota schola Salerni.
Si uis incolumem, si uis te reddere sanum,
Citas tolle graues, irasci crede prophanum.
Parce mero, cenato parum, non sit tibi uanum
Surgere post epulas. somnum fuge meridianū.*

Non mictum retine. non comprime fortiter anum.

Hæc bene si serues, tu longo tempore uiues.

This ryght frutesful and necessarpe boke was
compiled at the instaunce and foꝝ the vse of
the most noble and victorizous kyng of England,
and of France, by all the doctours in phisicke of
the vniuersite of Salerne, to the entent manne
shoulde knowe howe to kepe his body in good
helth. The autoꝝ in the begynnynge of this boke
teacheth. viii. general doctrynes, the whiche here-
after be specified and also declared at lēgth. The
first doctrine is that he that desireth helth of bo-
dy must eschew & auoyde great charges thought
and care. foꝝ thought dryeth vp mans bodye,
hurtyng and leauynge the spyrtes in desolation
and comfortles: whiche so leste and ful of heu-
nes dryethe vp the bones. In this doctrine be cō-
prehended melancolines and heuines, the whi-
che greatly hurte the body: foꝝ by their operatiō
the body wareth leane and colde, the hart chun-
keth vp, the wytte and vnderstandynge warethe
dulle,

dulle, the reason is troubled, and the memoꝛye
bitterly marred. Yet neuer the lesse, it is very ex-
pedyent foꝛ fatte and cozly folke, to be somtyme
pensyue and heuye, that thereby they may mo-
derate the rāke heat of their spꝛytes, and make
their bodyes leaner and moze sklender. The se-
cond doctrine is to eschewe anger. foꝛ angre in
lyke maner dryeth vp the body, and excessiuely
chaffeth & inflameth the membꝛes. And to great
heate, as Auicen saythe, dryeth vp mans body.

Aui. dist. i.
cap. i. doc.
iii.

Secondly anger hurteth throughe heatynge &
inflamynge of mans harte, and it letteth also the
operations of reason. Some there be that natu-
rally, eyther by sickenes oꝛ chance of poison, are
colde: foꝛ such folke to be angry is very necessa-
rye foꝛ their bodylpe helthe, that their naturall
heate by suche meanes may be stered vp, gotten,
& kepte. The thꝛyde doctrine is to eate & drynke
sobzely: foꝛ eatynge and drynkyng excessiuely
causeth vs to be vnlusty, dꝛousy, and slouthful,
hurtyng & infeblyng the stomacke. Many other

Aui. cap.
de uino
et aqua.

inconuentēces, as Auicen sayth, groweth and
chācethe thꝛough excessle of meates and drynkes
as here after shalbe declared. The.iiii. doctrine
is to make a lyght souper. foꝛ to moche meate
takē at nyght causeth & engendꝛeth gnawinge &
payne in the bealy, vnquietnes, lette of naturall
reste, and other grefes, whiche we fele & se by ex-
periēce, the whiche hereafter shalbe moze playn-
lye declared. The. v. doctrine is to walke after
meate,

meate. For therby the meate disendethe to þe bot-
 tum of the stomake, where (as Auicen sayth) re-
 steth the vertu of digestion. For the mouthe of
 the stomacke desygeth fode, and maketh digestiõ.
 The. vi. doctrine is to eschewe slepe incontinent
 after meate, whiche causeth helth and auoydeth
 diuerse infyrmityes, as it is after shewed in these
 verses: Febris, pigrities, &c. The. vii. doctrine is to
 make water as ofte as nedeth: for who that ke-
 peth or holdeth his water löger than nature re-
 quirethe, shall auoyd it with great peyne, and so
 it may chance that death shall folowe, as Auicen
 saith. Also to kepe the dregges & superfluite of
 mans fode longer than nature requireth, engen-
 dret many inconueniencies in the body. For the
 liuer and beynes called miseriacs, dye by, for
 the most parte, the humours of the forsayd sup-
 fluite, and so they be made harde and can not be
 auoyded, and thus causeth opilatiõs, in the gut-
 tes and ventosities, and so it may chance, it bre-
 deth impostumes: as after shall be shewed. The
 viii. doctrine is, that one doing his esement & a-
 uoiding the ordeurs and fylth of the body, shuld
 not moche force and constrayne his fundament:
 for so doynge the emerardes & fistule shall greue
 hym, and the fundament many tymes is misoz-
 dyed & thrust out of his ppze and natural place.
 Finally thaucto: sayth, that who so wyl obserue
 the forsayde doctrines, shall lyue longe in good
 helthe and prosperite,

Aut. dist.
 xix. li. iiii.
 ca. de difi-
 ficulate
 mingedi

THE REGEMENT

Si tibi deficient medici, medici tibi fiant

Hæc tria, mens leta, requies, moderata diæta,

Here are taught. iiii. general remedies to cōserue in helthe all creatures, and specially noble men. The fyrste is to liue ioyfully: for ioye and myrth causeth man to be yonge and lusty. By moderate ioye and myrthe youth is conserued, naturalle vertue comforted, the wytte sharpened, and therby mā is moze prompte, quicke, and of abilitie to do al good and honest operatiōs. For it is not sayd with out a cause, that our ioy and myrth must be moderate, for whā it is without measure, it engendzeth dethe bothe bodily and gostly. This moderate ioy is mozte conuenient for them that haue moche care and trouble. which ioy may be gotte by the vse of delicate meates and dzyrkes, by auoydzyng of such thynges as engendze melancoly. And also, as Auicen saith in his. xi. boke and chap. of saylinge of mans hart, by dwellyng and accompanying among our frēdes. The. ii. remedy is trāquillity of mynde, of vnderstanding, and of thoughte. For noble men thzoughe their great busines and charges, are moche moze greued and troubled than other meane personnes. Great carke of mynde and vnderstandyng distroyeth the natural reste of man, whiche is most expedient for noble men: for they mozte cōmonly are naturally dzy and colericke: and therfore for them rest and quiet is tyght profit able and conuenient. The. iiii. remedy is moder ate diete, that
is to

is to eate and dꝛynke moderately. And after that
be declared, what incōueniences growe through
excesse of meates and dꝛynkes.

Lumina mane manus surgens gelida lauet unda.

Hac illac modicum pergat, modicum sua membra

Extendat, crinem pectat, dentes fricet, ista

Confortant cerebrum, cōfortant cetera membra,

Lote, cale, sta, pasce, uel infrigisce minute.

Here are declared. vi. Doctrines, whiche comfort
mans bꝛayne, and the other membes of the bo-
dye. The fyrste is, whan we rylse in the moꝛnyng
parly to washe our eyes with clere colde water.
The eyes wolde be washed to clense awaye the
ozdure and filthines that hange in the byes of
them. And Auicen saythe, that the soueraynste
thinge to mundify and clēse, and to make sharpe
of syght the eyes, is to open them, and so to put
plunge them in clere water. And ayene he saith,
that to bathe and plunge the eyes in clere water,
and therein to open them, comforteth and conser-
ueth the syght, and specially of yonge folke. The
reason why the eyes muste be clensted with colde
water, is by cause euery thyng muste be conser-
uey by that that is like it. For Galen sayth, that
hotte bodyes haue nede of hotte medicynes, and
colde bodies of colde medicins. Cōsidering than
that mans eyes be colde of nature: it standeth
with reason, that they shuld be washed with cold
water and not with hotte. The.ii. Doctryne is to
washe our hādes whan we rise in the moꝛnyng,

B. iiii.

for

Auic. dist.
xiii. li. iiii.
ca. de cō-
ferua. oca-
lorū. Idē
dist. iiii. ca.
de deb. vi.

Galen. li.
iii. de reg.

foz they be instrumentes ordeyned to kepe and to mundify these membrs, by the whiche the superfluties of the brayne be expulsed and auoyded, as by the nostrils, the eyes, the eares, and other naturall cunditis. And therfoze the handes specially ought to be washed with colde water, foz y washing of the handes with hot water engendzeth woymes in the bealy: & specially to washe them in hotte water incontinent after meate, as Auicen sayth. Foz the wasshynge of the handes in hote water incontinent after meate, draweth the inward and naturall heat of man to the exterior partes, and so the digestion is vnperfet, the which vnperfet digestion is the pꝛincipal cause that woymes be engendzred. The thyrde doctrine is to roome a litell hither and thither, whan we are rysen from reste, that so the superfluties of the stomacke, guttes, and lyuer, as the grosse mater of the bryne, may y moze spedily be thrust vnder. The. iiii. doctrine is competently after reste oz slepe to extend and stretche out our handes, fete, and other lymmes, that the lyfely spirites may come to the vtter parties of the body, and so cause the spirites of the brayne to be moze quicke and subtyle. The. v. doctryne is to combe our head in the moꝛnyng, that the pꝛozes of the head may be opened to auoyde such vapours as yet by slepe are not consumed: and also to quicke the spirites of the brayne. Farthermoze to combe the head is very holosome, and specially foz aged men

Aui. dist.
xvi. li. iii.
trac. v. ca.
de lumbri.

g

men. And Auicen sayth, that to combe the head is holosome, specially for olde men. Therfore one shulde dayly and ofte combe his head. For ofte combinge drawethe vp the vapours to the superioꝝ parttes, and so deuideth them from the eyes. The. vi. doctrine is to wash and purge the tethe. For the fylthines of the tethe causeth the bꝛethe to stink. And of the fylthines of the teth groweth certayne vapours, that greatly anoye and hurt the bꝛayne. Farthermore the fylthynes of the tethe myngledde with the meate, causeth the meate to corrupt and putrifie in the stomacke. Auicenna enstructeth and teacheth vs howe we may kepe the tethe from ache and stynche. That is to washe the mouthe with wyne twyse a moneth: but to make the bꝛethe swete, it muste be boyled with the rote of spozge. who so euer vseth the foresayde decoction and medicine shall neuer haue the toothe ache. In the laste verse are certayne generall rules: The fyrste is that after we haue washed and bathed our selfe, we must kepe vs warme. For than the cundites of the bodye, that is the pores, ben open: by the whiche colde wyl perce in to the body, and engendre in vs diuers diseases. The. ii. is that after we haue dyned or taken our repaste, we muste for a whyle stande vp ryght, that so the meate may discende downe to the bottum of the stomacke, and than to walke a litel softly: for hasty mouyng driueth natural hete from the interioꝝ parttes to the outwarde

Au. dist. 3.
li. iiii. cap.
de debili-
tatis.

Auic. dist.
vii. li. iiii.
ca. de cō-
dent.

ward, and causeth y^e digestion. The .iii. is y^e one of colde complexion should not warme hym selfe to sodaynly, but by lyttell and lyttell: for sodayne change hurteth nature, as Galen saythe in the glose of this canon, Secundum multum et repente, &c. All stronge thynges and of extreme nature corrupt the body.

Sit breuis aut nullus tibi somnus meridianus,

Febris, pigrities, capitis dolor, atque catarrus,

Hæc tibi proueniunt ex somno meridiano.

Here he teachethe, that .iiii. inconueniencies are ingendred by the slepinge at after none. First, the afternone slepe causeth and ingendred feuers by reason of opilations. For the naturall heate & spirite of mā by day draweth to y^e outward parties of the body, and therfore digestion by day is but feble: But whan the naturall heate and spiritis of man drawe to y^e inwarde parties of the body: than throughe their motion the naturall heate is stered vp, and therfore the nyght is the very season of perfite digestion, and the vndigested & rawe humours are the cause of opilations, which opilations engendre feuers, as Auerroes saith. Secondly, the after none slepe causeth man to be slouthfull in his operations, and busines, by the reason afoze sayd, for grosse humours & vndigested cause mans spiritis slowely to moue the bodye. For as a subtiler quicke spirite causeth lyghtnes of body, so a lumpythe or a heuy spirite causeth a sluggish body. Thirdly, the after none slepe engendred

Aui. dist. i
li. iiii. cap.
de putri.

gedzeth heed ache. For the gros and vndigested meate that remaineth in the stomake doth lyft vp to the brayne gros vapours, the whiche trouble and greue it. And of very consequens, if vapours of grosse matter be stered vp and caused, they must also be gros. For Galen saythe in the glose of this aphorisme, *Qui crescunt &c.* that it muste nedes folowe, that all thynges be lyke those thinges, of whom they be engendzed. The iiii. inconuenience is the pose and reume. Reumes be humours that runne from one membre to an other, and as they rounne to diuers partes of the body, so they haue diuers names. For whan the reume cometh to the lyghtes, they be called *catarrhi*: and whan they rounne to the chekes, they be called *branchus*: and whan they rounne to the nose, they are called *corizam*: as it appereth in these verses.

Si fluit ad pectus, dicatur reuma catarrus.

Ad fauces branchus, ad nares dico corizam.

But besides the reasons of the diseases before reherfed, there be many other reasons, and moze effectual. The cause of y first inconueniēce that is of feuers, whiche some tyme are called putrified feuers, and some tyme feuers effimeras. A feuer effimere is engendzed of vapours and smudge fumes kept and retained after the after noone slepe, the whiche absteynyng from slepe is wonte to consume. Galen sayth, that these feuers effimeras come through fayntnesse, Dron-

kenes,

The cause
of heed

The diuer
site of fe-
uers.

A feuer effi-
meras is a
dayly feuer.

Gal. de arte
curatiua ad
Glauc. i.

THE REGIMENT

Gal. de arte
curatiua ad
Glauc. i.

kennes, angre, furiousnes, inward sozowe, and other wehement cares of the mynde: and the feuers that come by inflammation of the pzeuey membzes, are of the same kynde. These feuers be soone cured, as by baynyng and customable diete. The putrified feuer is engendzed of the humidites in man vndigested, and augmented by the after none slepe. Galen sayth, that feuers engendzed of cozruption of humours are called putrified feuers. The. ii. incōuenience, that is to be slowe in operation and motions, chanceth by reason that by the after noone slepe, the humidities, and fumes in man are reteyned aboute the muskyls, veynes, and ioyntes, and eke causeth the forsayd membzes to be astonied and a slepe, and therfoze the bodye after dyner is slowe and heuy in operations. The thyzde inconuenience (that is the heed ache) commeth, as is befoze declared in the. ii. inconuenience: that is to saye, by the humidities and vapours reteyned in the bodye thzoughe slepe and reste, whiche by suche meanes are troubled and moued towarde the bzyne, and so cause the heed ache. The. iiii. inconuenience, that is the catarf, signifienge all maner of reumes, chanceth to man and greatly greueth hym, thoꝝoughe vapours and fumes, whiche are wont to be dissolued and cōsumed by wathe, and by reason of slepe they drawe to the inwarde parties of man, and fume vpwarde towarde the bzyne: whiche fumes ingrossed by
colde

colde, retourne to the lowe partes caterrifans of mans body. Auicen allegeth many other inconueniences and diseases engendred of the after noone slepe. The fyrste disease is the gout and palsey, the whiche greue vs, by reason that the humidites, that are wont to be dyled by and consumed by the heate of the sonne and by watche, do remayne styll in the bodye. The seconde is, the couloz, and corruption of the face, throughe the watrishe humidites, lyke vnto mans vyne myngled with the bloudde, which watrishe humidites are wont to be wasted and consumed by watche, and by reason of slepyng they ascende with the bloud towarde the brayne and the face, and so they cause the face to swelle and to waxe pale. The thyrde inconuenience is, that after none slepe ingedzeth the splene, & that by the keepyng in of the grosse melancoly humors by the day rest. For as watch with the heate of the day (whiche doth open) gyueth mouynge and way to melancoly humors by the strayte cundites of the body: so the day slepe letteth and distroyeth the passages and propre wayes of them: and specially it distroyeth and stoppeth the cūdites that come from the splene to the mouth of the stomake, that are ordyened to prouoke mans appetite, by whiche cūdites al melancoly superfluites are wont cōmonly to be clarifyed. The. iiii. hurte is, that the after noone slepe mollyfieth the veynes, bycause that the humidites, the whiche are

C.ii. wont

Aui. dist.
xiii. lib. i.
doc. ii. ca.
ix.

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wonte to be dissolued by the day watche, can not be restozed, whiche so remaynyng in mans body do dry by the veines. The. v. incōueniēce is, that man by reason of rest or slepe, loseth his appetite, for lacke of resolution of the humours: whiche resolution is chiefe and principall cause of the appetite. An other reason is, that the replenishyng and fyllinge of the stomake with fumes and humidites, mollifieth and shutteth the mouth therof. The. vi. inconuenience that after noone slepe dothe engendze, is impostumes, by meanes of humidites created by the day slepe, the whiche drawe to one membre or other, & soo cause it to swelle. Auicen sayth, that besydes all these foresayde, there be two other speciall causes that proue the after none slepe to be hurtful. The firste is, that the daye rest is soone corrupted, bicause the heate of the day draweth the corporal heate to the exterior parties of man: but the nyght rest doth clene cōtrarie: for it draweth the corporal heate of man towarde the inward parties. Of the which two motions there is engendzed a violent motion, that disturbethe nature. And therfore they that wyll slepe and reste them by day, are counsayled to slepe in darke places and in shadowe. The. ii. cause is that the day reste maketh a man vnlustye, drouly, and as halfe a ferde, and that by the changing of nature frome his olde custome, that is from digestion of his meate: yet not withstandyng that
the

the after noone rest or slepe is generally dispzeysed, & the night rest greatly comended & pzeysed, yet the slepe that is taken in the moznyng. iiii. houres befoze the sonne rysynge, and. iiii. houres after the sonne is rysen, is not to be dispzeysed: As Hippocrates sayth in his. ii. boke of pronost. Slepe conuenient and naturall taken by nyght or by day, is allowable, and contrary is hurtful: but the moznyng slepe of all the day is lest wo:thy dispzeysed. And all be hit the day slepe and at after none are fo:bidden by olde fathers and doctors, yet fo: all that, nowe adayes slepe taken in the day tyme is not greatly to be blamed, specially as Bartrutius sayth, if these. v. condicions therin be diligently obserued. The fyyst is, if it be customably vsed. The. ii. is that it be nat taken immediately after dynner. The. iii. is, that one slepe nat with his heed lieng lowe. The. iiii. is, nat to slepe to longe. The. v. nat to be waked sodenly & ferfully, but with good moderation.

Quatuor ex uento ueniunt in uentre retento.

Spasmus, hidrops, colica, uertige, quatuor ista.

Here are declared. iiii. incōueniēces or diseases that come by the long holding of wind in mans bodye. The fyyste is called the crampe. The ventosites of the body, rounne oft amonge the iointes and veines, & fylleth them with wynde. Of the whiche fyllyng cometh retraction and wrynkyng together of y beynes. And Auicen sayth, that the crampe is a disease that lyeth in

Au. dist. ii.

C. iiii.

the

THE REGIMENT

the veynes, by the whiche the membez of man moue and extende them selue. This crampe is diuers, one is caused by replenishynge, whereby the membe is made shorte and greatte, and wrynkyng to gether lyke lether, or a harpe stryng, throughe the matter replenishynge the mēbez. This maner of crāpe cometh sodaynly. There is a nother kynde of the crampe moche lyke a taboret, whiche inforceth the membe after his lengthe and largenes to crompt to gether lyke parchement caste in the fire. This maner of crampe cometh slowly. The second inconuenience is called the dzoply, a materiall disease engēdyed of a very colde matter, whiche entreth and enflateth the membez or places of a mans body, in whiche is the regimēt, that is the digestion of meates and humors, as in the stomake, the lyuer, and the boide places about the bealy. For dzoply neuer engēdyeth, but whan the lyuer is corrupte by reason of the bloudde. There be.iii. spices of dzoplye, Spolacca, asclides, and tympanites: and of the tympany this. ii. inconueniences are vnderstād. A tympany (as sayth maister Bartruce) is engēdyed of an ylle complexion, by coldnes of the stomake and lyuer, whiche wyl not suffre mans dzynke or meate to be conuerted in to good humours, but tourneth them in to ventosities, which if they be auoided by belchynge, by swette, or other wyse, they wyl stoppe the wayes of voydance. Also these venter

sites

sites gether together betwene the places of the bealy called mirac, and siphax, and there they engendze the dzopfie. The. iiii. inconuenience is called the colyke, a perillous and a paynefulle disease, it is engendzed in a gutte named colon. Lyke as the disease called ilica, is engendzed in one of the guttes called plion. And these. ii. diseases are engendzed by vctosites closed in the guttes. The. iiii. incoueniēce and disease is the heed ache called vertigo, the which maketh a man to mene that the worlde turneth: the ventosities which drawe to the brayne, and mixe them with the lyfely spirites, cause the sayde disease called vertigo, which as the name declareth, is a turnyng or a swimmyng in the heed: and as Galen saythe, they that haue the sayde infirmitie, are soone astounded, and with a lytell tournyng about they fal downe. And Auicen reherseth these inconueniences with other, and he sayth, that ventosities kept longe, cause and ingēdze the colyke, by reason they ascend and gether to gether feiblyshynge the guttes. And somtyme they engēdze y dzoply, & somtyme darkenes of syghte, and somtyme the megryme, and somtyme the fallynge yuel, and somtyme it runneth vnto the ioyntes, and causeth the crampe.

Ex magna cena stomacho fit maxima pena,
Vt sit nocte lenis, sit tibi cena breuis.

Here we be taught to make a lyght souper. For to moche meate letteth mans naturall rest, and causeth

Gal. de loz
cis aff. ca.
viii.

Aui. distin.
xvi.

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causeth anguyſhe and gnawynge in the bealye,
 and causeth the face to bꝛeake out : and maketh
 one to haue a heuye heed in the moꝛninge , and
 an vnſauery mouth. Here this queſtion cometh
 well to purpoſe : Whether a man ſhoulde eate
 moꝛe at dyner oꝛ at ſupper? Foꝛ diffinicion here
 of , it is to be noted : that after the quantite of þe
 bodye moꝛe oꝛ leſſe , meate is conuenient at ſou=
 per oꝛ at dyner . Foꝛ eyther the bodyes be holle
 and ſounde , oꝛ els ſicke. If they be ſicke, eyther
 they inclyne to materiall ſickenes, oꝛ to vnnat=
 teriall: If the ſickenes be not cauſed thozoughe
 ſome humour, one may eate the moꝛe at ſupper,
 bycauſe in ſuche ſyckenesses, nature onely ende=
 uereth to digeſte the meate . If the ſyckenes be
 matteriall, one may eate the moꝛe at dyner, as
 it is Declared in the. iiii. treatiſe in the .v. chap.
 of the curation of falling ſyckenes on this wiſe:
 He that can not be ſuffiſed with one meale in a
 daye, becauſe he is other wyſe accuſtomed, he
 muſte deuyde his meate in to thꝛe parties, and
 eate.ii.partis at diner, and the other parte after
 tēperate exerciſe at ſupper. The reaſon herof is
 this, at ſuche ſeaſon the feble nature hath helpe
 by the natural heate of the ſonne to digeſte, and
 the ſupfluites therby are moꝛe reſolued, wher=
 foꝛe the refection ſhulde be larger at diner than
 at ſouper. And moꝛe ouer bycauſe the heate of
 the day, whiche cauſeth digeſtiō, ioyneth with
 the naturall heate of mānes body, there are by
 Daye

day. ii. sondꝝ heates to helpe the digestion: but
 it is not so in the nyghte. Lyke wyse nature en-
 deuereth her by night to digest the superfluities
 And therfoze she shuld not be hyndꝝed with the
 digestynge of to moche meate. And thoughe it
 be so, that the naturall heate of man is in many
 thyngez fortified in the nyght, as by retraction
 of the spirites & reduction of slepe: yet that selfe
 heate can not digeste. ii. dyuers thyngez, as the
 meate, & the supfluities. Than it foloweth, that
 suche folke shuld eate lesse at souper than at di-
 ner. If the bodyes of suche folke seme hole, oz el-
 les if they be very hole, stronge and without any
 sensibilitie of supfluites, auoydꝝng all thꝝough
 theyꝝ vigour and strengthe, as myghty bygge
 men: suche maye eate moze at souper. For the
 nature of these bodyes labour onely by nyght to
 digest the meate receyued: and not to rype the
 superfluites, for in a maner they haue none. Also
 they labour only to fortifie theyꝝ bodyes, whiche
 waxeth moze stronger by nyghte than by daye:
 bicause the bloud and corpozall spirites be engē-
 dꝝed by nyght in a moze quantitie, and better de-
 uidꝝd thꝝoughe out the bodye. If the bodyes be
 not greatly disposed to helthe, as is reherfed, but
 are disposed to be lyghtly sicke: Than whether
 theyꝝ trauayle and labour soze continually with
 theyꝝ armes and handes oz not, hit is beste they
 eate moze at dyner than at souper. For meate
 is not onely taken to noꝝyshe & restore the body:

and

D

but

THE REGIMENT

but also to make moyste, and to ouersprynkylle
 and water the membz, that through greate la-
 bour and trauayle they waxe not drye, and lyke
 wyse to withstonde the dissolution of naturall
 heate. For suche trauayle and labour lettethe
 nat they? true digestion. For we se by experyence,
 that they eat twyse or thysse in a daye with good
 appetite, and good digestion. If the bodyes be
 not apte nor disposed to labour continuallye, as
 the bodies afore reherfed, hit may chaunce two
 wayes: For eyther they labour verye soze, but
 nat continually, or elles they labour febly, wher-
 by supfluites encrease. They þ trauayle moche,
 as in ridyng or goynge about they? worldly bu-
 synes, shuld eat moze at soupper than at dyner:
 bicause the vnaccustomed great trauayle wolde
 not suffre the meate taken at dyner to digest, but
 doth cozrupt it. yea & further through superflu-
 ous motion the natural hete is dissolued & spzed
 in euery membze of the body, whiche in the nyght
 draweth to the inwarde partis of the bodye, & is
 the principall cause of good digestion. And ther-
 fore a good & a large supper is moze expediēt for
 them thā a large dyner. Also the same persones
 were not brought vp before this season in suche
 greate trauayle: & therfore they? bodyes are full
 of humidities: which lyttell meate at dyner may
 resiste the resolutions caused by great motions
 and trauayle. But in case they trauayle lyttell
 and easely by the waye, to eat moze at dyner
 than

than at soupper is best : as it is declared in sicke
 bodyes, foꝛ they most cōmonly are feble bothe of
 complection and of digestion, and the heate and
 lyght of the sonne dothe comfoꝛte theyꝛ naturall
 heate and spirites. Also the reason hereof is this,
 the cozpozall cundites and passages by daye are
 open: wherfoꝛe the superfluites of the bodye are
 sooner expulled by daye than by nyght. Farther
 they ought to eate but lytell meate by nyght, foꝛ
 than nature is greatly occupied to digeste rawe
 humours, the which slepe must digest and bying
 to good point. And though the digestiō to digest
 and great repletions of meates, and the super-
 fluous humours be holpe by the nyghte : yet ne-
 uer the lesse, the strengthinge therof is not suf-
 ficient to digeste great repletions of meates, and
 also superfluous humours. And witteth well
 that custome in eatinge moche oꝛ lytell at dyner
 oꝛ souper, ought to be regarded and kepte. Foꝛ
 custome is good and necessary bothe foꝛ helth of
 the body, and to cure sickenes : as Galen sayth,
 Foꝛ sodayne change of custome is very hurtful,
 and specially foꝛ old folkes. Foꝛ nature can not
 beate noꝛ yet suffre sodeyne mutation. But as
 Galen sayth the alteration that is done by lytell
 and lyttell is sure inough. And thus it is welle
 pꝛoued, that we ought to eate moze at diner than
 at souper: and that bicause sickeneses are most
 commonly materialles, yet foꝛ all that, if a man
 coulde be contented with one repast in a daye, it
 were

lib. in K
 de morbis
 curandis.

Galen li. ix.
 De morbis
 curandis.

Gal. in sectis
 do aphor.
 Hippocra.

lib. in K
 de morbis
 curandis.

D. ii. were

were better to take it at soupper thā at dyner, so that he be not diseased in the eyes, or in þe brayne: for than it were better to take it at dyner, than at soupper. For the repletion of the soupper, hurteth soze the brayne and the eyes. And witteth well, that not onely the repletion of the soupper hurteth the stomake, but also all maner of other repletions. For they ingēdre opilations, feuers, putrifactiōs, the lepre, & vndigested humours. And Auicēn sayth, that all maner of repletions hurte the stomake, noz the greate eater by repletion augmenteth not his bodye, for he digesteth not his meate: but he that eateth moderately, hath alwayes some appetite, and increaseth his body, for he digesteth well his meate. Therfore we ought to take good hede, we hurt not our stomake by ouer moch repletion, noz that we make not our selfe pourcy and the pulse to beate moze vehemently. In lyke maner repletion that ingēdreth lothyngē of meate, ought principally to be eschewed, but specially whā it cometh of yll meates. For if it come by ylle meates, it ingēdreth payne in the ioyntes, in the raynes, in the lyuer, and the gowte, and generally all other fleumatyke diseases. And if it come by clene meates: it ingēdreth sharpe feuers & hotte impostumes. It foloweth than, that this repletion muste be eschewed aboue all other thynges. For as Galen sayth, ouer moche repletion pretendeth stranglyngē or sodayne dethe. Secondly we must take hede

Aui. dist. 1.
li. iii. ca. de
his qua no
cent stoma
cho.

al. i. ca. de
stoma
cho.

al. i. ca. de
stoma
cho.

Galen in. i.
apho. hip.

hede, we ouerfyllenot our stomakes and bitterly distroie our appetite, but we muste kepe some appetite: and in especiall they that haue a stronge and a good appetite. Some ther be that haue a feble appetite, and these ought to eate moze than they appetite requyrezeth.

Cu nūq̄ comedas, stomachum nisi noueris ante
Purgatum uacuumq; cibo, quem sumpleris ante,
Ex desiderio poteris cognoscere certo,
Hæc tria sunt signa subtilis in ore diæta.

Here are certeyne cōmandementes, the whiche he that desyrezeth his helth, muste of necessitie obserue and kepe moze dully than eate oꝝ dꝝynke. The fyꝛst is, he shulde eate no maner of meates without his stomake be net, and purged of all yf humours, by vomit oꝝ other conuenient wayes. Foꝝ if a man receyue meate in to his stomake, in the which are coꝛrupte humours, they wyll mingle them selfe together, and cause the meate newly eaten to coꝛrupte. The seconde is, to eate no moze tyll the fyꝛste meate that is eaten be digested and auoyded out of the stomake. Foꝝ there is nothyng moze hurtefull to mans body, than to receyue meate vpon meate, that is but onely begunne to be digested. Foꝝ the meate last taken shall let the digestion of that that was fyꝛst eaten, and the digestion of the meate fyꝛst taken, shall be first fynlyshed, whiche departeth to the lyuer by the veines called meseraikes, and therwith carrieth the meate laste taken not yet well digested.

D. iii.

wherof

THE REGIMENT

wherof rawe humours and vndigested be multiplied in mans bodye. Farther in the texte are put. ii. tokens, to knowe whan the stomake is voyde of the meate befoze eaten. The fyrste is verye hunger. And foꝛ a knowlege hereof, witteth well that there is. ii. maner of hungers, verye hunger, and fayned hunger. Verye hunger is discriued by Galen in this wise. Verye hunger (sayth he) is whanne a man nedeth meate: But feined hūger is an appetite to haue meate, though the bodye haue no nede therof. And as verye hunger cometh by contraction and corrugation of the veynes pcedyng from the mouth of the stomake, by sugillation of the membrs nedynge meate: so in lyke wyse feyned hunger is wont to be caused of them that constryue, that they shulde prouoke the mouthe of the stomake, the membrs hauynge no nede of foode, as by colde thynges harde oꝛ sharpe. And of this signe and seconde precepte precedent, Auicenn saythe: No man ought to eate but after he hath a luste: Noꝛ he shulde not tarye longe therein whan luste pricketh, oneles it be a feined luste, as the lust of dronkerdes, oꝛ suche whose stomakes abozrethe meate: Foꝛ to endure hūger longe doth fylle the stomake ful of putrified and corrupte humours. And after in the same chap. he saythe, that who so euer loue theyꝛ helthe, shulde neuer eate tyll they haue a sure luste, noꝛ tyll theyꝛ stomake and vppmost entrayles be voyded of the fyrste foode that

Galen in
apho. htp.

Aul. iii. l.
Doc. ii. cap.
De co q, &c.

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that

that they take. For the daungeroust thyng that may chance a mans bodye, is to receyue meate bpō vndigested meate. The seconde thyng that signifieth true luste or very hunger, is sklender diete precedent: that is small sustinaunce before taken, for whan hunger foloweth therbpon, it is very true hūger. Farthermoze ye shall vnderstande, that to eate moche and of sondre meates mengled togyther at one repaste or refection, is worste of all, as fleshe and fyssh, chekens and porke, and after to prolonge the tyme in eatyng. For the fyste meate begynneth nowe to digeste, whan the other meates are serued into the table: and so the partis of the meate be vnylike in digestion: So that the fyste taken are digested, er the last that is eate come to the myddes of theyr digestyng. And this causeth that some parties corrupt other some. And of this thynge Auicen warneth sayenge: There is nothyng more dangerous thā to myngle diuers meates & sustinances togyther, and after to prolonge the tyme in eatyng. For whan the laste meate is receyued, the fyste is wel nere digested. Therfoze the sayd meates in diuers of theyr parties (as touchyng digestion) be not lyke. But yet witteth well, that prolongyng of tyme in eatyng moderately (as an houre space) to chawe and swalowe our meat well, is aloweable, and helpeth moche to the conservation of helth. For good chawyng and swallowyng downe is as halfe a digestion: And yll chawyng

The knowlege of true lust or very hunger.

Auicē. lib. 2.
Doc. ii. cap.
de co. &c.

THE REGIMENT

chawinge doth either let digestiō or els doth gretly hyndre it. But prolongyng of tyme in eating, with talkyng and tellyng of tales. ii. or. iii. houres, is right hurtfulle, and therof are ingendred the diseases befoze reherfed.

¶ Perlica, poma, pira, lac, caseus, & caro lassa,
Et caro ceruina, leporina, caprina, bouina,
Hec melancoheca sunt, infirmis inimica.

Here are declared. x. maner of meates or foodes that ingendre melācoly, & are vnholosome for sicke folkes. Of the whiche the fyrste is eatyng of peches: Wherof Galen sayth, the iuce of peches, and theyr materiall substance is soone corrupted and vtterly yll. Wherfoze they ought nat as some say, to be eaten after other meates. For they swymme aboue, and soone corrupte. But this oughte to be myded, whiche is a cōmune thyng, that all that is moyste, slypperye, and lyghtly goth vnder, shulde be eaten fyrste, and so shulde peches, which swiftly go to the bottum of the stomake, & make waye for the meates that come after. But whan they be eaten laste, they both corrupte them selfe & also the other meates. And thus it appereth, that this sayeng ought to be vnderstonde of peaches eaten after other meates. For whan they be eaten before meate, they be good for the stomake, and they mollyfye the healy, and prouoke the appetite, as Auicē sayth: Rype peaches be good for the stomake, and causethe one to haue an appetite to meate. And farther

¶ Perlica, poma, pira, lac, caseus, & caro lassa, Et caro ceruina, leporina, caprina, bouina, Hec melancoheca sunt, infirmis inimica.

Gal. ii. aliz
mēt. ca. ix.

¶ Perlica, poma, pira, lac, caseus, & caro lassa, Et caro ceruina, leporina, caprina, bouina, Hec melancoheca sunt, infirmis inimica.

Aui. ii. ca.
ca de per
ficus.

¶ Perlica, poma, pira, lac, caseus, & caro lassa, Et caro ceruina, leporina, caprina, bouina, Hec melancoheca sunt, infirmis inimica.

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ther he sayth: They ought not to be eaten after other meate, for thā they corrupt, but they muste be eaten befoze. Lyke wyse Serapio, in the chapter of peches, by auctorite of Dioscorides sayth: Rype peches are good for the stomake, and they mollyfye the bealye. But whan they be not rype, they make a man coltue: and whā they be Dye, they bynde sozer. And a decoction made of Dye peches and so Dronken, doth let the flowynge of humidites to the stomake and bealye. And the powder of peches caste vpon the place where one bledeth, stauncheth the bledynge. And all though peches haue these medicinable vtues aforesayd, yet bycause they engendze putrifid humours, they be hurtfull to sick folkes, & specially when they be not taken dewly. Peches be colde in the firste degre, & moiste in the seconde. Dioscorides saythe, that rype peches bene holsome bothe for the stomake and bealye. The second thyng is peres, or eatynge of peres. The cause is, for peares, and generallye all maner of newe and rawe frute, fylle the bludde with water, that boylethe vp in the bodye: And soo pzeareth and causeth the bloud to putrify, and by consequens is hurtfull for sycke folkes. Peres, as Auicen sayth, engendze the colike. But yet peares aboue al frute make folke fatte. And therfoze hogges fed with peres, are made fatter thā with any other frute. And bycause peres engendze ventosities, and so cause the colyke: therfoze they be vled to be eaten

To franche
bloude.

Dl. li. f. de
medi. mat.

Eatynge of
peares.

Aui ii. ca.
ca. de py-
ris.

E ten

THE REGIMENT

ten with suche frute that bzeake oꝝ auoide bento
sites, oꝝ elles to withstande the yll operation of
these frutes, Dymke after theym, a draughte of
olde wyne of good sauour. And the sweter sauoz
that peres haue, and the moze dulce, the better
they be. And also sod peares be better thā rawe,
and they may be sodde with anys sede, fenel sede
and suger. Dioscorides sayth, that it is hurteful
to eate peares fastynge. Plinius sayth, it is an
heuy meate of al peares, though they be in helth
that eate theym. The thyꝛde thyng is, eatynge
of apples, of whiche, as Auicen sayth, to eate of=
ten and moche, causeth ache of the sinowes.
And also apples haue an yl pꝛoperte, foꝝ they en=
gendꝛe ventosities in the second digestion. wher=
foꝛe they be vnhollom foꝝ sicke folkes. And also
foꝝ lyke cause, as it is befoꝛe reherſed of peares.
And these sayenges touchynge the vnhollsome=
nes of peares and apples, ought especially to be
vnderstande whan they be rawe, and not whan
they be sodde oꝝ rosted. And not onely these fru=
tes shulde be eschewed of them that be sicke, but
also al other frutes that fyll the bloud with boy=
lynge water, as newe frute, of whiche the ieuice
boyleth in a mannes bodye, as it were muste oꝝ
newe wyne. Foꝝ ye may se by experiēce, that the
ieuice of newe gethered frute boyleth, whan it is
put in a vessell, by reason of the heate of the son,
that remayneth in them after theyꝛ rypynge.
These newe frutes, thꝛoughc boylynge of theyꝛ
ieuice,

Dio. li. i. de
med. mat.
Plin. in de
nat. hist. li.
xiii. ca. vii.

Aul. li. can.
cap. primo.

De. li. vi.
ca. viii.

De. li. vi.
ca. viii.

De. li. vi.
ca. viii.

De. li. vi.
ca. viii.

De. li. vi.
ca. viii.

De. li. vi.
ca. viii.

De. li. vi.
ca. viii.

De. li. vi.
ca. viii.

De. li. vi.
ca. viii.

ieuce, cause the bloud to putrifie, al though they comfozte a mannes bodye with theyꝝ moyſture, whan they be eaten. And foꝝ this cause moſte ſpecially Auicen foꝝbyddeth them eatyng of fruite, that haue the ague. Foꝝ he ſayth that all fruites hurte them that haue the ague, throughe theyꝝ boylyng and coꝝruptyng in the ſtomake. The iiii. thyng is, eatyng of mylke: the cauſe why eatyng of mylke is not good, is bycauſe it is lyghtly coꝝrupted, and tournethe vnto fume oꝝ ſharpenes in the ſtomake, as in theyꝝ ſtomakes ſpeciallpe, that are diſeaſed with putrified feuers: and therfoꝝe they that haue a putrified feuer, are foꝝbydden eatyng of mylke. And as Hippocrates ſaith, it is hurtfull foꝝ them to eate mylke, that haue the heed ache, foꝝ them whoſe guttes ſuſpenſed, do rumble, and foꝝ them that be very thyrſty. yet not withſtandyng in ſome diſeaſes Hippocrates ſayth, mylke is agreable: as foꝝ them that haue the tiſike, the feuer etike, and foꝝ them that be in a conſumption. And alſo hereafter folowynge ſome thyng moꝝe ſhall be ſaid whā we come to Lac ethicis.&c. And although mylke in the foꝝeſayde diſeaſes is blamed, yet in them that be holle it is allowable, and that if it be well digeſted in the ſtomacke and lyuer. And Galen ſayth, that mylke well ſodde, dothe both noꝝiſhe and ingendꝝe good humours. Alſo milk by reaſon that it is watriſhe, it waſſheth the entꝝayles, and by reaſon it is buttry, it mundi-

E.ii. ſyeth,

Aul. di. iiii.
cap. de vni:
uerſali cu:
ra.

Hip. apho:
Lac dare
caput dolē:
tibus.&c.

Ga. in aph.
hip. lib. v.

THE REGIMENT

fieth, and striueth agaynst venomous humours,
 and moysteth the membres, and alleuiateth the
 grefes of the breste, and it dothe mitigate the
 shotynge oz prickynge of the longes, guttes, rei-
 nes, entrayles, and the bladder, and it is good
 agaynste prickynge humours in the entrayles.
 Farther moze mylke is good for temperate bo-
 dyes, whose stomake is cleane from coleryke and
 fleugmatyke humours. For vnto suche folkes
 mylke well digested is great nourishynge, it en-
 gendzeth good bloudde, it nourisheth the body,
 and conuenientlye moysteth and maketh fayre
 the exterior parties, as Isaac sayth, in the vny-
 uersall dyetes. And there also he sayth, by aucto-
 ritie of Ruffus, that they that wyl dzyne milke
 muste dzyne it fastynge, and it must be dzyne
 hotte from the cowe: and to eate nothynge tyll
 that be digested, noz one shulde not than labour
 noz sterre about moch. yet seldome oz at no tyme
 one shulde forbere walkynge, but than one must
 walke an easy pace, tyll he perceyue it be descen-
 ded to the bottum of the stomake. But mylke
 is vnholosome for these bodyes that be distempe-
 red. For in hotte bodyes it is soone turned in to
 colerike fumosite. In suche as be colde, it tour-
 neth to sharpenes and putrifaction. Also mylke
 is vnholosome for an vnclene stomake, for therein
 it cozruptethe. Galen saythe, that he knewe a
 man, that of the dayly vse of mylke, had a stone
 bredde in the raynes of his backe. And a nother
 that

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Gal. de sa-
 nitate tuen
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that losse all his tethe. And some he knewe that
 vsed to eate mylke contynually without hurte:
 yea to some it was moche hollome, as to an hus-
 bande man that lyued aboue a. C. yere, and his
 most foode was mylke: and a nother þ thought
 to do like wyse, founde it alway hurtfull to hym.
 Touchynge the choyce of mylke, it is to be no-
 ted, that meane mylke is to be chosen for nourish-
 ment, and not thynne mylke, as mylke of a ca-
 mell, or of an asse, nor the moste fatte and grosse
 is not to be chosen, as mylke of kyne and shepe,
 wherfore gottes mylke shulde be chosen. For it
 is not so wattrishe as camels mylke, the whi-
 che is not apte to nouryshe, by reason of humi-
 ditie, and it maketh a man to laske: For it is
 not so fatte, nor so grosse, nor so full of cruddes
 and butter, as cowe mylke, and shepes mylke is:
 whiche by reason of theyr fatnes, stoppe the vei-
 nes, and engendze ventosities, and is more har-
 der of digestion than is requisite in þ governāce
 of helth. Therfore mylke of a goote, not to nere
 kiddyng tyme, nor to far from it, and that goth
 in a good pasture, and whan pastures be at the
 best, shulde be chosen. The pastures as Galene
 saythe, where the beastes goo, helpe moche the
 goodnes of the mylke. The. v. thyng is eatynge
 of chese: and it may be vnderstande of all sortes
 of chese, but specially of olde chese. The reason
 is, bycause newe chese is colde, moyste, and of
 grosse substance, and harde of digestion: and en-
 gendzeth

Choyse of
 mylke.

Gal. de Sa-
 nitate tuen
 da. lib. v.

Eatynge of
 chese.

E. iii. gendzeth

THE REGIMENT

what chese
is beste.

Salt mete.
Gal. de lo
cis affect.
lib.iii.

Auf. iii. doc.
ii. cap. xv.

gendzeth opilations and the stone, and helpeth
oz conserueth mans helthe (by way of nourishe-
ment) but very lyttell oz nothyng. And olde
chese is hotte and drye, by reason of the salt ther-
in, it causeth digestion, but yet of it selfe it is
harde of digestion, and of small nourishment,
and hurteth the stomake, and dryeth ouer soze,
and agreeth worse than newe chese. But chese
betwene boothe, neyther newe noz olde, not to
toughe, noz to byttell, to harde noz to softe: to
swete noz to sowze, not to salte, noz to full of eies,
of good tallege, and of good sauour whan it is
cutte, whiche tarieth not longe in the stomake,
made conueniently of good mylke, sufficientlye
oily, is good and shuld be chosen afoze al other,
wherof after meate we shulde eate a lytell quan-
tite, for moche in quantite, in waye of nourishe-
ment is vniuersally yll, & hurtethe the stomake,
and wyll not digest, and ingendzeth opilations,
the stoone in the raynes, grosse humours in the
bodye, and ventosites. Therfoze that chese is
onely good, that cometh out of a nygardes han-
des. The. vi. thyng is salte meate, dzyed with
salte oz smoke, and of what kynde of beaste so e-
uer it be, it engendzeth grosse bloudde and me-
lancoly, and so per consequens, it is unholsome
for sycke folkes: noz it is not holsome for them
that be hole. For as Auicen saythe, salte fleshe
nourisheth but lyttell, and it is grosse, and en-
gendzeth yll bloud. The. vii. thyng is hartes
fleshe,

fleshe, whiche lyke wyse engendzeth melancolye
bloudde, as witnesseth Rasys Alaman. iii. cap.

De animalibus syluestribus et domesticis. The. viii.
thynge is, hare fleshe, whiche lyke wyse engen-
dzeth melancoly bloudde, as Rasys saythe in the
place afoze allegated: This fleshe engendzeth
moze melancoly than any other, as Galen sayth.

And of this Isaac in dietis vniuersalibus saith,
that hare fleshe shulde not be eaten as meate,
but onely vsed in medicines. And witteth well,
that hare fleshe, and hartes fleshe, whan they
be olde, ought vtterly to be eschewed: yet neuer
the lesse they may be eaten, and they be beste be-
foze caluyng tyme, that they? dyrenesse maye be
tempered with the age: And yet they oughte to
be eshewed excepte they be fatte. For they? dy-
renes is tempered with they? fatnes. The. ix. is,

gottes fleshe. The. x. is, ore fleshe. For these be
melancolye fleshes. For Isaac in die. vniuers.
sayth: Gottes fleshe and ore fleshe be worste,
hardest and slowest of digestyon, and whan they
be digested, they engendze grosse bloud and me-
lancoly. And Auicen in his. ii. canon of gottes
fleshe, sayth: Gottes fleshe is not very good,
and parchauce the humour is very pl. And lyke
wyse ye shall vnderstande, of gottes fleshe and
cowes fleshe, the whiche are worse than the foze-
sayde fleshes gottes and ore fleshe. For of them
Auicen sayth: Cowe fleshe, hartes fleshe, wylde
gottes fleshe, and grete foules engendzeth the
feuers

Hartes
fleshe.

Hares
fleshe.

Gal. de lo-
cis affectis
libro. iii.

Gottes
fleshe.
Ore fleshe.

Auic. ii. ca.
capite. de
carne.

THE REGIMENT

Choyse of
fleshe.

Par. II. can.
ca. de sang.

feuers quartans . And yet farther he saythe , of
cowe fleshe , that cowe fleshe nourishethe moche,
and engendzeth grosse melancolye , and melan-
coly diseases . And he saythe farther , that cowe
fleshe engendzeth lepre . And of gootes fleshe he
sayth , that it is absolutely yll . And for as moche
as it is towched in the texte , what fleshes shulde
be eschewed , specyally of .iiii. footed bestes , me
semeth it were conuenient , to shewe , what fleshe
of .iiii. footed bestes are to be chosen . And in the
choyce of fleshes the physytians agree not . For
Galen and certayne other say , that porke is best .
Some other , as Auicen , Rasis , and Auerroys
say , that kyddes fleshe is best . yet notwithstan-
dyng Auerroys in the .v. coll. blameth Auicen ,
bycause he sayth porke was beste , yet he sayde it
not as though he helde therewith , but after the
chrysten opiniō . Some other pzeple beale aboue
al other . A man may know the best fleshe of .iiii.
foted bestes , & the goodnes therof many maner
of wayes . fyyste by great nouryshynge , whiche
thyng betokeneth harde digestion , and by the
lykenes of mans fleshe : and this wyse porke is
better than any other fleshe , fyyste for the likenes
vnto mans fleshe , as witnesseth Galen , iii . a-
limentoō , where he saythe : That porke is lyke
mans fleshe , may be knowē by that , that manye
haue eaten māns fleshe in stede of porke , & coude
not perceyue neyther by the sauour , nor by the
taste , but that it had ben porke . And Auicē sayth :

¶ Mans

Mans bloudde and hogges bloudde be lyke in euery thyng, so that there haue bene, that haue solde mans flesshe in stede of porke, whiche thing was not spyed tyll a mans fyrger was fonde amonge the flesshe. Auerroys wyteth the same. **S**ecundelye, Porke nouryseth greatlye. For Galen sayth. iii. alimentor, that porke aboue other flesshe nouryseth moost, wherof those that be called Athlete haue best experience. And after in the same boke he sayth: One can eate no flesshe that nouryseth moze than porke. Thyrdly porke engendzeth a stedfast & a stronge nouryshement, that resyseth the resolution. This is Galens oppynion in the places afoze reherfed, where he preferreth porke aboue all other flesshe: and in his viii. boke de ingenio, he sayth, porke of all flesshe is moost laudable, so that it be wylde broughte by on montaynes: and nexte vnto porke is kidde flesshe. And lyke wyse in. v. tera. he saythe, Of all flesshe of. iiii. foted beastes porke is mooste laudable, whiche is temperate in heate & moysture: and engendzeth better bloudde than anye other flesshe: so that it be of yonge swyne, that is of a yere or. ii. olde, whether it be wylde or tame: nor yonge suckers are not so good: for theyr flesshe is mooste moyste. And of a moze lykelyhod wylde porke, broughte by in the woodes is better than tame, broughte by at home. For tame porke is moze clammy than it ought to be. And of wylde hogges flesshe or booze, Auicenn sayth: **C**hristen men

Auerrois
v. coll. ca.
de carne.

Aui. ii. ca.
ca. de car-
ne.

THE REGIMENT

The beste
hog fleſhe.

men and they? folowers ſay, that the beſte wylde
fleſhe that is, is of wylde ſwyne. For beſides that
that it is moze lyghte thanne the tame ſwynes
fleſhe, ſo it is of moze ſtrengthe, and moche moze
nouryſhyng, and moze ſooner digeſteth: and in
wynter there can be no better fleſhe. So than it
foloweth, that hogges fleſhe is ryght good and
holſome for they? bodyes that be yonge, hole,
ſtrōge, occupied in labour, & not diſpoſed to opi-
lations: and for them that deſyre to be fatte: For
ſuche haue nede of moche nouryſhement: and
harde of digeſtyon. And therfore Raſys ſaythe:
Grolle fleſhe is couenable for them that labour
moche: but clene fleſhe is beſte for them that do
contrarye wyſe. Auicen wyll the ſame, ſayenge:
They that labour moche, maye better awaye
with groſſe meates, than other. The choyce of
good fleſhe ſtandeth in. iiii. thynges, in tempe-
rance of complection, in lyghtnes of digeſtion,
and in gendryng of good bloudde, that is to ſay,
the better fleſhe is of temperate complectiō, eaſy
of digeſtyon, and tēperate in engendryng bloud,
betwene hotte and colde, ſklendernes and groſſe-
nes. And for this cauſe kidde fleſhe is better and
moze laudable than any other fleſhe, after the
mynde of Raſys, Auicen, and Auetroys. For
Raſys ſaythe: Kydde fleſhe is temperate, with-
out any yll mixion: the whiche though it engen-
dzyeth temperate bloud, yet it is not conuenient
for labozers: but yet for all that there is none o-
ther

Almen. ca.
de virtute
carnium.

Galē. iiii. l.
capi. de re-
gim. ei⁹ q
comeditur.

Galē. iiii. l.
Alman. ca.
de animali.
ſilueſtribus
& domeſt.

ther fleshe shulde be preferred afoze it. It is not so weke, that a mans strength is minished thereby: noz the nouryshynge therof is not so moche grosse, that repletion shulde come of it, oꝝ grosse bloud be engendꝛed. The bloud also that is engendꝛed therof, is betwene subtyle and grosse, hotte and colde. Noz this fleshe is not mete foꝝ great labozers, but foꝝ temperate yonge folkes, the whiche vse meane exercise. Foꝝ this fleshe engendꝛeth bloud, that by myghtye exercyse oꝝ labour is soone resolued, but not with meane trauaile. And Galen sayth, that kidde fleshe is not vnholosome foꝝ an olde man. And touchynge the intention, as kydde fleshe is better than any other housholde fleshe, so gootes fleshe is better than any other, bredde in the woddes. And nexte to kidde fleshe many phylsytions, as Kalsys and Auerroys, put mutton. And Auerroys saythe, That mooste parte of phylsytions are of this oppynyon, saue Galen, whiche laudeth not mutton. Foꝝ he sayth that mutton is not yl foꝝ yong folkes, but it is vnholosome foꝝ old folke. And he thynketh that beale nourisheth moze than mutton. And peraduenture Galen vnderstandeth here the betternes of nourishment of that that is to nourishe moche, and to gyue nourishment moze harde of resolution, whiche moze agreeethe vnto beale than mutton, syns mutton is of moze humidite. Thirdly the goodnes & choyce of fleshe may be taken by reason of theyꝝ smal clāminesse

Gal. de Sa-
nitate tuca
da. lib. v.

Auerrois
v. coll. ca.
de carne

Gal. de Sa-
nitate tuca
da li. v.

f. ii. and

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Auerrois. b
coll. ca. de
carne.

The cōtro-
uerstie in
choyse of
fleshe.

Galien. iii. l.
cap. de reg.
eius quod
comeditur.

and by theyꝝ good sauour: & herein beale is bet-
ter than any other fleshe. And Auerroys to this
agreeth, sayenge: Beale is good fleshe, foꝝ as
moche as it is not clammy, colde, noꝝ drye, as
before is, and beale hath swetter sauour thanne
any other fleshe. And in these pointes it is better
than kydded fleshe, foꝝ in kydded fleshe one may per-
ceyue a clammines befoꝝe it is sodde, and in that
that beale engendꝝeth better humours, it is bet-
ter thanne kydded fleshe. And thus it appereth
playnely, what thynge causeth controuersite a-
monge the physicians touchynge the choyse of
fleshes. Farther wytteth well, that the fleshe
of a drye complexion, is better nere calyng
tyme than farre frome it: And therfoꝝe kydded
and calues be better than gottes and oxen, by-
cause theyꝝ dryenes is abated with the humidite
of theyꝝ yongnes. But fleshe of bestes of moyst
complexion, is better and moꝝe holsome in age
than in youthe. Foꝝ greate parte of theyꝝ ouer-
moche humydytes is dryed awaye, as they doo
encrease in age: And therfoꝝe weathers of a yere
olde are lesse clammy, and moꝝe holsome than
suckynge lammes: and lyke wyse porkes, of a
yere oꝝ .ii. olde, are better than yonge pygges.
And therfoꝝe Auyccen saythe: It behoueth that
the meate that conserueth helthe, shulde be suche
as the fleshe of kydded oꝝ a suckynge caulfe is, oꝝ
lammes of a yere olde. Than by these reasons it
appereth, that the fleshe of gottes male and fe-
male,

male, of olde mutton, of befe, of olde porke, and specially of bzaune, of pygges, and of suckynge lammes, is not very holsome for the conseruation of mans helthe, but the flesshe of yonge calues, of perelynge wethers, & porke of a yere or it, olde, is conuenient inoughe to eate, to preserue mans helthe. And it is to be well noted, that the flesshe that is enclyned to drynes, muste be sodde: and the flesshe that is inclyned to humidite, must be roasted, therby to attempze theyr drynes and humidite: And therfoze the flesshe of conys and haaris, hartes, calues, and kyddes, shoulde be sodde: and porke and lamme roasted. And by this reason appeareth, that in moyste seasons, and for moyste complections, flesshe disposed to drynes shulde be roasted: and in drye seasons, and for complections drye and olde, moyste meates be moze conuenient.

*Qua recentia, uina rubentia, pingua iura,
Cum simila pura naturæ sunt ualitura.*

Here in this texte diuers nouryngmeates ben expressed. The fyrste is newe layde egges, whiche be of that sorte of foodes, that in a lytel quantite nouryshe moche. For Auicen saythe, that thynges smal in quantite and great of nouryshe ment, are egges & cocke stones. Touchynge the choyce of egges, wytteth well, that the egges of hennes, pertriches, and of fescances yonge and fatte are very good in y^e regiment of helthe, and simply, better than any other egges: For the

f.iii. priest

*Art. ii. can.
ca. de ouis.
Et. iii. ca. 6*

THE REGIMENT

preste daughter sayd, that longe egges & smalle were the best of all, as in these verses.

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

Farther, poched egges are better than egges costed harde or rere, and they be of great nourishment, and of good & lyghte digestion, and they engendze blounde speciallpe propoztionable to the harte: wherfoze they be excedyng good for suche as be recouered from syckenesse, for aged folke, and for weake parsons, and speciallpe the yolke. For Auicen sayth, that the yolke of egges and of foules, whose fleshe is good to be eaten, as of hennes, pertriches, and fesantes, though they be not medicinable for the harte, yet they comfozte ryghte moche. And he addethe following: That they be lyghtly turned in to bloud: and after they be tourned, there remayneth of them but small superfluitie. And therfoze they comfozt moost speciallpe the harte. And farther he saythe, that they be excellent good to restoze the spirites and bloud of the harte. Rere rosted egges are lyghtely digested, and they ease the longes and the breste, and mollyfye the bealpe temperately, but they nouryshe not so moche as poched egges. Harde egges sodde, are harde of digestion, and they nourishe the bodye grossely, discendyng slowely to the stomake, and slowely they entre therein. Farther witteth well, & egges by the dresyng of them are made better & worse.

But. in tra.
cta. de vici
bus cordis.

...
...
...

Dresyng
of egges.

long

...
...

for

for
of
grosse
for
they
One
An
im
they
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bers
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be
of
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bers
Cities
sodde
the
p
dressed
Welles
sodden
for
tes
beate
make
away
eggs

For eyther they be roasted, sodde a lone, or fryed,
 or sodde with some broth. Roasted egges be more
 grosse than sodde, and more harde of digestion:
 for the herthe or fyre dryeth by the substance of
 theyr humiditie. And they be roasted two wayes:
 One is in the shelles raked in the hotte imbers:
 An other waye is, they be roasted stondynge on
 imbers with theyr shelles a lyttell broken. But
 they that be broken be worse than the other: and
 they that in the shelles be raked in the hotte im-
 bers are done two maner of wayes, eyther they
 be all raked in the imbers, or elles sette vpon im-
 bers and coles with parte vncouered. They that
 be all couered be worse, for by reason of the heate
 of the fyre goth aboute them, the fumolities are
 kept styll in, and they that be sette vpon the im-
 bers, and parte vncouered auoide out the fumo-
 lities, wherby they be purified. They be better
 sodden in water than roasted, for the humiditie of
 the water stryuethe with the heate of the fyre,
 and dryeth by theyr humiditie. And thus they be
 dressed two wayes: for eyther they be sodde in the
 shelles, or els broken in the water. They that be
 sodden in the shelles, are worse than the other.
 For the shelles do let the dissolution of fumosi-
 tes and grossenesse. Whan they be poched, the
 heate of the water temperately percethe in, and
 maketh more pure theyr grossenes: and taketh
 away the yll smell and sauour. Wherfore poched
 egges be moste hollome, and fryed be moost vn-
 hollome

THE REGIMENT

Rasis opi:
nō in diet.
vniuersa.

Galen li. xli
de morbis
curandis.

Rasis . iij .
Simen . ca .
de virtute
ouorum.

Red wyne.

Ga. super . i
ca. iij. part.
reg. acuto
rum.

holosome: For whan they be fryed, they engendze moost yll humours, and hurte the stomake, and causethe fumosite and corruption, and maketh one to lothe his meate. But egges sodde in some good brothe are betwene bothe, rosted and poched. Also wytteth well, that there is a diuersitie in an egge touchyng his cōponde partes. For the yolke is temperately hotte: The whyte is colde and clammye, and hardlye digestethe, and the bloudd also therof engendzed, is not good. And as the forsayde egges, that is to say of hennes, pertriches, and of fesantes, be moze conuenable in the regiment of helthe, so egges of duckes, gees, shouelardes, and suche lyke foules, are vnholosome in the regyment of helthe, and shulde be eschewed. The seconde thinge is redde wyne. And here ye shall vnderstande, that wynes differ in theyr colours. For some wynes be whyte, some be claret, some be citrine, and some be blacke. whyte wyne is febler than any other, colder and lesse nouryshyng, but it dothe leaste hurte the heed, and it dothe make one to pyffe better than any other wyne. That whyte wyne is weaker than other wynes apperethe by this that Galene saythe: weake wyne is hit, that leaste heteth or inflameth, and lesse greueth the brayne than other. And Galen sayth: It is impossible that whyte wine shulde greatly enflame any man. And he sayth, whyte wyne enflameth or heateth leaste of al wynes. Whiche thynge is true

smollog

twelve, if
whyte
and none
france a
whyte w
foze the
wynes
nourish
saythe
is vni
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reth
hotte

trewe, if one wyll make comparison betwene whyte wyne and redde of one countre growyng, and none other wyse. For the redde wyne of France are not so hotte, nor yet so stronge as the whyte wyne of some other countre. And therefore the comparyson muste be made bytwene the wyne of one maner & countre, and whyte wyne nourishethe lesse than other wyne. For Galen saythe: watteryshe, sklender, and whyte wyne is vniuersally neyghbour to water, and as touchyng nourishment is lyke water, wherby it prouoketh one to pylse, and nourisheth the body but lyttell. And lyke wyse Galen saythe: watteryshe wyne nourisheth the bodye leaste, whose licour is as sklender as water, and colour white. And Auicen sayth, whyte sklender wyne is beste for them that be chaffed and hotte. For it dothe not fume nor cause the heed to ake, but it moyseth the bodye, and easeth the heed ache. To this agreeeth Galen. The reason why whyte wyne leeste hurteth the heed is this, by cause it is lesse fumyshe and lesse vapours than other. That it prouoketh or causeth one to pylse more than other appereth by this sayenge of Hypocrates. The passage or entrance of this whyte wyne in to the bladder, is easyer than of anye other drynke: wherby we maye perceyue, that it hath strengthe to open. By this it well appereth that whyte wyne is better for theym that be hotte and chaffed, than other wyne, whether they

Ga. in hyp.
apho. li. ii.

Ga. in hyp.
apho. li. ii.

Auicē. iii. l.
doc. ii. cap.
de reg. aquar.
et vini.

Ga. in com.
iii. partic.
regim. acu.

Hippo. iii.
partic. regi.
acutorum.

G they

THE REGIMENT

they be hotte of nature, as colerike and sanguine folkes, ozels by accydence, as hotte chaffed by angre and bydyngge in the sonne. And lyke wyse it is better for them that studye, whiche oughte to vse suche wyne as wyll not distēpre þe bꝛayne. And lyke wyse it is cōuenient for them that haue a feble bꝛayne, whether it be naturall oz accidental: for stronge wine maketh them sone dꝛonke, that haue a weake bꝛayne, as Auicen saythe: and therfoze if suche persons wyl dꝛynke stronge wynes, they muste alaye them well with water. And also it is good for theym, whose lyuer and stomake is hotte: and for them that dwelle in a hotte countrey: for hotte and stronge wynes, wolde all to enflame and bourne theyꝝ bodyes. Redde wine and claret, as of the coultre of Berne are hotter than other. And Galen sayth: wyne that is redde of colour and claret, be very hotte, and they nourishe moch moze than other wines. And agayne he saythe. That the wynes that be grosse and ruddy of colour, noꝛishe moze than other wynes. And they sone fyl oz replenishe feble bodyes þe are empty oz boyde of substance. And here it is to be noted, that it is sayde redde wines nouryshe moze, bycause for the most part they be touned into substance of mans membꝛes, yet for all that the wynes blacke of colour, maye be called greater nourishers than other: for they gyue moze constantly nourishment, and moze slowly be resolued from the membꝛes. Wherfoze
Galen

Anted. tit. 1.
Doc. ii. cap.
de reg. aque
et vini.

Red wyne
clarette.
Ga. sup. ca.
de vino esse
nim albo.

Gal. in hip.
apho. ii. ff.

Galen saith: That grosse redde wynes nourishe moze than watrishe, but yet they nourishe lesse thā blacke colozed wynes. And on this wyse the sayenge of Isaac is vnderstāde, where he sayth, that blacke colozed wyne nourissheth moze than redde. And these redde wynes, hurte the heed moze than whyte, and lesse prouoke one to pylse, And this is the cause that stronge wynes be not conuenient for feble brayned folkes, as it is afoze sayde: But it agreeth well with theym that haue a stronge brayne. For a stronge brayne resisteth vapours, whan they smyte by there vnto, as Auicen saythe. And here note welle, that the wytte of a man that hath a stronge brayne, is clarified and sharped moze, if he dlynke good wyne, than if he drank none, as Auicen saythe. And the cause why, is by reason of good wyne moze than of any other dlynke, are engendzed and multiplied subtyll spirites clene and pure. And this is the cause eke why the diuynes, that imagine and study vpon hyghe and subtyl matters, loue to dlynke good wynes. And after the opiniō of Auicen, these wynes are good for men of colde and fleumatike complection. For suche wynes redzesse and amēde the coldenesse of complection: and they open the opilations and stoppynges, that are wont to be engendzed in suche persons, and they digest fleume, and they helpe nature to conuerte and tourne them in to bloud, they lyghtlye digeste, and entre quyckely, they

Gal. in hsp.
apho li. ii.

Isa. in dies
tis part.

Auicē. iii. l.
cap. p. cales.

Auicē. iii. l.
cap. p. cales.

Auicē. iii. l.
cap. p. cales.

Gal. in hly.
apho. ii. ii.

Gal. sup. ca.
potus aut.
dulcis.
Suppyn-
ges. or. bro-
thes.

Rasis. iii.
Almen.
Alicen. iii.
doe. ii. sum.
i. capi. xv.

encreate and greatly quycken the spirites. But wyne citrine is not so burnynge as redde claret, as Galen saythe. Redde wynes be hotter than whyte, and therfoze they greue the heed moze, As Galen saythe. Also claret wyne nourysmeth lesse than redde, & moze than whyte. And in some places they call claret wyne whyte, and that is y cause that some saye, whyte wyne doth quickly enflame mans body. The blacke wines be not so feruent hotte as the redde wynes be. And therfoze they hurte the heed lesse. But foze as moche as they discende moze slowlye in to the bealye, and pzoouoke moze slowlye mas vrine, they greue the heed moze than white wyne dothe, as Galen sayth. The thyzde thyng is suppynge, made of good brothe of flesh, but specially of chekens, foze suche brothes are very kyndely to mans nature, and are lightly couerted in to good blood, and they engendze good bloude. specially whan they be made with fyne flower. Foze flower principally of wheate, is a greate nourisher, and causethe greate nourishment as Rasis sayth. And of these. iii. foze sayde thynges, Auicen sayth: Example of cleue and good nourishyng meates and humours be the yolkes of egges, wyne, and brothes made of flesh, and there vpon he concludeth that these thzee foze sayde thynges are comfortable and of greate restozatiue foze mans bodye.

¶ Nutrit & impingnat, triticum, lac, caseus infans,

Telliculi

Testiculi, porcina caro, cerebella medullæ,
 Dulcia uina, cibus gustu iocundior, oua
 Sorbilia, mature ficus, uuaq; recentes.

Here are touched .xii. maner of thynges, the whiche greatly nourishe and make fat mans bodye. The fyrste is breadde made of wheate: which as Auicen sayth, fatteth swyftely, speciallye whan it is made of newe wheate. Rasis sayth, wheate is neyghbour to temperaunce, all though it encline a lyttell to heate. And the heuieest and soundest wheate doth nourishe beste, and of all graynes it is moost holosome for all folkes: And the bloud that is engendred therof, is more temperate than of any other grayne. And touchynge the choyce of wheate, ye shall vnderstande that the election is to be considered in two thynges. Fyrste the substance of the wheate oughte to be considered, and secondly the preparation therof: And of the choyce touchynge the substance, Auicen sayth, that that wheate is best, that is neyther harde nor softe, greate, fatte, and newe, and not to olde, and betwene redde & whyte. Blacke wheate is an yl nourisher. Rasis sayth, it is heuy. And of the choyce concernynge the preparation, wytteth well, that all thynges made of wheaten flower discende from the stomake slowly, & doth engedre grosse humours, and doth cause opilations aboute the lyuer, and doth augmente the splene, and engendre the stone: and whan it is digested, it nourissheth moche.

¶ heuy

Breadde.

Aui. ii. ca.
 cap. de pan.
 Rasis. iii.
 Alman.

Choyse of
 wheate.

heavy meats, and hard to digge but when it
 is digged & nourished strangely, and frometh
 a man noche. But wheate made in bread, well
 leuened, and baket in an oven, hotte but mo-
 derate hote, is marvelous hollome. All these
 thynges are gathered out of Galen. The second
 thyng is mylke, and after the mynde of some
 doctours, it is understande by burten mylke, cal-
 led *Uber*, and commonly called *labura*, there is
 nothyng nourisher more than this mylke,
 when it is newe lyped hote, with newe hote
 breade. It maye also be understande by roores
 mylke: whiche nourisher noche, wherof we
 have largely spoken before. The thyrd thyng is
 greene chese, whiche as *Juuen* sayth, is a nour-
 isher and a fatter. And although the greene chese
 dothe nourish and fatter, yet it is not hollome
 in the regement of helthe, for therof come the un-
 comenities before declared. The fourth thyng
 is, fomes, and specially fomes of fatte wheate:
 whiche as *Juuen* sayth, be very good and great
 nourishers: And he sayth that in a small quan-
 tity they nourish noche. This also maye be un-
 derstande of pugges fomes very fatte, that hath
 not dourid a litle, for as muche of all, in long-
 god beastes (nouryng nourishment) is better,
 in yse matter the fomes, in regard of ocher
 beastes fomes, are the beste. And here it is to
 be well noted, that the fomes of aged beastes,
 whiche litle is fattered, be nothyng nourish-
 inge.

*Galen in
 lib. 1.*

*Exter
 mylke.*

*Galen
 in lib. 1.
 in de cast.*

*Celtes
 in lib. 1.
 in de cast.*

thynge. But the stonies of ponge beastes, that be
 not yet able to do they; bynde, and whose sede of
 generation is not yet ripe, be of metely good no-
 cument, yf they be well digested. The. v. thynge
 is poysse, in chosynge therof, and of the effecte of
 he same it was largely declared before, wherof
 Galen saythe: That of all foodes poysse is the
 greatest nourisher. The. vi. thynge is, eatynge
 of byaynes: And witteth well that byaynes be
 all for the stomake, and they cause lothsomnes,
 and take awaye a mannes appetite: and byayne
 engendyeth grosse humours, yet neuer the lesse,
 it nourishethe the bodie, if it be well digested:
 But in noo wyse it shulde be eaten after other
 meates. And if it be dyssed with penyualle o;
 cepte, to attempte the clammynesse and colde
 herof, o; with thynge, that by they; vertue
 yue heate, it is good and holsome. And take
 heed that ye eate no byayne, outcepte it be fyssh
 otte vpon the coles. And witteth well, that
 byayne is not good for them that be sycke other
 whyle of colde defeases, but for them that be hot
 of complexion it is holsome, as Rasis saythe.
 And byefely to speake byayne is forbydden in the
 regiment of helthe. But yet somtyme it dothe
 well in medicines, as the byayne of a lyttell goot
 is good agaynste venome, and agaynste veno-
 rous bitynge: And a haates byayne is good
 gaynst tremblynge: And some saye the byayne
 of chekins and rapons is good for the memoie,
 and

Byayne.

Gal. de moy-
bis curam-
dis li. viii.

Eatynge of
byaynes.

Rasis. in
Simsan. ca.
de diet. mod.
byaynes and
malicia.

THE REGIMENT

Choyce of and comfoztethe the wytte . yet touchynge the
byaynes. choyce of byaynes , it is to be knowen, that the
 best byaynes be of foules that flee, and proprely
 aboute mountaynes. And of. iiii. footed beastes
 the beste is of a rammie, and nexte of a caulfe, as
Auic. ii. can. Auicen sayth . The. vii. thyng is, marye, whi-
ca. de cere. che well digested nourisheth moche : as Auicen
Auic. ibidem saythe. And it is lyghtly tourned into bloude.
cap. de ma- yet neuer the lesse, it destroyethe the appetite,
dulla. and maketh one to lothe his meate: And therfoze
 Auicen teacheth vs, to eate it with pepper.
Mary. And touchyng the choyce of mary, Auicen saith,
 that the marye of veale, of a harte, of a bulle, of
 gootes, and of shepe, is mooste holsome. And
 some say the mary of yonge fatte bulles, is very
 holsome and good . The. viii. thyng is, swete
 wyne, wherof we shall entreate here after.
Delicious The. ix. thyng is, delicious meates : for suche
meates. mooste specially nouryshe, as Hippocrates sayth.
Gal. in secti And Galen sayth, that all sauoye meate, wher-
do partic. in one hath a delectation whan he eateth it, is of
aphorif. the stomake receyued, reteyned, and digested,
 with a moze feruent desyre than any other. But
 if the meate be lothelome, the stomake wyl not
 abyde it, wherof vomyte, abhorrynge of meate,
 inflation and belchyng are engendred. And this
 is the cause that we se some moze helthye, fedde
 with course meate, than with good, bycause the
 course meate is moze delicious vnto them. The
Here egges x. thyng is, cere egges : whiche in small quan-
 tite

tite nouryshe moche, wherof we haue spoken be-
foze at large. The. vi. thyng is, rype fygges:
whiche throughe they? swetenes nouryshe and
fatte moche. And touchyng fygges, thoughe
they nouryshe not as strongely as fleshe and
grayne: yet there is no fruite so stronge a nou-
rysher: as Auicen saythe. And he saythe, that
fygges noureshe moze than any other frutes.
And eke he sayth, that fruytes of most nouryshe-
ment, and most lyke and nere vnto fleshe in nou-
ryshyng, be figges, very rype resyns, and da-
tes. And as concernyng the choyce of them, wit-
teth well, that as Auicen saythe: the whyte fyg-
ges be beste, for they be lyghter: and nexte vnto
them be the ruddy or cytryne fygges, and than
the blacke. And they that be rype be beste. Also
the moyste and newe fygges are greater and
swyfter nouryshers, than the drye, and sooner
passe frome the stomake to the lyuer, and they
moist the liuer moze, and are moze melowe than
the drye fygges. But yet the drye fygges enflate
not so moche, and are moze holsomer for the sto-
make than the moyste, as Auicen saythe. The
drye fygges in they? operations be laudable,
but the bloude of them engendred is not good:
and therof lycce are engendred: But eate theym
with nuttes and almodes, and they? humour is
made good. And he saythe, that the operation of
fygges is merueylous nouryshyng, yf they be
taken fastyng, with nuttes or almondes, for they

*Aut. li. can.
ca. de ficu-
bus.*

*Aut. in regi.
eius quod
comeditur.*

*Choyse of
fygges*

*Aut. li. can.
ca. de ficu-
bus.*

31001

H

open

open and prepare the waye for meate, but yet the
 fygge that is eaten with a nutte, nourisheth more
 than the fygge that is eaten with an almonde. And
 wytteth well, that all fygges do enflate, melowe,
 and expulſe ſuperfluities to the ſkynne: and they
 prouoke ſwette, and auoyde or remoue awaye
 ſharpenes of the throte, and they cleaſe the breaſt,
 longes, and pipe of the ſame, and open al maner
 opilations of the lyuer & ſplene. The .xii. thyng
 is grapes, that is to ſay ſwete and rype. And ye
 ſhall vnderſtande, that there are .iii. maner of
 grapes. For ſome be grene and ſower, wherof
 verieuſe is made: theſe grapes bynde ſore, and
 reſſe the ruddy colour and ſanguyne, and are
 hoſſome for a coleryke laſke. There is a nother
 ſorte naturally grene and newe, wherof wyne is
 made. Thoſe grapes (ſpecially if they be whyte,
 and the grapes and huſkes ſette a parte or take
 awaye) cauſe one to haue a laſke, and they nouryſhe
 more than other fruytes, but not ſo moche
 as fygges, as Auicen ſaythe. yet of trouthe they
 ingendyre ventofites, inflations, and ache of the
 bealy. And if they remaine .ii. or .iii. dayes after
 they be gathered, tyll the huſke be ſomwhat a-
 ſwaged, they nouryſhe the better, and are leſſe
 laxatyue: nor than they enflate not. And they,
 whoſe ſtomake is full of meate, and vnclene of
 yll humours, ſhulde in no wyſe eate grapes, ſpe-
 ciallye if they be newe and without grapes or
 kynnels: For in ſuche a ſtomake they corrupte
 ſoone

Grapes.

Gal. ii. can.
 ca. de vna.

soone, for they be ouer soone digested, and canne not auoyde out of the stomake after they be digested, by reasonne of the meate, that is not yet digested. Wherfoze than they both be corrupted in the stomake, & they corrupte the other meate. And lyke wyse hit is to be understonde of other frutes laxatiue. And who that wylle eat grapes grene and newe gathered, it is good to lay them in warme water an houre, and after in colde water, and than eat them. Rasis saythe, that grapes swete and newe do soone fatte the body, and they augment the rysing of a mauns yarde. And farther he saythe, that the grape that hath the thynnest huske, descendethe sooneste frome the stomake, and the thyccker huske, the slowlyer. There is a nother called a dye grape, or a ralsyn of lent, and thoughhe this grape be nombred among his egals, yet it is lyttel enclined to heate, and after Rasis in the places befoze allegate, it nourisshethe well, and comforteth the stomacke and lyuer, and auoydeth opilations. And it is sayde, that the lyuer is fatted with theym, and specially if they be clensted frome the greynes or kynels. And thus the foresayd texte may be vnderstande of a freshe gethered grape or ralsyn: or of a dye grape called passula.

Rasis. in
alimen.
C. 13. p. 27

Vina probantur odore, sapore, nitore, colore,
Si bona cupis uina, hæc tunc probantur in illis
Fortia, formosa, fragrantia, trigida, frisca,

The tokens
of good
wyne.

Here in this texte be declared. v. maner of pro-

v. ii. ues

THE REGIMENT

Constant. v.
de cozice.

Gal. com.
lib. i. part. 111
deg. acuto.

231
200
111

nes of good wyne. The fyrste is the smelle, for wyne of good odour and flauour multiplyeth or encreaseth a mans spirites, and as Constantine saythe, it nourisheth well and engendzeth good bloude: but stynkyng wyne is vnholosome for mans nature, and doth engendze grosse and melancolpe spirites. And after the mynde of the sayde Constantine, it engendzeth yll bloud and heed ache, that of the yll fume ascendethe to the heed. Galen saythe, that wyne that hath good smelle, engendzeth good bloude, but it fylleth ones heed full of fumes and vapours, by reason of the subtiltie and heate therof: but wyne of yll smelle, after the quantitie of yll bloud engendzed therby, doth hurte the heed very lyttell, by reason it is colde and grosse. The seconde thynge is, sauour: for lyke as good sauoury meate nozisheth better, & is better receyued of the stomake than other, as is aforesayd, in lyke wyse dothe wyne. But ye shall vnderstonde, that wynes differre in sauourines: for some be swete, more nozishynge than other, and they engendze grosse bloud, and moyste the bely, & yet they be harde of digestion, and make one thyrsty. There is a nother sorte of wynes called pontica, or stiptica, whiche comfozte the stomake and ease the belye, but they hurte the bzeaste and purtenace, as the lōges and pipe therof, they be holosome for the entrayles, and are harde of digestion. There be other wynes that be sharpe or sower: the whiche prouoke one

to pyffe, they do not engēdze humours, but they
 dissolue them: There be other wyne, that be
 bytter, but they be not so hotte, as Constantyne
 saith. The thyrd thing is, clerenes or byghtnes,
 whiche sheweth the purenes of the wyne, and so
 consequentlye of the spirites therof engendred.
 The fourth thyng is, the colour. In theyr colour
 wyne varye, and differ greatly in theyr noury-
 shinge. For the ruddier wyne of the same paret
 do nourishe moze thā white. And therfore they be
 moze holsome for leane falkes thā whyte be, and
 whyte moze holsome for them þe be fat. And tou-
 chynge the diuersitie of wyne in colour, we haue
 spoken befoze at *oua recentia*. Farther in the texte
 are reherfed fyue specialle thinges, by whiche a
 man shoulde proue and knowe good wyne. The
 fyrste is, the strengthe, whiche is knowen by the
 operation. For as Galen saythe, stronge wyne is
 it that vehementlye enflammeth a mans bodye,
 and repletethe or filleth the heed. This stronge
 wyne is a speciall encreaser of the spirites, and a
 greate nourisher. But yet I aduyse theym that
 haue a weake brayne to beware how they drinke
 stroge wyne, except it be well alayed with water.
 For the fumpshnes therof hurteth the heed.
 The secōd thyng is, fairenes of the wyne. For þe
 fayrenes or goodlynes of the wyne, causeth one
 to drinke it desyrously, whiche dothe cause it
 better to digest, and better to nourishe. The.iii.
 thyng is, fragrant and of good odour. For fra-
 grant

Constant. v.
 theozice.

Gal. iii. reg.
 acuto. com-
 mento. i.

þ. iii. grant

THE REGIMENT

grant and redolent wyne comforteth mosse, and engendzeth subtyll spirites, as it is afoze sayde. The fourth thyng is, wine ought to be cold, touchyng the taste, but hotte in effecte and operation. For wyne made hotte, by reason of the cle- renesse and fines, doth ouercome a mans bryayne the soner, and enfebleth the sinowes, & hurteth þe heed, excepte it be taken moderatelye. The. v. thyng is, that wyne oughte to be friske and sprynkelyng, and with the spumynge to make a lyttell noyse, and the spume to be thynne and soone flashed, and the spume to remayne in the myddes of the cuppe. For if it haue not these pro- pzetes, it must be called hangynge, that is feble wyne, and speciallye if it make no sowne, and hath greate bubbuls and spume, that remayne longe by the sydes of the cuppe.

Sunt nutritiua plus dulcia candida uina.

Here is one doctrine of wyne declared: the whiche is that grosse and swete wynes do nouryshe moze than any other of the paret. To this agre- eth Constantine: and so dothe Auicen, sayenge on this wyse. Grosse wyne that is dulce, is beste for hym that wolde be fatte. The reason is, by- cause þe dulce wynes, thzough theyz doulcetnes are vehemently drawn of the membzes, wher- with nature reioyseth. For Auicen saythe, that the operation of doulce wynes do dygeste, mel- lowe, and encrease nouryschemet, and nature lo- ueth theym, and the vertue attractyue draweth them

Constan. b.
ethoyce.
Auicē. iii. l.
de reg. aque
et vini.

Av. ii. tract.
l. cap. iii.

them. And al though this texte maye be verified by all doulcet wyne, yet the moderate doulce or swete wyne, is to be chosen, and not that that is excedynge doulce, as muskadell: for suche wyne doo corrupte the blood, by reason that nature draweth it violently from the stomake to the lyuer, befoze it be well digested, and befoze the superfluitie therof be ryped, and through the greate doulcetnes therof, it fylleth the bloude with vndigested watrynes, that makethe the blood apte to boile, and putrifie. And this also shulde be vnderstonde by other meates that be excedynge swete. And farther wytteth well, that of the vse of swete wyne and other doulce nourishmentes. iiii. incōuenientes are to be feared, specyallpe of them that be inclyned therto. The fyrste is, lothyng: for the swete foodes, through theyr heate and moystrure souppull and fyll the mouthe of the stomake, and there engendze a disposition cōtrarie to the vacuation and corrugation of it, that shulde cause hunger. The ii. is, these doulce foodes doo swyftly enflame and tourne in to coler. For doulce thynges are mooste apte to engender coler. Therfoze hony aboue all other thynges soonest engendzeth coler, bycause it is of swete thynges the mooste swetest: and nexte honye is swete wyne, as Galen saythe. And here vpon ryseth thyrstynes: noz it is not holsoime for them that haue the ague, noz for colerike folkes. The. iii. is, opilation or stoppyng of

Three incō
ueniēce en
gēdred of
doulce fo
des.

Ca. iii. com
mento can.
iii. partia.
regim. acus
torum.

THE REGIMENT

of the liuer and splene : For these. ii. membes
 (and specially the liuer) do drawe dulce thynges
 with theyr dregges vnto them, by reason of the
 great delyte y they haue in them, befoze they be
 digested. Wherfoze in these parties they lyghtly
 cause opilations, throughe the helpe and opera-
 tion of the grosse substance, wherein the sauory-
 nes of swetenes is grounded, as Auicen saythe.
 And this is the cause that swete wyne dothe lesse
 sterre one to pylse than other wynes. Agaynste
 these. iii. nocumentes eger or sharpe sauory thi-
 ges are verye holsome : for with theyr tartenes
 they prouoke the appetite : and with theyr cold-
 nes they quenche enflamation, and with theyr
 fynes of substaunce they open opilations. Far-
 ther wytteth well, that al though swete wynes,
 and other dulce noysshementes, stoppe or shutte
 the liuer & splene : yet they vnstoppe the longes.
 And the reason why they stoppe not the longes
 as well as the liuer and splene, Galen declareth,
 Bycause dulce thynges in theyr passage, resude
 nothyng there to, but that that is fyne and pure:
 and the bloud engendred of dulce thynges co-
 methe to the longes, purified fyrste in the liuer,
 and fued in y harte. Also as Hippocrates sayth,
 Dulce wynes do leest make one dronken. Thus
 we may conclude, that if wyne be dronke for no-
 rishment, for restozatiue of the body, or to make
 them fatte that be leane, whether it be natu-
 rally or accidentally: thā dulce wines and gros,
 suffici-

Gal. ii. can.
 et ac. i. ca. iiii.

Gal. ii. ca. iiii.
 et ac. i. ca. iiii.

Gal. iii. pt.
 reg. acut.

Hippo. iii.
 partic. regi.
 acuto. can.
 Mente le
 viii. p.

suffici-
 are nou-
 as be lo-
 uenient
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sufficiently colozed are holsome. For such wines are nourishmentes and restozatiues for suche as be lowe bzought. wherfoze they be moste conuenient to make leane bodyes fatte. But suche as wyll not nouzyshe, restoze, noz make fat theyz bodyes, as they that be cozlye and fatte alredye: than though they may not vse swete wynes but subtile, yet they ought to chose suche as be amiable and haue good sauour & flauoure, and are enclined to whytenes, and be sufficiently strong. If one dzyinke wyne to quenche his thirste, than he muste take whyte wyne, thynne and feble. For suche wynes do moyste better, and couleth moze, & so consequently do better quenche thirste than any other: And the greater the thyrste is, the holsomer suche wyne is. But if so be wyne be dzonke to refreshe the spirites, and to comforte the corpozall vertue, than it wolde be subtile, swete, and of delectable sauour, of meene colour, and of sufficient strength: and such wyne ought to be taken with a lyttell meate, and it muste be depured from eyther superfluite, and to be take in small quantitie. But doulce wynes of meane substance and of good flauour, shulde be chosen to scoure the bzeste and longes, and to cause one to laske.

*¶ Si uinum rubeum nimium quandoq; bibatur,
Venter stripatur, uox limpida turpificatur.*

This texte sheweth to vs two hurtes, that come by ouer moche dzynkynge of redde wyne. The

A firste

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fyyste is that ouer moche dꝛynkynge of red wine maketh one costiuē. The cause, as some saye is. For suche redde wyne heateth moze than other of the parell, and is moze nutritiue. For in that that it is hotter, it dꝛyethe moze: and in that that it is moze nutritiue, it is moze desyrouslie reteyned of nature. But yet this terte maye be vnderstande by ouermoche dꝛynkynge of byndynge redde wyne, whiche is some what eger, sharpe, and costyue. And concernynge this, witteth well, if the stomake oꝝ the guttes be feble in theyꝝ naturall operation: that than red oꝝ blacke wyne, called styptike, that is some what tarte, ought to be vsed an dꝛonken, as they vse to do, that by debylite of stomake are laxatiue, and can holde nothyng. This sayth Hippocrates in the canon *Palmeus quidem.* &c. And also Galen in the coment of the same. But he that wyll comfozte the vertue of digestion, the cleue wyne oꝝ meane in substance and colour, of good and conuenient sauour, and of sufficient strengthe, & some what stypticke, is most holsome. The second thung is, hoꝛesenes of yꝝ throte, the whiche hoꝛsenes some redde wynes do cause and enduce thꝛough their dꝛynes and erthynes. And this hurte commeth also by dꝛynkynge of redde wines that growe in the parties of Byabant, thꝛough the theyꝝ stypticite and erthynes: and specially this grefe chanceth whan the sayde wynes be not fyned. But yet they make not a man costiuē. For must, that

is very red, is wont to cause the sike, by reason of his earthy dregges myngled there with all: the which byteth and gnawethe the guttes: of whiche gnawynge cometh the sike. And suche wyne shulde not be dronke tyll it be fyned. For so longe as it gnaweth, thzough the earthy dregges therof, a biting fume is aseyled to þe bryne, which gnaweth and byteth the eyes, and maketh them redde: Suche inconueniences are engendred by newe unfyned wynes of Brabant, whether they be white or redde, thzough they are earthy. The cause why this fume is mozdicatye, is by reason that the wyne that he cometh of, is mozdicatye. For Galen saythe: what so euer is dissolued from a thynge, muste nedes be lyke the thynge, from whiche it is dissolued.

Allea, nux, ruta, pira, raphanus, et tiriaca,

Hæc sunt antidotum contra mortale venenum.

In this terte are compysed. vi. remedies agaynste venome. The fyrste is garlyke: whiche is very medicinable agaynst suche inconueniences, as are wont to be engendred of water: and specyally it is holsome, if one hadde to drynke noughty corrupt water. Wherof Serapio saith: That if one eate garlyne fyrste, and drynke corrupte water after, it shall not hurt hym. Wherunto Auicen agreeth. The same operation is also in opnyons, as Auicen saythe, and so opnyons may be comprehended vnder garlike. And Auicen saythe: that an opnyon is subtile, percyng,

I.ii. and

Gal. in com
mêto illius
aphor. c.
Et qui croc
cunt. &c.

Garlyke.

Serapio in
segre. ca. de
alleo.
Iul. ii. can.
ca de alleo
Et. iii. l. ca.
de cōserua.
a noc. di.
aquarem.
Iul. ii. can.
ca. de cepis.

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And scouryng, with stipticyte: and openeth strō-
glye, and it is hotte in the thyrde degree, wher-
foze it heateth yll waters, and letteth that they
with theyr coldnes hurte not the stomake: and
it maketh grosse humours pure, and causethe
them lyghtely to issue. And vinegre myrte with
an oynion doth greatly fortifie his subtyle and
percynge or entrynge vertue, and kepeth one
from thyrstines, the whiche eatynge of oynions
is wont to cause. This same is verified of gar-
lyke. And Auicen saith, that after one hath drōke
grosse and troublous waters, he shuld eat gar-
lyke: for it fineth them, and maketh them lyght-
ly to discēde: and letteth that they hurte not the
stomake and entraples: and that they stoppe
not the veynes. And garlyke is good to eat be-
foze one take his iourney. And it is one of the
beste and mooste holsome thynges that can be
foz them that come out of a cold ayre, or go in to
it, as Auicen sayth. And by this appereth, that
garlyke is specially good for them that iourney
and wāder ouer diuers cōutres, and vse diuers
drynkes, accoꝝdyngc to these verses.

*Allea qui mane ieiuno sumserit ore,
Hunc ignoratum non ludit potus aquarum.
Nec diuerforum mutatio facta locorum.*

More ouer garlyke (dronke with wyne) is good
agaynste the styngynge of venomous woꝝmes,
and bytynge of serpentis, whiche thyng Auic-
cen sayth, that he pꝛoued. And also it is good a-
gaynst

*Aut. iii. l. ca.
de regendo
inter.*

*Aut. ii. can.
ca. de alleo.*

gaynste the bytyng of a madde dogge: and a playster made of garlyke, fygge leaues, and comyn, is good to laye to the place that is bytten with a venomous beest called mugal. Also an oynon, as Auicen saythe, is holsome to annoynte y place that is bytten with a madde dogge, with the teuse therof, or a playster therof made with salte and rewe. And an oynon eaten, expelleth the hurte of venomous thynges. And some say they engendze in a mans stomake a moyste humour very holsome agaynste the hurte of venomous thynges. And here is to be noted, that garlike, oynions, and also likes are not holsome for temperate bodyes, nor hotte, and specialllye whan they be eaten rawe. For than they nourishe very lyttell, and yll, and they engendze sharpe prickinge blood: yet they make grosse humours subtyle, and bzeake or cutte clammy humours. And whan they be sodde, they lose the prickinge, and yet than they vertue incysyue or cuttyng, and subtylatyue remaine the. Therfore whan they be sodde, they be holsomer than rawe. Lykes be hotte and drye, and they nourishment is naught, they hurt the eyes, and ingendze blacke melancoly bloudde, and cause terrible dreames: they hurte the senowes with they prickynges: and they hurte the tethe and gommes: and coleryke and melancoly folkes shuld not vse to eat them, and specialllye rawe. Oynions be hotte, and they haue an erchy superfluous heate, with

¶.iii. a wat-

To cure the
angina

To cure the
Catynge of
lykes,

To cure the
Catynge of
oynions,

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a watrishe moystenes, subtile, and vndigested,
 If they be eaten rawe, they engēdre pl humours
 and corruptible putrifiōs in the stomake, and
 they cause yll dreames and dzedefulle, and also
 heed ache. And if they be to moche vsed, they
 marre the memozy, and trouble the vnderstan-
 dinge, and make one beside hym selfe. But whā
 they be sodde with the brothe of good fleshe, and
 eaten, they cause good digestion, and their hurt-
 fulnes is dymnyshed, and they moderate the
 coldenes of meates, where with they be sodde :
 but the beste is, not to vse theym. Carlyke is
 hotte, declynynge some what to humiditie, but
 lesse than oynions, it is medicinable agaynste
 ventosytees and eke the cough, and it maketh
 one to spytte well, but it hurterh the syghte, and
 bredeth heed ache : and it is tryacle for vplan-
 dythe men. And thus the forclayde thynges are
 holsome for them onely, that haue in them fleu-
 matike grosie and clammpe humours, but co-
 leryke folkes ought to abstepne from them.

Eatynge of
 carlyke.

The use of
 nattes.
 Peri. ii. can.
 ca. de nuc.

Diseles en-
 gedred by
 eatynge of
 nattes.

The. ii. thyng is walnuttes : wherof Auicen
 saythe : that it with sygges and rewe, are me-
 dicinable agaynst all maner of venome : and of
 walnuttes, of oynions, & of salte is made a play-
 ster to laye to the bytyng of a madde dogge.
 And this specially is vnderstāde of a dype nutte,
 that is eaten befoze meate in fourme as is afoze
 sayde. And wytteth well, that dype nuttes are
 worse than newe and moyste. For the dype are
 moze

more oylie: by reason wherof they tourne to coler, and engendze heed ache, they hurte the eyes, and cause swimmyng in the heed, and specially if they be eaten after meate, they cause the paulsey in the tonge, and prouoke one to vomite, & make blysters in ones mouthe, and they that haue a colerike stonake, ought especially to eschue drie nuttes, and the older they be, the worse they be. The newe nuttes haue lesse of ylle oylines, and therfore they engendze not the ache or swimmyng in the heed, and suche lyke dys-eases, as the drie do, and by reason of their slippery humiditie, they make one to haue the laske. And if they be a lyttell warmed at the fyre, and eaten after dynet, they presse and dryue downe the meate. And thus it appereth, that newe nuttis are more holsome for folkes in helth thā drie. The thynde thing is rewe, wherof Auicen sayth, that it resysethe popson. And after he sayth: If one feare lest he shulde drynke popson, or to be stonge of a venomous beest, let hym take .3. i. of the sede, with the leaues therof, and drynke it with wyne, and a nutte stamped and myngled to gether. And Arystotle saythe, that whan the wesyll wyll feyghte with the edder, or the toode, he eateth rewe fyrst, and by reason therof sleeth the other: For the smel of rewe is foo to popson: The eatynge of rewe in the moynng with figges and swete almons, preserueth one froine popson. Here is to be noted, that ther be two kin

Of rue cal
led herbe
grace,
Aul. li. can.
ca. de ruta.

Trist. in Ho
bys de ants
malibus.

Two kin
des of rewe

DES

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des of rewe. The one is gardeyne rewe, the o-
 ther is wyldre rewe. The gardeyne rewe is bet-
 ter than the felde rewe. For the felde rewe is ex-
 cedynge dype. It is hotte and dype in the fourth
 degree. Wherfore it is hurtefull to take moche
 therof. The gardeyne rewe is moyste hotte and
 dype in the .ii. and .iii. degree. It perceth and re-
 solueth ventositie, and specially if it be dype. For
 Serappon sayth, that dype rewe of all medicins
 for ventosities is the best, and mooste holsome:
 but moyst rewe engendzeth ventosite. Also rewe
 doth vehemently quicken the syghte, and spe-
 cially the ieuse therof, with the ieuse of fenelle
 and hony made in an oyntement ozels eaten, as
 Auicen sayth. But yet for as moche as þe ieuse of
 rue hath a ppzete hurtful to the eyes, it were best
 to fanne wynde vpon your eyes therwith: and
 in noo wyse to touche your eyes with the mate-
 riall rewe. The fourth thing is peares: wherof
 Auycen saythe, that they be holsome agaynst di-
 seases that be engendzed by mushrooms or toode
 stooles. For peares sodde with mushrooms, do a-
 laye theyr hurtfulnes. ozels this texte maye be
 vnderstande by peares aromatike, whiche by
 reason of theyr swete smel, comfozte the spirites,
 and so they auoyde popson. The fyfte thynge is
 radyche: wherof Auycen saythe, that they be
 holsome agaynste the bytynge of a snake: and
 whan they be dzonke with wyne, they are good
 agaynst the bytynge of the beaste called Cornute,
 and

Serap. ca.
de ruta

Auic. ii. ca.
ca. de ruta

Peres.

Auic. ii. ca.
ca. de piris

Radyche
rootes.
Auic. ii. can.
ca. de radi.

and the seede therof is good against al venomes. And whan the seede of radyshe is layde vpon a scorpion, it sleeth hym, and the water thereof hath in that behalfe ben proued, and it is stronger than the seede, and if a scorpion bite one that hath eaten radyshe, it shall not hurte hym.

It is also verve good agaynste the chokynge of mushrooms. Or it maye be sayde, it is good agaynste poyson, bycause it prouokethe one to vomite, & so by reason of vomyte the stomake is putged of yll humours. And here is to be noted that radyshe and radyshe rootes are lyke of complexion, which are vnholosome for colerike folke: for they engendze a sharpe pyckynge bloudd: and radyshe is vnholosome for the stomake, for it maketh one to belche moche, and engendzeth grosse humours. And if the digestion be feble, it engendzeth rawe humours, yet it is subtylle, and of a percyng nature. And some men vse to eat radyshe after other meates to comfozte digestion, wherat Galen maruayleth: And counnyng phisitians saye, that yf radyshe be eaten after other meates, it helpeth digestion: and vnloseth the bealpe. But yf radyshe be eaten before other meates, it lysteth vpwarde the meate, and causeth one to vomite. But it is holosome after other meates, to eat a lyttel quantitie of radyshe. yet neuer the lesse they hurte the eyes and the heed. Rasis sayth, that radyshe lyenge longe in the stomake, auoydeth fleume, and the leaues

✠

therof

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Tryacle.

Aut. 6. 4.
frac. 3. ca. 1.

Aut. 6. 4.
frac. 1. ca. de
med. com.

Choyse of
hollome
ayer.

Halpe. iij.
seg. in com.
alius cano.
Dis hec. g.

therof do digest meate, and helpeth the appetite, if they be taken in a small quantitie. The syrte thynge is triacle, whiche of euery soyte is good agaynste popson, and therfoze it is good bothe foꝝ man and beaste, as well colde as hotte. And vnder the name of triacle þ noble medicyn Metridatis maye be comprehended, whiche two be lyke in operation. Foꝝ Auicen of triacle saythe: ye shall vnderstande, that the greattest rule in curynge of popson, is to comfozte natural heate, and to labour to dzyue it oute, as triacle dothe. And of triacle and the medycyne Metridates to gether, Auicen saythe: There be certeyne medicins contrarie to popson, which wyl not suffre popson to appoche nere the harte, as triacle and Metridate.

Aer sit mundus, habitabilis, ac luminosus.

Nec sit infectus, nec olens fetore cloace.

This texte declarethe foure thynge touchynge the choyse of hollome ayer. Of whiche the fyrste is, that one oughte to chose a clene ayer, that is not enfected with vapours. Foꝝ vncleane ayer doth alter the harte after þ nature of þ coplexion that it is myngled with, as Haly sayth. The.ii. thynge is, one ought to chose a lyght ayer: Foꝝ darke ayer maketh a man heuy and dulle spirited, foꝝ suche ayer mynglethe hit selfe with the humours in mans bodye, and soo beyng troubled, it runneth to the harte, of the whiche and of the humours, grosse and troublous spiritcs

Forget

ben

ben engendred, the whiche make one lumpyshe
 and slowe. Therfoze there is nothyng that ma-
 keth a mā moze iocunde oz mery and, lesse heuy,
 thā to walke in a faire clere aier, oz to ryse yerly.
 The. iii. thyng is, that we oughte to eschewe
 infected aier, that is where slaughter of people
 hath ben: For commonly in those places, where
 as great slaughter of people hath bē, and in pla-
 ces nere therunto, foloweth great pestilence: for
 whan we drawe in the infecte aier, it infecteth
 the spirites in our bodye. The. iiii. thyng is,
 we shulde eschewe gunges, sinkes, gutters, cha-
 nels, stykynge ditches, and al other particuler
 places that are infected with carreyne, and pla-
 ces where as deed carkeles oz deed folkes bones
 are caste, and places where hempe and flaxe is
 wattered. For the aier so infected, dothe infecte
 the spirites of our bodye, and specyally hurteth
 the bryne. And therfoze Auicen saythe, that as
 longe as the aier is temperate and clere, and no
 substance contrarye to mans nature myngled
 there with, it causethe and conserueth a mans
 helthe. And whan it is changed, it dothe con-
 trarie to the operatiō therof: and for a moze de-
 claration of the forsayd thynges, wytteth well,
 that the aier in the regiment of helth is necessa-
 rie. ii. wayes. fyrste, for the refreshynge of the
 harte. Secondly, for the auoydunge oute of fu-
 myshe superfluities, that trouble the spirite and
 natural heate. For like as we se by exterior thin-
 ges

Auicen. li. l.
 Doct. ca. l.

THE REGIMENT

ges as the fyre without fannynge of the ayre is
 choked and quenched: so lyke wyse we may ima=
 gyn, that the spirites and naturall heate in man
 had nede to be nouryshed, cōserued, and atten=
 pzed. The attemperāce of naturall heate is cau=
 sed by drawynge of the ayre, and the pourgynge
 therof is caused by expulsynge of the ayre. The
 fyrste is done by motion of the attraction, and
 the seconde by motion of expulsion: Therfoze if
 we drawe in stynkyng and vncleane ayer, it coz=
 ruptethe in vs the naturall heate and spyrte:
 Therfoze the ayer shuld be fayre and clere, with=
 out vapours and mystes: it maye not be trou=
 blous and cloudy, noz myxed with yll vapours.
 For suche aire troubleth the humours, and ma=
 keth a man heuye and sadde, as is afoze sayde.
 The open ayer ought to be chosen, and not be=
 twene walles oz houses: and truly to speake, the
 close ayer shulde be eschewed. yet neuer the lesse
 in the tyme of pestilence, whan the ayer chaun=
 ceth to be enfected, the close ayer is to be chosen.
 Therfoze at suche seasons, it is good for vs to
 abyde within our houses, and to kepe our wynd=
 dowes faste shutte, lest the putrifid ayer shuld
 enter in: But els the open ayer is beste. Farther
 in the regiment of helthe, that ayer ought to be
 eschewed, the whiche is myxed with vapours of
 lakes and depe pyttes, conteynynge stynkyng
 waters: and of certeyne herbes, as colewortes,
 homlockes, & suche lyke: and of trees, as fygge
 trees

trees, and walnutte trees. farther that ayer is to be chosen, wherin the wynde blowethe frome hyghe oz egall grounde. And also we oughte to take good hede, that the ayer excede not in any of his fyrst qualyties, that is to saye in heate, colde, moylture, oz drought, whiche if it chance, it muste be tempered by craste as moche as is possible. These thynges Auicen teacheth.

CSi tibi serotina noceat potatio uina.

Hora matutina rebibas, et erit medicina.

This texte teacheth one doctryne, the whiche is this, if a man be diseased by dzyntyng of wyne ouer nyghte, lette hym on the mozowe a freshe dzyntke wyne agayne. For eyther dzyntyng of wyne ouer nyght causeth dzyntkenes, thyrst in the mozynyng, oz els inflammation of the body. If it enflame the bodye, than it is ryght vnhol- some agayne in the mozynyng to dzyntke wyne a freshe, for that were as one shold lay fyre to fyre: But yf one hap to be dzyntke, & therwith pzyake a lyttell: than it were holsome for hym to dzyntke wyne a freshe agayne in the mozynyng. For the dzyntyng of wyne than agayne, dothe lyghtly cause one to vomite, wherby the stomake is clen- sed: and by reason of clensyng of the stomake, the hurte of dzyntkenes and parzyakyng gothe away lyghtly. And therfore Hippocrates coun- sayleth vs to be dzyntken' ones a moneth: that of the dzyntkenes maye come vomyte: which thyng pzyserueth vs from ydyl diseases of long continu-
k.iii. ance.

*Auicē. ff. 1.
Doct. ff. de
diuersis.*

11

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ance. If the Drynkyng of wyne ouer eue dothe hurte one, by reason that he is not accustomed to Drynke wyne: than he may Drynke wyne agayne in the moornyng, to accustom hym: and so the Drynkyng of wyne shall the lesse hurte hym.

Hipp. li. a.
phorismo.
Et multo
tempore. &c.

For as Hippocrates sayth, of acustomable thing cometh lesse grefe. But in case that thyrstynes in the moornyng doth folowe on Drynkyng of wyne ouer eue, than to Drynke water in the moornyng is beste to coole his thyrste. And for as moche as we haue spoken of hurte that cometh by Drynkyng of wyne: wytteth well, that he that hath a feble bryne, of what so euer other condicion he be, he ought to be wel ware of Dronkenes. For to be oft Dronken as Auicen sayth: is cause of. vi. inconueniences. Of whiche the fyrste is corruption of the lyuers cōplection.

Ausc. li. i.
ca. de regl.
aque et vini

Six inconueniences engēdred of dronkenesse.

For wyne excessiuelye taken cometh to the lyuer, and resoluech the heate therof, wherby the lyuer loseth his naturall generation of bloude: and in the stede of bloude, it engendzeth watrishenes, and causeth the dropsy, or els it cutteth the lyuer or the humours therof, wherby lepre or wodnes is engendzred. The.ii. thyng is, the corruptyng of the brynes complection, by reason ȳ thyrke & continuall fumes of the wyne ascend therto, the which dispose the hotte bryne to wodnes and frenesy: and the colde to the fallynge yuell, forgetfulness, and palsey. The.iii. thyng is, weaknes of the senowes. For we se cō-

monly

monly, that these Drunkerdes haue the palsey in theyr heed and other membres, as well in youth as in age. The.iiii. thyng is, diseases of the senowes, as the rāpe and palsey. For superfluous Drynkyng of wyne, oft times turneth to vineger in the stomake, whiche hurteth the senowes.

Also oftentimes, for faute of digestiō, it toznerth in to vndigested wattrychenes, which doth mollifie the senowes, and often tymes it enduceth or draweth grosse humours to the senowes, wherby they be stretched oute, or drawn together.

The fyfte thyng is the palsey, that the humdities of the brayne, encreased by wyne, doo engender: so that they stoppe holly the ways of v. lifely spirites, that procede frome the brayne to the other membres. The.vi. thyng is sodayne dethe, for whyle the Drunkerde snozteth or slepeth, his wynde pypes are closed or stopped with the abundance of wyne or humidities therof engendred, wherby he is sodaynly strangled. And though the immoderate Drynkyng of wyne causeth the foresayde inconueniencies: yet wyne moderately taken, is holsome dyuers wayes. And Auicen reherseth. v. bontyes of wyne moderately Dronke.

fyue bontyes of wyne moderately Dronke.

The fyrste is, that it easely conueryeth the meate that it is myngled with, to all the membres of the body, throughe the heate, subtilite, and hydconuenient propertie therof. The secōd thing is, it digesteth and resolueth fleume throughe the heate and subtilite of his substance, and maketh

it

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it apte to auoyde out, openethe the wayes, and comfozteth nature to dꝛyue it out. The thirde is, it auoydeth redde coler by bꝛyne, and by other insensible vacuations, as swette and suche lyke. And this is to be vnderstande of claret oꝛ whyte wyne, the whiche is feble of nature, oꝛ els alayde with water: foꝛ other wyse it wyll encrease coler, by turnynge it selfe into coler, and inflātion of the lyuer. The. iiii. thyng is, it causeth melācolynes, the whiche is grosse, and moueth slowly, easelye to passe thꝛoughe the pipes oꝛ cūdytes therof, frome the lyuer to the splene, and from the splene to the bꝛymme oꝛ mouthe of the stomake, & at laste with the dꝛagges, to auoyde out of the bodye. And it declyneth oꝛ represseth the hurte of melācolynes, thꝛoughe contrayousnes of complection, and maner of substance, in the effectes therof. Foꝛ melācoly engendꝛeth heuynes, fayntnes of harte, and couetousnes: but wyne engendꝛeth ioye, boldnes, stoutnes of stomake, and lyberalite. The fyfte thyng is, it resoluethe all causes of werynes, excepte it be myꝛte with some other meate. Foꝛ wyne reuyueth the resolute spirites agayne aboundantly, and dothe comfozte naturall vertue, and taketh awaye oꝛ diminisheth humidities that be lefte oꝛ remayne in ꝑ muscūls, in ꝑ senowes of the hart, oꝛ in the ioyntes. And yf the bodye be dꝛyed by werynes, and nedethe moystynge, wyne moysteth it quyckelye, so it be allayed with water.

Fat=

Prop̄ties
of melā-
colye and
wyne.

and wyne
may be
reueled
by the
color

Fat
many
chynge
of the
spirites
wyte
upnes
dyge
wyne
bodye
in rega
ther in
E Gi
Si to
Vinc
Ac
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Farthermore besides these thynges, wyne hath many other good properties. For aboue al other thynges wyne is a swyfte and a sodayne nourysher: it comforyteth the heate and naturalle spirites, and heateth all the bodye, it clereth the wytte, it appeleth anger, it dzyueth awaye heynes, and stereth to bodyly lust. And no dzyne dzygesteth rawe humours so well as wyne. And wyne maketh one manly bothe in stomake and body. And they that dzyne no wine are nothing in regard of they? equals that dzyne wyne, neyther in stomake no? co?age.

*E*Gignit et humores melius uinum meliores.

*S*i fuerit nigrum, corpus reddit tibi pigrum.

*V*inum sit clarumq; uetus, subtile, maturum,

*A*c bene limphatum saliens moderamine sumptum

This terte declareth one doctrine of wyne: & that is this, the better that wyne is, the better humours it engedyeth. The cause is, for blacke wyne is moze grosse and erthyne than any other: and therfore the spirites therof engedyed be gros: And Galen saith: Grosse spirites make the body heuy or slowe. And farther there be. vii. doctrines rehersted touchynge the election of wyne.

The fyrste is, wyne ought to be clere. For suche wyne by reason that it is subtyle, engendyeth subtyle and clere spirites. The. ii. is, it oughte to be olde and not newe. For newe wyne or must dooth sooner ouercome ones brayne, and make one haue the laske, than any other of the parell:

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Vii doctrines to chose VVyne

THE REGIMENT

it engendzeth the colyke and other accy dentes, that shall be declared after, whan we come to, Impedit urinam. For ye shoulde not vnderstande, þ wne ought to be to olde. For suche wne, as Auicen saith, is as a medicine, & not as dꝛynke. For suche wne dothe rather alter a temperate body to heate and dꝛoughte, than nouryshe it. For whan it is so very olde, it receyueth agayne his fyrste naturall verdure and sharpenes, and is than all firy. wherfoze þ aggregatoz writeth, that it is hotte and dꝛye in the thyrde degree. The thyrde lesson is, that wne ought to be subtile. For subtile wine maketh the spirites of man subtile, & grosse wyues engendze grosse spirites. The fourth doctrine is, wne shuld be rype, and not verte oz eger, for elles it wyll depꝛyue man of al his natural vacuatiōs and good helth, as Galen saythe. And therfoze it is hurtfull for theym that wante euacuation by vꝛine and all other theyꝝ vpper membꝛes. yet as Galen sayth, suche stiptical wne is holsome for diseales that chaunce in the guttes. And the stipticalnes of wne maye be put away with moche myngling of water. The fyfte doctrine is, that wne shulde be alayed with water: for therby the fumosite of the wne is put awaye: and so it dothe lesse ouercommeth the bꝛayne. This is of trouthe, if the wne be subtile, but if it be grosse, it ouercommeth the bꝛayne the sooner, for therby it is made subtile and moze sumplishe. And of this wne

Auicen

Wntc. tit. i.
ca. de regl.
aque et vini

Aggrega-
toꝝ cap. de
vite.

Gal. in com-
mēto. ii. cā.
iii. par. reg.
acutoꝝum.

Job. ii. v.
Job. ii. v.
Job. ii. v.

Auicenn vnderstode whan he sayde, that wyne a-
layde with water doth soner ouercome þ̄ bꝛayne
than cleane wyne. The. vi. doctrine is, wyne
shulde be spꝛynkelynge whan one tasteth it, and
this is one of the condicions of good wyne, be-
foze sayde. The. vii. doctrine is considꝛed in the
dꝛynkers condicion, and not of the wyne: that
is, one ought to dꝛynke wyne temperatelye.

Foꝛ wyne temperatly taken, shapeth the witte,
and engendꝛeth all the holsome thynges befoze
declared. By all these thynges here expꝛessed we
may conclude, that wyne that oughte to be cho-
sen and is best in the regimēt of helthe, is meane
wyne egall betwene olde and newe, clere, some
what redde, of good odoure and flauour, of egal
sauour, that is neyther eger, sharpe, noꝛ swete:
whiche is not grosse, noꝛ to moche subtyle, and
eke that it be not to stronge noꝛ to weake: and
that it growe not on stony and hylly grounde,
noꝛ on simple playne and carable groundes, but
on hyghe gronde, lienge opē towarde the south,
in a countrey not to hotte noꝛ to cold. Touching
the regiment of wyne, concernynge the ages,
þ̄ rules that Auicenn putteth are to be wel noted.
The fyꝛste is, to gyue chyldꝛen wyne to dꝛynke,
is as one wolde lay fire to fire made of drie wod:
Foꝛ chyldꝛen be tēdꝛe & soone enflamed, thꝛough
thabundance of theyꝛ naturall heate, and theyꝛ
senowes and bꝛayne be weake and feble. Wher-
foze wyne hurteth them many wayes. But spe-

*Aut. lib. l. ca.
de regimi-
ne aque et
vini.*

THE REGIMENT

cially by quicke inflammation, by hurtfulge of the brayne, by lightly percynge of the senowes, and abundant fumosite. Therfore whan one giueth chyliden wyne to drynke, the inflammynge heate of the wyne is added to the flammynge heate of theyr bodyes, which are of as smal resistence, as drye styckes, reedes, or towe, is agaynste the fyre. The secod rule is, that one may gyue an old man as moche wyne to drynke as he can beare without hurte, that is, as moche as his naturall and due appetite desyret. For lyke as olde bootes and buskyns that be drye and wrinkeled be made soupulle and playne with oylunge: so lyke wyse ben the bodyes of olde folkes by drynkyng of chosen wyne, as wyne of Beuuoys. Auncient folkes are colde, and wyne heateth: theyr spirite is heuy, & they be full of melancoly: and wyne maketh them merye, and represseth melancolines: and commonly olde folkes slepe yll, and wyne maketh them to slepe well. Olde folkes be disposed to opilatiōs, & wine openeth. And lyke as wyne is to chyliden most contrary, so for olde folkes it is moste holsome. The.iii. rule is, that yonge folkes schulde drynke wyne tēperately, whiche temperately is to be vnderstonde measurable quantite, and cōuenient alayenge with water. And al though that yonge folkes are as hotte as chylidē, yet theyr mēbres be moze sounde, and theyr senowes & brayne moze stonger, wherby they maye the stronglyer resiste
the

the hurte that commeth by dꝛyn kyng of wyne.
 Many good thinges come by dꝛynkyng of wine
 sobꝛely, that is to saye, the vopdyng of choler,
 the quickening of the cozpozall myght and wyt,
 and the abundance of the subtyle spirites.

Non fit acetosa ceruisia, sed bene clara,
 De ualidis cocta granis satis ac ueterata.

12

This texte declareth, v. thinges by which one
 may knowe good ale. The fyꝛste is, that it be
 not sower, foꝛ that hurteth the stomake. A sower
 thynge, as Auicen saythe in many places, hur-
 teth the senowes, and the stomake is a membeꝛ
 full of senowes, specyally about the byꝛnne oꝛ
 mouthe. The. ii. thynge is, that ale muste be
 clere: foꝛ troubled ale is a stopper, and hurteth
 them ouer moche that haue the stone, it fatteth
 and enflateth, and maketh one shozte wynded,
 and engendꝛeth the moche steme. The. iii. thynge
 is, that ale shulde be made of good cozne that is
 not cozrupte, that is to saye, of the beste barlye,
 wheate, oꝛ ootes: foꝛ the better the cozne is, the
 better is the humour therof engedꝛed. The. iiii.
 thynge is, that ale oughte to be well sodde: foꝛ
 that causeth it þꝛ better to be dygested, and moꝛe
 amyably to be receyued of nature: and the incō-
 ueniēces therof growynge, are the better boꝛne.
 Foꝛ if the ale be not well sodde, it engendꝛeth
 ventosytes in the bealye, gnawynge, enflation,
 and colycke. The. v. thynge is, that ale ought
 to be stale and wel pourged. Foꝛ newe ale engē-

L.iii.

Dꝛeth

Drith the same hurte that ale doth, the whiche is not well sodder and also doth lyghtly bzeade the Brayne coylpon.

De qua potator, stomachus non inde grauetur.
 Here is taught one lesson touching y^e vse of ale. That is, one oughte to drynke it moderately, so that the stomake be not hurte therby, nor dronkenes caused. For it is worse to be dronke of ale than of wyne, and endureth longer: and the fumes and vapours of ale that assende to the heed are grosse, wherfore they be not so sone resolued: as they that be mounted vpye by wyne. Where vpon it is to be noted, that in the begynnyng of dyner or supper, it is holsome to drynke ale before wyne: the cause is, for at the begynnyng of our repast or dyner, the bodye is hungrye: so that the stomake before we began to eate meate was hungry, and so drew superfluites from the membres. Therfore if we begynne with wyne, by reason that nature greatlye desyze it, and for the great nouryshement therof, the superfluites, together with the wyne ben drawen of the stomake, and are conueyed to the patties of the body: but nature dothe not so desyrouly drawe ale. And also ale washeth awaye the humours y^e hange about the bynne of the stomake. And for this cause phisitons counsaile, that whan one is moost hungrye, he schulde fyrste assaye to vomyte or he eate any meate, that those superfluites that be drawen to gether of the hungrye
 stomake

Stomake, maye be voyded out, lesse they be myn-
gled with the meate. Lyke wyse he that feareth
to be thyrsty by superfluous Dyrnkyng of water,
shulde Dyrnke ale: for it quenchech vnnaturall
thyrste.

Temporibus uetis modicum prandere iuberis.

Sed calor astatu dapibus nocet immoderatis.

Autumni fractus caueas, ne sint tibi iustus.

De mensa iume quantum uis tempore Brume.

Here the authoꝝ determineth what quantite
of meate shuld be eaten, after the diuersite of the
foure seasons of the yere, that is to saie, in ver or
sprynge tyme, sommer, autumnie, and wynter.
He sayth that in the tyme of ver, we muste eate
lyttel meate. To this Auycen agreeth and saith,
the reason is bycause in wynter mans bodye is
not greatly gyuen to labour and exercyse, & the
humours are encreased, and specially fleuma-
like, whiche after the propotion of the season,
than specialle be engendred: whiche humours
by reason of colde, are enclosed in the bodye, and
whan ver or sprynge tyme cometh, thes same
humours getherd to gether, do melte & spredde
through all the bodye: wherfoꝝ nature is than
greately occupped in digestynge of theym. And
therfoꝝ in ver season, if one eate moche meate,
it letteth nature to digeste suche fleumalike hu-
mours, & causeth them to diuerte or turne an-
other way: for by these humours a great quan-
tite of meate, nature is ouerpressed. And so ther-
by

Dyete af-
ter the.iiii
seasons of
the yere,

*Auicenna. li. i.
doct. ii. cap.
vi. et. iii. l.
doct. v. de
reg. temporis
cum recti-
auris.*

THE REGIMENT

by such humours shall remayne in the body undigested, and runne to some membre, and there breed some disease. And therfore we ought to take good hede, that we eate not great quantite of meate in ver. For lyttell meate in this season, is a speciall preservation frome diseases, that than reigne, as Auicen sayth. And this sayenge is of a trouthe, frome the myddes of the ende of ver, and not in the begynnynge: for the begynnynge of ver is lykened to wynter: therfore than one maye nouryche his body as wel as in wynter. And this also maye be thus vnderstande: if the body be ful of humours whan ver cometh, than meate is to be giuen after the natural heate and resolution, that is caused of the bodye: for than the cause is auoyded: for whiche meate shulde be dimynished. To this Hippocrates agree the sayenge: Bealys in wynter and ver are mooste hotte, and slepe moost longe. Therfore in those seasons, by reason that naturall heate is moche: it nedeth moche nourishment. Secondlye he saythe, that to eate moche meate in sommer is hurtfull: bycause that than the vertue of digestion is feble. For the spirites and natural heate, whiche are the instrumentes of cozpozall operation, are than ryght feble, sparpled, and resolute by reason of the outwarde heate, & whiche dothe vehemently drawe them to the exterior partes: and so causethe, that moche meate can not well digeste. And here is to be noted, & for as moche

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Boic. ff. 1:
doc. l. ca. vi.

Dyete of
the yere

Boic. ff. 1:
doc. l. ca. vi.

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as the bechemente resolution of humydytes, as well substanciall, as nuttrymentall of the bodye is great, grosser, and moze meate in sōmer shuld be eatē, if y^e mighte digestiue coulde digest it: but bicause nature can not digest moche at ones, we muste eat a lyttell and ofte: as Galen saythe. In sōmer we must eat many tymes and lyttell, bicause the body hath ofte nede, by reason of ofte dissolution. And al though lyttell meate shulde be eaten in the sōmer, yet one may dzyne moch, by reason of the great resolution and dzyghte of the body: and the naturall heate of the bodye exceedeth the moysture therof: and man is than moze thyrstye than other tymes. But yet than one ought to dzyne lesse wyne, specially if it be pure, for suche wyne dothe soone enflame, and causethe the naturall heate, augmented by the ardent heate of sommer to bourne: and therfoze he that wyl dzyne wyne in sōmer, shuld myngle it well with water: and forbeare olde and strong wyne. Thydlye he saythe, that in Autunne we ought to be ware of frutes, specially of the same season, as grapes, peches, fygges, and suche lyke: or at leaste to eat but lyttell of them, for suche frutes engendze bloudde, that is apte to putrifie, by reason of humours and boyllynge that they make in the body, and specially if they be receiued in to an vnclene stomak or a corrupt body, which for the moost parte chanceth in Autunne. And so than yll and fylthye diseases are

Gal. in cat. com. Et quibus semel sc.
The reaso that one oughte to eat lytell meate in sommer.

To auoyd eatinge of frutes in Autunne.

THE REGIMENT

engendred, as the pockes and other pestilent sicknesses. And wytteth well, that in Autumne hunger and thyrste shoulde be eschewed, and to eat moche meate at one meale, as Rasis sayth. The wyne also that is dronke in haruest, shulde be alayed with moche water, that it may moyste the bodye, and cole the heate, but not so superfluously alayde with water, as it is in sommer: no: to be dronke so superfluously: for by reason that nature is feble, it is not able to welde and digeste it: and to moche alayenge with water, dystroyeth naturall heate, and encreaseth ventosytes: wherby the colycke is engendred. Fourthlye he saythe, that in wynter one maye eat as mache as he wyll, that is to saye, moze than in other seasons, after the mynde of Auicen. And Galen saythe. In wynter moche meate leyserly shuld be eaten. The reason is, bycause the heate of our body in wynter is strongest, bothe by reason it is conieled to gether, and fortified by position of his contrary, that is to saye, the coldenes of the ayer, enuironynge our bodyes about. And this is verified in bigge bodies and fleshy, and not in bare and feble: for on such bodies coldenes of wynter enclined, doth not comfort with heate, but dothe make them moze feble: For in wynter as Hippocrates saythe: bealys be hottest of nature, and slepe moste longe. Wherby it appereth, that the grosse nouryshementes and hardest of digestion are moze hollsome in wynter than

Rasis iii.
alim. ca. de
reg. corpo.
secundum
tempus.

The
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of
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well
in
winter.

Gal. in can.
aph. Et qui
bus semel.
or.

by
of
the
in
winter.

than in other seasons, bycause the heate is stronger. But the wyne that is dronke in wynter, shulde be as ruddy as a rose, and not whyte, and alayed with a lyttell water. Here is to be noted, that all though by the strengthe of heate, and vertue of digestiō in wynter, the grosse & strong meates are moze holsome, yet bicause y^e season is disposed to opilations and repletions, by reason of moche fleume, it were holsome to vse meanc meates, betwene heuy and lyghte, grosse and subtile, as kydde, veale, mutton, pykes, perche, and creuelle. And they that vse grosser meates, as befe, porke, venison, gottes fleshe, and suche lyke, shuld eat but one meale a day, ozels to vse meates laratiue, as persely, cressis, mustert, and suche lyke, and to vse great labour.

Salvia cum ruta faciunt tibi pocula tuta.

Adde rose florem minuit potenter amorem.

Here the auctoz descriueth .ii. remedies agaynst yll drynke. The fyrste is sage leaues. sage put in to the drynke, for dothe the hurte of it, and also it comfozteth the senowes and Brayne, the whiche comfozted, dothe the better resiste the yll fumes, that of the yll drynke ascend by there vnto. The .ii. remedy is rewe, wherof if the holle leaues be put in to the drynke, the vertue of it for dothe the malyce of the drynke. And howe good and holsome rewe is agaynstey poysou, it hath ben declared befoze at Allea, nox, ruta, &c. And this texte saythe, that to the two forsayde herbes we

M.ii. may

A remedy
for
the
fever

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Herbes
holsome
put in to
drynke.

THE REGIMENT

maye put the rose flower. And this oughte specially to be vnderstonde of a redde rose, for the swete smelle and stipticalnes therof, amendeth the malyce of the dlynke.

*Nausea non poterit quemque vexare marina
Aurea cum uino mixtam si sumpserit illam.*

A remedy
for parbra
syng on
the sea.

*Aulc. iii. l.
de reg. iter
agentis in
mar.*

*Aulc. iii. l.
doc. ii. ca. ii.*

Here the auctour teacheth a remedy, howe they that are not accustomed to passe the see, maye auoyde parbrakyng or spuyng. He that wyll passe the see, muste a fewe dayes before he take hyppynge, myngle the see water with his wine. This is a remedy for them that be ryche, but if it be a pooze manne, than he muste dlynke see water, that he maye easelyer eschewe spuyng. The reason hereof is, bycause the see water is salte, and so with his saltnes and stipticite, that foloweth saltnes, it closeth the mouthe of the stomake, and therby fordoeth spuyng. And here is to be noted, that as Auicen sayth, a traoupler on the see, shuld not moch go about to withstade or to forbear parbrakyng or spuyng, at the begynnyng, but to vomite vntyll he thynke hym selfe well purged, for that preserueth hym from many diseases, and not onely preserueth, but also healeth or alleuiatith greuous & greate diseases, as lepre, dropsey, palsy, coldenes, and swellynge in the stomake. Thus sayth Auycen. But in case that the traueiler on the see spewe so moche, that he therby is ryghte greatly febled, than he muste restrayne hym selfe by eatynge of
stiptic-

stiptical and sower fruite, as vncipe fruite, crabbes, sower pomgarnerdes, and suche lyke, wherwith the mouthe of the stomake is comforted, and the humours expelled downe: and also the stomake therewith is cōforted, and the humours flowynge there vnto by takynge of the water, are driuen away. Whels we may take musterte sede dꝛyed by the fyre, and dꝛinke it with wyne, or woꝛmewode maye be eaten or dꝛonken, or a toste wette in redolent wyne is good to eate. And generally tarte meates be good for trauaylers on the see, for they comforte the stomake, and pꝛohybyte vapours and fumes that wolde ascende to the heede, as herbes sodde in byneger, or in the ieuise of sower grapes.

¶ Salvia, sal, uinum, piper, allea, petrocillium.

Ex his fit salsa, nisi fit commixio falsa.

Here the auctour teacheth vs to make a cōmon sauce if we lacke a better. And. v. thynges gooth to the makynge of this sauce. The fyꝛst is sage, wherwith we maye make sause for a goose roste or sodde. For cōmonly a goose or a pygge rosted is stopped with sage, to dꝛye vp the hunyꝛdites and clamynnes of them, and also bycause the fleshe shulde smell somewhat therof, but yet after it is rosted, the sage wolde be caste awaye and not eaten. Lyke wyse of saage vplandysshe folke make a sauce to eate with a goose: for they stanipe sage and garlyke together, that the sage maye abate somwhat of the garlykes sauour.

To make
a commō
sauce.

¶.iii.

The

The second thing is, salte with wyne, and this sauce is for ryche and noble men. For whan they wante musterte, or verieuse, they put wyne in a saucer, and myngle it with a lyttell faulte. The thyrde thing is peper, a sauce for vplandysh folkes. for they myngle peper with beanes and peason. Lyke wyse of tosted breadde, with ale or wyne, and with peper they make a blacke sauce, as it were pappe, that is called pepper, and that they caste vpon theyr meate, fleshe, and fyshe. The fourth is garlyke, wherof the vplandysh people make a sauce, for they myngle soft chese and mylke, and stampe garlyke together, and so they eate it with theyr meate, whether it be roasted or sodde, salte or freshe, & with harde egges. The v. thing is persly, of partly leaues stamped with verieuse or whyte wyne, is made a grene sauce to eate with roasted meate. And here is to be noted, that sauce or sauces varye after the seasons of the yere. For in hotte seasons, it muste be made of colde thynges, or of stuffe of lyttell heate, and in colde seasons contrarye wyse. Therfore somer sauce shulde be verieuse, eyfell, or byneger, the iuce of lemmons, or of pomegarnades, with rose water, and suche lyke. And other whyle in sauces made in sommer, one may putte a lyttell pellitorie and perslye, to attempte the coldenes of the foresayde thynges. But the mattier of the copotent sauces in wynter is musterte, carloke, gynger, pepper, cybomum, ge-

lofers

lofers, garlyke, sage, myntes, pelytoye, and
 perslye, wyne, water of flesshe, vinegre not to
 stronge, but verpe nere to the nature of wyne.
 And in meane seasons, y^e sauces shulde be mean,
 neyther to hotte noz to colde. Secondlye sauces
 differ by reason of the meates for whiche they be
 made: for one mete will haue one sauce, an other
 meate an other sauce: as lordes cokes knowe.
 Sauce for muttō, veale, & kydde is grene sauce,
 made in somer with vynegar oz verieuse, with
 a fewe spices, and without garlyke, otherwhyle
 with perslye, whyte gynger, and tosted breadde
 with vyneger. In wynter the same sauces be
 made with many spyces, and a lyttell quantite
 of garlyke, and of the best wyne, and with a lyt-
 tell verieuse, oz with musterte. Sauce for rosted
 befe is made with pepper, tosted breadde, both
 of flesshe & grapes. And the same sauce is good
 in winter to eate with porke. Also porke in somer
 may be eaten with vyneger and perslye at the be-
 gynnynge of dyner. But in case that the forsaide
 meates be baked, and specially befe and porke,
 and in winter, than serue in a whyte oynion, and
 a smal quantite of swete spice beaten in powder.
 But in sommer serue it in without oynions, and
 with verieuse, oz els with a fewe small oynions.
 And if the pastes be made of moze tendre flesshe
 & lyghter of digestion, than serue no oynions in
 ther with: but in sommer almon mylke with ver-
 ieuse, and a lyttell blanche powder: And at the
 laste.

THE REGIMENT

Dyuers
good sauz
ces for fō
dri meatis

last ye may put therto, an egge broken with ver-
teuse. But in winter in the stede of verteuse take
wyne, and moze spyce. For rosted rabbettes
and chekyns, sauce made with cynomune, cru-
mes of breadde, and with verteuse in sommer
season is holsome, and in wynter with wyne.
For rosted porke in wynter take of the dripping
tempered with good wyne and oynons: and
in sommer take the grene sauce aboue named.
For rosted felantes, pygpons, and turtlys, take
none other sauce but salte. For boylde capons
and cockes, take of the same broth with a lyttell
blanche powder. And namely in wynter if they
be boyled with sage, flose, and perslye, this is
good sauce: and in sommer, the brothe of the ca-
pon, and a lyttell bergis myngled together is a
holsome sauce. For fatte capons and hennes ba-
ked, serue in none other sauce, but a small quan-
tite of blanche powder: and at the ende the aboue
named grene sauce in sommer, and in wynter
good wyne. But fylhe the grosser it is, the har-
der of digestion, the moze superfluous, and moi-
ster of nature, the moze it nedeth hotte sauces
and sharpe: and the same rule is lyke wyle true
in all maner of fleshe.

¶ Si fore uis sanus abluere saepe manus
Lotio post mensam tibi confert munera bina
Mundificat palmas, et lumina reddat acuta.

Here the auctour teacheth. ii. holsome thynges
to come by washynge of our handes after meate.

The

The fyrste is, the palme of our handes are mundified. The. ii. is, our syghte is sharped therby, and that is specially by accydens: for the handes be the instrumentes to clense the eyes: and it is ryght holsome for them to be mundified: wherof we haue spoken befoze at *Lumina mane manus.*

Panis non calidus, nec sit nimis inueteratus,

Sed fermentatus, oculatus, sit coctus,

Modice salutus, frugibus validis sit electus

Non comedas crustam, coleram quia gignit adustam.

Panis salatus, fermentatus, bene coctus,

Purus sit sanus, qui non ita sit tibi uanus.

In this terte. ii. thynges are touched or remembred concernynge the choyce of bzead. The fyrst is heate. For bzeade ought not to be eaten hotte. Hotte bzead as Auicen sayth, is not conuenient for mans nature: and bzead that comethe hotte from the ouen is unholsome. The reason is, by cause it stoppeth the moche. And agayne after he saythe: That hotte bzeadde causeth thyrstynes, by reason that it is hotte: and it swymmeth in the stomake, by reason of his vapourous humidite: and is of quicke dygestyon, and descendeth slowely downe. And all thoughe that hotte bzeadde in the regiment of helthe be unholsome to eate: yet the smell therof is ryghte holsome: for it reliueth one in a sowne: and it is possible, that some folkes maye lyue by the smell of newe bzeadde. The. ii. thyng is, we oughte not to eate bzeadde that is very stale, or mouldye: for

A such

Sermones de

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THE REGIMENT

suche breadde is vnholosome for the nourishment
of mans nature: for it dryeth the body, and en-
gendreth the melancolpe humours: wherupon it
foloweth, that bread shulde not be to newe nor
to stale, but a daye olde. Farther this text decla-
reth. v. properties of good breadde. The fyrste
is, hit must be well leuende, as Galen saythe:
The best breadde of digestyon, is it that is very
wel leuend, and baked in an ouen that is heated
with moderate fyre. And agayne he saythe:
Unleuende bread is holosome for no bodye. And
after the mynde of Auicenn, Breadde made with
lyttell leuen nouryssheth moche, but the nourish-
ments therof is a stopper, excepte they eat it,
that labour moche. The.ii. thyng is, that bread
ought to be lyghte, for therby it is knowen,
that the clamynnes therof is goone. yet neuer
the lesse this breadde, after the mynde of Auicenn,
is a swete enter, and of lesse and worse nourish-
ment, as bread that is made of moche branne.
The.iii. thyng is, that breadde oughte to be
well baked: for bread that is yll baked, is of yll
digestion, and engendreth grefe in the stomack.
And Auicenn sayth: That breadde yll baked noury-
ssheth very moche, but the nourishment cau-
sethe opulatiou, excepte they labour moche that
eate it And bread baked on a stone or in a panne
is of the same fashyon: for it is neuer wel baked
within. The.iiii. thyng is, that breadde oughte
to be temperately salted. For breadde ouer swete
is a

Ca. i. alimē
sozum ca. ii.
V. proprie-
tes of
good
breadde.

Aut. ii. can.
ca. de panis.

Ca. ii. in
ca. de panis.

To yuyt
breade

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is a stopper, and bzeadde ouer salte is a dypre.
 But bzeadde moderately salted nourisheth best,
 so that it haue the other condicions. The. v.
 thynge is, that bzeade shulde be made of the best
 grayne: that is to say of the best wheate. Afoze
 ouer the auctour in this terte warneth vs to be-
 ware of crustes eatinge, for they engendze adust
 coler oz meloncolye humours, by reason that
 they be burned and dypre: and therfoze great esta-
 tes, the whiche be coleryke of nature, cause the
 crustes aboue and benethe to be chyped away.
 wherfoze the pithe oz the crume shuld be chosen,
 the whiche is of a greater nourishement than
 the cruste. yet not withstandynge the crustes are
 holsome for them that be holle, & haue theyz sto-
 make moyste, and desyre to be leane, but they
 muste eat them after they haue dyled. For they
 enfoze the meate to descend downe, and comfort
 the mouthe of the stomake. Farther in the two
 last verses is shewed, that good bzeadde oughte
 to haue these. v. condicions, that is to laye, it
 muste be well salted, leuened, well baked, made
 of good clene cozne that is rype gethered, bonde
 vp in sheffe, and housed in due season. And here
 is to be noted, that if one desyre to nourishe his
 bodye, he muste haue his bzeadde made of pure
 flower, the bzanne cleane taken out, and he þ de-
 syzeth to be leuer, must leue some bzanne therin.
 For bzanne nourisheth but lyttel, & vnloseth the
 bealpe, and flower dothe contrarpe wyse.

15

¶ Est caro porcina sine uino peior ouina.
Si tribuis uina, tunc est cibus medicina.

Here in this terte the auctour compareth porke with mutton. If porke be eaten without wyne it is not so holsome as mutton, but if porke be eaten with wyne, it nourysethe beste, and is medycynable, for it moysteth moche. And this is to be vnderstande specially of roasted pygges & brawne well dyght. And here is to be noted, & porke salted or dyped in the smoke, suche as men of the countrey vse, called bakon, is in no maner wyse so holsome as mutton, whether it be eaten with wyne or no, but it is vnderstonde by roasted porke, or pygge, or brawne, as is before sayd.

¶ Illia porcorum bona sunt, mala sunt reliquorum.

Here the auctour saythe, that hogge tripes be better than of other beastes. The reason is, because we eat fewe entrayles, excepte they be full of bloud, & of very fatte beastes, as hogges be. Nowe onely hogges bloudde, throught the similitude of complexion to mans nature, is bludde of whiche the bowelles be fylled. And lyke wyse hogges be soner fatte than any other beastes. Therfoze we eat rather the tripes and chytterlynges of an hogge than of other beastes.

15

¶ Impedit urinam mustum, soluit cito uentrem.

¶ Epatis infraxim splenis, generat lapidemq.

Here the auctour shewethe. v. inconueniencies, that bryde of dypnyng of newe wyne or must. The fyrst is, that must lettethe the byne: and
this

this may be vnderstande two wayes. fyrste by reason that muste is thicke and grosse, it myngleth with the dregges, and so stoppeth the lyuer and the raynes, so that the brine canne not esely haue course. Secondly, it letteth the brine to haue dewe cours, as reynnythe muste dothe, and certayne other subtyle wyne lyke wyse.

Foz there is some reynnythe muste, of the which the lyes are moꝝdicant oꝝ bytyng: and while it runneth in to the bladder, the erthy lyes therof do byte and prycke the bladder, and constrayne one to pisse contrary to the due oꝝder and maner that he was wont to do. The seconde is, it loseth the bealye, by reason that it scoureth the entrayles, and through sharpenes of the lyes, it pricketh the guttes, and causeth the oꝝdures to auoyde out: fyrste by reason that the lyes be moꝝdycatye, Secondly through ventositie, whiche suche wyne causeth, And thyrde by reason ꝑ it maketh the guttes slippy, by waye of vndigestiblenes & grefe of the stomak, wherfoze ꝑ stomak leuseth & openeth the wayes, that were shutte. The third inconuenience is, the muste hurteth the good cōplexion of the lyuer: Foz it stoppeth the lyuer throuh moche mynglyng of the lyes: & causeth a disease in the liuer called *Dysenteria*, throughe swellynge, wherby ꝑ lyuer is enfebled. Thus saythe Auicen. And thus it engendreth an yll colour, and yll dysleases of the lyuer, that is to saye spyces of the dꝝoply. The.iiii. incōuenience

¶.iii. nience

Plures
that come
by dꝝis
of dꝝis

Aut. iii. l. c. a.
de regimē
ne aque et
vin.

nience is, that must hurteth the splene and the disposition therof, thzoughe the same cause that it dothe the lyuer, for it stoppeth the splene, and so causeth it to be harde. The. v. hurte is, that must engendzeth the stone: and specially that is in the reynes, whiche is roudde, and lyghelye frangible, by reason of opilation, that it causeth thzough the grosse substaunce therof. And this is certaine, if the muste be of very swete wyne, whose lyes be nothyng bytynge or sharpe. For must that hath sharpe and bytinge lies, preserueth a man from the stone, for it maketh one to pisse often: lyke as some renythe muste doth, p causeth sand or grauell to be seue in the vrine: the whiche doth ofte p uoke one to make water: whiche ofte makynge of water, washeth awaye the small grauel, that cleueth to a mans raines, and so he auoydeth it.

Porus aquæ sumptus, sic edenti ualde nocuus

Infrigidat stomachū, cibum nititur fore crudum.

Hurtes
that come
by drinke
of water.

Here are declared two hurtes, that come by drinke of water. The fyrste is, drinke of water hurteth ones stomake that eatethe: by reason that water cooleth and leuseth the stomake, and specially it distroyeth the appetite. The. ii. hurte is, drinke of water with meate letteth digestyon, for it maketh the meate that is than eaten to be rawishe, after the mynde of Auicen. For as Auicen saythe, moche water shulde not be dronke after meate. For it deuydeth the stomake

*Dei. iii. l. ca.
de regimi.
cuis quod
comeditur.*

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.m.c.

make

make and the meate, and causeth it to swymme
 in the stomake. And he saith: that whan nature
 doth digeste meate, and that sufficient quantite
 of water be myngled therewith, than if we drinke
 moze water after that, it letteth very moche the
 digestion that was begonne. And agayne Aui-
 cen sayth: that drynkyng of water shulde be es-
 chewed, excepte it be to helpe the meate downe,
 whan it sicketh or descendeth slowelye. But
 with meate water shuld neuer be taken or vsed.
 Auerrois in his coment sheweth the reason, and
 sayth: To drynke water vpon meate, maketh
 the stomake colde or it be throughe hotte: and
 maketh the meate rawyshe, and also it causeth
 the meate to swymme in the stomake: and wyl
 nat let it sticke fast there as it shuld cōueniently
 digest. The operatiō of the stomake is, to make
 a good myxion of thynges receyued there in,
 and to digeste them well. That done there folo-
 weth an ordinarie, and a naturall separation of
 pure and vnpure thynges. And as a great qua-
 nte of water put in a potte slacketh the sychinge
 of the meate therein: so lyke wyse it chanceth in
 the stomake, by drynkyng of moche water.
 But to drynke a lyttell quantite of colde water
 with our meate, befoze it descende downe in to
 the stomake, is not forbydde but allowable, spe-
 cially if one be very thyrsty: for a lyttell quā-
 tite of colde water, taken after the forsayde maner,
 easeth the stomake, and quencheth the thyrste.

Auic. ca.
 de regimē-
 ne aque et
 vini.

Auic. li.
 can. tract.
 l. cap. lxx.

The

The coldnes of the water enforsethe the heate
 of mans body to descende to the very bottum of
 the stomake, and so fortifieth the digestiō therof.
 Thus saythe Auicen. But wytteth well, that
 though water be moze conuenient to quenche
 thyrste than wyne: yet wyne for a mans helth is
 moze holsome than water. And though water
 vniuersally quenche thyrste better than wyne,
 bycause it is colde and moyste, yet to make na-
 turall and good commyrion of meates, and to
 conueye them to y^e extreme parties of mā's body,
 wyne is better than water. For wyne throughe
 his subtile substance and operation, mynglethe
 it selfe better with the meate, than water dothe:
 and nature deliteth moze in wyne than in water:
 therfore the membrs drawe wyne moze soone
 vnto them, mynglynge it with the meate.
 This myrnyng in this maner is as a boylunge
 or sething of thynges together: which is great-
 ly holpe by the heate of the wyne: but the col-
 denes of the water letteth it. So than it ap-
 pereth, that wyne in mynglynge with meate,
 and dilatynge of the same, is better than water.
 For wine, by reason that it is subtile of substāce
 & of a vertuous hete, it is a merueilous petcer.
 And so it foloweth, that wyne dilateth or sprea-
 dethe moze than water, wherin is no vertuous
 heate, nor substance of ayer nor fyre. Further,
 water is not so holsome drynke as wyne is: for
 water hyndreth the nouryshment of the body:

by

by reason that it nourysheth very lyttell or no-
 thyng at all: So that the more wattysheth that
 the meate is, the lesse it nourysheth. Therfore it is
 very hollsome to drynke wyne with our meate,
 For wyne is a great and a speciall nouryshement
 and restoratyue, and nourysheth swyftely, as it
 is aforesayde. Farther ye shal vnderstonde, that
 to drynke water with meate, is not onely hurte-
 full, but also in many other cases, which are de-
 clared of Auicē. Fyrst it is vnholosome for a man
 to drynke fastynge, for it perceth in to the bodye
 by all the principall membyes therof, and it di-
 stropeth the naturall heate. This is of trouthe,
 if one that is truely fastynge drynke it. But yf
 a dronken man drynke it fastynge, it dothe not
 hurte hym: for a dronkerde fastynge is not vt-
 terly fastynge, his stomake is not vacande, but
 somewhat remayneth of the other dayes ingur-
 gyng. And the drynkyng of water in the mo-
 nyng dooth washe the stomake, and represseth
 the vapours and fumes, and disposeth it to re-
 ceyue newe sustinance. The.ii. hurte is to drynke
 water after great labour and trauayle: and lyke
 wyle after the fleshely acte, betwene man and
 woman, for than the poores of the body be very
 open, wherby the water entrethe in to the bot-
 tum of the membyes, and mortifieth the natural
 heate. whiche heate also after the fleshely acte
 is weakened. The.iii. inconuenience is, to drynke
 water after baynyng, specyally yf one bayne

Paul. ff. 6.
 ca. de regl.
 aque et vini

¶ D hym

THE REGIMENT

No. 6. quare
et summa. 2.
ca. ultimo.

hym fastynge : for than the cundytes and passages of the body be very open : wherfore the water entrynge in to them hurteth moche, as is afoze sayde. And Ruycen saythe : That it is to be feared, least drynkyng of water fastynge, after baynyng, and after carnall copulation, shulde corrupte the complection, and byede the dropsy. Fourthely it is hurtfull to drynke colde water to quenche feyned thyrste, in the nyghte, as it chanceth to surfetters and dronkerdes . For by drynkyng of colde water, the resolution and digestion of salte humours is prohibited. But in case that one be so excedynge thyrste, that neyther the coldenes of brythyng, nor washynge of his mouth with colde water canne suffice, than let hym drynke colde water, out of a cuppe that hath a narrowe mouth, or elles syping, that the water may moze slowly come vnto the brynne of the stomake, for soo it shall beste quenche his thyrste, and lesse therof shal be dronke, and than it shall not vtterly distroye digestion . Firstely it is generally pl for holle folkes to drinke moche colde water, for it quencheth naturall heate, it greueth the breste, and marreth the appetite of the stomake, & is very hurtful to all the senowby membyes. yet neuer the lesse water that is temperately colde, doth somtyme per accidens, steepe one to haue an appetite, and maketh the stomak stronge, in helpynge, openynge, and clensynge the wayes therof,

Sunt

Sunt nutritiue multum carnes uituline.

Here the auctour saith, that veale nourisheth very moche. And this Auicen affyrmeth, sayenge, that meate that conserueth helthe must be suche as the fleshe is. For they are of lyke nature, and very apte to be conuerted in to bloud: and specialle kydde, yonge suckynge calues, and yere-lynge lammes. And Galen saythe, that roasted veale of. vi. oz. viii. weekes olde, is more holosome than mutton, and it is soone digested, and nourisheth very moche. And of these fleshes we haue spoken befoze.

Galen. tit. alimen. The beste Veale.

Sunt bona gallina, capo, turtur, sturna columba.

Quiscula uel merula, phasianus, ethigoneta.

Perdix, frigellus, orex, tremulas, amarellus.

Here the auctour sheweth what wyld fowle are most holosome to eate, to nouryssh the mans nature. The nombze of them is. viii. The fyrste is an henne: the whiche is very holosome to eate. For Haly, Auencarte, and Mesue say, that the best fleshe of poultrye is an henne, that neuer layed, and of a cocke, that neuer trad henne. For they without superfluite are sone turned in to bloud, theyr proprete is to tempze mans complexion: and theyr brothe is the best medicine that can be for lepers. And Galen saythe, that the fleshe of yonge poulettes augmenteth intellection, & cleareth y voice, and encreseth the sede of generatiō. The. ii. is a capon, the fleshe wherof

The beste fowles to eate.

Gal. ii. can. ca. de gallinis & gallo.

Confiliator xviii. quel.

D. ii. And

And these fleshes with the other afoze sayde, the
 stamake of his properte doth digeste. The .iii.
 is a turtylle, whiche also nourysethe well, and
 engendzeth good bloud. Wherof Auicen sayth.
 There is no foules fleshe better than a turtylles
 or a hennes, noz moze subtyle. But yet they nou-
 rysh not soo moche as the pertryche. The .iiii.
 after the opinion of some is a stare. This byrde
 shuld be eatē ponge. Some other call this foule
 Searna, the whiche Rasis prayseth aboue all other
 foules, sayenge: A sterlynges fleshe is lygh-
 test of all other foules, & hollsome for them that
 wyll kepe a sklender dyete, and by this maye be
 vnderstande a greater foule, as a greye goose,
 wherof the fleshe is ryghte commendable, and
 specyallye whan it is ponge. And on this wyse
 Almanf. vnderstandeth, preferringe this fleshe
 befoze other. Or elles by a stare maye be vnder-
 stāde certeyne smal pertriches: wherof Moyse
 semeth to vnderstande, where he saythe to the
 Jewes: Lyke wyse stares are unhollsome for our
 kynge, for they constreyne and indurate y bealye.
 And this properte some ascribe vnto pertriches.
 For theyr fleshe, as Rasis sayth, dothe bynde the
 bealye. The .v. is a doue, wherof the fleshe is
 colerycke, which, as Rasis sayth, is excedyng
 hotte: the whiche engendzeth bloudder feruently
 hotte, and lyghtelye engendzeth the ague. And
 therfoze pyggyons be better baked with sower
 grapes, than rosted. For by the sower grapes,
 the

Inf. ii. can.
ca. de carne

Rasis. iii.
alfr.

The best
of fowls
is this

Inf. ii. can.
ca. de carne

Inf. ii. can.
ca. de carne

6115 .ii. Q

the heate, engendred in the bloude, is alayde. And the yonge pygyons, redy to flee, be the most holosome to eat, for suche be of lyght dygestyon and of better humour. For the yonge pygyons, not able to flee, are superfluouslye hotte, and moyst: wherby they engendre grosse humours, as Auicen sayth. But olde pygyons, for theyr ouer great heate, drought, and difficulte of digestio, are to be eschewed. And lyke wyse olde turtys, The. vi. is a quayle. Some doctours saye, that a quayle is of lyght substance, and engendreth good bloud: & is very holosome for hole folkes. But after the mynde of Isaac, quayles are worse than any other wyld foules, nor they are not to be preyed, neyther for theyr nourishment nor for digestion. For throughe eatyng of their fleshe, the crampe is to be feared, as Auicen saythe. And he sayth, the reason is in the substance of theyr fleshe, that they engendre the crampe. And for this cause freche men bake & eate quayles with softe buttyr cheese. yet by the quayle may be vnderstande an other byrd, a lyttel more than the foresayde pettriche, of the same colour, with redde fete and bylle, of a delicious sauour. And on this wyse Rasis taketh a quayle, whan he preferreth the fleshe therof aboue the fleshe of a stare, and all other foules. The. vii. is an osell: whiche lyke wyse shulde be eaten yonge. The. viii. is a phesande: whiche of all phisitons is nombred for one of the beste fleshes. For

Auic. li. can.
capi. de co-
lumbis.

Isac. li. can.
capi. de co-
lumbis.

Auic. li. can.
capi. de co-
lumbis.

fleshe of that foule is mooste holosome for mans nature; and it is meate for princes and greates estates. Consiliator saythe, that the wylde fasant is best both for helth and strength. And also peruenture vnyuersallye, for as moche as they be very lyke vnto hennes, and welnere of the same shappe. And they be drier of ayer and of fedynge, and larger of exercyse. The. ix. is a wodcocke, the fleshe of this byrde is speciallye holosome.

1107. 11. 1000
10120. 1000
aldimul

Hul. ff. can.
cap. de cu:
bigine.

Gal. ff. ali:
mentorum
cap. xvii. et
xviii. de in:
genio. ca. ff.

30120. 1000

The. x. is a partryche, whose fleshe, as Auicen saythe, is subtyle, and a great fatter, it scoureth awaye the dropsye, and comforteth the stomake, and also augmenteth carnall lust. yet neuer the lesse it is a bynder. And this fleshe Galen preferreth aboue all other. And it is sayde, that customable eatynge of this fleshe, comforteth the memozye. The. xi. is a ruddocke, called robyn red byrast, it eateth grapes, and fleeth swyftely, as a stare dothe, but it nourisheth better than a stare dothe, and they haunte moche about the vines, and they be dronke by eatynge of grapes. & they be best i season to eate about al Halomas. The. xii. is Orix, whiche as some saye is a fasant henne, and as some saye a moze henne: whether it be a phasant henne or a moze henne, the fleshe is of good nouryshement. The. xiii. is a byrde called Tremulus, whiche byrde commonlye abydethe nere the see cooste, and is lesse in quantite than a henne, & russet of colour, it cryeth lowde, & fleeth swyftely, and whan it plumeth vpon the
erthe

30120

111. Q

erthe þ̄ taylor waggeth styl, & therfoze it is called
 Tremulus, and vppon the heed thereof growethe
 lōge fethers. It is not the same byzde the whi-
 che is vulgarly called a wagge taylor. The. xiiii.
 and laste, is Amarellus, whiche also is a water
 foule, lyke vnto a ducke, but it is lesse. And to
 speake generallye, amonge foules to eate, they
 be best p̄ysed, that be swyfter in flyghte. And
 as the fleshe of the foresayd foules are of a com-
 mendable nourishment, and of easy digestyon:
 so lyke wyse the fleshe of some foules is of a dys-
 commendable nourishment, and harde to dy-
 geste, and of vnegall complexion, as the fleshe
 of geese, peacockes, and malardes, and vnyuer-
 sally of all foules that haue longe neckes, longe
 bylles, and lyue vpon the water. And so is the
 fleshe of sparowes, whiche are excedynge hotte,
 and vntemperate, and sterethe to bodely luste.
 But touchynge the election of foules fleshe, ye
 shall vnderstand, that theyr naturall nourishynge
 muste be considered, that is whether they be re-
 storatyue, lyght of digestyon, lyght of substance,
 or of subtile operation, and so after their dyuers
 propertes to p̄yse them. Wherfoze Galen be-
 holdynge the easy alteration and subtiltie of per-
 triches fleshe, p̄ferreth them. But Rasis with
 Isaac, consyderynge the subtiltie and lyghtenes
 of the skare, p̄yseth that beste. Isaac also after
 the diuers intētions of wylde foules fleshe p̄ys-
 seth diuers. Auicen cōmendeth the turtlys fleshe
 aboute

17

aboute other, eyther hauyng respecte to the pro-
pze, wherby it strengthethe and comfortethe
a mans vnderstandynge; oꝛ els in the countre of
Araby, where Auycen was boꝛne, turtylles are
better than in other countreys. Farther witteth
well, that the fleshe of foules is moze holsome,
than of .iiii. legged beastes, foꝛ them that foꝛaske
labour, and gyue them to study and contempla-
tion, foꝛ it is sooner digested, as Galen sayth:
yet this fleshe of foules is soner digested than of
beastes, and specialle of pertriches, whiche en-
gendreth elene and pure bloude, that is dispo-
sed to augment and to sharpe the operations of
the brayne, the whiche is mans vnderstandynge,
cogitation, and memoꝛye.

Galen. iii.
alimen.

17

Si pisces molles sunt, magno corpore tolle.
Si pisces duri, parui sunt plus ualitori.
This terte teacheth vs. ii. knowleges touching
the choyce of fylshe. foꝛ eyther fylshe is harde oꝛ
softe: if it be softe, than the elder is the better.
The reason is, foꝛ softenes cometh of humidite,
the whiche is moze digested in olde fylshe than in
yonge: & so whan suche fylshes be yonge, they en-
gedre moch moze fleume thā whan they be olde.
And so it appereth, that an olde yele is holsomer
than a yonge, as some saye. But yf suche fylshe
be harde, than it is holsomer yonge, that is to
say, it is soner digested, as pykes & perches be.
foꝛ the hardnes resysteth digestion. foꝛ Auycen
sayth, Of harde fylshes take the smallest: and of
softe

Gal. ii. ca.
de piscibus

softe fyllhes, chose the greattest.

Lucius et parca, saxaulus, et albica, teuca.

Gurnus, plagicia, cum carpa, galbio, truca.

Here are reherfed. x. sortes of fyllhes that be very holsome for mans body. The fyrst is a pike called the tyzanne of fyllhes. For he not only deuouret fyllhes of other kynde, but also of his owne kynde. On whome these verses were made.

Lucius est piscis rex et tyrannus aquarum.

A quo non differt Lucius iste parum.

The fyllhe of a pyke is harde, & a pyke is swyfte in swymmyng. The. ii. is a perche dyrued of this verbe parco, parcis, to forbear or to spare, by a cleane contrarye sence, for a perche spareth no fyllhe, but woundeth other fyllhes with his fynnes on his backe, nor a pyke dare not venture vpon a perche, but as Albertus sayth, there is a naturall amite betwene the perche and the pike. For if the pyke be ones hurte of an other fyllhe, he is healed with greate difficulte. And whan he is hurte, he goth vnto the perche, the whiche seinge him hurte, toucheth & sucketh his wound, and so the pike is healed againe. And the perche is lyke wyse an harde fyllhe. The thyrde is a see fyllhe called a sole, which is a special good fyllhe. The. iiii. is a whytynge. The fyfte is a tenche, whiche is a freshe water fyllhe, and the skynne therof is slypperie and slympe, and some what blacke, and the meate therof is harde. Whan so euer one wyll dzesse a pyke, a perche, or a tenche,

¶ he

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he muste take the skynne awaye. The. vi. is
 Gurnus, whiche is a see fyfthe. This fyfthe is as
 great in quantite, as halfe a mannes myddelle
 fynger, the which is eatē with y^e heed & fynnes.
 The. vii. is a playce. The. viii. is a carpe, a
 freshe water fyfthe, the whiche is moche slympe:
 but great estates haue them sodde in wyne, and
 so the slympnesse is done awaye. The. ix. is a
 rochette, a see fyfthe, and it is a fyfthe of harde
 meate & holsome; Some other textes haue ^{gouio}
 that is a goyen, whiche is a very holsome fyfthe.
 The. x. is a troute, the whiche in eatynge is lyke
 samon, and yet it is no samon, it is longe and
 not grosse, it is taken in great ryuers, and wyl
 suffre it selfe to be rubbed & clawed, beyng in y^e
 water, & so it is taken, & therof pastyes be made
 with spyces, and it is a ryghte deynite fyfthe.
 And touchynge the choyle of fyfthe, ye shall fynd
 vnderstande, that fyfthe, if it be compared to
 fleshe, is of lesse nourishment, and is lyghter
 of digestion, and the nourishment therof is ful
 of fleumatike superfluities, colde and moyste,
 and they be hardly dygested, and abyde longe in
 the stomacke. And by reason that the stomacke
 laboreth in the digestynge of theym, and that o-
 ther whyle they be corrupted in the stomacke,
 they receyue a certayne putrifien qualitie, & en-
 gendye thyrstynes. And surely the nourishment
 of holsome fleshe is better than of fyfthe. Secon-
 dlye wytteth well, that see fyfthe is better in the
 regimēt.

regiment of helthe, than other of the same sorte that is taken in freshe water. For theyr nourishment is not so superfluous, and is moze nere to the nature of fleshe. But bycause see fyshe is harder than other of the same sorte, that is taken i freshe water: therfore it is of a moze difficultie in digestion, and of a moze pure nourishment, yet notwithstandinge, freshe water fyshe is holmer for sycke folkes, by reason of theyr feble digestyon. Thydely, fyshe as well of salte water as freshe, shulde be chosen, the whiche whan it is dressed is whyte and not clamy, y is byttell, & not very grosse, it muste haue a good sauour, that doth not soone putrifie, and a good colour, noz it may not be bredde in lakes or pondez, noz in fylthye places, noz in water, wherin groweth yll wedes. And they ought not to be to olde noz to yonge, they shulde be swyfte of mouyng, and of smalle clammyshenes. And if it be see fyshe, we must chose suche as is take in ryuers a good way from the see, and suche as haue the other foresayde conditions. And the moze skalye that fyshe is, the better it is: and it is lyke wyse vnderstande by the fynnes. For many fynnes and skales, betoken the purenes of y fillies substace. Also amonge the see fyshe, they be the beste that be bred in the depest water, the whiche ebbeth & floowethe. And therfore the fyshe that is taken in the north see, that is moze surginge, and moze tempestuous, and moze swyfte in ebbynge and

P.ii. flowing

Cōdicyōs
of good
fyshe.

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flowynge, is better than the fysh that is taken
in the deed or the south see. And ye shal lyke wise
vnderstande of freshe water fysh. For fysh bred
in depe water, is better than other of the same
sozte bredde in shalowe waters, & lytel broukes.
And by this may sufficiently be knowen, whiche
fysh shulde be chosen, and whiche shulde not.
For bestial fysh, as the see swyne, doggefishe,
and dolphyn are vnholosome in the regimete of
helth. For they be harde of digestion, and of su-
perfluous humours. For in the meate of the
foresayd fyshes, the aboue nombred conditions
appere not, as whitenes, subtiltie, & suche other.
And if those fyshes and suche lyke chaunce to be
eaten, they shulde not be sodde as soone as they
be taken, but they shulde be kepte a fewe dayes
after: tyll tyme the meate of them mollyfie, and
waxe tender, without corruptynge of theyr sub-
stance. And also the foresayd fishes be better a lit-
tell cozned with salte than freshe, or vtterly salt.
And among all see fysh, the foresayd condicions
consydered, the rochet and gurnarde seme to be
most holosome. For theyr meate and substance is
mooste pure, and nerte to them is a playce and
a sole. But y^e meate of those two is moze clāmye,
lesse frangible, lesse whyte, moze grosse, and
lesse subtyle: For the sauour or smell is not so
delicuous, and perchance the whytynge is moze
cōmendable than the rochet. It is not so grosse
and clammy, as a playce and a sole, & the meate
therof

therof is frangyble inoughe, but the relesse,
 smelle, colour, purenes of substance, and moby-
 lyte consydered, it is not soo good as a'rochet
 and gurnard: And lyke wyse ye shal vnderstand
 of hearynge: and the fyshe called *morua*, beyng
 yonge inoughe, draweth nere the foresayd fyshes
 in goodnes, so that it haue the aboue sayde con-
 ditions: yet it is grosser and moze clammy than
 the foresayde fyshes. But salmon, tourbut, and
 mackerelle, be not so good: for they be moche
 grosser, moze clammy, harder of digestion, and
 fuller of superfluite. Therfore they be only hol-
 some for labourers and yonge folkes of stronge
 complection: and they; clamynes, grossenes, and
 coldenes, may be take away with certein sauces.
 Amonge freshe water fyshe (the foresayd condy-
 tions consydered) the perche and pycke are the
 best, so that they be fatte: and nexte to them are
 the vendosies, and than lopsters. And though
 the perche be moze skalye than the afoze sayde
 fyshes, yet the meate therof is as whyte, fran-
 gyble, and subtyle, as the pycke and carpe: and
 it is ofte founde in pondes. And vniuersallye,
 the best freshe water fyshe of the same sozte, is it
 that is taken in water that is stonye in the bot-
 tum, rounnyng no: the warde, depe, and labo-
 ryng moche, where vnto rounmeth no v:deurs
 of cytes: and wherin no wedes growe. Creue-
 ces both of the see and ryuers, are moche nutra-
 tiue, no: they do nat lyghtly corrupt y' stomake:

P.iii. but

THE REGIMENT

Eating of
fishe good
and badde

but they be harde of digestion. Farther moze note, that freshe fyshe doth moyste the body, and encrease mylke and sede of generation: and is very holsome foꝛ colerike folkes. And after gret trauayle oꝛ moche labour, we shoulde not eate fyshe, foꝛ than it sone coꝛrupteth in the stomake. And they that haue a weake stomake, oꝛ full of yl humours, ought to be ware of eating of fishe. Moze ouer, grosse fishe, coꝛned with a lyttel salt, is better than freshe fyshe. And fishe of longe tyme saltynge is vnholsome. And fysch & fleshe together shuld not be eaten: noꝛ fyshe and white meates: noꝛ fishe shulde not be eaten after other meates. Also fyshe a lyttell salted, and in smalle quantite taken, is holsome: it sterethe vp the appetyte, and foꝛtyfyethe it, if one haue an appetite therto,

mors est cibus
- ille vel illa

*Vocibus anguille prae sunt, si comedantur.
Qui phisicam non ignorant haec testificantur.
Caleus anguilla nimis obsunt si comedantur.
Ni tusepe bibas, et rebibendo bibas.*

The auctour sayth here, that the yele is an vnholsome fyshe, and specially it hurteth þe voyce. And this he pꝛouethe by the sayenge of physyti- ons, and studentes of naturall phylosophye. The reason is, bycause an yele is a slumpe fyshe, clammye, and specyally a stopper: and it wanteth moch of the conditions of good fishe before spoken. And this that is sayde by an yele, maye be vnderstande of lampꝛeys: all thoughe lam-
pꝛeys

eys be a lyttell holssomer than yeles, and lesse
 peoperdouse, for that they be not so clammy and
 so grosse as yeles be. And though these fyshes
 be delycious in taste, yet they be very perillous:
 for theyr generation in the water, is lyke the
 generation of serpentis on the erthe. wherfore
 it is to be dowted lesse they be venomous, and
 wherfore the heedes and tayles, in whiche the ve-
 nome is wonte to be, and lyke wyse the strynge
 within, shuld in no wyse be eaten. Also it is good
 to plunge theym alyue in good wyne, to take a-
 way theyr clammynes, and lette theym lye styll
 herin tyll they be deed, and than lette them be
 pyghte with galentyne made of the best spycis,
 as greate eitates cokes are wont to do. yet it is
 good to parboyle them twyse befoze in wine and
 water: and that bzoth done away, to sethe them
 brough, and to make galentyne for them. or els
 to bake them, or frye them in grene sauce with
 fronge spycis, and a lyttell good wyne in wynter,
 and in sommer to dresse theym with a lyttell
 wyne, vericuse, and vineger, but he that can for-
 bare these two fishes doth best. Farther the text
 sayth, that these & yeles do hurte moche, if they
 be eaten. and this is to be vnderstonde, if ye eate
 great quantitie therof. The cause of these is be-
 fore shewed at perlica, poma, &c. And of yeles here
 we befoze. It foloweth in the terte, that if
 these thynges be taken with ofte drynkyng of
 wyne, theyr hurtefulnes is amended: and this
 shuld

18

Avic. iii. i.
ca. de regi.
aque et vini

Shulde not be vnderstond of subtile and percynge wine, noꝝ of wine that is gyuen in way of drinke conductyue, foꝝ suche wyne shulde not be gyuen vpon meate, the whiche meate engendreth yll humours, whan it is eaten: noꝝ befoze, noꝝ after it is digested, as Auicen saythe: foꝝ than suche wyne enduceth greate hurte, foꝝ it causeth yll humours that are engendred of that dzyne, to entre in to the extreme parties of the bodye: which peraduenture were not able to entre without helpe and leadynge of the wyne. But this is to be vnderstande of stronge wyne, not greatly percynge, ofte and in small quantite gyuen, to thentent to myrte the meate to gether: foꝝ such wyne dothe alaye the malyce of the meate, and comfozte the digestion, and directeth the fleumatique colde humours, wherfoze it helpeth the digestion of chese and yeles, whiche are of yll digestion.

18

Inter prandendum sic sepe parumq; bibendum.

Si sumas ouum, molle sit atq; nouum.

Here the auctour toucheth, ii. thynges. The first is, that one at dzyner and supper shulde eate well and dzyne ofte and a lyttell at ones. And not to do as a brute beaste doth, that eateth his fylle of meate, and dzyneketh afterwarde. foꝝ the better the dzyne is myngled with the meate, the soner the meate is mollyfyed, and the moze capace of digestion. And here is to be noted, ꝑ there is. iiii. maner of dzynkynge. The fyrste is hit, that

myn-

myngleth the meate to gether: The. ii. is it that dilateth. The. iii. is it, that quencheth thyrste. The fyrste that we spake of, is to be vnderstand of drynke myngled with our meate, though we be not thyrsty. Thus we ought to drynke euē as we haue eatē a lyttel. For except a better reason, I saye we maye not abyde tyll the meales ende, nor tyll we be a thyrste. And this maner of drynkyng is speciallye good for them that feede on meate that is actually dnye: as appereth by sicke folkes, that eatē dnye bzeadde. But suche as be in good tempze, shoulde not drynke to quenche their thirst tyl the meales ende: for than cometh the true thirst, by reason that the meate is hotte and drie. It is not very reasonable, that thirst & hunger shulde assaile vs both together: for they are of contrary appetite. And thus one shoulde drynke after as the thyrst is, moze or lesse. Drynkyng dilatye is moost conueniente after the fyrste dygestion regularye, and a lyttell befoze we take other meate. And this maner of drynkyng is holsome, whan the meates befoze takē be grosse in substaunce: For thus to drynke, we maye not tary tyll we be thyrstye. For this drynkyng pzepareth the stomake to receyue other meate, and causethe the meate that is digested to departe frome the stomake to the lyuer: nor this drynkyng shulde not be in great quantite, to thende it maye be soone digested. For befoze it be digested, it goeth not vnto the lyuer. And

A this

this is of trowth, excepte suche dꝛynke dilatꝛue be water, in whiche one muste nat tarye tyll digestion befoze it come to the liuer. But regularlye conueniente dꝛynke dilatꝛue oꝛ permyꝛtyue, ought to be wyne, ale, bere, syder, prey, oꝛ suche lyke, but wyne is best: **S**econdlye, the grosser, dꝛyer, and colder the meate is, the stronger the dꝛynke permyꝛtyue and dilatꝛue shoulde be. And contrarꝛy wylse, the hotter, subtyle, and moyster the meate is, the weaker the dꝛynke permyꝛtyue and dilatꝛue shulde be. And the moze subtyle, hotte, and digestible the meate is, the weaker the dꝛynke oꝛ wyne oughte to be. **W**herfoze one oughte to dꝛynke stronger wyne with befe, then with chykens, and stronger wine with fꝛshe than with fleshe. **T**he. ii. doctrine is, that if we wylle eate an egge, hit muste be reere rostedde and newe. **T**he cause thereof is befoze shewdedde.

C Pilasqꝛ laudare decreuimus ac reprobare.

Pellibus ablati sunt hon a pulsa satis,

Sunt inflatiua cum pellibus atqꝛ nociua.

Here the auctour saythe, that peason some waye be holosome, and some waye vnholosome. They be holosome to eate whan the huskes be take away, foꝛ if they be eaten in the huskes, they enflate. And therfoꝛ it is not artificiall to eate theym in the huskes, foꝛ the nature of ꝑ within and ꝑ huskes disagre. **T**he one laboꝛeth to be losed and to go out: the other withstandeth, and byndeth, as
Isaac

Isaac sayth. Wherfoze they cause rounblynge, gnawynge, and inflation in the bealy. And peasen doo nat this alonelye, but also all poulce, as beanes, chyches, chestons, and suche lyke. And specially suche as haue moche huske, as beanes and blacke ryce. Also the huske of them all noyseth worse than the pythe within. And here is to be noted, y there is a maner of whyte rounde pelen: wherof the cod is very smal and thynne: and one maye eat these peasen with the huske, moze surely than other, al though it were better to hulle them. And all be it that the reason afoze sayde is trewe touchynge all poulce, yet ye shall vnderstande, that the hulles of grene pulce is lesse, and lesse dyuersyte is betwene the hulkes and the pithe within, and moze easye to digeste. And therfoze some say they be moze holsome for folkes in helthe: but it is nat so, for grene pulce is of ryght greatte superfluitie and corruptyble substace, wherfoze they be lesse holsom for holle folkes. And note this for a treuth, that dry pulce if y vtter huske be taken away, is moze holsome thā grene: but grene is better than dry unhulled. Farther, the substance of all poulce is inflatyue and harde of digestion: and their yl noysethemēt is unholsome in the regiment of helthe: but the broth of them is holsome. For the broth maketh the bealye laxatyue, and maketh one pyse, and vntoppeth the veynes. Wherfoze it is holsome at such tymes as folkis vse grosse and opilatiue

D. ii. meates,

meates, as on fastynges dayes. For this broth or pottage conuenientlye made, is not so hurtefull as the substance: therin is no inflasyon, nor difficulte of nourishment or digestion. This broth is made on this wyse. The ryce or peasen muste be layde in warme water, and therin to be all to rubbed with ones handes a good whyle: and after in the foresayd water shuld be tempred all the nyght: & therin the nexte nighte folowynge to be boyled twyse or thysse, and than dyghte, and so reserued. And whan the houre of dyner draweth nere, to dresse it with cynamum and saffron, and a lyttell courtly wyne put therto: and than boyle it ones, and so eate it at the begynnynge of dyner or soupper. And the broth or potage of ryce and of rounde whyte peason is very hollesome and frendly to mans nature: and lyke wyse theyr substance.

Ac ethicis sanum, caprinum post camelinum.

Ac nutritium plus omnibus est asinum.

Plus nutritium, uaccinum sit et ouinum.

Si febriat caput et doleat, non est bene sanum.

To chose
mylke.

Aut. ii. can.
ca. de lacte.
§. i. 4. tract
iii. capit. de
remo. me.
dic. humect
ethicos.

Here the auctour teacheth vs certeyne lessons to chose mylke. First gootes mylke is hollesome for them that be in a consumption, or be leane, or that haue a consumyng ague. And Auicē sayth, that gootes mylke and asses mylke is good for them that be in a consumption. By reason that gootes mylke is temperate, & nourisheth moche. And nexte to this is camelles milke. For that is
subtyle

subtyle, very wattryshe, and moyst, and by reason that it is verye moyste, it nouryssethe but lyttell: and therfore it is not so holsome for them as gootes mylke is: yet this camelles mylke, newelye after folynge, is holsome for them that haue the dyspse, and for them that haue any dyssease in the lyuer: for it reuiueth the lyuer, as Auicenn saythe. Secondlye he saythe, that asses mylke is mooste holsome for dysse folkes in a consumption. This is of trouthe, if ye wyll compare asses mylke, with mylke of other brute beastes: for it enclyneth to coldenes and humyditie, and is subtyle and sooner entreth, and moze slowly conielethe, thanne the mylke of any other brute beaste, as Galen saythe. The same saythe Auicenn, and that after womans mylke, there is none to asses mylke. And he saythe, if any helpe the feuer ethycke, it is asses mylke: yet to compare asses mylke with womans mylke, it is not so holsome. For womans mylke taken by suckyng, is mooste holsome, as Auicenn saythe. By reason that womans mylke is colde, moyste, and moze lyke to mans nature, it entreth moze swyftely, and is digested moze sooner, & nozysseth better. And this mylke to be gyuen to them that be in a consumption, shulde be mylked as nere the patients beddes side as is possible, and forth with to mynystre it vnto hym, lest the ayer corrupt it. And here is to be noted, that in some casis, solwer or butter mylke is better for folkes in a consumption

Auic. li. can.
ca. de lacte.

Galen. vi.
de ingenio,
cap. vii.

Auicenn. i.
quar. loco
prealleg.

¶. iii.

tion

tion than womans mylke or asses. f yste whan
 by this feuer ethicke, they be caste in a laske.
 The. ii. is whā they suspecte coagulation of the
 milke in the stomake, either by vehement heate
 of the feuer, or els by cause the stomake of it selfe
 is colerycke, the milke shoulde tourne to coler.
 The .iii. is, whan the ethycke feuer is coupled
 with a putrified feuer: specyally whan there be
 nat many opylations in the interyout partes.
 For sower mylke restraineth the bealy, and doth
 nat lyghtly turne in to coler, for the buttrynesse
 of it is goone: wherby the mylke dothe lyghtly
 enflame: noz in a putryfyed feuer it is nat soone
 putrified. The.iiii. if y stomake be foule, mylke
 dothe lyghtly corrupte therein. The. v. is, whan
 he that hath the ethycke dysease, abhorrethe the
 dulce and cleane milke, but nat the sower or but-
 ter mylk. The. vi. lesson is, that cowe mylke,
 and shepes mylke are moze nutratyue, for they
 be fatter and grosser then other, as Auicen sayth
 And all those beastes mylke, that in byngynge
 forth their yonge, cōtinue longer thā a woman,
 is unhollsome, but the mylke of those, that bare
 egally with woman, is most hollsome, as cowe
 mylke. But Ralis saythe: that the cowe mylke
 is the grosseste mylke that any beaste gyuethe:
 and therfoze hit is hollsome than any other, for
 them that desyre to be fatte. The. vii. lesson is,
 that mylk hurtethe theym that haue the ague,
 or the head ache. The cause why is afoze shewed
 at

lib. ii. ca. 11
 de lacte

lib. ii. ca. 11
 de lacte

lib. ii. ca. 11
 de lacte

lib. iii. all-
 mentorum
 ca. de lacte

1103

lib. ii.

at

at Perlica poma. &c.

Lent et humectat, soluit sine febre butirum.

Here the auctor sheweth thre properties of butter. The fyrste is, butter mollifyeth the bealye, and maketh it slippy, by reason that it is oyle. The .ii. is, that butter is moyste, for hit is made of the best parties of the mylke, wherfore it must nedes be moyst, seyng that the mylke is moyste, wherof it is made. The thirde is, that it leuseth the bealye, and that is by the slippyenes that it causeth in the guttes. These thre properties Aypcen reheryeth. And these thre properties butter enduceth in a bodye, that is not sicke of a feuer: for it hurteth theym that haue an ague, by reason that y vnctuosyte of the butter augmenteth the heate of the feuer. And all be hit that butter causeth the forsayde properties: yet by reason that hit is ouer moyste, and vnctuouse, hit is vnholsome in the waye of meate, and specially to eate moche therof. For hit engendryeth lothsomnes, and maketh the meate to swimme aboute the bynne of the stomake: and laxeth the bealye out of measure, and prouoketh one to vompte. Therfore butter shulde in no wyse as meate be eaten in greate quantite, and specially hit shuld nat be eaten after other meate: but to vse it with other meate, it is very holsome.

Incidit atq; lauat, penetrat, mundat quoq; serum.

Here thauctour sheweth .iiii. properties of whey.

The fyrst is, hit is incysyue or subtyle. The .ii.

Three properties of butter.

Inte. li. cano
ca. de butte
ro.

The properties of it. VVhey.

it is washynge or scourgyng. The thyrd is persynge, whiche properte procedeth of the fyrste. The fourth is, it clenseth or pourgeth. Auycen recytnge these proprietes saythe: That whey is subtiliatyue, washynge and leusinge, and therein is no mozdication. Ralis sayth, that whey doth expelle ruddye coler, skabbes, and pushes, and also pypuls in the face, and also it is holsome for theym that haue the ianders, and for theym that be distempered by to moche dzyntyng of wyne.

Aul. ii. can. ca. de lacte.

Ralis. iii. alm.

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

Four pro-
perties of
chese.

Aul. ii. can. ca. de caseo

Here the auctour recyteth.iiii. proprietes of chese. The fyrst is: that chese is naturally colde. And this is to be vnderstonde of grene chese, the which is colde and moyst, and not of olde chese, the whiche is hotte and drye: as Auycen saythe. Or elles it maye be vnderstonde by chese, that cruddeth onely of y mylke without mynglyng of any other thyng. For there is some chese naturally hotte, that heateth the stomake, & biteth the tonge by mynglyng of other thynges there with, as some chese that is grene in coloure, of whiche if one eate moche in quantitie, it doothe heate & enflame the body. The seconde properte is, that chese maketh one costyfe, and this is of trouthe, specially if it be harde, and made with moch renles. The thirde properte is, that al chese

en-

ingendzeth grosse humours: for al chese is made of the grosser and moze erthy parte of the milke. The .iiii. propzete is, that milke byndethe the wombe, and this and the. ii. is all one. Farther the texte sayth: that though chese, that is eaten alone, be unholosome, by reason that it causethe yll digestion: yet if one eate a lyttel courtly with bzeadde, it shall digest with the bzeadde, and nat other wyse: And this is of trowth, if holle folkes and nat sycke eate hit. we spake befoze of chese at Nutrit et impinguat &c.

Ignari medici me dicunt esse nocuum.

Sed tamen ignorant cur nocuenta feram.

Languenti stomacho caseus addit opem

Si post sumatur terminat ille dapes.

Qui phisicam non ignorant hæc testificantur.

20

Here the auctour blameth them that absolutely reprove the vse of chese. And expzesseth. ii. vtilltes therof. Fyzt chese cõforteth a sicke stomake. But note well, that all chese doth not ease euery diseased stomacke. In some cases all chese hurteth the stomacke of seld knyptynge, and euery stomacke weakened by longe syckenes. But newe grene chese of smalle clammynes, comforteth a hotte stomake, as Rasis sayth, it repressethe his byounes and heate. And eke it comforteth a drye stomake, by reason that hit is moyste. And olde chese oz verpe tarte oz moche cruddye, hurtethe moche suche stomakes. But olde chese, oz verpe cruddy chese comforteth the stomake, aboute the

R whiche

whiche hangethe moche fleume: for suche chese with his tartenes cuttethe and scourtethe awaye the fleume. But newe and softe chese hurtethe suche a stomacke ryghe moche. The secōd vtilite is, that chese that is eaten after other meate, maketh it to discende downe into the place of digestion: that is the bottum of the stomake. All this they knowe, that haue the verye scyence of physyke. And Rasis saythe: that a lyttell curtsye of tarte chese, eaten after meate, fortifyethe the mouthe of the stomacke, and taketh awaye the ouer moche sacietie, and lothynge, the whiche swete and vinctuous meates are wont to engēdye about the stomakes mouche.

21

*Inter prandendum sit sepe parumq; bibendum.
Vt minus ægrotes, non inter fercula potes.*

Here the auctour teacheth two lessons. The first is that a man at his meate shulde dlynke lyttell and ofte. But this thynge is al redye declared. The ii. lesson is, that betwene meales one muste forbear dlynke, speciallye if the meate that he dyd eate be vndigested in the stomacke, excepte greatte necessytie constrayne hym to dlynke, for dlynkyng than letteth and bryakethe digestion of the meate that is afoze eaten. For it causethe the meate to descende from the stomacke vndygested, and marrethe the appetite, it greueth the bodye, and engendyethe the feuers, and other dyseases.

Vt uites penam, de potibus incipe cenam,

Here

Here the auctoure saythe, that one oughte to begyn his soupper with dꝛynke. Some expounde this verſe thus. If thou wilt eſchewe ſycknes, dꝛynke at ſoupper oꝛ thou begynne to eate. But this expoſitiō is repꝛoued. Foꝛ after philitions, a man ſhulde begynne his ſoupper with meate, and nat with dꝛynke. And all thoughe this boke was made foꝛ englyſhe men, yet they kepe nat this rule: foꝛ at what houre of the dꝛaye ſoo euer they dꝛynke, they eate fyrſte a moꝛſel of bꝛeadde. Therfoꝛe this verſe may be expoūde other wyſe: taking dꝛynke foꝛ meate moyſt & eaſy of digeſtiō as Hippocrates taketh dꝛynke whan he ſaythe. It is eaſier to fyl one with dꝛynke thā with mete. So that the ſentēce of this verſe ſhuld be thus: It is better to begynne our ſupper with dꝛynke, that is with meate moyſt, and eaſy of digeſtion than with meate that is groſſe, harde, and of yll digeſtion. The reaſon is, if one eate meate that is moyſt and eaſy of digeſtion, after meate that is groſſe and harde of digeſtion, by reaſon of the dygeſtyue heate of the nyght, it wyl be dygeſted longe befoꝛe the groſſe meates. And whan it can nat foꝛ the groſſe meate that is vndigeſted haue iſſue, it hournethe ouer moche: oꝛ if it iſſue, it pluckethe with it parte of the groſſe meate that is vndygeſted. Therfoꝛe it is beſte to begynne with meate moyſte and eaſy of dygeſtion: that whan it is dygeſted, it maye without lette iſſue oute

Hippoc. li.
part. apho.

R.ii.

Siugula

THE REGIMENT

Singula post oua pocula sume noua.

Post pisces nux sit, post carnes caseus affit.

Vnica nux prodest, nocet altera, tertia mors est.

Here be certeyne lessons. The fyrst is, to dlynke a draughte of wyne after one hath eaten a newe layd egge nere roasted, is very holsome. The reason maye be, bycause a newe layde egge nere roasted, is of ryght great nouryshement, and easely digesterhe: and it is of that sorte, that in smalle quantite nouryseth moche: and principally the yolke, as is befoze sayde at *Oua recentia*, So that the wyne, whiche is frendlye to nature, causeth that the egge is moze desyrouslie drawen of the nouryshynge membyres, and helpeth it to entre. An other cause may be. An egge descendeth but slowlye downe: and dlynke helpeth it to discend. The .ii. doctrine is to eate nuttes after fyshe in stede of chese. For nuttes by reason of theyr dlynnes, hyndrethe the engendrynge of fleume, that is wonte to be engendred of fyshe. And for this cause, nuttes are the laste seruyce in lente. The .iii. lesson is, that after fleshe we must eat chese & nat nuttes, for nuttes do dy ouer moch, and so doth nat chese: but it causeth the meate to discende to the bottum of the stomake, where the vertue of digestion is. And this is certeyne, if the chese be neyther to old no: to newe. Further the terte hath in the laste verse, that a nutte megge is holsome for the body: it makethe the mouth to sauour well, it comforteth the syght,

and

A nutte
megge.

and lykewyse the lyuer, and the splene, and specially the mouth of the stomake, as Auicen saith. But the other commune nutte, called a wallnutte, is hurtfull. This wallnutte, as Auicen sayth, doth enflate, it engendrethe ventosyte in the wombe, it is harde of digestion, and sterethe one to boinyte, and that is by reason that it is hotte. But the .iii. nutte, that is the nutte of the crosse bowe is deth, for y^e crosse bowe sleeth men. Or elles we may vnderstande the nutte methel: which, as Auicen saythe, is venomous, wherefoze it sleethe.

Sul. ff. can.
ca. de nucce
muscata.

Adde potum piro, nux est medicina ueneno.
Fert pira nostra pirus, sine uino sunt pira uirus.
Si pira sunt uirus, sit maledicta pirus.
Si coquas antidotum pira sunt, sed cruda uenenum.
Cruda grauat stomachum, eleuant pira cocta grauatum.
Post pira da potum, post potum uade fecatum.

22

In the fyrste verse here the auctour lernethe vs to drinke wyne after peres. For peres (as it hath ben befoze sufficiently declared at length) engendre ventosyte: and of theyz proprete they cause the colyke, and engendre bloudde fulle of aquosyte. And therfoze with them one shulde drinke stronge wyne: whiche consumeth ventosites and aquosites engendred of peres. Secondly he saythe, that nuttes is a remedy agaynst venome: as it hath bene shewed at *Allia nux &c.* Farther in the .ii. and .iii. verse he sheweth, that peres that be eaten without wyne, are venomous:

R.iii. that

that is hurtefulle to mans nature, the cause is shewed in the fyrste verse. yet for all that peres be nat venomous simply, for if they were, they wolde slee vs, and peres so doying are accursed. In the. iiii. verse he shewethe, that rawe peeres are venomous, that is to saye hurtefull: for they make the humours to boyle, and brede þ colyke, fleume, and skabbe: yet if they be sodde, they be medycynable, in maner as is befoze sayde, that is to say with wyne: and specially if they be eatē after other meate, for so they expulce þ dregges. In the. v. verse he sayth, that rawe peres greue the stomake: for they hynder digestion, and inflate: but sodde peres releue the stomake that is greued, and dispoisen it naturally. In the laste verse are. ii. thynges. The fyrste is after peeres we must drynke, for the cause befoze sayde.

*Inte. ii. can.
ca. de pom.*

The. ii. is, that after the eatynge of appuls, we muste go to spege: for Auicen saythe: If swete or sower appuls fynde any grosse humours in the stomake, they foze them to dyscende frome thence to the guttes: for appulles are moche inflatue, and engendze ventosites: whiche nature expelleth to the inferiour partes,

Cerasi si comedas tibi confert grandia dona.

Expurgans stomachum nucleus lapidem tibi tollit.

Et de carne sua sanguis eritq; bonus.

*Eatynge of
cheries.*

Here the auctoure declarethe. iiii. commodytes that come by eatynge of cheries. The fyrste is, that cheries purge the stomake. This some saye
is

is trowth, whan the stones be broken and eaten withall. for these .ii. together, of theyr propre scoure and clense. The .ii. is, that the kernelle of the chery stone, by his vertue, breaketh the stone in ones raynes or bladder: and it is eaten drye or made in milke. The thyrd is, that þ substance or meate of cherries engendreth very good blude, and it comforteth, and fattehe the bodye. And this is proued by experience, for we see that sparowes, whiche are greatte eaters of cherries, in chery tyme theyr lyuers be farre greater than in other seasons, wherby it appereth, that cherries encrease and coforte the lyuer. yet here is to be noted, that there be two sortes of cherries, grosse, and small. And eke of the grosser two sortes, some are swete, and some sower. All dulce & smal cherries are unholsom, for they be lightly corrupt, and brede vermyne. The grosse & sower cherries are called *Cina*, and of these are .ii. sortes. Some be ruddy and softe of substāce, and such must be eaten freshe & newe gethered, and at the begynnynge of dyner, theyr nature is to scoure the stomake, and to prouoke the appetite.

The other be blacke, grosse, & harde of substāce, and specially the sower, And these shulde be eaten after dyner or supper. The cause is, for by theyr sowernes they close the mowthe of the stomacke, where by the better and spedyer dygestyon foloweth.

Infrigidant, laxant, multum prosunt tibi pruna.

Here

23

THE REGIMENT

Here the auctour reciteth two vtilites that come by eatyng of prunes. Fyyste, prunes coole the bodye. And therfoze Portugals that dwelle in a hotte countre, sythe prunes alwaye with theyz meat. The second, prunes make one to laske, by reason of theyz humydyte and clammynes, as Galen sayth. This is of trouthe if they be rype. Foz prunes that be nat rype, be styptycalle and nouryshe lyttell, as Auicen sayth. And thoughe Damaske prunes haue the forsayde vtylites, yet proprelye they be ascryued to prunes of Armenye. Foz prunes of the countre of Armenye, are better than any other: And they vnbynde the wombe moze vehemently than any other, as Auycen sayth. And wytteth wel, that rype prunes are vsed, and not vnrype. And prunes most holsome foz mans nature be y longe ones, that haue lyttel substance about y stone, smal, harde, and in maner dry, and the vtter skynne thynne: and they shoulde not be swete in taste, but some what sower, and of this sorte are Damaske prunes: & these refreshe & coole the body, as sayd is: There be many other sortes of prunes, whose vse is not accepted. There be also prunes called wylde prunes, y whiche growe in the woddes: these be not laratyue: of them water is distilled to bynde the wombe. Prunes that are taken to make one to laske, muste be fyyste layde in colde water, foz than they coole and moyste moze perfectly, & by theyz sypprynes they leuse the coler, that

Ga. ff. alk:
mētorum.

Auf. ff. can.
ca. de pru-
nis.

The best
prunes

that they come to, and soo the stomacke is better disposed to receiue fode. And here is to be noted, that the moyste pꝛunes and newe are moze alteratyue, though they be of woꝛse nouryshement, and of moze superfluity: but drye pꝛunes comfoꝛte moze, and better nourysh the body. And as it is sayde by pꝛunes, soo after the maner is vnderstande by cherres. Yet not with standyng the humidite of cherres is subtyl and lesse clammy, wherby they nourysh the lesse than pꝛunes.

Perfica cum musto uobis datur ordini iusto.

Sumere sic est mos, nucibus sociando racemos.

Passula non spleni tussi ualet, est bona reni.

Here the auctour teacheth thꝛee doctrynes. The fyꝛste is. That with peaches we shoulde drinke muste foꝛ two causes. The fyꝛste is, foꝛ muste is hotte, & boyleth in our bodye, whyche boylunge and heate foꝛdothe the coldenes of the peache. The seconde cause is, peaches be ryghte colde, and cole the body verry moche. Therfoꝛe that wyne shulde be dronken vpon them, whiche heateth moze than other: and that is muste, whiche is knowen by experyence. The maner howe we shuld eat peaches and other frutes, is declared at *Perfica poma*, &c. The secōd doctrine is, ꝑ with olde dry nuttes we muste eat resyns. foꝛ newe gethered nuttes are holsome all alone: but olde dry nuttes are greate dryers, and thꝛough their vnctuosyꝛte they lyghtely enflame the bodye: wherfoꝛe rayns with theym muste be eaten.

S

whiche

To drinke
wyne with
peaches.

THE REGEMENT

whiche restrayne inflammation and dyines, by reason that they be moyst. And of nuttes, is spoken moze largely at *allea nux. &c.* The.iii. doctrine is, that resins of cozans hurte the splene, for they cause but opilation therof: yet they are holsome for the raynes, for by they? p?ouokynge of brine they pouрге the raynes.

Scrofa, tumor, glandes, ficus cataplasmata cedit.

Iunge papauer ei contracta foris tenet ossa.

Here the auctour saythe, that playsters made of fygges are holsome agaynst thze diseales, that is to say, swynes puel, kyznels, and swellynge. By swynes puel is vnderstande inflasion vnder the chinne aboute the throte. And hit is called *scrofula* a *scrofa* that is to saye, a sowe or a swyne, eyther bicause this disease chanceth many times to swyne throughe they? gulositie: or els bicause þ? shappe of this disease is likened to a swyne, as *Auycen* sayth. By kyznels are vnderstande impostumes, whiche commonly chance vnder the arme pyttes, and in the groynes. And by swelling may be vnderstand inflasions in any parte of the body. Wherfoze to hele these impostumes, and specially to rype them, fygges schulde be sod in water, and with the water schulde be myxed a lyttell curtsy of vyneger, þ? whiche helpethe the vertue of fygges to entte. And whanne hit is sodde, the fygges muste be beaten in a moxter: and than myngled with a courtly of the water that they were sodde in, and so make a playster.

*And of
the
.*

*Aui. 3. 4.
tract. 2. ca.
de postu-
lis.*

*A playster
made of
fygges.*

scrofula

Q

A

A playster is properly a medicine made of some herbe, or flower, and the iuyce therof: as this verse saythe *Cum succum ponis & herbam, tunc cataplasma facis.* The. ii. vtlyte is, That a playster made of fygges and poppy seede ioyneith or setteth broken bones to gether agayne. And they muste be sod to gether in water without bynegre: and than stampe it in a moztter, and put therto a lytel of the water that it was sodde in, and so laye it to the soze. The reason here of may be: by cause poppy seede bothe taketh awaye the sensyblenes of the membles, wherby the ache, that is wonte to chance in breakynge of bones, is done awaye, and prouokethe one to slepe. And the fygges do drawe the humydytes of the bodye to the vtter partes: whiche humydytes broughte to the bones, wyl drawe, retaine, or holde them to gether, but neuer perfectly knyt them. And wyttethe well, that there be .iii. kyndes of poppies, whyte, redde, and blacke. The redde is venemous, and groweth amonge cozne. The yonge scholers are wonte to stampe the flowers therof, to make redde ynke.

Pediculos, veneremq; facit, cuilibet obstat.

Here be declared .ii. operations of fygges, fyrste moche eatynge of fygges makethe one lousye: and this is for certayne, if the fygges be dry, as Auicē sayth. The cause is by reason of the malignousnes and corruption of the humour that is of theym engendred. An other cause maye be, by

Eating of
fygges.

Aui.ii. c3.
cap. de fia
cubus.

S.ii.

reason

24

reason that fygges stere one to sweate moche, wherof lyce are engendred. The .ii. operatyon is, fygges stere one to carnal luste: and lyke wise they haue many superfluites, and augment the sede of generation.

24

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

Here are declared .ii. vtilites of medlars. The fyrste is, that they encrece vrine: that is by reason that they make the dregges harde, and soo the watrynes tournethe in to moche vryne. The .ii. vtilite is, that medlars make one constyue, by reason of their sowernes and stipticite, and therfoze the texte sayth, that harde medlars be better to stoppe the laske. But yet the softe medlars be better then the harde: soz they nouryshe moze and bynde lesse. And here is to be noted, that medlars nouryshe lesse than appulles, peates, peaches, fygges, and suche lyke: whiche thynge apperethe playnely by their egrenes of relyshe oꝝ taste, and hardenes of their substance after they be ryped on the tree, and therfoze we shulde eat fewe medlars, and rather in wape of medicine than meate, and bycause medlars rype nat on the tree softe inoughe to eat, they muste be layde in strawe tyll they be softe: And than they be moze delectable and lesse stypticall.

Prouocat urinam mustum, cito soluit, et inflat.

Here the autour recitynge .iii. ppzetes of muste, sayth, that it pꝛouoketh one to pꝛysse, by reason of
the

the erthy partes scouryngly bitethe the bladder, whan they come therto: y^e whiche constraýneth the bladder to auoyde the vryne. And this p^{ro}p^orete is vnderstande of mustes, y^e haue bytynge lees, as moche reunnishe must hath. For mustes that haue grosse lees do not nyppe, but rather stoppe and lette the vryne, as is befoze sayde at Impedit urinam, &c. The.ii. p^{ro}p^orete is, must makethe one lyghtely to laske. The reason why, is shewed in the fyrste p^{ro}p^orete. Thydly, must is inflatyue: for the boylunge that it makethe in the body, reyleth vp ventosytes. The causes of these two p^{ro}p^oretes are shewed befoze, at Impedit urinam.

Grossos humores nutrit seruicia, uires

Prestat, augmentat carnem, generatq; cruorem.

Prouocat urinam, uentrem quoq; mollit & inflat.

Infrigidat modicum, sed plus desiccatur acetum.

Infrigidat, macerat, melanc dat, sperma minorat

Siccos infestat, neruos et pinguia siccat.

Here the auctour reherlynge. ii. thynges declareth. viii. p^{ro}p^oretes of ale o^r bere. fyrste he saith that ale engend^rethe grosse humours in mans body, whiche is of trouthe in regarde of wyne. And after the diuersite of co^rne o^r gros subst^ance that the ale is made of, the grosser humours it engend^rethe. Secondly, ale augmentethe the strengthes: and this dothe ale that is made of the best grayne and wel sodde, for by reason that it nourysshethe moche, it encrease^the strengthe.

S. iiii.

Thydely

THE REGEMENT

Thyrdely, it encreacethe fleshe: by reason that it
nourysethe moche: and for the same cause it en-
creaceth the bloud. And these .iii. laste propertes
be in stale ale: that is well sodde, and made of the
beste grayne. fyrstely, it sterethe one to pylse.
Syrctely it maketh one to laske. And these .ii.
propertes be in clere bere, that hath moche of the
hoppe, as bere of Amburgens, whiche by rea-
son of the hoppes it byngethe one in a laske.
And it is not good for them that haue a weake
brayne. For this bere, by reason of hoppes, doth
lyghtely ouercome the brayne. Seuenthly, it
enflatethe the bealy: that is of trouthe if it be
yll sodde, as Hollande bere dothe, whiche enfla-
teth mooste, and stoppeth, and therfore it fattethe
tyght moche. The .viii. is, that a litel curtsy ale
cooleth. So doth bere of Hollande, Brabande,
Heynaulte, and Flanders. And this it is that we
vse dayly. And this properte is for certayne in
respekte of wyne. Here is to be noted, that ale
maye be made of ootes, barley, & wheate. And as
the grayne is altered, so is y^e cōplectiō of the ale.
Hit that is made of barley, enclynethe more to
colde, for barley is colde. Hit that is made of
barley and ootes, stoppe the lesse, and lesse ingen-
dreteth ventosytes, and nouryseth lesse. And ale
made of wheatē malt, enclyneth more to heate,
it nouryseth more, and stoppeth more. And the
grosser the ale is, the worse it is, the subtyler the
better. Farther, ale that is made of thynges,
that

that makethe one Dronke is worste, as of darnel:
 For this greyne specially engendzeth head ache,
 and hurteth the senowes. Farther in the texte
 are. v. propzetes of byneger. The fyrste is, it
 dryeth. For Auycen saythe, it is a stronge dryer.
 And therfoze phisitians bydde in the tyme of pe-
 stilence to vse it with meate and drynke. For
 Auycen sayth, he that vseth byneger in his meate
 and drynke in pestilence time, nedeth nat to dzed
 the sykens. The secod is y^e vineger of his owne
 propzete colethe. Thydely it maketh one leane
 by reason that it dryeth. And this is for a very
 trouth, if one take it fastynge, as Auycen saythe.
 Yet neuer the lesse, the continual vse of byneger
 specially fastynge, bredeth many inconueniēces,
 it febleth the syghte, it hurteth the bycaste, and
 causeth the coughe, it hurteth the stomake and
 lyuer, & vehemently oppzesseth the senowes and
 ioyntes, verynge theym with arteticall grefes,
 with tremblyng and shakynge. Fourthly by-
 neger engendzeth the melancoly humours, by rea-
 son that it cooleth and dryeth. Fyftly, byneger
 diminisheth the seed of generation, for as moche
 as hit cooleth, dryeth, and maketh one leane.
 These sayd propzetes Rasys puttethe, sayenge:
 Vyneger is colde and drye, whiche maketh one
 leane, it dystroyeth the strengthes, hit dimini-
 sheth the sede of generation, it enforceth blacke
 coler, it weaketh ruddy sanguine coler, and ma-
 keth the meate subtile, that it is myngled with.

Aui.ii. cā.
 cap. de as
 ceto.

Aui.iii.i.
 in. ca vni^a
 codoct.v.

Aui.iii.i.
 doc.iiii.ca.
 v.

Ad

THE REGIMENT

In the last verse thauctoꝝ putteth thꝛe thynges.
 The first is, that byneger hurteth leane folkes.
 By reason that it dryethe and the tartenes maketh
 it to drye the moze. For lyke ioyned to lyke,
 maketh one the moze furious. And eke euerye
 decayed complexion is holpe by the contrarꝝ:
 and by the lyke, it is bꝛoughte in to woꝛse case.
 Secondly, byneger hurteth the senowes, and
 thꝛydelye it maketh one leane, as is befoꝛe
 sayde.

Rapa iuuat stomachum, nouit producere uentum.

Prouocat urinam, faciet quoq; dente ruinam.

Si male cocta datur, hinc tortio tunc generatur.

Here the auctour declareth .iii. vtilites of rapes
 temperately sodde, and one inconuenience of the
 same. Fyꝛste rapes comfoꝛte the stomake: foꝛ the
 stomake digesteth them well, and is not greued
 therwith. Secondly, rapes breaketh wynde,
 as appereth by experience. Thirde, rapis pro-
 uoketh the bꝛyne. Yet besydes these pꝛopꝛetes,
 Auerrois saythe, That rapes greatly comfoꝛte
 the syght. The yl of rapes is, that the continu-
 al eatynge of theym hurteth the tethe. In the
 laste verse he sayth, that rapes cause thꝛowes oꝛ
 gualwynge in y bealy, by reason y they multiply
 ventosites, as sayth this verse:

Ventum sepe rapis, si tu uis uiuere rapis.

The tayles of rapes leueth the bealy. Farther-
 moze note, that of all rootes rapes doth best no-
 rysh the mans body, as appereth by the swetenes
 that

that is founde in their sauour, for al swete meates nourishe moze the body than sower, bytter, or tarte. Therfoze bycause rapes be the swetestte of all rootes and lesse sharpe, they be mozte wholesome in the waye of meate, but yet they engendze grosse melācoly blud: if they be not wel digested. And it is good to purifie theym from the fyrste water, and in no wyse to eate them rawe. They stere one to bodyly lust, and clēse the wayes that the vrine runneth.

Egeritur tarde cor digeritur quoq; dure.

Similiter stomachus melior fit in extremitates.

Reddit lingua bonum nutrimentum medicine.

Digeritur facile pulmo, cito labitur ipse.

Est melius cerebrum gallinarum reliquorum.

Here the auctour reciteth fyue thynges. The fyrste is, that the harte of beastes is slowly dygested, by reason that the harte fleshe is melancholious, whiche is hardly dygested, and slowly descendeth, and as Auycen sayth, is vnholosome fleshe, and as Ralis saythe, it nourissheth lytell. The secōd is, that the maue lykewyse is yll of digestion, and slowe of discendyng, by reason that it is a senowye membre and grystlye, wherefoze hit dygesteth the yll, and engendzeth the yll bloudde. Farther the texte sayth, that the extreme partes of the maue, as the bottum and bzinne are better dygested, by reasonne that those partyes are moze fleshy and fatte. The thirde is that y tonge is of good noyphement, and that is touchyng the

Ⓞ

the

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Aui. 2. cā.
ca. de nuce

THE REGIMENT

Aui.ii. ca.
capitu. de
carne.

the roote, as Auycen saythe, by reason that it is fleshye, and easye of dygestion. And amonge all other, a roasted pygges tonge, the skynne scraped of, is lyke bzaune, as prynces karuers knowe. A netes tonge by reason that it is moyste, is nat very hollsome. But foꝛ all this, these delycate felowes, oꝛ they roste a netes tonge, they stoppe hit with cloues, wherby the moystenes is dymynysshed. And the meate is apter to eate.

Aui. can. i.
ca. de pul-
mone.

The fourth is, that the lyghtes are easy of digestion, and easy to aboyde out, and this is by reason of theyꝛ naturalle softenes. Yet theyꝛ nourishment is lyttell and vnhollsome foꝛ mannes nature, foꝛ hit is fleumatike, as Auycen sayth. And here is to be noted, that though the lyghtes of a tuppe be vnhollsome to eate, yet it is medicinalle foꝛ a kibe dꝛ a soze hele, if it be layde hote therevnto, as Auycen saythe. The. v. is, that a hennes bzaune is best: whiche (as Auicen sayth) stancheth bledynge at the nose. Hit must be eaten eyther with salte oꝛ spices, foꝛ of it selfe hit pꝛouoketh one to vomyte. And phisytions saye, that chekyngs bzaunes augmente the memoꝛye.

Aui. ii. ca.
nonc. in A.
de unguib.

The bzaune of hogges are vnhollsome foꝛ man. But the bzaune of a shepe, of a hare, oꝛ of a cony, may be eaten with salte oꝛ spices. And of bzaines we haue moꝛe largely spoken befoꝛe at Nutrit et impingnat. &c.

Eating of
fenel sede.

Semen finiculi, fugat et spiraculi culi.
Here thauctour rehersinge one doctrine of fenell
sede

seede, saythe, it breaketh wynde: by reason that it is hotte and drye. And phylitions saye, that the eatynge of fenelle seede engendzeth. iiii. com-
modytes. fyrste, it is holsome for the ague.

Secondly it auoydeth poison. Thirdly, it cleareth the stomacke. And fourthly, it sharpeth the syghte. These foure vtillites are reherced in these two verses.

*Bis duo dat maratrum, febres fugat, atq; venenum.
Et purgat stomachum, lumen quoq; reddit acutum.*

un...
221 207 317
118291

27 s. in A
Omnis s. h. r.

27

And Auicen rehercing these. iiii. propzeties saith, Democritus demed, that venemous wormes desyre newe fenelle seede, to comfozte and sharpe theyr syghte: and serpentes after wynter, issuyng out of theyr caues, do rubbe their eies ageynste fenelle, to clere theyr syghte. Farther note, that fenelle digesteth slowely, and nouryseth yll and lyttel: and therfoze it is vled as a medicine, and nat as meate. wherfoze it ought nat to be vled in the regyment of helthe, but to expelle the vnholsomenes of other meates. As we vse some tyme to eate persely with lettise, to relyste the coldenes and humidite of the lettise: so lyke wise fenell may be sodde with gourdes and rapes, to withstande the vnholsomenes of them.

Auicen. ii.
ca. cap. de
feniculo.

Auicen. i.
ca. q. 2. de
oiboz

*Emendat visum, stomachum confortat anisum.
Copia dulcoris anisi sit melioris.*

Here thauctour reciteth. ii. vtillites of anis seede: fyrste, it comfozteth the syghte, and secondly the stomacke: by reason that it heatethe and mundyeth the stomacke: and eke for the same reason it

comfozteth

C. ii.

at it is
nge all
itaped
knowe.
is nat
ate fe-
stoppe
is dy-
ite.
of dige-
by re-
nou-
manes
n sayth.
lyghtes
medici-
de hote
s, that a
en sayth
be eaten
hit pro-
pe, that
or man.
a cony,
paines
Nutri et
of fenell
seede

Moſte ſure
full for the
ſyghte.

Aui. 2. cā.
ca de aniſo

si cruor
emanat
spodium

comfortethe the ſyghte, for nothyng hurtethe
the ſyghte more, than vncleannes of the ſtomake.
For from the vncleane ſtomake vncleane vapours
aſcēde to the eyes & trouble and hurte & ſpirites.
Theſe are the .ii. properties of dulce anys ſede.
And beſyde theſe, Auicen reherſyng many other
properties of anys ſede, ſayth, that it alwageth do-
lours, breaketh wynde, and quenchethe thyrſte,
cauſed of ſalte moyſtenes, it openeth opilations
of the lyuer and ſplene, engendred of humidites:
and lykewyſe of the raynes, bladder, and ma-
trice: it prouoketh bryne, and menſtruous fyre:
it clenſethe the matrice from white humydites,
and ſtereth one to carnall luſte.

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si cruor emanat spodium sumptum cito sanat.

Auicen 2.
can, cap. de
spodio.

Here thauctour putteth one comodite of ſpodium,
And that is, that ſpodium take, healeth the bluddy
ſyre: by reaſon that & vertue therof comfortethe
the lyuer, and ſo the liuer fortified (whiche is the
original fountayne of blood) the blood is there
better reteyned. And Auicen ſaythe, that ſpodium
is the rootes of reedes burned. And it is ſayde, &
theſe rootes, moued by the wynde, and rubbyng
them ſelfe to gether, burne one a nother. Yet
Symon the Janwaye ſaythe, that ſpodium is a
thyng, whole begynnynge is vnknewen vnto
vs: it ſemethe to be a thynge byente, and diuſi-
ons of reedes burned. And it doothe not onely
helpe the bluddy ſyre, but alſo the lakke and
ſpynge, as Rafis ſaythe. It helpethe alſo a

Charpe

Sharpe ague, and is comfozttable ageynste the
 Shakyng the rof, and foꝛ ouer moche auoydyng
 of coler it helpeth the stomacke, as Auicen saith.
 And as spodiū doth helpe and comfozte the lyuer,
 so ther be other medicins, that haue lyke aspecte
 and lyke vꝛopꝛete to comfozt other speciall mem=
 bꝛes: as Mace the harte : Muske the bꝛayne :
 Lykeres the lyghtes : Capet the splene, and ga=
 lꝛyngale the stomacke. As appereth by these wꝛcs,

*Saudet epar spodio, mace cor, cerebrum quoꝛ musco,
 Pulmo liquiricia, splen, epar, stomachusꝛ galanda.*

Vas condimenti preponi debet edenti.

Sal virtus refugat, et non spaciumq; saporat.

Nam sapit esca male, que datur absq; sale.

Vrunt persalsa visum spermaq; minorant.

Et generant scabiem, prurritum, sine vigorem.

Here the auctour teachyng. iii. thynges saythe.
 That befoꝛe all other thynges salte must be sette
 vpon the table, as the bulgar verses teache vs:

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

Secondly he saythe, that salte resysteth venome
 foꝛ.ii. causes. Fyꝛste foꝛ that salte is a dꝛier: and
 so dꝛyeth vꝛ the humidites that wolde coꝛrupte.
 An other cause is, that salte dꝛieth & supꝛesseth
 the humidites, dꝛawynge them out of the body,
 and soo shutteth the pooꝛes, and consequentely
 stoppeth the entrance of venome, whiche is wonte
 to entre by the pooꝛes. Secondly he saythe, that
 salte maketh mans meate sauoy. Foꝛ cōmonly
 we se no meates sauoy withoute salte, as sayth

C.iii.

the

THE RIGEMENT

the thyꝛde verſe . Thyꝛdly thauctoꝝ openeth . iiii .
 incōueniēces of ſalte, oꝝ meates to moche ſalted.
 Fyꝛſte, very ſalte meates marre the ſyght, foꝝ .ii .
 cauſes. The fyꝛſte is, that ſalte thynges dꝛy ouer
 moche, whiche is cōtrary to the eies, the inſtru-
 mentes of ſyghte: foꝝ the eies are of the nature
 of water, as the Phyloſopher ſaythe . The . ii .
 cauſe is, foꝝ that meates verpe ſalte engendꝛe
 ytche and nyppynge, in maner as is afoꝛe ſayde.
 Of moꝛdicatiue meates beyng in the ſtomacke,
 fumis moꝛdicatiue are liſted by, whiche by their
 nyppynge hurte the eies, and make theym very
 red . And therfoꝛe we ſe þ̄ they that make ſalte,
 haue commonly redde eyes . The . ii . hurte is,
 that very ſalte meates dꝛyminſhe the ſeede of ge-
 neration: by reaſon that very ſalte meates dꝛy
 ryghte moche all the humidites of the body:
 wherby the ſede of generation is dꝛyed, and ſoo
 made leſſe . The . iii . hurte is, it engendꝛeth the
 ſcabbe: by reaſon that ſalte engendꝛeth a ſharpe
 bytyng humour aduſt, which cauſeth the ſcabbe.
 The . iiii . hurte is, it augmenteth ytche: by rea-
 ſon that it engendꝛeth a moꝛdicatiue ytchyng
 humour. And of theſe . iiii . hurtes Kalis ſpeketh,
 farther it burneth their bloud that take great
 quantite therof: it feblethe their ſyghte, it my-
 nyſheth the ſede of generation: and engendꝛeth
 ytche and ſcabbe . And beſydes theſe hurtes,
 verpe ſalte meate engendꝛeth ryng wormes,
 dꝛy ſcurfes, moꝛphewe, lepꝛy, in theym that be
 diſpoſed

Phi. in de
 ſenſu et ſe
 ſato.

disposed there vnto, and fleethe the passage of the vryne: whan they are longe continued: Yet whan it is a lyttelle powdzed, hit taketh away lothynge. And makethe one to haue a good appetyte.

Hi feruore rigent tres salsus, amarus, acutus.

Alget acetosus, sic stipans ponticus atq;

Vnctus et insipidus, dulcis dat temperamentum.

Here thauctour reciteth the qualities of al sauerynes. Firste, he saythe, that these thre sauerynesses or reysches, saulte, bytter, and sharpe, heate the body that receyueth theym. Secondly he sayth, that these thre sauerinesses, tarte, stipticall, and pontike, coole. Thydelye he saythe, that these thre reysches, vnctuous, vnsauery, and swete, are temperate, they make the bodye neyther hotter nor colder. Farther, after Auicen there be. viii. talages or sauerinesses, y folowe vnsauerines: & they be, salt swete, bytter, sharpe, terte, pontyke, stiptyke, and vnctuous: and to number vnsauerynes for sauerines, as the texte dothe, there be. ix. and than sauerynes is taken for euerye thynge iuged by taste. And amonge these tallages there be thre hotte, as saythe the texte, salte, bytter, and sharpe: and, as Auicen saythe, the sharpe is the hotter, and the next salt, and than the bytter: For as moche as sharpe is stronger than the bitter is, to resolue and scoure the incidentes. And than salte is lyke bytter, broken to gether with colde humydite. And of these

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Au.ii.can.
trac.1.ca.3

these tallages, thze be colde, eger, stpytycke, and
 pontyke. But pontike is colder than the other :
 and next therto is stpytycke. And therfoze all fru-
 tes, that coue to any swetenes, haue fyrste a ta-
 lage pontike, of a vehement coldnes, and after
 th at the fruites by the heate of the sonne, be dige-
 sted, there appereth in them stpytycye, and after
 they declyne to sowernes, as grapes, and than
 to swetenes. And thoughe tarte be not soo hotte
 as stiptike, yet by reason that hit is subtyle and
 persynge, hit is in many of moze coldenes. And
 after Auicen pontyke and stpytyke are in tallage
 very lyke, but yet the stiptike causeth the vpper
 parte of the tonge to be sharpe and roughe, and
 pontyke causeth the tonge to be roughe within.
 And thze of these tallages are temperate, neither
 excedynge hotte noz colde, as swete vnctuous,
 & vnsauery, foz thoughe swete be hotte, yet ther-
 in appereth no myghty heate, as Ralis saythe.
 And euery tallage hath his owne operations, as
 Auicen and Ralis say. The operations of swete-
 nes be digestion, sokynge, and encreasynge of no-
 ryshment, and nature louyngely desyret hit,
 and the vertue attractiue draweth hit. And
 Ralis sayth, that swetenes engendzethe moche
 ruddye colour, and opilations of the lyuer and
 splene, speciallye if the sayde membez be apte
 ther vnto. And therof folowethe the flyxe. Hit
 mollyfyeth the stomake, and comfozteth y brest
 and lyghtes, it fatteth the bodye, and augmen-
 teth

teth the sede of generation. The operations of
 bytter is to sharpe, and to walthe awaye. And
 after Rasis, bytter heateth and dryeth strongly,
 and lyghtly reduceth the bloud to adust malice,
 and augmentethe ruddy colour in the bloudde.
 The operations of pontike talage, after Auicen,
 is contraction, if the ponticite be feble: or elles
 expzession, if it be stronge. And after Rasis, pon-
 tycke cooleth the bodye, and it dryeth the fleshe,
 and dymynisheth the bloudde, if one vse it ofte.
 Also it comfozteth the stomacke, it byndeth the
 wombe, and engendzethe melancolye bloudde.
 The operation of styptyke talage after Auicen,
 is contrary, thypkyng, hardenynge, and hol-
 dyng. And after Rasis the operations therof
 are lyke ponticke, though they be weaker: for he
 semeth to cōprehende styptike talage vnder pon-
 tike: for of styptike he sayth nothyng expzessely.
 The operations of vnctuous tallage after Auic-
 en are sokynge, sypzines, and small digestion.
 And after Rasis it mollyfyeth the stomacke, hit
 maketh one laskatiue, and filleth one or he hath
 taken any necessary quantitie of meate: and hit
 heatethe, spectallye theym that be vexed with a
 feuer, and that haue a hottelyuer and stomacke.
 Hit moysteth and soketh the body, but hit aug-
 menteth sleme & slepe. The operations of sharp-
 nes be resolutio, incision, and putrifaction after
 Auicen: And after Rasis hit encreaceth heate,
 and lyghtly enflamethe the bodye, and it bouz-
 neth

THE REGIMENT

neth the bloudde, and tourneth it in to redde coler, and after in to blacke. The operations of salte talage, after Auicen, is to scoure, washe, and dye, and hit letteth putrifaction. The operations of sharpe talage, after Auicen, is to cole and dyuyde: and after Rasis, it refrayneth coler and bloudde, and refrayneth the bealye, if the stomake and guttes be cleane: but if there be to moche fleumatike matter, hit maketh the bealye to laske, it cooleth the bodye, and eke wekethe the vertue of digestion pꝛopꝛely in the lyuer. It hurteth the senowes and senowye membꝛes, it dꝛyeth the body, but it stereth vp the appetite. And Rasis sayth, that some vnsauery thing nouꝛyssheth well, and that is suche as is temperate. There is other some that heateth temperatelye, And a nother that cooleth temperatelye, and if moystnes be ioyned there with, it moysteth, and with a dye thyng, it dꝛyeth.

Bis duo vicia facit, mundat dentes, dat acutum

Visum, quod minus est implet, minuit quod abundat.

Here are declared foure comodites of wyne soppes. The fyrste is, they pouрге the tethe, by reason that they sticke longer in the teth, than wyne alone or breadde alone: therfoꝛe the fylthynes of the tethe is the better consumed, and the tethe the better pouꝛged. The second comodite is, that it sharpeth the syght: foꝛ it letteth the ylfumes to ascende to the brayne, whiche by theyꝝ mynglynge together, darketh the syght. And this is

by

by reason that it digesteth all yll maters beyng in the stomacke. Thyrly, it dygesteth perfyte meates nat wel digested: for it closeth the mouth of the stomacke, and comfozteth digestion.

Fourthly, it reducethe superfluous dygestyon to meane. And all this is of trouthe, so that the breadde sopped in wyne, be fyrst tosted, or dyed on imbers.

Omnibus assuetam iubeo seruare dietam

Approbo sic esse, ni sit mutare necesse.

Est Hippocras testis, quoniam sequitur mala pestis.

Fortior est metha medicine certa dieta.

Quam si non curas, fatue regis, et male curas.

Here the auctour recytyng certayne doctrynes sayth, that it is good for al folkes to kepe custonable dyete. And by dyete is vnderstande the mynistryng of meate and dzyne. The breakinge from custonable vse hurteth greuously: for customance is a nother nature. Therfore, as it behouethe vs to kepe nature, soo lyke wyle it dothe custome: and specially yf the custonable vse be laudable. And as it behoueth to kepe the custonable administration of meate & dzyne: euen soo it behoueth vs to obserue custome in ocher thynges nat naturall, for the selfe reason. Wherfore if a man y is wouete to labour moche, wyl forgo this custome and lyue ydelly: or labour moche lesse: or go in hande with other labour: or take a nother tyme, or a nother waye: vndouted it shall ryghte moche infeeble hym.

Uii

So

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To Kepe
diets.

THE REGIMENT

Soo in lyke maner it is in mans dyete, in his slepe, in his watche, and suche lyke accidentes. For truly good custome in al thynge must nedes be obserued, if it be laudable or indyfferente in goodnes or hurtfulnes, in respecte of it, wher- to the chaunge is made. And wytteth well, that they that be accustomed to labour, and exercyse them selfe in any kynde of labour, and all be it that they be feble or olde, it greueth them lesse: and they labour moze strongly than if they were yonge felowes, vnaccustomed, as Hippocrates saythe, by reason that these feble or olde parso- nes haue moze inclynation and custome to these labours. For nowe the custome befoze taken is lyghter, as is sayde in the aforesayde Aphorisme. And this is the cause, why we se olde and feble craftes men, to do it that stronger and yonger than they can nat do, and it greueth them lesse, as a feble olde mylner to lyfte a great weyghtye sacke: A smith to welde a labour with a greater hammer, than a yonger man nat therto accusto- med. The. ii. doctrine is, that greatte harme foloweth change of diete, as Hippocrates sayth: excepte it be nedefull to chaunge it. Fyrst it is nedefulle to chaunge it, whan greuous dysea- ses shulde growe therby: as custome to fede on yll meates, whiche at lengthe of necessyte wylt brede in vs yll diseases. Suche a custome and other lyke must nedes be amended and changed by lyttell and lyttell, but nat sodaynely. For all
sodayne

Hipp. ii. a.
 phorismo.

aphor.
 115

sodayne
 from a
 second
 it shoul
 our die
 diete, a
 vnder
 Hippo
 thoug
 bled, a
 uth vs
 is to be
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 dyete

sodayne changes hurte vehementely. specially from a thynge customable, to vnaccustomable. Secondly, it is nedefull to change, to thentente it shoulde lesse greue vs, if we happen to change our diete. For he y bseth him selfe to al maner of diete, shall hurte him the lasse. And this must be vnderstande of other thinges nat natural, for as Hippocrates saythe. A thynge longe customed, though it be worse than these that we haue nat vled, hurtethe the body lesse. Therfoze it behoueth vs to vse thinges vnaccustomed. And here is to be noted, that euery man shulde take hede, howe he accustomethe hym to one thynge, be it neuer so good, whiche to obserue were nedefull. Example: If a man custome hym to one maner meate or drynke, or to absteyne holly from them, or to slepe, or to knowe a woman carnallye, it were very dangerous for hym, if he other whyle muste absteyne from his custome. Therfoze euery body shulde be dysposed, to indure heate and colde, and to al motions and nourychementes, so that the houres of slepe and watche, the house, bedde, and garmentes, may be chaunged without hurte: whiche thynge maye be done, yf one be nat to nere in obseruinge custome. Therfoze other whyle it behouethe to chaunge customable thynge. Thus saythe Rasys: The. iiii. doctrine is, that the stronger and neter waye in healynge a pacpente, is to mynyste a certayne dyete: For whiche if the phisition doth nat care

Hipp. 2. as
phorismo.

Rasis. 3. al.
ca. de cōs
seruat. cōs
suet.

32

The maner
of dyete.

and wyl mynyster an other vndue dyete, he go-
uerneth his pacient folyshely, & healeth hym yll.
And note, that there be thre maner of dyetes,
grosse, whiche is holle folkes dyete, sklender di-
ete, whiche is to gyue in maner nothyng. The
thirde is meane dyete: whiche absolutely is called
sklender. And this diete is diuided in to sklender
diete, Declynyng to grosse diete: as the brothe of
fleshe, reue rosted egges, small chykynnes: and
Declynyng to sklender diete, as Mellicratum, and
wyne of pomegranades: and meane diete, whi-
che is called certayne diete, as barlye teuce nat
beaten together. And this certayne dyete is
holosome in many dysleases, but nat in all. It is
not holosome in longe diseases; for in suche disea-
ses, the might of the pacient, with suche meane
dyete, can nat indure to consume the syckenes,
without great debilite. Therfore in suche disea-
ses, the meate muste be ingrossed. Lyke wyse it
is vnholosome in sharpe diseases, as these y ende
within. iiii. dayes space or soner: for in suche most
sklender dyete is beste, as Hippocrates saythe.
The most souerayne helpe is to diete the pacient
after his strength and cozpozall myghte.

32

Quale, quid, et quando, quantū, quoties, vbi dando.

Ista notare cibo debet medicus dietanda.

Here thauctour reherseth, vi. thynges, to be cō-
sidered of y phisition in ministring of diete. First
of what qualyte the meate oughte to be; for in
hotte syckenes, he muste dyete the paciente with

GUS

in 13

colde

colde meate, in moyste sycknes with drye meate,
 and in drye sycknes with moyst meate. Yet the
 naturall complexion muste be obseruedde with
 dyete lyke therto. For Galen saythe, The hotter Gal. i. reg.
 bodyes nede the hotter medycynes: the colder
 bodyes, the colder medycynes. The. ii. thynge
 is, of what substaunce the meate ought to be.

For they that be stronge and lustye, and exercise
 great labour, must be dieted with grosser meate,
 for in them the waye of digestion is stronge, and
 so they oughte not to vse sklender meates, as
 chyckyns, capons, veale, or kydde: For those
 fleshes in them wylle bourne, or be dygested ouer
 soone: wherfore they muste nedes eate ofte.

But noble men, and suche as lyue restfully must
 vse diete of sklender substance, for in theym the
 vertue digestiue is weake and not able to digest
 grosse meates, as bacon, befe, and fylshe dyed
 in the son. Lyke wise they that be sycke of sharpe
 diseases, ought to vse moze sklender dyete, than
 they that be sycke of longe diseases, as a feuer
 quartane. The thyrde is, what tyme dyete ought
 to be gyuen: for they that be in helth ought spe-
 cially to regarde custome. wherfore they that
 rise yarely in sommer, and eate but two meales a
 daye, oughte to eate aboute the houre of. x. or a
 lyttel before: & not to abyde tyll noone, bycause
 of the ouer greate heate. Lyke wise they oughte
 to suppe aboute the houre of. vi. or a lyttel after.
 But in wynter they ought to dyne at a. xi. of the
 clocke

clocke, or of .xiiij. bycause of the longe sleppynge: and than to suppe at .viiij. a clocke, or a litel after. And specially custome shuld be kept. Tyme also in dictynge of sycke folkes, must be consydered. For they that haue an ague, whan it begynneth to bere them, or a lyttell befoze or after. They shulde eate nothyng: for if one eate a lyttell befoze, or whan the fyttē cometh: therby nature, that shuld entende to digest the meate, is diuerted an other waye. If he shulde eate soone after the fyttē is goone, hit were vnholsome: for the vertue of digestion is verye weake, by reason of the fyttē past: Therfoze he must eate so longe afoze, as y meate may be dygested er y fyttē come. Or elles so longe after the fyttē is goone, whan nature is come to due dysposytion. This is of trouthe, excepte ye dyede greate feblisshynge of nature. For than at all tymes he muste eate. For whan soo euer mans strength is feblisshed by any chaunces, he shulde eate forche with, as Galen sayth. Fourthly the quantite of the meate must be consydered: for as hit is befoze sayde, in somer we muste vse a small quantite of meate at euery meale, for than the naturalle heate is feble throughe the ouer great resolutions. But in wynter one may eate a great deale of meate at a meale, for than the vertue digestiue is stronge, whan the naturall heate is vnied throughe circumstant colde, as we said at *Tēporibus veris*. &c. The .v. is, howe ofte we shoulde eate in a daye.

For

Ca. in cō. a
phorismi.
Cōtēplari
autē. &c.

foz in sommer we muste eate oftener thanne in wynter, in autumpne and ver a lyttelle at eche meale, as is befoze sayde. A yke wyse, if the vertue dygestiue be weake, we muste eate lyttel and ofte: but if the vertue dygestiue be stronge, we may eate moche, and make fewe meales &c.

Syrtely, the eatynge place muste be considered: whyche shoulde not be to hotte noz to colde, but temperate.

Ius caulis soluit, cuius substantia restringit.

Vtraq; quando datur, venter laxare paratur.

Here the auctour declarynge thze thinges, sayth, That the brothe of coole woꝛtes, and specially the fyrst broth, if they be sodde, leuseth the bealy: by reason that in the leues & vtter partes of cole woꝛtes, is a sopy scourynge vertue, weakelye cleuyng and lyghtely separable by small decoction oꝛ boylng: whiche spredde abꝛode by the same water, is made laxatiue. And this is the fkele that the fyrste water, that cole woꝛtes be sodde in, make one laxatiue rather than the se-
cond. The secod is that the substance of cole woꝛtes after they are boyled, restrayneth the bealye: by reason that all theyꝛ vertue laxatiue is taken awaye by the decoction, and the erthye dyꝛe substance remaineth, whiche byndeth the wombe.
The thid is, that both taken to gether, the broth and substance of cole woꝛtes, leuse the bealy: by reason that the scouryng sopy vertue remaineth in the water, whiche leuseth all. And note, that

E

cole

Ar. 3. part.
problem.
Aui ii. cā.
Rafis. 3. al

colewoztes engendze melancoly humours, and
yl Dreames, they hurte the stomacke, they nozithe
lyttell, and duske the syghte, and cause one to
Dreame, and they prouoke menstruosyte and v-
ryne, as Auicen and Rafis saye. Farther moze
note, that the decoction oꝝ seede of colewoztes,
kepe one from Dronkēnes, as wyteth Aristotell.
And this thynge is assygned of Auicen & Rafis.
The reason, as some thynke, is the grosse fumes
that by eatyng of colewoztes are lyfted vp to the
bꝛayne, engrossyng the fumosities of the wyne,
whiche engrossyng doth lette theym to entre to
the bꝛayne. Aristotle sayth, that all thynge that
Dꝛaweth to it the moystenes of the wyne, expel-
leth it frome the bodye, and that that cooleth the
body, kepeth it from Dronkēnes: colewoztes
are of suche nature, ergo. &c. And that colewoz-
tes are of this nature, he prouethe thus. By the
ieuse of colewoztes, the vndigested humidites of
the wyne are Dꝛawen from all the bodye in to the
bladder: and by reason of the colde ieuse that re-
mayneth in the stomacke, whiche cooleth all the
bodye: the persyng of the wyne is fordone.
And so by this meane it kepeth a man sobꝛe.
For the subtile superfluites that naturally coude
nat discende, by reason that the heate of y^e wyne
stereth them to ascēd bpward toward y^e bꝛaine,
are repressed downe, and by vertue of this ieuse
are Dꝛawen to the bladder.

Malve radices rade dederet feces.

Vulve nocuerunt, & fluxum sepe dederunt.

Here thauctoꝝ reherlynge. 3. pꝛopꝛetes oꝝ effectes of malowes saythe, that they mollify the bealy. There be. iiii. that mollifye: malowes, and double malowes, Bianca, Ursina, and Mercury, of whiche mooste commonly clysters be made, to mollifye all indurate and harde matter in man. There be. ii. sortes of malowes, the one beareth a bloudded redde flower, the other a whyte flower, and this pꝛely doth mollifye moze than þ̄ fyꝛst. The. ii. effecte of malowes is, þ̄ malowe rootes shaued, and suppositoꝛies made of theym, suche as philytyons are wonte to make of Mercury, drawe out of mā the indurate matter and dryegges. The. iii. effecte is, malowes cause the menstruous flyre in women, and that thꝛough the great moystyng and slyppynes therof: wherby the beynes about the matrice sone poure out, as Plateatius saythe. And as apperethe by experyence.

Malowes.

Mentitur menta, si sit depellere lenta

Ventris lumbricos, stomachi vermesq; nocuos.

Here thauctoꝝ saythe, that a mynte shulde not be called a mynte, excepte it haue myght to kylle wormes in the bealy and stomacke. A mynte hath a greatte stronge sauour, and is ryghte bytter: and therfoze as worne wodde kylleth wormes, soo dothe the mynte. And the reyse therof, as of wormewodde muste be dronke at the substance.

Reyse

℞. ii.

And

34

35

And by cause it is hotte and drye, and bournethe the bloud, it is vnholosome in the waye of meate in the regiment of helthe. But yet in medicines, it is helosome, for it comfotethe the stomacke, and heateth it, and styntethe peryng, & digesteth, and prohibitethe vomite stematicke & sanguyne, and thzough inflation sterethe one to bodily lust, and prohibitethe spyttyng of bloud, it is very holosome ageyust the bytynge of a madde dogge, and if ye crymble mynte in to mylke, it wyll neuer tourne to make a chese, as Auicenn sayth.

34 Aui. 2. ca.
ca demēta

Cur moritur homo, cui salvia crescit in horto.

Contra vim mortis non est medicamen in hortis.

Salvia confortat nervos, manumq; tremorem

Tollit: et eius ope febris acuta fugit.

35

Salvia, castoreum lauendula, premula veris.

Nastur athanasia sanant paralytica membra.

Salvia saluatrix natura consiliatrix.

EBF
Somme
of sage.

Here the auctour touchyng pyncipally.iiii. thinges, sheweth the greate vtilite of sage, as kynges as thoughe he doubted: wherfoze man dyethe, that hath sage growynge in his gardeyne.

He answereth in the. ii. verse, that no medycyne growynge in the gardeyne can withstand dethe, all though he in the gardeyne growe medycines, that kepe the body from putrifaction, & defende that naturall humidite be nat lpghtly consumed away, as teacheth Auicenn, sayeng. The science of phisicke doth not make a man immortall, noz it doth not surely defend our bodpes from oute-

Aui. iii. i.
ca. ling.

warde

ward hurteful thynges, noꝝ can not assure every man to lyue to the laste terme and daye of his lyfe, but of. ii. thynges it maketh vs sure, that is from putrifaction and coꝝruption: and defendeth that naturall moysture be nat lyghtly dys-
 solued and consumed. Secondly, he putteth. iii. effectes of sage. The fyrste is, that sage comforteth the senowes: foꝝ it dryethe the humydytes, by whiche the senowes be let and leused. The. ii. is, that it taketh awaye the Chakynge of the handes: by reason that it comforteth the senowes, as is sayde, nowe all thyng that comforteth the senowes, remouethe tremblyng. Foꝝ tremblyng comethe of feblenes of the senowes. And therfoꝝe some old men and women specially put sage leaues in their meate & drynke. Thirdly, Sage letteth the Sharpe ague to assaile vs, by reason that it dryethe humours, it letteth them to putrifie, wherby a Sharpe feuer myghte be engendꝝed. Farther note, that sage is hotte and dry, & therfoꝝe it is not very holsome alone in waye of meate. Yet bycause sage comforteth the senowes greatly, folkes in helthe doo vse it moche. ii. maner of wayes. Fyrste they make sage wyne: whiche they drynke speciallye at the begynnynge of diner oꝝ supper. This wyne is holsome foꝝ them that haue the palsey oꝝ falling sycknes, moderately taken, and after the purgation of the accidente matters. Secondly they vse sage in sauces: foꝝ it sterethe vp a mans ap-

¶.iii.

petyte,

*What serueth for the
of physicks bringeth
to mans bodye*

*The vertue
of
Sage.*

*Sage
wyne.*

Two
kynndis of
Sage.

Auic. cl.
ca. de cast.

petite and specially whan the stomacke is full of
yl humours, raine and vndigested. There is .ii.
kynndes of sage: One that hath the greatte brode
leaves. An other commonly called noble sage,
whose leaves be moze narowe and lesse: phisit-
ons call it *silifagus*. Cyrdely thauctour reher-
seth .vi. medicines good for the palsey. It is
sayde that sage, castoye, that is a castors stones,
Lauander, Pymerose, Watercresse, and Can-
sey, cure and heale membrs enfect with palsey.
Why sage doth helpe it we haue shewed, for it
comforyteth the senowes, whiche the palsey wea-
keth. And eke bycause sage is hotte and drye, it
consumethe the fleumatyke matter that remay-
neth in the senowes, wherof the palsey bredethe.
And that castoye is holsome for the palsey, ap-
pereth by that it is mooste comforytable, in hea-
tyng and dryenge y senowes: For Auicen saith
therof, that it is subtiler and stronger than any
other that heateth & dryeth. And after he saythe,
that it comforyteth and heateth the senowes, the
shakynge, the moyste crape, and benomed mem-
brs caused of the palsey. And eke he saith: there
is nothyng better for ventosite in the eare, than
to take as moche as a pease, and temper it with
oyle of Spyke, and so let it droppe in to the eare.
Castorie hath manye other vertues, whiche
Auicen reherseth. *Castorium* is the stones of a sea
beaste called *Castor*. The oyle also of Castoye is
as specially good for the palsey, as Castoye, af-
ter

ter the voydyng of the matter, for than it consumeth the residue of y^e matter that remaineth, and comforteth the senowes. Of lauender appereth. For the swete sauoure thereof comforteth the senowes, and the heat thereof doth consume the palsy matter. And also of the Dymmerose eke appereth: for the swete sauour and heate thereof comforteth the senowes. This flower is called *Premula ueris*, bycause it is the fyrste swete flower that spryngeth in ver. The. v. is a watercresse, for it is hotte, drye, subtile, incisive, & resolutiue: wherby it taketh away the matter of palsey.

And Auicen sayth, it comforteth all mollificatiō of the senowes, for it heateth and draweth oute flume, and clenseth the senowes from flume, and phisitians counsaile vs to eate water cresses in lente, bycause lenten meate is fleumatike.

Water cresse is a cōmon herbe growyng in cold, stony, and watry the places, where as be manye wel sprynges. The. vi. is tansey. The vertue of this herbe is to purge flume, and the heate thereof dryeth the senowes. Also it purgeth a manne from wormis, and from the matter wherof they be engendred. And therfore frenche men vse commonly to frye egges therewith in the Ester weke, to pouрге awaye the flume, engendred of fylthe in the lente, wherof wormes are soone engendred in theym that be therto disposed. In the ende of the texte thauctour sayth, that sage is called the sauer and keper of nature.

Nobilis

*Premula ueris
P. rosea*

Nobilis est ruta, quia lumina reddit acuta.

Auxilio rure nit quippe videbis acute.

Ruta viris coitum minuit, mulieribus auget.

Ruta facit castum, dat lumen, et ingerit estum.

36

Cocta facit ruta de pulicibus loca ruta.

Fourre p^a
prieties of
rute.

Au ii can.
ca. de ruta.

To kyll
flees.

Auic. 6. 4.
tra. 3. ca. de
effug. puli-
cum.

Here thauctoꝝ declarynge foure pꝛopꝛetes of rue saythe, it sharpethe the syght, and pꝛopꝛelye the reufe therof, as Auicen sayethe, and as is befoꝛe sayde at Allea nux ruta. The. ii. is, rue diminisheth the desyre of carnall luste in men, and in women rewe augmenteth it: foꝛ by reason that rue heateth and dryeth, it diminisheth the seede of men: whiche is subtyle and of the nature of the ayer, but in women rewe maketh subtile and heateth the seede, foꝛ in them it is watteryshe and colde, and therfoꝛe it stereth them moꝛe to carnall lust. The. iii. is, rewe maketh a man quicke, subtile, and inuentysfe: by reason that by heatynge and dryenge, it maketh a mans spiritis subtyle, and so clereth the witte. The. iiii. is that the water that rewe is sodde in, cast and sprynkeled aboute the house, ryddeth away flees, and as phisitions saye, it kylleth theym. And after Auicen: whan the house is sprynkeled with the water of wylde gourdes, the flees lepe and flee awaye: and lyke wyse doth the water that blacke thorne is sod in. And Auicen sayth, that some haue sayde, that if gootes bloudd be put in a pytte in the howse, the flees wyll gether ther vnto and dye. And likewise if a logge be anointed with the greace of an
pꝛchm

pychynne, the fleas wyll gether therto and dye. fleas can nat abyde y^e sauour of colewoytes, noz leaues of Olander. Some say, that nothyng is better to auoyd fleas than thinges of stronge sauour: and therfoze rewe, myntes, hozse myntes, and hoppes be good, and aboue all thynge hozse dunge, oz elles hozse stale is the chiefe. Also the house spynckeled with the decoction of rape seede, kyllethe fleas. And the parfumynge of the house with a bulles hozne, Dyueth away flees. Yet to take fleas, nothyng is better than to laye blankettes on the bedde, foz therein they gether them selfe.

De cepis medici non consentire uidentur.

Colericis non esse bonas dicit Galenus.

Flegmaticis uero multum docet esse salubres,

Presertim stomacho, pulchrumq; creare colorem.

Contritis cepis loca renudata capillis,

Sepe fricans poteris capitis reperare decorem.

Here thauctour speaketh of oynyons, and declareth. v. thynge. fyrste touchynge they^r operation phisitions agree not. For some saye they be good foz flematike folkes, and some say nay, as Rasis, whiche saythe, that they engendze superfluous and flematike humours in the stomacke. Secondly Galen sayth, they be righte hurtefull foz colerike folkes, bycause, as Auycen saythe, oynions be hotte in the thyrde degree, & therfoze they hurte hotte folkes, as colerike be. Thyrdly oynyons be holsome foz fleumatike folkes. For

37

of oynyons.

Y

they

THE RECIMENT

they be hotte, persynge, subtille, scourynge, and
 openynge, wherfoze they dygeste, curte, make
 subtille, and wype awaye fleumatike and clāmy
 humours, growen in the fleumatike folkes.
 Fourthly, oynions be holsome foꝛ the stomake,
 foꝛ they bothe heate and mundifie it from fleme.
 And therfoze Auicen saythe, that it, that is eaten
 of the oynion, thꝛough the heate therof comfoz-
 tethe a weake stomake. And therfoze they make
 a man well colozed. Foꝛ it is impossible foꝛ one
 to haue a lyuely coloure, if his stomake be very
 fleumatike, oꝛ fylled with yll, rawe, and fleuma-
 tike humours. The. v. is, that oynions sodde
 and stamped, restore heares agayne, if the place
 where ȳ heares dyd growe be rubbed therwith.
 This is of trouthe, whan the heare goth away
 thꝛough stoppyng of the poyes, and corruption
 of the matter vnder the skyn. Foꝛ the oynions
 open the poyes, and resolue the yll mater vnder
 the skynne, and drawe good matter to the same
 place. And therfoze as Auicen saythe, ofte rōub-
 bynge with oynions is very holsome foꝛ balde
 men. Wherfoze the texte concludethe, that this
 rubbyng with oynions pꝛeparethe the beauty
 of the head: foꝛ heares are the beauty of ȳ head.
 Farther moze, oynions sterc one to carnall lust,
 and they pꝛouoke the apete, and bynge colour
 in the face, & whan they be myngled with hony,
 they distroy wartes, they engendꝛe thꝛyꝛst. & they
 hurte the vnderstandinge, foꝛ they engendꝛe an
 yll

Au. ii. can.
 ca. de pres
 al.
 Et. 6. 3. ca.
 de curatis
 one alo
 perie.

All grosse humour, they encrease spyttelle, and the ieuſe of them is good for watterynge eyes, and dothe clarifie the ſyghte, as Auicen ſaythe. Farther note, that oynyons, hony, and bynegger ſtamped together, is good for the bytynge of a madde dogge. And therfore ſome adde theſe. ii. verſes vnto the forſayde texte.

*Appositas perhibent morſus curare caninos,
Si trite cum melle prius fuerint et aceto.*

But of this is ſpoken befoze at *Allea nux. &c.*

Et modicum granum, ſiccum, calidumq; ſinapis.

Dat lachrimas, purgatque caput, tollitq; venenum.

Here the auctour recytyng. ii. thynges ſaythe. Of muſtard ſede.

That muſtarde ſede, is a lyttel grayne, whyche is hotte and drye, vnto the. iiii. degree, after Auicen. Secondly, he putteth. iii. proprietes of effectes of muſtarde ſede. The fyrſte is, it maketh ones eyes to water: for by reaſon that it is verye hotte, it maketh ſubtile and leuſethe the humydites of the bryayne: wherof thanne by theyr flowinge to the eyes, the teares come. The. ii. effecte is, it purgethe the bryayne, and clenſethe awaye the ſlematike humydytes of the head. Also if it be put in to the noſethyls, it purgeth þ head, by reaſon that it prouoketh one to nyſe. And therfore it is put in to theyr noſethylles that haue the apoplexie, for the neſynge purgeth þ bryayne. Auicen. ii. ca. cap. de Sinapi.

And lyke wyſe muſtarde ſede, by reaſon that hit is hotte, doth diſſolue and leuſe ſuche ſlemes as ſtoppe the cundites of the bryayne: of whiche followeth apoplexie: and thus it apperethe, that

Y it

muſtarde

Aui. loco
preal.

mustarde sede is a great leuser, consumer, and
clenser of fleumatike humidities. The.iii. effecte
is, it withstandeth poyson: For Auycen saythe,
that venomous woymes can nat abyde y^e smoke
of mustarde sede.

39

*Crapula discutitur, capitis dolor, atq; grauedo,
Purpuream dicunt violam curare caducos.*

The pzo
pzetes of
violettes.

Here the auctoz reciteth. iii. ppozetes oz effectis
of violettes. Fyyst, violettes delay Dronkenness,
by reason that violettes haue a temperate swete
sauour, whiche greatly comforteth the bzayne.
For a stronge bzayne is nat lyghtely ouercome
with Dzynke, but a weke is. Alsoo violettes be
colde, wherfoze they cole the bzayne, and so ma-
keth it vnable to receyue any fume. The.ii. is,
violettes slaken y^e head ache, and grefe that is
caused of heate, as Auicen, Rasis Alman. and
Mesue say: for by reason that violettes be colde,
they withstande hotte causes. The.iii. is, violet-
tes helpe them that haue the fallynge syckenes.
Thoughe some saye thus, yet this effecte is nat
commonly ascribed vnto violettes. And therfoze
if vyolettes haue this ppozete, it is but by rea-
son of theyr swete smel, y^e comforteth the bzayne:
whiche strengthened, is nat hurte by small grefes:
and consequently falleth nat in to Epilence (why-
che is called the lyttell Apoplexie) chauncynge by
stoppyng of the sensible senowes.

Egris dat somnum, vomitum quoq; tollit ad vsu.

Compefcit tussim veterem, colicisq; medetur.

Pellis

Pellit pulmonis frigus, ventrisq; tumorem,

Omnibus et morbis subueniet articularum.

Here the auctour reciteth, viii. properties of nettys. Fyyste nettys cause a sycke body to slepe.

Foz it is subtiliative, and catteth and scourethe fleme, and grosse humours, that greue nature, and lette slepe. Secondly it doth away vomyte, and custome therof: by reason that vomyte and parbrakyng is caused of a clammye humour, whiche the nettell catteth. Thyrde, the nettell fozdoth olde coughe: and specially hony, wherin nettell sede is tempered. Foz the nettell auoydethe clāmy fleme oute of the breste, as Rasis saythe.

And Auicen saythe, that the nettelle, whan it is Auicen. in
cā. cap. de
vrtica. dronke with water that barley is sodde in, dothe

mūdifie the breste, and whan the leaues therof is sodde in barly water, they drawe oute grosse humours, that are in the breste, but the sede therof is stronger. Fourthely it is hollsome foz them that haue the colycke. Foz a nettell is a cutter, a subtiler, a resolver, and a scourer of flematike humidite, oz grosse ventosity, whiche engēde the colike. The colike is a peynfull grese, in a gutte called Colon, as the greuous dyscase Iliaca, is named of the gutte Ilion. Fyftely, the nettell with his heate dypuethe colde oute of the lyghtes. Syxtly, an nettell aswageth swellng of the bealpe: foz it resolueth wynde: wherof most parte swellng of the bealy cometh.

The. vii. effecte is, y nettell helpeth the diseases

in the ioyntes, as the goute. This is of ffourthe whan it cometh throughe mattier that is colde, fleumatike, and grosse: by reason that nettelles heate, cutte, and make subtil suche mattier. And besydes these effectis, after Auicen, the nettell stereth one to carnall luste, and proprely the sede therof Dzonke with wyne, openethe the clo- syng of the matrice, and in leusyng drawethe out fleme and ralye humours, by his vertue ab- sterliue, and nat resolutive: yet lest takynge of the nettell or the sede, hurte the throte, it is good to Dzonke after it, a lyttell oyle Rosate. A nettell is hotte in the begynnynge of the. iii. Degree, and Dnye in the seconde, after Auycen.

40 Auicen. ii.
ca. cap. de
urtica.

Hysopus est herba purgans a pectore flegma.

Ad pulmonis opus cum melle coquatur hisopus.

Vultibus eximium fertur reparare colorem.

Of ysope.

Here the auctour recityng the effectes of Ysope, saythe, it purgethe the breaſte of fleme: by rea- son that Ysope is an herbe hotte & Dnye in the. iii. degree, it is a great wyper, leuser, and consumer of fleumaticke humydite: and hath a synguler respecte on the partes of the breste: and there- fore ysope mooste proprely is sayde to pourge the breaſte of fleme. Secondelye, it is also good to purge the lyghtes from fleme, for the same cause and proprely if it be sodde with hony: for hony is a scourer: and the ysopes scourynge is augmen- ted with the bodie. The same wylleth Auycen, sayenge: Ysope comforteth the breaſt & lyghtes.

An. il. can.
ca. de. his
sopo.

Disea=

diseased with the coughe and tificke of olde continuance, and lyke wise doth the decoctiō therof made with hony and fygges. Thyrdelye, yslope maketh one well colozed in the face. For Auycen saith, that the drinke therof causeth good colour. And besydes these effectes, Yslope auoydethe fleme and woymes, as Auycen saythe. And after Platearius, yslope sodde in wine cleaseth the matrice from all superfluites.

Appositum cancris tritum cum melle medetur,

Cum vino potum poterit sedare dolorem,

Sepe solet vomitum ventremq; solutum,

This texte declareth thze operations of cherfyll.

Fyrste cherfyll stamped with hony, and layde

of cherfil.

plaister wyse to a canker, healeth it. Thus saith

Platearius in the chapter therof. A canker is a

A cankers

melancolye impostume, that eatethe the partes

of the body, as well fleshye as senowy. And it is called a cāker, bicause it goth forth like a crabbe.

The.ii effect is, if cherfyll be dronken with wine, it healeth the ache of the bealy. For it allwageth

inflation that is caused of grosse ventosypte, wherof the ache cometh, and leuseth ventosypte of the stomake and all other guttes, and openeth stoppings, and therbnto the wyne helpeth.

Thyrdely cherfyll cesseth vometynge, and the lakke: and by reason that it is hotte in the thirde degree, and dry in the seconde, hit digesteth and dryeth that mattier, wherof vomyte commeth.

And this is berye trouthe, whan vomite oz the lakke

laste come of colde fleumatike mattier. And besides these effectes, hit prouoketh brine and the menstruolytie, and alwagethe ache of the sydes and raynes, and specyaliye taken with *Mellycratum*.

41

Enula campana reddit precordia sana.

Cum succo rute, si succus sumitur huius.

Affirmat ruptis nil esse salubrius istis.

Esse dock
scabwourf
oz hozse
fete.

And p

And p

Ani. ii. ca.
ca. de enu
la.

Here thauctour declarunge two effectes of enula campana, sayth, it comfozteth y^e harte strynges, that is, the bymme of the stomacke, whiche is properly called the harte strynges, oz elles vitall membez, that is the wyndye membez, whiche be nere the harte, and specially the harte roote. That it comfozteth the bym of the stomake apereth, in that the swete smellyng roote of enula cōfozteth the senowy membez. For the bymme of the stomacke is a senowy membez. That it comfozteth wyndy membez apereth: For wyne made of enula, called *Vinum enulatum*, clenseth the breaſte, and lyghtes, oz longes, as *Alycen* sayth. Also enula swallowed doune with hony, helpeth a man to spytte, and hit is one of those herbes, that reioyce and comfozte the harte. The.ii. effecte is, That the ieuſe of this herbe, with the ieuſe of rewe, is very hollſome for theym that be bourſke, and that is specially whan the burſtenes cometh by ventolite: for these two ieuſes diſſolue that. And besydes these effectes enula is good for a stomake fylled with yl humours, and

it

It openeth opilations of the lyuer and splene, as Rasis sayth. And it comfozteth all hurtes, colde grefes, and motions of ventosites, and inflari- ons, as Auicen sayth.

Cum uino coleram nigram potata repellit.

Sic dicunt ueterem subtrum curare podagram. *pulegia*

Here the auctour rehersynge two effectes of hyll wozte sayth, that pꝛincipally the water thereof taken with wyne pourgeth blacke coler. Secon- delye, hyllwozte healeth an olde goute. For the pꝛopꝛete of this herbe is to melte and dyssolue fleme, wherof verye often, the goute is wonte to be engendꝛed. And note, that after Platearius, hyllwozte is hotte and drye in the thꝛyde degree. The substance therof is subtile, the vertue com- fozttable, thꝛoughe the swete smell, the substance therof openeth, and the qualities do drawe, the fyꝛe substaunce oꝛ nature therof consumeth, by burnynge, and dryenge.

A remedy
foꝛ coler.

Illius succo crines retinere fluentes.

42

Alitus asseritur dentisq; curare dolorem.

Et squamas succus sanat cum melle perunctus.

Here th auctour rehersynge. iiii. effectes of water cressis saythe, they reteyne heares fallyng away, if the head be annoynted with the ieuwe therof, oꝛ elles if the ieuwe oꝛ water therof be dꝛonke.

water
cresses.

This effecte Auycen toucheth, sayenge: The dꝛynkynge oꝛ annoyntyngge with watercresses reteineth heares fallynge away. The. ii. effecte is, watercresses doth cure tothe ache, specially if

Aui. ii. cā.
ca. de nas
sturio.

ā

the

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the ache come by colde, for it percith, resolueth, and heateth, as appereth at *CUR MORIATUR HOMO.* Thyrdely, the ieuſe of warter cresse taken wyth hony, or the place annoynted therwith, doth awaye skales that cleue to ones skynne: by reason that suche skales be engendred of salte fleume. Watercresse, as is sayde, purgeth all fleume: therefore if it be drounke, it resisteth the cause of skales: and hony, whiche is a clenser, helpeth moche therto. Besydes these effectes, water cresses dye by the corruption of the bealye, and clenseth the lyghtes, it heateth the stomacke and lyuer, and is holsome ageynste the grossenes of the splene, namely whan a playster is made of that and of hony, it causeth one to caste by coler, it augmenteth the carnall luste, and by dissoluyng auoydeth out woymes and prouoketh mestruosite, as Auicen sayth.

Cecatis pullis, ac lumine mater hyrundo,

Plinius ut scribit, quamuis sunt eruta reddit.

Of celendyne.

Here the auctour sayth, whan yonge swalowes be blynde, the damme byngethe Celendyne, and roubbeth theyr eyes, and maketh theym to see: wherby the auctour sheweth, it is holsome for the syght. And this appereth to be true: for comonly it is put in medicines ageynst feblenes of syght. Celendyne hath ieuſe, and is well knowen. And why swalowes knowe it better than other bydes may be, bicause their yonge be oftener blind, swalowes donge doth make them blynde, and so
the

the damme dongethe sometyne in the yonges
 eies, and maketh them blynde. And after Plate-
 ary, celendyne is hotte and dry in the. iii. degree.
 And the qualites and substance therof hath ver-
 tue to dissolue, consume, & drawe. And the rotes
 therof stamped and sodde in wyne, are good to
 purge the head, and womans priuite from bro-
 ken moyste humours, if the pacient receyue the
 smoke therof at the mouth, and after gargyle
 wyne in the throte.

Auribus infusus vermes succus necat vsus,

Cortex verrucas in aceto cocta resoluit,

Pomorum succus flos partes destruet eius.

Here the auctour rehersynge. iii. thynges of wi-
 lowe, saythe, the ieuise therof poured in to ones
 eare, kylleth woymes: by reason of the stiptilite
 and dryeng therof. And after Auicen nothyng
 is better to heale matterynge at the eares, than
 the ieuise of wylowe leaues. Secondly, the rinde
 of wylowes, sod in vineger, doth away wartis.
 And Auicen sayth, wylowe ashes with vineger
 drawethe vp wartes by the rootes: by reason of
 the ashes vehement dryeng. Yet to distroy war-
 tes, nothyng is better than to rubbe them with
 Purslane. This the proprete and nat the qua-
 lyte of Purslane dothe after Auicen. Thirde, wylowe
 flowers and the ieuise of the fruite ther-
 of, letteth the byrth of a chylde: for throug
 stiptilite and droughte therof, it causeth the chylde
 to be bozne with great peyne.

a.ii.

Confor

43

To kylle
 woymes.

Auicen. li.
 ca. cap. de
 salice.

To voyde
 wartes.

Au. ii. can.
 ca. de. por-
 tulaca.

44

*Confortare crocus dicatur letificando.**Membrag; defecta confortat epar reparando.*

Of saffron.

Aui. 2. cā.
cap. de
croco.

Here the auctour sayth, that saffron comförteth the mans body, in gladdynge it. And wytteth well, that saffron hath suche a propriete, and if one take moze therof than he oughte, it wyll kyll hym in reioysinge or laughynge. Auicen sayth, & to take a dramme and a halfe, wyll kyll one in reioysynge. Secondly, saffron comförteth defectyue membrs, and pyncipallye the harte.

It comförteth the stomacke, with the stiptilitie and heate therof: and for þe same cause restozeth the lyuer, for it wyll not suffre the lyuer to be dissolved. Yet to vse it ouer moche, induceth parbrakynge, and marreth the appetyte. Of this Auicen warneth vs sayenge: It causeth parbrakynge, and marreth the appetyte, bycause it is contrarye to the sharpenes in the stomacke, whiche is cause of appetyte. Besydes these proprietes, saffron maketh one to slepe, and dulleth the wyttes, and whan it is dronke with wyne, it maketh one dronken, it clenseth the eyes, and letteth humours to flowe to theym, it maketh one to bzyeth well, it stereth to carnall luste, and maketh one to pylle.

44

*Reddit secundas permansum sepe puellas**Isto stillantem poteris retinere cruorem.*

Of lekes

Here thauctoz recitynge.ii. commodites of lekes sayth, & ofte eatynge of lekes maketh yonge womē frutefull, by reason, as Auicen saith, lekes dilate

late the matrice, and taketh away the hardenes
therof: whiche letteth the conception. Secondly
lekes stynte bledynge at y nose, as Auicen sayth. Auicen. li.
can. cap.
de porro:
Many other effectes of lekes ar reherfed at Al-
lea nux rita. &c.

Quod piper est nigrum non est dissoluere pigrum.

Flegmata purgabit, digestiuamq; iuuabit.

Lencopiper stomacho prodest, tussisq; dolori

Vtile preueniet motum febrisq; rigorem.

Here the auctour declarynge many commodites
of pepper, sayeth, that blacke pepper thzough the Pepper.
heate and dzyne therof, leuseth quickely: for it
is hotte and dzye in the thyzde degree. Second-
ly it purgeth fleme: for it draweth fleme frome
the inner parte of the body, and consumeth it.
Lyke wyse it auoydeth fleme out, that cleueth in
the bzeast and stomacke, heatynge, subtylynge,
and dissoluyng it. Thyzdely, it helpethe dtge-
stion. And Auicen saythe, that pepper digesteth Au. li. can.
ca. de. pi-
pare.
and causethe appetyte, and specially longe pep-
per, whiche is moze holsome to digeste rawe hu-
mours thā eyther white oz blacke, as Gal. sayth Gal. 3. de.
reg. sanita-
tis. cap. 7.
Secondly, he declareth. v. holsome thynges of
white pepper. Fyyste, white pepper comfzrteth
the stomacke: for Galen saith, that it comfzrteth
moze than the other two. And Auycen saythe, Aui. loco
preal.
that whyte pepper is moze holsome for the sto-
macke, and moze vehementely, dothe comfzrte.
The. ii. is, pepper is specially holsome for the
cough, that cometh of colde fleumatike mattier.

a.iii.

for

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foz it heatethe, dissolueth, and cutteth it. And
 Auicen saythe, whan pepper is ministred in lec-
 tuaries, it is holsome foz the coughe, and aches
 of the bzeast. Thirdly, whyte pepper is holsome
 foz ache, and that is to wytte of the bzeaste, and
 ventours payne. And foz that, al pepper is good,
 foz al pepper is a dynniusher & a boider of wind.
 And Auicen sayth, that white pepper and longe
 is holsome foz pryckynge ache of the bealy, if it
 be dronke with hony and freshe baye leaues.

Ageynste
 the bealy
 ache.

Fourthly, pepper withstandeth the causes of a
 colde feuer, foz it digesteth and heateth the mat-
 tier. Fyftely, pepper is holsome foz a shakynge
 feuer, by reason that the heate of p pepper com-
 forteth the senowes, and consumeth the matter
 spzed on them, and Auicen saythe, in rabbynge
 it is made an oyntemente, with vnguentum,
 holsome ageynste shakynge. These .v. proprie-
 tes are ascriued to the other kyndes of pepper,
 as Auicen saith. And besydes these effectis, pep-
 heateth the senowes and bzaunes of mans body,
 it mundifieth the lyghtes, and a lyttell prouo-
 keth the vrine, but moche leuseth the bealy, as
 saythe Auicen. There be .iii. sortes of pepper,
 whyte pepper, called Lencopiper, longe pepper,
 called mocropiper, and blacke pepper called melan-
 copiper. Hit is called white pepper, that is verye
 grene and moyste: and whan it is a lyttell dzyed
 and nat perfectly ripe, it is called longe pepper.
 But whanne it is perfectly rype, it is called
 blacke

blacke pepper.

Et mox post escam dormire nimisq; moueri.

Ista grauari solent auditus ebrietasq;.

Here the auctour reciteth.iii.thynges that greue the herynge. The fyrste is immediat slepe after meate, and that is if one eate his fylle. For the immediate slepe wpll not suffre the meate to digeste, and of meate vndigested are engendred grosse vndigested fumes, whiche with theyr grossenes stoppe the cundytes of herynge: and they engrosse and trouble the spyrites of herynge. The.ii. is, to moche mouynge after meate: for that also letteth digestion, and the due shuttynge of the stomackes mouth: by reason that than the stomackes mouthe closeth not so easely, as by a littel walkynge, wherby the meate descendeth to the bottum of the stomacke. For whan the stomacke is not shutte, many fumes ascende to the head, that greue the herynge. The thyrde is dionkennes, wherof many fumes and vapours are engendred, whiche ascende to the head, and organ of herynge, and troubleth the spyte thereof, and greueth the herynge. And dionkennes doth not onely hurte the herynge, but also the syghte, and all the senses, for the same cause as is befoze sayde. There be thye thynges, as Aulcen saythe, that hurte the eate and other senses, lothyngre, repletion, and slepe after repletyon. And some texte hath this verse: *Balnea, sol, vomitus affert repletio clamor,* whiche thynges greue the

45

Hertfuffe
to the sea
rynge.

Anic. 4.3.
cap. 2. de
confe. fa-
nit. auris.

the herynge, but specially greate noyse. For Auic-
 cen saythe, if we wylle here well and naturallye,
 we muste eschewe the son, laborious baynyng,
 vomyte, greate noyse, and repletion.

Metus, longa fames, uomitus, percussio, casus,

Ebrietas, frigus, tinnitum causat in aure.

Here the auctour recysethe seuen thynges, whi-
 che cause a hūmyng and a noyse in ones eare.

The fyrste is, feare, and after some, mocyon.

The cause is, for in feare the spyrtes and hu-
 mours ctepe inwarde toward h̄ harte sodaynly,
 by whiche motion ventositie is lyghtlye engen-
 dzed, whiche entrynge to the organ of the hea-
 ryng, causeth tinginge and ryngyng in h̄ eare.

By cozpozall mouyng also humours and spiry-
 tes are moued, of whiche motion ventositie is
 lyghtlye ingendzed, whyche commynge to the
 eares causeth ryngyng. For ryngyng is cau-
 sed throughe some mouyng of the vapour or ven-
 tosite about thorgan of the heryng, mouyng
 the naturall ayre of those pypes or organs con-
 trary to theyr course. The seconde thing is great
 hunger, Auicē sheweth the reason sayenge:
 that this thyng chaunceth throughe humours
 spredde and restyng in mans bodye. For whan
 nature fyndeth meate, she is conuerted vnto
 them, & that resolueth & moueth them. The third
 is vomyte: for in vomyte, whiche is a
 laborious motion, humours are spectallye mo-
 ued to the head. In token wherof we see the eies
 and

Auic. 4. 3.
 ca. 9.

and face come redde, and the syghte hurte. And thus also by bometynge, vapours and ventosities are soone moued to the organ of the heryng. The fourth is beatynge aboute the head, specially the eare. For therby chaunceth vehement motion of the naturall ayer, beyng in thorgan of the herynge. For whan any membre is hurte, nature immediatly sendeth therto wynde and blud, which two be the instrumentes of nature, by whiche than, motion is caused in the eare.

The v. is fallynge, specially on the head, for the same cause that is shewed of beatynge. And of a falle, what euer it be, a mouyng of the humours is caused in the body. The syxte is dronkenes. For dronkenes fylleth the head with fumes and vapours, whiche appochoyng to the organ of the herynge, troublethe it, and maketh a noyse in the eare. The vii. is colde: for by great colde the organ of the herynge is febled. wherfore of a smal cause by colde, ryngyng in the eare chaunceth, for great colde causeth ventosities. And ringyng in the eares chaunseth not onely by these causes, but also by manye other, as of ventosyte engendred in the head, and therein moued, or els by soune of matter and corruption engendred in the eare, or elles by motions of ventosytes, chāsyng ofte tymes in the openyng of the eare, as they that haue an ague: or by the greatte repletion of the bodye, and mooste specially of the head, or by some clammy matter resolued in to a

b

lyttell

lyttell ventosyte: or by medycynes, whose pro-
pzyete is to retayne humours and ventosytes in
the parties of the brayne, as sayth Auycen,

46

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

ppi thyns
ges hurle
full to the
eyes.

Here the auctour reherseth. xxi. thynnes hurte-
full to the eyes. The fyrste is baynyng, whe-
ther it be moyste or drye, called hotte houses.

For baynyng greatly heateth the eyes, and so
hurteth theyr complexion, for the eyes be natu-
rally colde of the nature of water. Secondely,
baynyng dryeth and resolueth the subtile humi-
dites of the eies, with whiche the syghty spirites
that are fyery, shulde be refreshed & tempered.
This hath made many one blynd in Almayne,
where as they vse many baynes, & hotte houses.
Lyke as in Holande are moze lepres than in any
other countre for faute of good gouernaunce.

Ari. 4. pt.
problema

The. ii. is wyne, vnmoderately taken: for that
febleth the eies & syght: by reason that it fylleth
the head with fumes and vapours, whiche dull
all the wyttes. The thyrde is ouer moche carnall
copulation, whiche all physytians saye, febleth
moche the syght. And Aristotel noteth the cause:
for by carnall copulation, that that is behoue-
full for the eies, is taken awaye. There muste be
in the eies moyste watterythe subtyltye, whiche
fortifieth the visible spirites. For the eie is natu-
rally

rally moyste. And therfoze Aristotell saythe, the eyes be of the nature of the water. But whan natural moystures are drawen and boyded out, the body wareth dry, and witherethe away: the eyes lose theyr propre nature, whyche they re- teyne and kepe by humidite: and not without a cause: foze by fiery spirites, whiche are in moche mounge, the syghte wolde banyshe away, ner that it were succoured with moysture. Thus it appereth playnely, that carnall copulation, by drawynge awaye the moystnes, dryethe vp the superyour partes of man, wherby the quycke syghte is hurte. The.iiii.is wynd, and specially the southe wynde. Foze Hippocrates saythe: the southe wynde is mystye, and dusketh the eyes: foze that wynde fylleth the head with humidites, which dulle the wyttes, and darke the syghte. The. v. is pepper, whiche throughe y^e Charpenes therof, engendyethe fumes that byte the eyes. The. vi. is garlyke, which also hurteth the eyes throughe Charpenes and vaporosite therof, as is sayd at *Allea nux rita*. &c. The. vii. is smoke, whiche hurteth the eyes, throughe the mordication and dryenge therof. The. viii. is lekes: Foze by eatynge of them, grosse melancolpe fumes are engendred: wherby the syghte is shadowed, as is befoze sayde at *Allea nux rita*. &c. The. ix. is onyons, the eatynge of whiche hurteth the eyes, throughe theyr Charpenes. The. x. is Lens, the moche eatynge wherof, as Auycen saythe, dus-

Arist. infē.
su & sc̄as
to. Et. v. de
ge. anima
lium.

Hippo. 26
phorif. illo
Austrini
flatus. &c.

b ii

kethe

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keth the syght, throughe the vehement dypenge therof. The. xi. is to moche wepyng: whiche weaketh y eies, for it causeth debilitate retentyue of the eies. The. xii. is beanes, the vse wherof engendyeth a grosse melancoly fume, darkyng the visible spirites, as lekes do. And therfore the eatyng of beanes induseth dyedefull dreames. The. xiii. is mustarde, the vse wherof feebleth the syghte throughe his tartenes. The. xiiii. is to loke againste the sonne: and that is throughe the vehement splendour and byghtenes therof: wherby the syght is destroyed, as appereth by experience. For the vehement sensibleness of a thyng, nat ppozitioned to mans sense, as the sonne beames, corrupte mans sense. The. xv. is to moche carnall copulation, and specially after great fedynge or repletion, or after greatte boydyng or emptines, but this is al redy declared. The. xvi. is fyre, the beholdyng wherof, causeth vehement dynces in y eies, and so hurteth the syghte: and eke the byghtenes therof hurteth the eies. And therfore we se commonly, that smythes, and suche as worke befoze the fyre, be redde eied and feeble syghted. The. xvii. is to great labour, for that also dypeth vehementely. The. xviii. is smytpyng vpon the eies, whyche hurteth the syghte, for it maketh theym bludde hotte, & troubleth y visible spirite, & other while engendyeth inpostumes. The. xix. is to moche vse of tarte or sharpe thynges, as sauces: and that

that is throughe the tertenes of fumes of theym engendred. The. xx. is duste, or walkynge in dustye places: in whiche, duste fleethe lyghtely in to the eies, and duske the syghte. The. xxi. and aboue other hurtefull to the eies and syghte is to moche wathe: For to moche wathe induceth to moche drynes in the eies. And generally all repletions hurte the eies: and all that dryeth by nature: and all that troubleth the bloudde, by reason of saltenes or sharpenes. All drynkenes hurtethe the eies: Vometyng comfoztethe the syghte, in that it purgeth the stomake: and hurteth it, in that it moueth and dryueth the matters of the brayne, to the eies. And therfore yf it be nedefulle to spue, it muste be done after meate without constraininge. Also to moch slepe incontinent after meate, and moche bloudde lettyng, and namely with ventosites, hurteth the syghte, as Auyren saythe.

Feniculus, verbena, rosa, celidonia, ruta.

Ex istis fit aqua, que lumina reddit acuta.

Here thauctour reciteth. v. herbes, whose water is very holosome for the syghte. The fyrste is Fenel, whose iuyse put in to the eye, sharpethe the syghte, after Rasis. The. ii. is Verueyn, wherof the water is of many phisitions put in receyptes holosome agaynst feblenes of syghte. The. iii. is Rose water, whiche dothe comfozte the lyuely spirite and syghte. The. iiii. is Celendine, whose teuse is citrine, it is called *Colidonia*, that is, gy-

*Aui iii. tra
cta. iiii. cap
iii.*

*To clarify
the eyes.*

b iii

uinge

uyngce celestial gyftes. The.v. is rue: the water of those two herbes is holosome for the sighte, as phisitions commonly saye.

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*Sic dentes serua, porrorum collige grana,
Ne careas iure cum insquamio simul iure.*

Sicq; per embotum fumumq; cape dente remotam.

For tosse
ache.

Rulcen.ii.
ca. cap. de
porro.

Here thauctour recityngce certeyne medicines for tothe ache, saythe, Lykes sede and Henbane burned together, is good for the tothe ache. They must be mynistred on this wyse: the ieuse of henbane with the leke sede muste be bourned together: and the smoke muste be receyued throughe a fonell, on the syde that the ache is. The vertue of the Henbane taketh away the feelyngce of the peyne. And the vertue of the leke sedes fume killethe woymes, whiche other whyle lyenge in the concauites of the tethe, cause intollerable peyne, as Rulcen saythe.

Nux, oleum, frigus capitis, anguillaq; potus,

Ac pomum crudum faciunt hominem fore taucum.

This texte declarethe. vi. causes of hoozsenes.

The fyrste is eatyngce of nuttes, for nuttes dye moch: and therfore they asperate the voyce, and make it lyke a cranes voice. The.ii. is oyle, the vse wherof may engendze hoozsenes: for some parties therof cleue faste to the pype of the lyghtes, causyngce hooznes. Secondly, it maketh colertyke folke hoozse, by reason þi them y oyle is lyghtly inflamed, and so the inflammation causeth exasperation and hoozsenes: but the fyrste cause

semeth

semeth better. The thyrde is colde of the head, for colde of the head dothe presse together the brayne, wherby the humours discende towarde the throte, and the pype of the lyghtes: and en-duceth hooznes, throughe to moche moystnes of the pype. The fourthe is eatynge of yeles: for the eatynge of them multiplyeth clammy fleme, which comynge to the lyghtes, sticke there styll, and cause hooznes. The fyfte is, ouer moche drynkynge, specially towarde bedde. For than the behemente wetynge of the pype of the lightis dothe chyeftly cause hooznes of the voyce, as all physytyons saye. The syxte is rawe appulles, for by reason that they be rawe, they encrease fleme: and if they be not rype, but sharpe and sower, they make the throte roughe.

Ieiuna, uigila, caleas dape, valde labora.

Inspira calidum, modicum bibe, comprime flatum.

Hec bene tu serua si uis depellere reuma.

Si fluat ad pectus dicatur reuma catarrus.

Ad fauces branchus, ad nares esto corisa.

Here thauctor declareth seuen thinges that cure the reume. The fyrste is abstinence from meate, for fastynge, for therby the matter is diminished, for abstinence dryeth, and the matter is better ryped and consumed: for whan nature fyndeth no matter of foode wheron she may worke: she worketh vpon reumatike matter and consumethe it: and so the head is lesse filled therwith. wherfore Auycen sayth: that a man haupnge the catarre of the

the pose, shoulde take hede that he fyll not hym
 seife with meates. The.ii. is watche, for watche
 dryeth the brayne, and withstandethe that the
 vapours ascend not to the head. The.iii. is hotte
 meates and drynkes: for with theyr heate the
 colde water of the reume is dygested. The.iiii.
 is to labour moche: for therby the mattier reu-
 maticke is consumed, by reason that moche la-
 bour dryeth by the superfluities of the body.
 And in stede of valde, some textes haue veste, and
 than the sentence is, that warme garmentes is
 holsome for the reume, specially whan it cometh
 by colde matter. The fyft is inspyrynge of hotte
 ayer, and specially if the catarre procede of colde
 mattier: for by breathynge of warme ayer, the
 mattier is warmed and ryped. The syxte is to
 drynke lytel, and to endure thirst: for therby the
 reumatike matter is consumed. For lyttell dryn-
 kyng fylleth nat the head, as moche drynkinge
 doth. The.vii. is to holde ones breath: for that
 is specialle good in a catarre caused of a colde
 mattier: By reason that this holdynge of the
 breath, heateth the partis of the breast, and soo
 the colde fleumatike matter, causynge the catar,
 is better digested. Auicen reherynge these thin-
 ges sayth. It behoueth to kepe the head warme
 continually. And also it must be kepte frome the
 northe wynde, and namely after the southe. For
 the southe wynde repleteth and maketh rare.
 The northe wynde constrayneth. Also he muste
 Drynke

Aut. loco.
 preal.

Drynke no colde water, noz slepe on the day time. He muste endure thyrste, hunger, and watche, as moche as he can : for these thynges in this syckenes are the begynnynge of helthe. Farther moze Ralis byddethe hym that hath the reume, to be ware of lyenge vp ryght. For by lyenge vpryght the reumatike matter floweth to the hynder parties of man, where as be noo manifeste issues, whereby the matter may voyde oute.

Ralis. 3. ak

Therefore it is to be feared, lest it flowe to the fenowes, and cause the crampe oz palsey. And lyke wyse he ought vtterly to forbear wyne : for wyne is vaporous, and in that it is very hotte, it dissolueth the matter, and augmenteth the reume. And lyke wise he muste not stande in the sonne oz by the fyre, for the sonne and fyre leuse the matter, and augmenteth the reume. In the last two verses thauctour putteth dyfference betwene these thre names, *catarrus*, *branchus*, & *corisa*. And the differēce standeth in the matter flowing to one parte oz an other of the bodye. Whan the matter runneth to the breast parties, it is called *catarrus*, whan it runneth by the nose, it is called *corisa*, whan it runneth to the necke, it is called *branchus*. But this worde reume dothe note and sygnify generally all maner of matter flowynge from one membze to an other.

Auripigmentum sulphur miscere memento.

Hic decet apponi calcem commisce saponi.

Quatuor hec misce, commixtis quatuor istis.

C

Fistu=

Fistula curatur, quater ex his si repleatur.

Foz the
fistule.

Here the auctour reherfyng a curable medicine
foz the fystule, saythe: that a playster made of
Auripigmentum, Bymstooone, whyte lyme, and
Sope, myngled to gether healeth the fystule.

Foz these thynges haue vertue to dype and muni-
difie: whiche ententions are requisite in healing
a fistule. Platearie sayth, Auripigmentum is hotte
and dype in the fourth degree: it dissolueth and
drazweth, cōsumeth, and mundifieth. Bymstone
and Sope as he saythe, are hotte and dype, but
bymstone is moze vehement, foz it is hotte & dype
in the fourth degre, but sope is not. Auicen saith
that lyme washed, dypeth without mozdication,
and maketh steddpy. The fystule is a rounnyng
soze, whiche auoydethe mattier moze oz lesse, af-
ter the diuersite and course of the moone. Auri-
pigmentum is that that grauers fasten byas and
metalles with to stooones.

4y doest

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Osibus ex denis bis sentenisq; nouemis.

Constat homo denis bis dentibus et duodenis.

Ex tricentenis decies sex quinqueq; venis.

The nom
bre of bo-
nes.

Here thauctour nombzeth the bones, teethe, and
veynes in mans body. fyste he sayth, there be
CCix. bones. Yet after the doctours of phisike,
as Hippocrates, Galen, Ralis, Aueroy, and
Auicen, ̄ bones in mā be. CCxlviii. And though
herin be variance, yet there is a mayster of phy-
sicke that sayth, *Ossa ducenta sunt atq; quater duodena.*
Secondly thauctour sayth, that a man mooste

The noms
bre of
teeth.

com-

commonly shulde haue . xxxii. tethe . But yet it chanceth, that some lacke . iiii. of the laste tethe, whiche be behynde them that we call the grynders : and these haue but . xxviii. tethe . Some lacke these . iiii. laste tethe in chylde hoode onely, some other lacke them tyl they be very olde, and some all theyr lyfe . Here is to be noted, that after Auicen, the . ii. for mooste tethe be called *duales*, and two on eyther syde of these twayne, are called *quadrupli* . There be . ii. in the vpper iawe, and . ii. in the nether : al these tethe be ordeyned to cutte, and therfoze some call theym cutters, and specially *duales* . Nexte vnto those *quadruples*, are . ii. tethe aboue, and . ii. beneth, called *canini*, whose offyce is to bzeake harde thinges . After those be . iiii. other on eyther syde called *grynders* . iiii. aboue and . iiii. beneth . After those some haue a tothe called *sensus*, on eyther syde, and as well aboue as benethe . These also are ordeyned to grinde mans meate . And so the holle numbze of the tethe is . xxxii. or els . xxviii. in them that haue nat the tethe called *sensus* . There is than . iiii. *duales* . iiii *quadruples* . iiii. dogge tethe . xvi. *grynders* and . iiii. *sensus* . Thyrdely the texte saythe, that there is in man . CCClxv. veynes, as appeareth in the nothamie .

Quatuor humores in humano corpore constant.

Sanguis cum colera, flegma, melancolia.

Terra melan, aqua fleg, et aer sanguis, coler ignis.

Here thauctour declareth the . iiii. humours in
c. ii. man

Aui. i. doc.
v. cap. de
anoth.
dentium.

Avicenna
lib. i. cap. lxxv.

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man, as Bloud, Fleume, Coler, and Melancoly. And shewing the nature & complecton of them, he compareth eche to one of the .iiii. elementes. Melancoly is cold and dry, and so compared to the earth, whiche is of lyke nature: Fleume is colde & moyste, and so compared to water. Bloud is hotte and moyste, and so compared to the aier. Coler is hotte and dry, and so compared to fyre. These thynges are declared in these verses.

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

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

Auf i.doc.
iiii, cap. i.

For a farther knowlege witteth well, that after Auicen, ther be .iiii. humours in mans bodye. Bloud, Fleume, coler, and melancoly, as is sayd. The best of them is bloudde, fyre by cause it is the mattier of mans spirites: in whom consisteth mans life and operations, Secondly bycause it is comfortable to the principles of lyfe, it is temperately hotte and moyste, Thydely bycause it restozeth and nouryseth the body moze than the other humours. And it is called the treasure of nature: for if it be loste, deth foloweth for the with. Nexte to bloudde in goodnes is Fleume. Fyre by reason that if nede be, it is apte to be tourned in to bloudde. Secondly bycause it is very nere like humidite, whiche is as fundation of lyfe. After fleume in goodnes is coler: whyche is ptener with natural heate soo longe as it kepeth convenient measure. Than foloweth melancoly,

lancoly, as dregges and durte remoued aparte from the pꝛinciples of lyfe, enneimy to ioye and lyberalyte, and of nere kynred to age and dethe.

Secondly note, that in the diuision of humours there is .ii. kyndes of bloudde, that is to say, naturall and vnnaturall. Naturall bloud, that is to say, veyne bloudde, is ruddy and obscure: and artery bloude is ruddy and clere: without y^e sa- uour, and in comparison of other humours, it is very swete. Of vnnaturall is .ii. soꝛtes: the one is vnnatural in quantite, that is to say, whi- che is changed from good complection in it self, oꝛ elles by mynglynge of an nother humour.

There is an other vnnaturall bloudde, whiche thꝛoughe mynglynge of other humours, is y^ell bothe in qualyte, substance, quantite, and in pro- portion of the one to y^e other. And this is double, foꝛ the one is nat naturall by mynglynge of an y^ell humour, that cometh to hym frome without.

The other is vnnaturall by mynglynge of an y^ell humour, engendꝛed in the selfe bloudde: as whan parte of the bloudde is puttrified, and the subtile parte therof is turned in to coler, and the grosse parte in to melancoly: oꝛ els in to coler, oꝛ y^e melancoly, oꝛ els both remayneth in the bloud.

And this vnnatural bloud, by mynglynge of an y^ell humour, varieth from naturall bloud many wayes. Fyꝛste, in substance: foꝛ it is grosser and fouler, syth melācoly is myngled therewith: oꝛ els it is moꝛe subtile, whan wattryschenes oꝛ citrine

coler is myngled therewith. Secondly in colour, for some tyme whan fleume is myngled there with, it enclyneth to whitenes, or throughe melancoly to blackenes. Thyrly in sauour: for by mynglynge of putrified humours it is more styngyng: or elles by mynglynge of rawe humours it hath no sauour. Fourthly in talage, for by mynglynge of coler it enclyneth to bytternes, and by melancoly to sowernes, or by fleume to vnsauernes. Also of fleume there be two kyndes, naturall and vnnaturall. Naturall is that whiche within a certayn space wyll be bloudde, for fleume is vndigested bloudde. Ther is an other spyce of fleume, which is swete and somewhat warme, yf it be compared to the bodyly heate. But comparynge it to ruddy bloudde and coler, it is colde. Fleume is naturally whyte: and this is called swete fleume, extendynge this name swete to all the talages delytynge the taste: for other wyse the naturall fleume is not swete: but vnsauery and wattysh, and very nere y talage of water. And to this fleume, nature hath nat gyuen a propre mantion, as she hath done to coler and melancoly: but nature maketh it conne with the bloudde, for it hath a very nere simylytude to bloudde. And of this fleume there be .ii. necessites and one vtilite. The fyrste necessite is, that it be nere the membyes, so that their vertue maye digest and tourne it in to bloud: and that y membyes by it maye be nouryshed, whan they

haue

haue losse their natural foode, that is for to say good bloudde, throughe restraynte of materiall bloudde, whiche restraynte is caused of the stomacke & lyuer, through some causes accydentall. The second necessite is, that it mingle with the bloudde, and make it apte to nouryshe the membres of fleumatike complection, as the bryne, and nuche: for that that muste nouryshe these membres, muste be well myngled with fleme.

The vtilite of fleme is that it moyste the ioyntes and membres, that moue moche, lest they waxe dry through the heate that cometh of theyr moyung and rubbyng. Unnaturalle fleme may be deuided. fyste in his substance: & so some therof is *muscillaginosum*, and that is fleme, to ones semynge, diuers, for in some parte it is subtyle and thynne, and in some other grosse and thycke: it is called *muscillaginosum*, bycause it is lyke muscilages, drawen out of sedes. There is an other fleme that appereth egall in substance, that is in subtylite and grossenes, to ones demynge: but for a trouthe, it is diuers in euery parte: this is named rawe fleme. And this encreaseth in the stomacke and entrayles. And to auoyde it out of the stomacke Hippocrates byddeth vs to spewe twyse a moneth, and to voyde it oute of the guttes, nature hath ordeyned coler to rounne from the cheste of the galle to the entrayle *Ieiunium*, and so forth to the other lower guttes, to scoure away that fleme from the byminnes of the entrayles,
and

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and to cause it to discende downe with the other
 Dregges and fylthe . Some tyme this fleme is
 encreased in the beynes, specially of olde folkes
 by mynishynge of their dygestion, and there re-
 maynyng, is by littel & littel augmēted & engros-
 sed, & hurteth nature, which can not by the beines
 therto ordeyned, boyde it out, yet it doth that is
 possible to kepe it from the harte, and other in-
 warder membrzes, and dyueth it to the outwarde
 membrzes, and specially to the legges: for by the
 heuynes therof it draweth naturally to the lo-
 wer partes of man . And this is the cause why
 olde folkes legges are swollen, and that if one
 presse downe his synger therin, there tarpyeth a
 hole, specially towarde nyghte, and in fatte fol-
 kes & suche as were wonte to be nouryshed with
 moyste meates . There is a nother spīce of fleme
 verye subtyle, and watteryshe, lyke vnto water,
 and some what thicke: This fleme is very often
 myngled with their spytyle, that haue yll dige-
 stion, and of those that be greatte drynkers: it
 rounneth frome the brayne to the nose, as it is
 wont in the begynning of the pole, and whan by
 decoction and boylunge in man, it cometh grosse,
 it is tourned in to fleme, grosse, whyte, and mus-
 cillage. There is an other fleme, grosse, & whyte,
 called Gipseum, the subtile parties of this fleme
 is dissolued, throughe longe bydunge in the ioyntes:
 and the grossenes therof remayneth in the
 ioyntes as harde as stones. This fleme engen-
 dret

dyeth the goute vncurable. There is an nother
 fleme thicke and grosse, lyke to molte glasse, in
 colour, clammynes, and weyght. Secondly vn-
 naturall fleme dyfferethe in talage: for there is
 certayne fleme, that is swete, whiche is by myn-
 glynge of bloudd with fleme. And vnder this
 is conteyned the vnctuous fleme, whiche is en-
 gedged by mynglyng of vnctuous blud & fleme.
 There is an other maner of vnsauerpe fleme,
 caused of rawenes, as certayne glasspe fleume.
 There is an other salte fleume, caused by myn-
 glyng of coler. And this is moze bytynge, dyer,
 and lyghter, than any other fleme, throughe the
 coler myngled therewith, whiche is dyer, lyghte,
 and sharpe. And this fleume is ofte founde in
 theyr stomakes, that be fleumatike, that drynke
 moche stronge wyne, and that vse salte & sharpe
 meates, and cleueth to the stomacke, & causeth
 otherwhyle thyrste intollerable: and runnyng
 by the guttes, hit sometyme sleethe theym, and
 causeth the blouddye mensyn: and in the soude-
 ment ofte tymes induceth stronge costyuenes.
 There is an other fleme that is sharpe by myn-
 glynge of sharpe melancoly therewith: and some
 tyme, throughe boylunge of fleme, as hit chan-
 ceth in the swete ieuces of frutes, & fyrste boyle,
 and after waxe rype: and this fleume apperethe
 oftener in theyr stomakes, that dygest yll, than
 in other partes. For naturally coler floweth to
 the mouthe of the stomake, to steepe by the appe-
 tite,

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tite : whyche descendynge downeward, some
 tyme myngled with fleme, makethe hit sower,
 and this is perceuedde by sower belchynge.
 And other whyle this fleme is ingendred in the
 stomake by boylunge with a weake hete. There
 is an other fleme called pontike, whiche is some
 time caused by myngling of pontike melancoly.
 But this is seldome, by reason that pontike me-
 lancoly is very scarce. Hit is some tyme caused
 throughe vehement coldenes therof, wherby the
 moystnes therof is congeyled, and some what
 altered to erthynges, and therbyon commeth noo
 weake heate, whiche causynge it to boyle, shulde
 conuerte it in to sharpenes : no; no strong heate
 whiche digestinge it, shulde torne it in to bloud.
 There be .ii. kindes of coler, natural & vnatural,
 Annaturall coler is the some of bloudde, whose
 couler is ruddy and clere, that is, citrine, in the
 last degree of citrines, as saffron hedeas, and it
 is lyghte and sharpe : and the hotter, the more
 redde it is. And after this coler is engendred in
 the head, hit deuideth in two parties, one parte
 goth with the bloud in to the veynes, the other
 gothe in to the purce of the gall. The parte that
 gothe with the blud, entreth therwith bothe for
 necessite and profite. Hit is nedefull that it myn-
 gle with þe blud, to nozise the colerike membyes.
 Hit is behoueful, that it make the bloud subtile,
 and cause it to entre in to the veynes. The parte
 þe goth to the purce of the gall, gothe eke thether
 for

foꝛ necessite and pꝛofite. The necessite is double.
 The one is nedefull foꝛ all the body, to mundifie
 it from colerike supfluites. The other necessite
 is in respect of the galles purse. The pꝛofite also
 is double. The one is to walshē þē entrailes from
 dꝛegges and clammy fleme, cleuyngē to theym.
 The other is to pꝛycke the guttes and musculls,
 that they may fele the thyngē that hurteth them,
 and voyde all other fylthines. The pꝛofe of this
 is, that colycke chaunceth often tymes by stop-
 pyngē of the hole that cometh from the purse of
 þē gall to the guttes. Vnnaturall coler is double.
 Foꝛ one is vnnaturall thꝛough outwarde cause
 myngled therewith. The other is vnnaturall
 thꝛoughe a cause in hit selfe : foꝛ the substauce
 therof is nat natural. Coler vnnaturall thꝛough
 an outwarde cause, is an other knowen and fa-
 mous : & it is that that fleume is myngled with.
 And hit is called famous oꝛ notable, by reason
 that it is ofte engendꝛed. And of this kynde of
 coler commeth the thyꝛde, that is well knowen.
 There is an other that is lesse famous, and that
 is it, wherewith melancoly is myngled. Famous
 coler is eyther cytryne, and engendꝛed by myn-
 glyngē of subtile fleme with naturall coler, oꝛ els
 it is yolkye, lyke to yolkes of egges, and is en-
 gedꝛed by mynglyng of grosse fleme with natu-
 rall coler. Coler of lesse fame is caused. ii. ways.
 One is whan the coler is bourned in it selfe, and
 tourned to ashes, from whiche the subtile parte
 of

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of the coler is nat seperated, but myngled therewith. And this coler is the worste. An other, is whan melancolye comethe from without, and mynglethe it with the coler. And this coler is better than other, and is ruddy in colour: it is nat clere noꝝ flowynge, but moze lyke to veyne bloud. This vnnaturall coler hauing his owne pꝛopꝛe substance, without mynglynge of any other humour, is often engēdred in the lyuer: by reason that the subtilnes of the bludde burnethe it selfe, and tourneth in to coler, and grossely in to melancoly. An other coler there is, engendꝛed in the stomake of yll meates nat dygested, but coꝛrupted: oꝛ elles it is engendꝛed in the veynes by other humours. And of this coler be. ii. kyndes. Foz one is called coler pꝛassiue, lyke the colour of the herbe called Pꝛassion: whiche is engendꝛed of the yolkynes whan it is bourned: foz burnyng causeth a yolkyn blackenes in the coler, whiche myngled with coler citrine, engendꝛethe a grene coler. The other is called rusty coler, like to rusty yꝛon, and hit is engendꝛed of Pꝛassiue, whan pꝛassiue is bourned only tyll the humidite therof be dꝛyed awaye: and of the dꝛynes beginneth to waxe white. And these. ii. laste colers be yl and venomous, yet rusty is the worste.

¶ Lyke wyse there be. ii. kyndes of melancoly, naturall & vnnatural. The naturall is the dꝛegges & superfluite of good blud, whose talage is betwene swete and pōtike. And this melancoly,
whan

whan it is engendred in þe lyuer, is parted in, it. partes. Of whiche one entreth with the bludde, and therewith remainethe in the beynes. The other is conueyed to the splene. The fyrste parte entreth with the bloud, for necessite and profite. Hit is nedefull that it myngle with the bloudde, to nourishe the melancoly, colde, and dry mem- bres, as the bones. The vtilite is to make thicke the thynne blud, to stynte the superfluous coun- nyng therof, to make it stronge, & to strengthe these membres, in to whiche it muste be conuerted. The other parte, that nedeth no bloudde, gothe to the splene bothe for necessite and profite. The necessite is double, one vniuersal throughe out þe body, to purge it of melancolious superfluite.

The other is but particular, onely to gouerne the splene. This melancoly is also profitable for mans body, for it conneeth to the mouthe of the stomacke, straynyng out the humidites, that it fyndeth there, as a womã straynyng a cowes duggis, draweth out the mylke. This vtilite is double. fyrste it constrayneth, thychethe, and comfozteth the stomacke. Secondly by reason þe egetnes therof moueth the mouth of the sto- macke, it maketh one to haue an appetyte to meate. Unnaturall melancoly is as a thynge bourned or ashes in respecte of other humours.

Of this there are. iiii. famous kyndes, though there be many nat famos. The fyrst is ashes of coler: and this is bitter. The.ii. is ashes of fleme

54

and if y^e fleme that is bourned were very subtille and watteryſhe, than the melancolye therof engendred wyl be ſalte in talage. But if the fleme be groſſe that is burned: than the aſhes therof, oꝝ the melancoly of it engendred, enclineth to ſowernes oꝝ ponticite. The.iii. is aſhes of bloude, and this melancoly is ſalte, a lyttel inclynnyng to ſwetenes. The.iiii. is aſhes of naturall melancoly. And if naturall menlacoly, wherof ſo euer it be, be subtille, than it wyl be verye ſower. And whan it is caſte out vpon the grounde, hit boyleth and ſauozeth of the ayer, & cauſeth both flyes and beaſtes to voyde the place. But if the natural melancoly be groſſe, the vnnatural therof engendred, ſhall not be ſower.

54

Natura pingues iſti ſunt atq; iocantes.

Semper rumores cupiunt audire frequentes.

Hos Venus et Bacchus delectat ſerculariſus,

Et facti hos hilares, et dulcia uerba loquentes.

Omnibus ſtudiis abiles ſunt, magis apti.

Qualibet ex cauſa, nec hos leuiter mouet ira.

Largus, amans, hilaris, ridens, rubeiq; coloris.

Cantans, carnoſus, ſatis audax, atq; benignus.

*Sanguine
folkes,*

*Ruic. ii. i.
doc. 3. ca. 3*

Here thauctoꝝ teachynge vs to knowe ſanguine folkes, ſaythe, that a ſanguyne perſone is naturally fatte. But we maye nat vnderſtande, that ſanguyne folkes be properly fatte: foꝝ that is a token of a colde complection, as ſayth Auicen. But they be fatte and fleſhy withall: foꝝ fatte in ſanguyne perſones is taken foꝝ fleſhye. Auicen ſayth

saith, that abundance of ruddye fleshe and stiffe, signifieth a hotte and a moyst complection, as a sanguine person is. For the abundance of ruddy fleshe, witnesseth fortitude of vertu assimillatue, and multitude of blud, that worke and ware by heate and moysture, as witnesseth Galen saieng, Thabundance of fleshe is engendred of thabundance of bloud. For heate perfectly digestynge, and the lyke vertue to fleshe make the fleshe fast and styffe. Also Ruycen sayth, euerye fleshye body withoute abundaunce of fatte and greace, is sanguyne. wherto Galen assenteth. *Gal. 2. reg.* Secondly, the sanguine persone is mery and iocunde, þ is to say, with mery wordes he mouethe other to laugh: or els he is gladde, through benignite of the sanguyne humour, prouokynge a man to gladenes and iocundite, throughe clere and perfecte spyrtes engendred of bloudde. Thyrdly he gladly hereth fables and mery sportes, for the same cause. Fourthly he is enclyned to lecherie, through heate and moystnes, prouokinge to carnal copulation. fyftly, he gladly drynkeh good wyne. Syxtly he deliteth to fede on good meate, by reason that the sanguyne person desyreth the most like to his complection, that is good wines & good metes. Seuenthly he laugheth lyghtly, for bloudde prouoketh to laughynge. The. viii. is, the sanguyne persone hath a gladsome and an amiable countenance, through lyuelynes of colour and fayrenes of complection, The. ix. is, he

he speaketh sweetely through amiableness of sanguine nature. The. x. is, he is apte to lerne any maner of science, throughe lyuelynes and perspicuite of his wytte. The. xi. is, he is nat lyghtly angry, and this cometh through moystnes abating the feruour of coler prouoking to anger. The last. ii. verses recite some of the fozsayd tokens, and also some other. Fyrst, a sanguine person is free, not couetous but liberal. Secondely he is amorous. Thyrde, he hath a mery countenance. Fozthly he is mooste parte smyllynge, of all whiche the benignite of the blud is cause and prouoker. Fyftely he hath a ruddy colour. Foz Auycen saythe, that ruddy colour of the skynne, sygnifieth abundance of blud: And this must be vnderstand of byght ruddy colour & not darke suche as is wont to be in theyr faces that dypnke stronge wynes abundantly, and that vse sauces & sharpe spices, foz such colour signifieth lepre to come. Sixtly, he gladly syngeth and hereth synngyng, by reason of his mery mynde. Seuenthe, lye he is fleshy throughe the cause befoze sayde. The. viii. is, he is hardy, throughe y heate of the blud, whiche is cause of boldnes. The. ix. is, the sanguine person is benigne and gentill, throughe y bounte of the sanguyne humour.

Flegma vires modicas tribuit, latusq; breuesq;.

Flegma facit pingues, sanguis reddit mediocres.

Sensus hebes, tardus motus, pigritia, somnus.

Hec somnus lentus, piger, in hac sputamine multus.

Es

Et qui sensus habes pingues, facit color albus.

Here the auctour sheweth certayne properties of the complection of fleme. Fyyste, flematyke folkes be weake, by reason that their naturall heate, whiche is begynner of all strengthe and operation, is but feble. Secondly flematyke folkes be shorte and thicke: for their natural heate is not stronge inough to length the body, and therfore it is thicke and shorte. Thyrdely fleumatike folkes be fatte, bycause of their greatte humidite. Therfore Auicen sayeth, that superfluous greace signifieth colde and moystnes: for the bloude, and the vnctuous mattier of greace, persynge thzoughe the veinis in to y cold membzys, through coldenes of the membzys, do coniele together, and so engendze in man moche greace, as Galen saith in his.ii. boke of operation. He sayth after, that sanguine men are myddel bare betwene the longe and the shorte. Fourthly, flematike folkes are moze inclyned to ydelnes and study than folkis of other complection, by reason of their coldnes that maketh them slepe. Fyftely they slepe longer, by reason of their great coldenes that p-uoketh them to slepe. Syxtly, they be dulle of wytte and vnderstandynge: for as temperate heate is cause of good witte and vnderstanding, soo colde is cause of blunt wytte and dull vnderstandynge. Seuently, they be slouthfulle, and that is by colde: for as heate maketh a man light and quicke in mouynge, soo colde maketh a man

e heuy

‡

heuy and slouthefull. The. viii. is, they be lumpythe and slepe longe.

55

Est humor colore, qui competit impetuosis.

Hoc genus est hominum, cupiens precellere cunctos.

Hi leuiter discunt, multum comedunt, cito crescunt.

Inde magnanimi, sunt largi summa petentes.

Hirsutus, fallax, irascens, prodigus, audax.

Astutus, gracilis, siccus, groceiq; coloris.

Auic. li. i.
do. 3. ca. 3.

Here the auctour teacheth vs to knowe a person of colerike complection. Fyrst, he is hastye, by reason of superfluous heate, that moueth hym to hastines. And therfoze Auicen sayth, that besides of excessiue motion, signifie heate. Secondly, the colerike persone is desirous of honour, and coueteth to be vppermoste, and to excell all other: by reason that superfluous heate makethe mā's mynde prone to arrogance & sole hardines.

Auic. li. i.
do. 3. ca. 3.

Thyrdly, they lerne lyghtly, by reason of the subtlenes of the colerike humour. And therfoze Auycen sayth, that the vnderstandyng promptenes and quicke agilitie to intelligēce, berokeneth heate of complection. Fourthly they eate moche, for in theym the heate digestyue is stronger, and moze resolutiue than in other bodyes. Fyftelye, they encrease sone, throug strength of naturall heate in them, whiche is cause of augmentation. The. vi. is, they be stoute stomaked, that is they can suffre no iniuries, by reason of the heate in them. And therfoze Auicen saythe, that to take euery thyng impaciently, sygnifyeth heate.

The

The. vii. is, they be liberall to those that honour theym. The. viii. is, they desyre hyghe dignities and offyces. The. ix. is, a coleryke pson is heary, by reason of the heate that openeth the poores, and moueth the matter of hearis to the skynne. And therfoze it is a common sayenge, the coleryke man is as heary as a gotte. The. x. is, he is discepuable. The. xi. is, he is soone angry, thzough his hotte nature. And therfoze Auicen saythe, often angry, and foze a sinall cause, betokeneth the heate, thzoughe easye motion of coler, and boylunge of the bloudde aboute the harte. The. xii. is, he is a waster, in spendynge largely to obtayne honours. The. xiii. is, he is bolde, foze boldenes cometh of great heate speciallye about the harte. The. xiiii. is, he is wylpe. The. xv. is, he is sklender membred, and not fleshy. The. xvi. is, he is leane and dype. The. xvii. is, he is saffron colozed. And therfoze Auicen sayth, that coler signifieth dominion.

Restat et adhuc tristis colere substancie nigre.

Qui reddit prauos, per tristes pauca loquentes.

Hi uigilant studiis, nec mens est dedita somno.

Seruant propositum sibi, nil reputant fore tutum.

Inuidus & tristis, cupidus dextreque tenacis,

Non expers fraudis, timidus, luteique coloris.

Here thautoze declareth som tokens of a melācoly pson. Fyyste melancoly maketh folkes chzeward and yll manered: as they that kylle theym selfe.

Secondly melancoly folkes are mooste parte sad,
e. ii. thzoughe

throughe their melācoly spirites, troublous and darke: lyke as clere spirites make folkes glad. Thyrde, they talke lyttel, by reason of their coldenes. Fourthly, they be studious, for they couet alwaye to be alone. Fyftely they slepe nat well, by reason of the ouer moche dꝛynes of y^e bꝛayne, and throughe melancoly fumes, they haue horrible dꝛeames, that wake theym out of they^e slepe. Syxtely, they be stedfaste in their purpose, and of good memoꝛy, and harde to please: and this cometh throughe their dꝛynes. Seuenthly, they thinke nothyng sure, they alwey dꝛede, throughe darkenes of their spirites. In the. ii. laste verses he reciteth some of the forsayd signis and other. Fyfte, the melancoly person is enuious, he is sadde, he is couetous, he holdeth faste, and is an yll payet, he is simple, and yet disceyptefull: and therfoze melancoly folkes are deuoute, great readers, fasters, and keepers of abstinence. Sixtly, he is fearefull. Seuenthlye, he hathe an erthye bꝛoune colour: whiche colour if it be any thyng grene, sygnifieth the dominion of melancoly, as Rasis sayth.

58

Hi sunt humores, qui prestant cuiq; colores.

Omnibus in rebus ex flegmate fit color albus.

Sanguine fit rubens, colera, tubera, quoq; ruffus,

59

Si peccet sanguis, facies rubet, extat acellus.

Inflantur gene, corpus nimiumq; grauatur.

Est plusquam frequens plenus, mollis dolor ingens.

Maxime fit frontis, et constipatio uentris.

Siccaque

Siccaq; lingua sitis, et somnia plena rubore.

Dulciór adest sputi, sunt acria dulcia queque.

Here thauctour reciteth the colours that folowe the complections. A stematike person is whytly coloured: the colerike is browne and tawny: the sanguyne is ruddy, the melancoly is pale, coloured lyke erthe. After warde the texte declarethe xii. colours signyfyenge superfluite of bloudde. The fyzt is, whan the face is redde, by the ascendyng of blood to the head and face. The second is, whan y eies bolle oute farther than they were wonte. The .iii. is, whan the eies are swollen. The .iiii. is, whan the body is all heuy: for nature can nat susteyne noz gouerne soo gret quantite of blood. The .v. is, whan the pulce beatethe thyncke. The .vi. is, whan the pulce is fulle, by reason of y multitude of hotte & moyst vapours. The .vii. is, whan the pulce is softe, throughe to moche humydyte that mollifyethe the matter. The .viii. is ache of the forhead. The .ix. is, whan the bealy is costive, throughe great heate that dryeth by the fylthy matter. The .x. is, whan the tonge is dry and rough for like cause. The .xi. is great thyrste, throughe drynes of y stomackes mouthe engendred of great heate. The .xii. is, whan one dreamethe of redde thynge. This Auicen affirmeth sayeng, Slepe that signifieth

aboundance of bloudde, is whan a man dreameth that he seeth redde thynge: or elles that he seeth moche of his blood, or els, that he swymeth

¶ .iii.

meche

Auic. ii. ii.
doc. 3. ca. 7

61

meth in bloud and suche lyke. The .xiii. is, the
 Swetenes of spittell, through swetenes of bloud.
 Here is to be noted, that lyke as there be tokens
 of abundaunce of bloud, so there be signes of the
 abundaunce of other humours, as in these ver-
 ses folowynge.

60

Accusat coleram detre dolor aspera lingua.
 Tinnitus, vomitusque frequens, vigilantia mules.
 Multa sitis, pinguis, egestio, torsio ventris.
 Nausea fit morsus cordis, languescit oreris,
 Pulsus adest gracilis, durus, veloxque calefcens.
 Aret, amarescit, incendia somnia fingit.

The tokens of abundaunce of fleme are contened
 in these verses folowynge.

61

Flegma supergrediens propias in corpore leges,
 Os facit insipidum, fastidia cerebra, silvas.
 Constarum stomachi: simul occipitisque dolores.
 Pulsus adest rarus, et tardus, mollis, inanis,
 Precedit fallax, fantasmatas, somnus aquosa.

The sygnes of abundaunce of melancoly are con-
 teyned in these verses folowynge.

62

Humorum pleno dum sex in corpore regnat.
 Nigra cutis, durus, pulsus, tenuis et vrina.
 Sollicitudo, timor, et tristitia, somnia tempus.
 Accrescet rugitus sapor, et sputaminis idem.
 Venusque precipue tinnit et sibilat auris.

63

Denus septenus nix fleubothomiam petit annus.

64

Spiritus uberior erit per fleubothomiam.

Spiritus ex potu vini mox multiplicatur.

Humerumque cibo damnnum lente reparatur.

Lumina clarificat, sincerat fleubothomia

Mentes, et cerebrum, calidas facit asse medullas.

Viscera purgabit, stomachum, ventremque coerces.

Puros dat sensus, dat somnum, tedia tollit.

Auditus, uocem, uires producit et auget.

Here the auctour spekyng of bloudde lettynge,
 sayth, that at .xvii. yere of age one may be lette
 bloud,

blouddē. And touchyng this Galen sayth, that chylde[n] shulde not be lette blouddē, befoze they be .xiiii. yeres olde at least, bycause chylde[n]s bodies be soone resolued from outwarde heate, and therfoze by boydyngē of blouddē they shulde be gretely weaked. Also foze that they nede to nouzryshē their bodies and augmente theym, they shoulde not diminishe theyz blouddē. And eke foze that they be sone dissolued from outwarde hete, it suffiseth that they nede not to be lette blouddē. And witteth wel, that as blouddē lettynge is not conuenient foze chylde[n], soo it is vnholosome foze olde folkes, as Galen saythe: foze the good blouddē is lyttell and the yll moche, and blouddē lettynge draweth away the good blouddē, and leaueth the yll, as Auicen sayth: And therfoze blouddē lettynge is vnconuenient foze suche persons. Secondlye, he putteth the hurte of blouddē lettynge. Of necessite with boydyngē of blouddē, done by blouddē lettynge, mans spirites beyngē in the blouddē, do auoyde. Chydely, he sheweth howe the spirites shoulde be cherisēd and restozed, and that is by drynkyngē of wyne after the blouddē lettynge: foze of all thyngē to nouzryshē quickly, wyne is best, as is befozesayde. The spirites also be cheryshēd and restozed by meates, but that is not soo quickly as by wine. And the meate after blouddē lettynge must be lyght of digestion, and a gret engendzer of blouddē, as were rosted egges & suche lyke. And all thoughe meate restoze the
spyrtes

Ga. 9. reg.

Aui. iiii. &
capi. 18.

Sprites after blouddde lettynge, yet lette the paci-
 entes beware of moche meate the firste & seconde
 Daye . For Isaac saythe In dietis, that they muste
 Drynke moze than eate, and yet they muste Drynke
 lesse than they dydde befoze blouddde lettynge, for
 Digestion is weaker . Fourthly, the auctour put-
 teth a . xi . pzoofites of blouddde lettynge, that is
 Dulye done . Fyfte, temperate blouddde lettynge
 comfozteth the syghte : for Diminishynge of hu-
 mours doth eke Diminishe fumpnge to the head:
 and the repletion therof, that darketh the syghte.
 Secondely, it clerethe and makethe pure the
 mynde and bzayne, thzoughe the same cause.
 Thyzdely it heateth the mary : for it mynisheth
 the superfluites, that therto come and coole it.
 Fourthly, it pourgeth the entrayles : for nature
 vncharged of blood, digesteth better rawe hu-
 mours that be lefte . Fyftely, blood lettynge re-
 streyneith vometynge and the laske : for it dy-
 uerteth the humours frome the interior partyes
 to the outwarde, and specially the lettynge blood
 of the armes, as Auyten saythe : for lettynge
 blood of the feete stoppeth nat so wel: yet pchāce
 the blood lettynge shall augment the laske, and
 that .ii . wayes Firste, by blouddde lettynge nature
 is discharged of her bourden, and beyng com-
 fozted, it prouoketh other vacuations . Secon-
 dly, if the laske be caused by great weakenes of
 vertue contentpue . For than, by reason that by
 blouddde lettynge vertue is weakened, the laske is
 aug-

augmented. Sixtly, bloud lettynge clereth the wittes: for it minisheth vaporation that gooth to the head and troubleth the wittes. Seuenthye, hit helpeth one to slepe, for therby many humours be voyded, of whiche dyuers sharpe vapours are lysted by, that lette one to slepe. The viii. is, hit takethe away tedypousnes and ouer grete grefe, for therbi vertue is vnlodged of grefe: for with the melacoly blud, the dregges of blud, whiche induceth tedlousnes & grefe, are drawn out. The. ix. is, it comfozteth the herynge: for therby the vapours and humours that ascende to the head, and let the heryng, are dymynished. The. x. is, it comfozteth the voyce: for thereby the superfluites and humidites, that wolde come to the breste or pype of the lyghtes, and lette the voyce, are diminished. The. xi. is, hit augmenteth the strengthes, for therby the bodye is discharged of grefe. wherfoze the vertue is augmented.

Tres insunt istis Maius, september, aprilis. 65
 Et sunt lunares, sunt velut ydra dies.
 Prima dies primi, postremaq; posteriorum
 Nec sanguis minui, nec carnibus anseris vii.
 In sene vel iuene, si vene sanguine plene,
 Omni mense bone, confert incisio uene.
 Hi sunt tres menses, Maius, september, aprilis,
 In quibus emittas, vt longo tempore viuas.

Here the auctour saythe, that these thre, **Maye,**
Septembze, and **Apzyle,** are the monethes of
 the

THE REGIMENT

the moone, and in them are dayes for bydden to let blood, that is the fyrste of Maye, and laste of September and Apryle. Though this be a common rule, yet it is false. For the foresayde dayes maye be as good and as worthy to be chosen as the other, after the diuersite of the constellation in them. Farther, he saythe, that in those dayes one shulde not eat goose fleshe, whyche is also false and erronious, and very wytche crafte.

I thynke the auctour hadde this sayenge of the Jewes, whiche obserue suche maner. Secondly he saythe, that men of myddell aege and yonge folkes, whose veynes be full of bloude, may be let blud euery moneth, for those may well resyst resolution, and in them is great quatite of good bloud. Chydely he sayth: that bloude lettynge for mans helth, must be done in one of these thre monethes, Maye, September, and Apryle. But yet with difference, for in Apryle and May, the lyuer veyne muste be lette bloude, bycause than in ver tyme the bloude encreaseth: and in Septembze in the splene veyne, bycause of melancoly, whiche than in autumnne encreaseth.

66.

*Frigida natura frigenz, regio, dolor ingens,
Post lavachrum, coitum, minor etas, atq; seniles,
Morbus prolixus, repletio potus et esca.
Si fragilis vel subtilis sensus stomachi sit,
Et fastiditi, tibi sunt fleubothomandi.*

Here the auctour putteth. vii. thynges that lette bloude lettynge. The fyrste is coldnes of com-
pletion

plection: For as Galen sayth, bloudde lettynge
 cooleth and augmenteth coldenes: bycause, as
 Isaac sayth, bloud is the foundation of naturall
 heate: and in that that bloud lettynge voydethe
 blud, it voideth hete, and so consequently cooleth.
 The. ii. is a feruent colde contrey, vnder whiche
 a colde season shulde be comprehended, whiche
 also letteth bloud lettynge: for in a countrey and
 season very colde, the blud is closed in the depest
 partis of the body, and the bloud that tarieth in
 the vtter partis, the colde makethe thicke, whi-
 che to boide is no wysedome. The. iii. is feruent
 ache, vnder whiche eke maye be comprehended
 great inflātion of the body: for if one in suche
 accidentis be let blud, there foloweth great mo-
 tion agitatiue, contrary to nature, and greater
 inflammation, whiche weaketh nature moze.
 The cause of this motion agitatiue is attractiō
 to dyuers partis: for by blud lettynge attractiō
 is caused to the place that is lette bloud: and by
 great ache attractiō is caused to y^e place of ache.
 The cause of greater inflammation is, that by
 bloud lettynge the humours be moued, wherby
 they be moze inflamed. And this is trouth whan
 bloudde lettynge is lyttell and artificiall. Yet yf
 it be done tyl one swounde, hit is holsome in the
 foresayd cases: for this bloudde lettynge, whan
 it ouercommeth the attractiō of the ache, hit
 causeth nat motion agitatiue: and lyke wyse it
 takethe awaye inflammation, whan there be no
 f it humours

Gal in cō
mēto illis
us apho.
q̄ agerun-
tur.

humors, that Mulde moue heate, and cause moze
inflāmatiō. This is Galens mynde, sayenge
there is no better medicine for an impostume of
feruent inflammation, feuers, and a great ache,
than blood lettynge. The. iiii. is bayninge, spe-
cially resolutiue: for that lettethe blood lettynge,
for that were vacuation vpon vacuation, which
nature can nat easly beare. The. v. is carnall
copulation: for immediatly after that, one shuld
nat be letten blood, bycause of double weakinge
of nature. The. vi. is to olde or to yonge, as it
is befoze touched. Of this Auicē saythe: Take
hede howe thou lettest one bloude in any of the
for sayd cases: outcepte thou trust in the fygure,
in solidite of y muscull, largenes of the veynes,
the fulnes of them, and ruddy colour. The. vii.
is longe sickenes: for by suche lettynge of blood,
nature is doubly febled, both by longe syckenes
& dyminishing. This is of trouth, sayth Auicē,
excepte there be corrupte blood, for than bloude
lettynge is holsome. The. viii. is great repletiō
of dzyne. The. ix. is to eate to moch meate: and
vnder this is compyled meate vndygested.
The cause here of (as Auicē saythe) is this,
There be. iiii. thynges y drawe to them, that is
emptines, heate, and secrete vertue or p̄op̄ete.
Than if the veynes be empty thzough voidynge
of blood, they drawe to them from the stomacke
or liuer, vndygested or supfluous meate or dzyke,
whiche vndygested meate whan it cometh to the
men-

membes, can nat be amended, that is to saye,
 digested: for the third digestion can nat amende
 the faute of the seconde, nor the.ii. of the fyrste,
 if the faute be so great that hit can nat conuerte
 in to the membes, and so it there remaynyng
 maye cause some disease. The. v. is feblenes, for
 bloude lettynge is a stronge voyder, as Galen Gal. 2. aph
 saythe, therfore a feeble person maye nat endure comment
 great diminishynge of blood. The. vi. is subtile
 sensyblenes of the stomakes mouthe: whiche is
 called the harte strynge, for of suche bloude let-
 tynge swounynge foloweth lightly. And vnder
 this weakenes of the stomake is eke compysed,
 and easy flowynge of coler to the mouthe therof,
 enducinge vometyng. wherfore they that haue
 the foresayde accidentes, shuld nat be lette bloude,
 for by blud lettynge the humours moued, be en-
 duced to the stomakes mouthe, as to a place ac-
 customed: and bycause it is a weake and an im-
 potent membe to resyste that flyre, therfore by
 such lettynge of blud many incoueniens chance.
 This is one cause whye manye swounde, whan
 they be lette bloude: by reason the coler floweth
 to the stomacke, whych bytynge the stomacke,
 pynethe the harte and stomake so, that it causeth
 one to swounde. The. vii. is lothyng: for if in
 this lothyng, one be let blud, whan the veynes
 be emptye, they drawe to them yll matter that
 causeth lothsomnes. And besydes the foresayde
 accidentes there be yet other, that lette bloude

Dayes before and thye dayes after blood lettynge,
 and nat the same daye. Hit is good before, if one
 thinke he haue grosse humours within hym, for
 bayninge leueth and moueth the humours, and
 for the sayde cause it is holosome to take a sharpe
 syrope before, to moue, dissolue, and make sub-
 tyle the humours. And therfore, whan ye wyl
 lette one blood, ye must rubbe the arme, that the
 humours in the veynes about may be made sub-
 tile and prepared to issue out moze easlye. Hit is
 holosome after blood lettynge, that the resydue of
 humours and vapoures, that be lefte behynde,
 may be leused. It is nat holosome the same daye,
 for bayninge maketh the skynne linnowe or sou-
 pyle, whiche made lynnowe wyl nat abyde the
 stroke that is gyuen in blood lettynge, and that
 is dangerous. The fourth is byndynge with lin-
 nen clothes, whiche is very holosome to stop the
 bloudde after euacuation therof, and before ble-
 dyng, to drawe the humours in the veynes, and
 to cause them to swelle, and better to appere. a
 The fyfte is moderate walkynge after blud let-
 tyng, to dissolue and make subtile the humours,
 and after warde to leuse the resydue of the hu-
 mours that be lefte behynde. Some vse to be let
 bloudde fastynge, but some other saye, hit were
 better to eate a rare roasted egge fyrst, and ther to
 drynke a draught of wine, about the houre of ix.
 or x. before dynner, and forth with to be let blood:
 By cause whan the stomake is emptye, nature
reteynech

retheyne the stulle the bloude moze strongelye,
 lest he shulde lacke nouryshmente, but whan
 onc hath eaten a lyttell nouryshynge meate, as
 wyne and egges is, thā nature suffreth the blood
 better to issue.

Exhilarat tristes, iratos placat amantes.

Ne sint amantes fleubothomia facit.

Here be Declared thre effectes of bloude letting.

Fyrste it maketh a sadde person mery. Secondly

it appealeth angry folkes: The reason is this,

moche melancoly myngled with the blood, cau-

seth heuynes, and moche coler causeth anger,

whyche two humours, as they be myngled with

the bloude, are drawen oute by blood lettynge.

Thyrdely it kepeth louers from furious raving.

foz it remoueth the bloude frome the head, and

auoydeth it by the other exterior partes.

Furthermoze there be. v. causes of bloude lettynge.

The fyrste is, that the abundance, whether it be

in qualite, oz quantite, oz bothe, shulde be voided.

Foz as Auicen sayeth, two maner of folkes must

be let blood. One are suche as be disposed to be

sicke, that haue abundance of blood in quantite.

The other are they that are sicke alreedy, through

the malyce of humours oz bloude. But there is

difference in these two bloude lettynges. Foz

bloude lettynge foz the abundance of bloude

ought to be moche, but whan it is done to auoide

yll blood, it must be moderate, as Galen sayth.

And therfoze they do very yl, that lette them selfe

blede

ti. misD
 willi. mo
 sup. dca
 The ef-
 fectes of
 bloude
 lettynge.

Ga. 9. me.

blede tyll they perceyue the good blood issue, for
 parauenture all theyr blood shall runne out, et
 they see any good bludde appere. Therfore they
 shulde boide a litel at ones: and after the minde
 of Galen, in this case: befoze they let one blood,
 they shulde gyue hym good meates, to engendre
 good bloudde, to fulfyll the place of the yf blood
 that is auoyded: and after within a lyttel space,
 to lette blood a lyttell and lyttell. This is called
 dyrecte lettynge of blood, for it is done to auoyde
 abundance of blood, and of suche humours, as
 shulde be auoyded. The fyrste indirecte cause is
 the gteatnes of the disease, and gteatnes of the
 apparent behement inflammation, for as Galen
 saythe, there is no better medicine for an impo-
 stume of behement inflammation, feuers, and a
 great ache, than blood lettynge. The second indi-
 recte cause is, that the mattier, whiche muste be
 auoided, be drawen to that place from whens it
 muste be auoyded. And therfore in retention of
 the menstruous fluxe and emeraudes, the greate
 veyne in the fote called Sophena, must be opened,
 as Galen saythe, to drawe downe the mattier of
 the blood. The thyrde indirect cause is to drawe
 the humours to the place, contrary to that place
 that they flowe to, to dyuert the mattyer frome
 that place. Therfore for to moche abundance of
 menstruosite, the veyne Baslica, muste be lette
 blood, to turne the matter to the contrary parte,
 and soo to boide it frome his propre course. And
 therfore

Galen. in
 com. illius
 aph. que
 reguntur.

In 20307
 ad 6078
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com. 20

blood

Q

therfore

therfoze he that hath a pluresy on his lefte syde, must be let blud on y right side, to diuerte & draw the mattier to the place contrary to that place y it enclyneth to. And lyke wyse if it be on the ryght side, to let blud on y lefte. The.iiii. indirect cause is, y by lettynge of bloud, one portion of y mattier may be auoyded, that nature may be the stronger vpo the residue, & so lettynge of bloud is holsome, whan the bodye is full, lest impostumes growe: for the regument of nature is feble, in regarde of these humoys: wherfoze whan a portion of the mattier is boyded, nature gouerneth the mattier, soo that it shulde not flowe to some weake place and bzyede an impostume.

Fac plagam largam mediocriter, ut cito sumus

Exeat uerius, liberiusq; cruor.

Here the auctour saith, that the gash made in lettinge of bloud ought to be of a meane largenes; y the grosse bloud may easely issue out: for whā y gash is strayte, the pure bloud onely goth out, and the grosse abydeth still in. And note, that some tyme the gash muste be great, and some tyme smalle. The gash muste be great for.iii. causes. fyrste, bycause the humours be grosse, and grosse bloud must be boyded, as in them that be melancoly. Secondlye, in wynter the gash must be great, for colde engrosseth the humoys. Thyrddly, for thabundance of humours, for they auoyde better by a greatte gash than a small. But the gash must be smal, whan the personne

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liberiusq; cruor.

is of weake strength, that the spirites and naturall heate auoyde not to moche: and lyke wyse in a hotte season, and whan the blood is pure.

Sanguine subtracto sex horis est uigilandum.

Ne somni fumus ledat sensibile corpus.

Ne neruum ledat non sit tibi plaga profunda.

Sanguine purgatus non carpas protinus escas.

Ther things muste be consydzed whan one is let blood. fyrste that he slepe nat in .vi. houres after, lest the fumes engendred by slepe ascende to the head and hurte the bryayne. Farther leaste in his slepe he turne hym on the arme that is let bloude, and therby hurte hym, and leeste the humours by slepe, flowe to the peynful membre, by reason of the incisiō, and so bzyede an impostume. For Galen sayth, that if impostumes bzyede in the body, or in a membre that is hurte: the humours wyll flowe ther vnto. But Auicen assignethe an other cause, that by suche slepe may chance contraction of the membres: The cause maye be as Galen sayth, that slepe is vnholosome in the ague fyttē: for naturall heate gothe inwarde, and the outwarde partes ware colde, and the fumes remain vnconsumed: wherby the rygour is augmented, and the feuer fyttē prolonged. Also by mouyng of the humours in letting of blood, fumes are reysed vp to the senowes and brawnes of the armes: which remainyng vnconsumed, ware colde in slepe, and ingrosse in the vttter partes. And therfoze if one slepe immediatly after lettynge

Ga. 2. aph.
super illo.
In quo. &c

lettynge

letting of bloud, they cause contraction of the senowes and braunes of the armes. And he sayth, that one in lettynge of bloudd, must beware that he make not the gathe to depe, lest he hurte a senowe or an artery strynge vnder the veyne: for hurtyng of a senowe causeth a mortall crampe, or losse of a membze, as an arme or a fynger, and hurte of an artery strynge, causeth bledynge vncurable. And one ought nat to eate immediatly after he is let bloudd, but he muste tary tyll the humours in hym be in quiete, leaste the meate afore it be digested, be drawen to gether with the bloudd, to succour the hurte membze.

Omnia de lacte vitabis rite minute.

Et vitet porum fleubothomatus homo.

Frigida vitabit, quia sunt inimica minutis.

Interdictus erit minutis nubilus aer.

Spiritus exultat minutis luce per auras.

Omnibus apta quies est, motus ualde nociuus.

Here the auctour sayth. v. thinges muste be eschewed of hym that is let bloudd. The fyrste is milke and white meates: for by sturryng of humours caused by lettynge of bloudd, ofte tymes some humours flowe to the stomacke: therfore if he schulde eate mylke, by mynglyng with the humours, it wolde corrupte in the stomacke: syth of it selfe it is verye corruptible. And eke by reason that it is swete, the mylke may be drawen to the veynes vndigested: and throughe sturryng of humours lyghtely corrupte. Secondelye, he

G.iii.

muste

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v. thinges
to be fled
of hym
that is let
bloudd.

musste beware of moche Drynkyng : for by reason that the veynes be empty, the Drynke vndygested is lightly Drawen to them, as is aforesaid. Thirdly, he must eschewe all colde thynges, as wel outward, as inward, as meates very cold, colde ayer, colde bathynge, thynne clothyng, restynge on stones, coidenes of the head and fete, for by reason that natural heate is febled by lettyng of bloude, the body wyll soone be to colde. Fourthly, he that is let bloud, shulde nat walke in darke cloudy or troublous ayer: for that maketh hym heuy and vnlusty, as is afoze sayde at, *Aer sit mundus. &c.* And heuines is cause of melancoly bloude. Therfoze he must walke in a fayze clere ayer: for that recreateth the naturall and lyuely spirites. Fyftly he musste eschewe excessiue labour, and vse moderate reste: for excessiue sturynge about than specially, weakethe and mouethe humours, but temperate reste swagethe motion.

Principio minuas in acutis perpera cutis.

Etatis medie multum de sanguine tolle.

Sed pure atq; senex tollet uterq; parum.

Ver tollet duplum, reliquum tempus nisi simplum.

The best
tyme and
age to let
bloude.

Here he speaketh of. iiii. thynges. Fyyste, the lettyng of bloud shulde be done in the begynnynge of sharpe diseases, which are ended y. iiii. daye. For suche be shoyte and make no delay: therfoze they must be remedyed at the begynnynge.

The .ii. is that from .xxx. yere to .xlv. or .l. one shulde

Shulde be let blood mooste, for at that age blood
 encrease the mooste of all: nor the dymynshynge
 thereof letteth not the growynge: nor the bodyly
 strength is not lessed therby: for the body in that
 age groweth not, but semeth to stande still at one
 state. The thyrd is, that olde folke and children
 shulde be let blood but lytel: for yonge children
 nede moche blood to nourishe and encrease them,
 and aged folkes strength decayeth. Fourtehye,
 in bet double quantite of blood shuld be boyded
 in regarde of other seasons: for that tyme spe-
 cially encrease the bloude, as all phisitians saye.
 Touchynge the fyrste sayenge, a fewe rules con-
 cernynge lettynge of bloude, wolde be gyuen.
 The fyrste is, that at the begynnynge of the syck-
 enes one shuld not be let bloude, for as Galen
 sayth, nature is woꝝker of all thynges, and the
 phisitian is mynister. But he sayth, that no va-
 cuation at the beginning of sickenes is natural,
 for as nature in the beginning of sickenes auoid-
 eth nothyng, lyke wyse no moꝝe shuld the phi-
 sition. Yet thre thynges withstande this rule.
 The fyrste is furiosite of the mattier. For Auicen
 sayth, that whan the sickenes begynneth, one
 shuld not be let blood, for lettynge of blood stur-
 reth the humours, and maketh theym subtyle,
 and to rounne thꝛough out all the body, outcepte
 the mattier be furiosus. The secōd is, abundance
 of the mattier: for Galen sayth, that it is than
 behoueful to be let blood or take a medicin lara-
 tione,

Ga. 3. teg.

Idem. iiii.
aphorif. in
com. sup.
Egritudi-
nis. &c.Ga. inaph.
In choāri,
bus mor-
bis. &c.

Ga. 13. me.

Crisis is
sodayne
indication
eitherto
helle or
dethe ma-
lition.

tiue, to allcuiate nature loded with abundance of mattier. The thynde is greatnes and sharpenes of the syckenes, as whan there is a greatte and an achesulle impostume, thoughe the mattier be lyttel. For Galen sayth, if the impostume be great, ye must let bloudd at the begynnynge, thoughe there be but lyttell mattier: leaste it breke or open er it be ripe: therfoze to eschue many inconueniences bloud lettynge must be done. The .ii. rule is, that bloud lettynge may not be done on the day of motion of the syckenes, as in Crisis, nor no other vacuation nor diuertynge of mattier from the place that nature sendeth it to. Nor lykewyse in the ague fitte. For Galen sayth. That whan the sickenes is in his estate, neyther bloudd lettynge nor laxatiue shulde be done. For than the matter rypeth, whiche rypeth better by quietnes than by steryng. The thirde rule is, that lettynge bloudd shoulde not be done in begynnynge of the syckenes, whan crisis is removed: for Isaac sayth in his boke of vrines, that though h hart be the engendrer of the bloud and spirites, yet the bloudd is fundation of naturall heate, and susteyneth it, for heate is naturallye therof engendred: and therfoze he that boydeth bloudd, boydeth heate: whiche shulde digeste the mattier of the syckenes, and soo consequently the syckenes is prolonged, and strength weakened. And therfoze it is to dyde, lesse through lengthynge of the syckenes, and weakyng of the strength

Strength, nature shuld fayle. The fourth rule is, that the bodye hauynge Dregges or fylthe in the guttes, shuld not be lette bloud. The cause is, there be thze thynge that drawe to them, heate, emptynes, and all the shappe, so whan the veynes be emptied by lettynge of bloud, they drawe to theym from the nexte membze, as the guttes, and stomacke, wherby the bealye is indurated, and the mattier in the veynes are moze enfecte, the myseraike draweth the humidites of the ozdeurs, and the ozdeurs are dzyed the moze, therfoze ye must fyzte molify the bealy with clisters or suppositoies, excepte it wate laxatiue alone. The .v. rule is, that lettynge of bloud shuld nat be moche vsed: foz by ofte vsynge therof, one drawyng in age, falleth in to diuers diseases, as Epilencie, Apoplexie, and palsey, foz by remouing of the blod and heate, many fleumatyke superfluites are engendzed, that cause these diseases. The .vi. rule is, that a woman menstruate, or with childe shulde nat be let bloude. A woman with childe shulde nat, foz therby the heate that digesteth meate is dyminished, and the foode of that that she goth with, is taken away: specially whan it that she goth with, waxeth great, foz than it nedeth moze foode. This sayethe Hippocrates: whan the menstruosite kepeth due course and voydeth naturally inough, lettynge of blod shuld not be done, but whan it voideth to moch, than to diuerte the mattier, it muste be doone,

h

foz

Di. v. ap. 50.

foz nature wolde nat be lette of her operation. The. vii. rule is, that after the colozicke passion one shuld nat be let blood, foz by reason that lettynge of bloude stoureth by the humours, a colericke humour may flowe to the stomake, and enflame it: noz after vometynge, lest humours lykewyse flowe to the stomacke: noz after y flire, noz after great watchyng, noz after moche tra- uayle: noz after any thyng that greatly heateth oꝝ dissolueth: foz in those cases lettynge of blood shoulde greatly moue the humours, and enseble the strength. Nowe it is to be considꝛed, who be mete to be let blood: & therfoze we shall declare a fewe rules. The fyꝛste rule is, that lettynge of bloude is very expedient foꝝ delycate, ydel, and cozly folkes: and that vse meates engendꝛyng moche blood. The secōd rule is, it is holsome foꝝ those that haue abundaunce of blouddes, whiche abundaunce is knowen by the thyckenes of theyꝛ brine: foꝝ abundaunce of blood maketh it thycke, and abundaunce of coler maketh it thynne. The thirde is, they shoulde be let blood, in whom melancoly abundeth: foꝝ whan moche natural melancoly runneth with the blood through out al the body, not purifieng the yll blood, than lettynge of blood is holsome. There be .ii. kyndes of melancoly, natural and vnnaturall. Natural is the dꝛegges of blouddes, whiche whan it aboundeth, it runneth with blouddes: and in lettynge of blouddes is voyded therwith. foꝝ of the same

teuz

temperate heate, bloud, and melancoly, the Dregges therof, is engendred. The .iiii. rule is, that whan boylunge, conturbation, and calefaction of humours is feared, it is holsome to let bloud: and those persons, as soone as they fele theym selfe inflamed, shulde be let bloud, to auoyde the foresaid motions, caused by greate abundance of humours. Yet other while some be disceyued by this rule: for forthwith whā they fele calefactiō, & feare boylig of humours, they let them bloud. And whan this cometh of heate, calefaction, and incision, the calefaction or boyling cesseth nat by bloude lettynge, ye it is rather augmented: for bloud lettynge moueth the humours, and maketh theym runne throughe the body: therfore lettynge of bloude is not holsome, excepte it be for abundance of humours, whiche is knowen by moche swette specially in the mozynge, for there be some that swette nat, excepte they nede euacuation. The .v. rule is, they that be myghty and strong, shoulde be let bloud, & nat they that be colde and dry. For Rasis sayth, that those bodies are apte to be let bloud, that haue great apparant veynes, & be hearty, and colozed betwene browne and red, and folkes nat to yonge nor to olde, for chylzen and unweldy aged personnes shoulde not be let bloude, excepte great necessity require it. Many of the sayd rules be gethered out of Auicen.

Estas uer dextras, autumnus hyemsq; sinistras.

h. ii.

Quatuor

Avi. iii. i.
ca. de flen-
sotomia.

THE REGEMENT

7^o

Quatuor hec mēbra cephe, cor, pes, epar uacuatur.

Ver cor, epar estas, ordo sequens reliqua.

Here the auctour recytpnge certayne thynges concernynge the membzēs that be lette bloude, saithe, that in ver and sommer the veynes of the ryghte hande, arme oꝝ foote shuld be let bloude. But in wynter and autumnne, the veynes of the lefte hande, arme, oꝝ foote must be dyminished. The cause hereof may be, foꝝ that ver encreaseth blud, and sōmer coler, therfoꝝe in ver and sommer ye shulde dyminthe those veynes, in whiche bloude and coler abounde, whiche be the ryght syde veynes, foꝝ on the ryghte syde of the bodye standeth the membꝛe that engēdꝛeth bloud, that is the lyuer, and the receptacle of coler, the gall. Autumnne engendꝛeth the melancoly, which is gathered to gether, & nat resolued by wynter: therfoꝝe in ver and wynter, those veynes shoulde be let bloud, in which melancoly hath dominion. whiche be the lefte side veynes, foꝝ the splene is on the lefte syde of the body, whiche is the receptacle of melancoly. Secondelye he saythe, that these. iiii. membꝛes, the head, the harte, the fote, and the lyuer, after the. iiii. seasons of the yere, muste be emptied, the harte in ver, the lyuer in sommer, the head in wynter, and the foote in Autumnne.

Dat saluatella tibi plurima dona minuta.

Purgat epar, splenem, pectus, precordia, uocem.

Innaturalem tollit de corde dolorem,

Here

Here the autour recytleth . v. commodities that
 comme be lettynge blod of the veyne Saluatella,
 It is the veyne on the backe of the hande, be-
 twene the myddel fynger and the ryngge fynger,
 it purgethe the lyuer, it clensethe the splene, it
 mundifieth the bzeast, it p̄serueth the stoma-
 kes mouthe from hurte, it doth a waye hurte of
 the voyce. The reason of all these commodites
 is by cause the foꝛsayde veyne auoydeth bloude
 from all these places, as after it shall appere.

Foꝛ amoꝛe ample declaracion it is to witte, that
 in lettynge of bloude, otheꝛwhyle the veynes be
 opened, and sometyme the arteries. The ope-
 nyng of the artery is dangerous, & cause hereof
 is the ouer moche bledynge, whiche is caused .ii.
 wayes. One is thꝛoughe feruent heate of the ar-
 tery bloude, foꝛ a hot thyngge is soone moueable,
 & dilateth & openeth the artery, & therfoꝛe it hel-
 peth moche to voyde the bloud, in lettynge bloud
 the artery. The .ii. cause is mobilite of the arte-
 rie, and therfoꝛe the wounde oꝛ gashē in it is
 slowelyer healed, foꝛ woundes with out rest can
 nat heale. Yet this lettynge of bloude is holsome
 .iii. maner wyse. Fyꝛste whan ther is abundāce
 of subtil bloud in the body. Secondly whan the
 bloude is vapoꝛous. Thꝛydelye whan it is
 hotte. Foꝛ subtyle bloude, of which natural bloud
 and spirites be engendꝛed, resteth in the artery:
 but gros bloude that noutꝛyseth the membes,
 resteth in the veynes. Lykewyse the vapoꝛous

h. iii.

blod

bloude is conteyned in the artery, and sangtynē
 bloud in the veynes. Also the hottest bloude, the
 which is of the harte the hottest membze engen-
 dzed and digested, is contained in the artery, and
 the other bloud in the veynes. Secondly note,
 that the veynes are opened in many membzes,
 sometyme in the arme, oꝛ in the great hande oꝛ
 small, sometyme in the foote, somtyme in the
 nose, some tyme in the foꝛhead, sometyme in the
 lyppez, sometyme vnder the toungē, oꝛ in the
 russe of the mouthe, sometyme in the corners of
 the eyes toward y foꝛhead. From the arme pytte
 to the ellebowe are .v. veynes to be opened, as
 Rasis and Auicen say. The first is called Cepha-
 lica, whiche is the head veyne: The .ii. is called
 Basilica, whiche is the lyuer veyne. The .iii. is
 called Mediana, oꝛ Cardiana oꝛ nigra after Auicē,
 oꝛ matrix after Rasis. The .iiii. is called Assellaris:
 The .v. is called Funis brachij. In the lesse hande
 is Saluatella, so that in the arme, in that it conteyn-
 neth the moꝛe and the lesse hand, are .vi. veynes
 to be opened. Cephalica empteth the partes about
 the necke, and therfoꝛe to open that veyne it is
 good foꝛ diseases of the head, as the megrim &
 other hotte greffes caused of hotte matter. This
 veyne begynneth at the schulder, and gothe foꝛth
 towarde the lefte syde of the arme. Basilica, emp-
 tethe the partes vnder the necke, as frome the
 bꝛeast and lyuer: and therfoꝛe the lettynge bloud
 of this veyne is holsome foꝛ diseases of the bꝛest
 and

and lyuer, and ryght good in pluresye. This
 veyne begynneth at the arnie hole, and gothe a-
 longe to the bowyng of the arine. Mediana is be-
 twene these two said veynes, and is compacte of
 theym bothe, for it is the bzaunche of eche. And
 it is eke median in vacuation: for it voydeth
 from all about, vnder, from, and aboue y necke.
 wherfoze it is the vniuersal veyne to al the body
 in voydyng: but nat vniuersal (as some say) by-
 cause it begynneth at the harte, but bycause
 it is the bzaunch of Cephalica and Basilica. Ther-
 foze whan you wyl let Cephalica bloud, & it appe-
 reth not, ye shuld rather take Mediana, than Basi-
 lica. And likewyse whan ye wyl let Basilica bloud,
 and it appereth nat, ye shouide rather mynythe
 Mediana than Cephalica. For it agreethe better
 to bothe, than one of them with the other. Sal-
 uatella is y veyne betwene y myddell fynger and
 the ryngge fynger, moze declynynge to the myd-
 del fynger. It begynneth of Basilica. This veine
 is opened in the ryght hande for opilation of y
 lyuer, and in the lefte hande for opilation of the
 splene. There is no reason why it shuld be so, as
 Auycen saythe, but experyence, whiche Galen
 founde by a dreame, as he sayth. He had one in
 cure, whose lyuer and splene were stopte, and he
 dreamed that he did let him bloud of this veine,
 and so he did, and cured the pacient. Whan this
 veyne is let bloudde, the hande muste be put in
 warme water, to engrosse and dilate it, bycause
 it is

OF HELTHE.

It is subtile, and that the gashe shulde nat close to soone, and to make the grosse bloude thinne. Asillaris is vnder Baslica, and apperethe in byndynge the arme: and lyke iugement is of it as of Basiltca. Funis brachij is ouer Cephalica, or elles the hyndermoste bone: and is of one iugement with Cephalica. Therfoze as Auicen and Galen saye, though in openinge of beynes, be vniuersall vacuation of all the bodye, yet nat from all beynes egally: noz lyke ieopdy is nat in all. For Baslis sayth, that Cephalica is the surer, and Baslica moze to be feared, and Cardiaca is to feare, but nat so moche as Baslica. Cephalica is sureste, for there is neyther senowe noz artery aboue noz vnder it: but vnder Cardiaca there is a senowe, and vpper aboue it is a subtyle senowe: therfoze it is to feare, lest it shulde be cutte. Baslica is very ieoperdous: for vnder it is an artery, and nere it a senowe and a muscull. Saluatella is not ieoperdous, and therfoze y better to open it, it wolde be put in warme water. In the fote be thze beynes, Sciatica, Sophena, and the hamme beyne. These beynes be opened to drawe the bloude to the lower partes, as in prouokynge menstruosyte, and the hamme beyne is better than Sophena, or Sciatica: for it is nere the matrice. Sophena draweth blod from the yarde, coddes, and matrice, and Sciatica frome the ancles caines and other membyes towarde mans lyfte syde. Sophena frome the matrice and membyes there

there about, thoughe they be bzaunches of one veyne. In the middes of the forehead is a veyne, whiche is opend for olde diseases of the face, as morpheu, Dype scurfe, and scabbe, and for diseases of the eyes, but fyrst Cephalica must be mynyshed. There is lyke wyse a veyne in the noose, and whan any of them is opend, the necke must be bounde, and one opend after an other: and by byndynge of the necke, they wyll better appere. There be veynes in the lypes, whych be opend for impostumes in the mouthe or gommes, but Cephalica is fyrste mynyshed. To open the foure veynes in the ruffe of the mouthe is holsome agaynste the reumes that flowe to the tethe, and cause them to ake. These veynes appere playnely: and muste be opend whan the matter is dygested. There be veynes in the corners of the eyes towarde the forehead, and they be opend for diseases of the eies, but fyrste Cephalica must be mynyshed. The veynes in the tympules be let bloudd for the megrym, and for great and long head ache. And those be the veynes, that Hippocrates and Galen calle Iuueniles, the incision of the veynes maketh a mā vnable to get children. Also in the neck be veynes, called guides, which must be opened in the begynnynge of lepre, and specially for stoppynge of the wynde pypes, and in the swynacye, whych lettethe one to draue his breate.

Si dolor est capitis ex potu limpha bibatur.

i

Ex

49

THE REGEMENT

Ex potu nimio nam febris acuta creatur.
 Si uertex capitis uel frons estu tribulentur.
 Tempora fronsq; simul moderatur sepe fricentur
 Morella cocta nec non calidaq; lauentur.

Head ache
 caused by
 dzyngyng,
 and reme
 die ther
 foze.

Here thauctour notinge two thynges saith, that
 if head ache come by to moche dzyngyng and
 specialle of wyne, or of any other dzyngke, that
 maketh folkes dzyngken, one muste dzyngke colde
 water vpon it, the whyche with the coldenes
 therof ingrosseth the fumes that are lyfted vp,
 and lettethe them to hurte the bryayne. The secod
 thyng is, that if the toppe of the head or forehead
 be greued with to moche hete, than the tumpuls
 shulde be moderately chafed, and after washed
 with warme water, in the whiche motherwozte
 is sodde, for motherwozte is cold and coleteth,

- 30 . Temporibus estiuis ieiunia corpora siccant.
 Quolibet in mense confert uomitus, quoq; purgat
 Humores nocuos, stomachi lauāt ambitus omnis.
 Ver, Autumnus, hyems, estas dominatur in anno.
 52 . Tempore uernali calidus fit aer humidusq;
 Et nullum tempus melius fit fleubothomie,
 Vfus tunc homini ueneris confert moderatus,
 Corporis et motus, uentrisq; solutio, sudor,
 Balnea purgantur tunc corpora medicinis.
 Estas more cale siccatur nascatur in illa.
 Tunc quoq; precipue coleram rubeam dominari.
 Humida frigida fercula dentur, sit Venus extra.
 Balnea non profunt, sit rare fleubothomie.
 Vtilis est requies, sit cum moderamine potus.

Here

Here the autour notyng diuerse thinges, sayth, that moche fastyng in sommer dryeth the body, for in that that sommer is of nature hotte and drye, it resolueth the humours: the whyche also be resolued by ofte sweatyng in sommer, and so fastyng ther vpon dryeth the body moche more, for whan the humydite of meate is goone, the heate of the body worketh vpon his owne humidites, and dryeth them. wherfore Hippocrates saieth: Hunger is expedient for those that are very moyste, for hunger dryeth the body.

The .ii. thyng is, that vomeyng ones a moneth is holsome, for therby hurtfull humours that be conteyned in all the circuite of the stomacke, are boyded. To this agreeeth Auicen, sayenge: Hippocrates byddeth one to vomeyte euery moneth twyse .ii. dayes one after an other, that the seconde day may auoyde it that the fyrste coude nat. this conserueth helthe, and scoureth the stomake from flemme and coler. The stomake hath nothyng to pourge it, lyke as the guttes haue red coler. Auicē putteth other profites of vomeyng that is well done. fyrst it is good for head ache, caused of moyste vapoious mattier, that ascend from the stomake to the head, but if head ache come of his owne hurte of the brayne, than vomeyng dothe rather hurte than profyite.

Secondly it clereth the syght, darked with vapoious mattiere of the stomacke, or elles nat.

The .iii. is, it dothe awaye wandlyng of the

i. ii.

stomake

Hip. vii. p.
apozif.

THE REGEMENT

Stomake, in that it auoydethe the humour that causethe it. The .iiii. is, it comfoztethe the stomacke, in to the whiche coler is descended, the which cozrupteth the meate. The .v. is, it dothe away lothynges or abozrynges of meate. The .vi. is, it dothe awaye the cause, that makethe one haue a luste to sharpe, ponticke, and sower thinges, & whiche cause of these dispositions beyng remoued, putteth or dothe away & effecte therof. The .vii. is, vometynges is hollosome for the laske that cometh befoze the dzopely, for it auoydethe the matter of the sayd laske, and purgethe the stomake. The .viii. is, it is hollosome for the grefes in the raynes and bladder, for it diuertethe the matter & flowethe to these partes, an other way. The .ix. is, if vometynges be done by constrainte of elboye, it auoydethe the matter, wherof lepre growethe: it amendethe the fyrste digestion, that the other digestions may the better be done. The .x. is, it makethe one to haue a good colour. The .xi. is, it purgeth & stomacke of a humour that causeth epilencie. The .xii. is, by stronge constrainte it remoueth a stoppynge matter, the whyche causethe Icterie. And lyke wyse it auoydeth a fleumatike matter, the whyche commonly is cause of this stoppynge. The .xiii. is, it auoydeth the matter that causeth Asma, a disease that causeth one to drawe his bzeathe peynefully, and eke it comfoztethe the spiritual membez, by whose heate, the superfluities that
cause

cause asma, are consumed. The .xiiii. is, it is hol-
some agaynste shakynge and palseye, for it a-
uoydethe the matter that is cause therof. The
xv. is, it is holsome for one that hathe greatte
blacke sores an his lower partes: for it turnethe
the humours from thence. Although bometyng
duely and well done because of these commodi-
tes, yet whan it is vnduely done, it enducethe
many hurtes: for it feeblethe the stomacke and
makethe it apte for mattiers to flowe in to, it
hurtethe the bzeast, the syght, the tethe, old heed
ache. &c. as Auicen sayth. The .iii. thyng that
is noted in the texte is, that there be .iiii. seasons
of the yere, ver, sommer, autumnne, and wynter.
Ver in respecte of the other seasons, is hotte and
moyste, thoughe it be temperate in it selfe, as
Galen sayth in his boke of complections, wher-
foze it foloweth, that this season is moze apte to
lette bloudde in, than the other: for it dothe moze
encreace humours. And therfoze in this season
moderate vse of carnall copulation, temperate
motion, laske, flyre, and swette is conuenient,
and lyke wyse temperate bathynge to diminishe
repletion. This season is eke good to take pour-
gations in. The .iiii. is, somer heateth & dryeth:
and therfoze it encreaseth red coler hot and drye.
And for this cause in sommer we muste feede on
colde and moyst meates, to diminishe the feruēt-
nes of the heat and drought, and than we ought
to absteyne from carnall copulation, the whiche

Aui. iii. 3.
cap. viii.

OF HELTHE.

also dryethe, and from ofte baynyng, and be led
blouddeseldome, for lyke cause. We muste vse
quyetnes and lyttel motion: for quietnes dothe
moyste, and moche mocyon dryethe. In this
season in speciall we muste vse moderatelye to
drynke colde drynke: for superfluous drynkyng
of colde drynke, by reason that the pores be opene,
dothe make the body sodaynely a colde or cau-
seth the palsey, or laxite of the membyres, or elles
sodayne dethe. From the whiche he defende vs,
that lyueth and reigneth eternally Amen.

FINIS

LONDINI IN AEDIBVS

THO. BERTHELETI TYPIS

IMPRES.

CVM PRIVILEGIO ADIM-

PRIMENDVM SOLVM.

ANNO. M. D. XLI.

P. Smith

Non tant q' tout X.





Ан

9

