

**Regimen sanitatis Salerni: or, the Schoole of Salernes regiment of health. Containing, most learned and judicious directions and instructions, for the preservation, guide, and government of man's life. Dedicated, unto the late high and mighty king of England, from that university, and published (by consent of learned physicians) for a generall good. Reviewed, corrected, and enlarged with a commentary [by Arnoldus de Villanova], for the more plain and easie understanding thereof / By P.H. Dr. in physicke, deceased [i.e. Philemon Holland]. Whereunto is annexed, a necessary discourse of all sorts of fish, in use among us, with their effects appertaining to the health of man. As also, now, and never before, is added certain precious and approved experiments for health, by a right honorable, and noble personage. [Ed. by Hnery Holland].**

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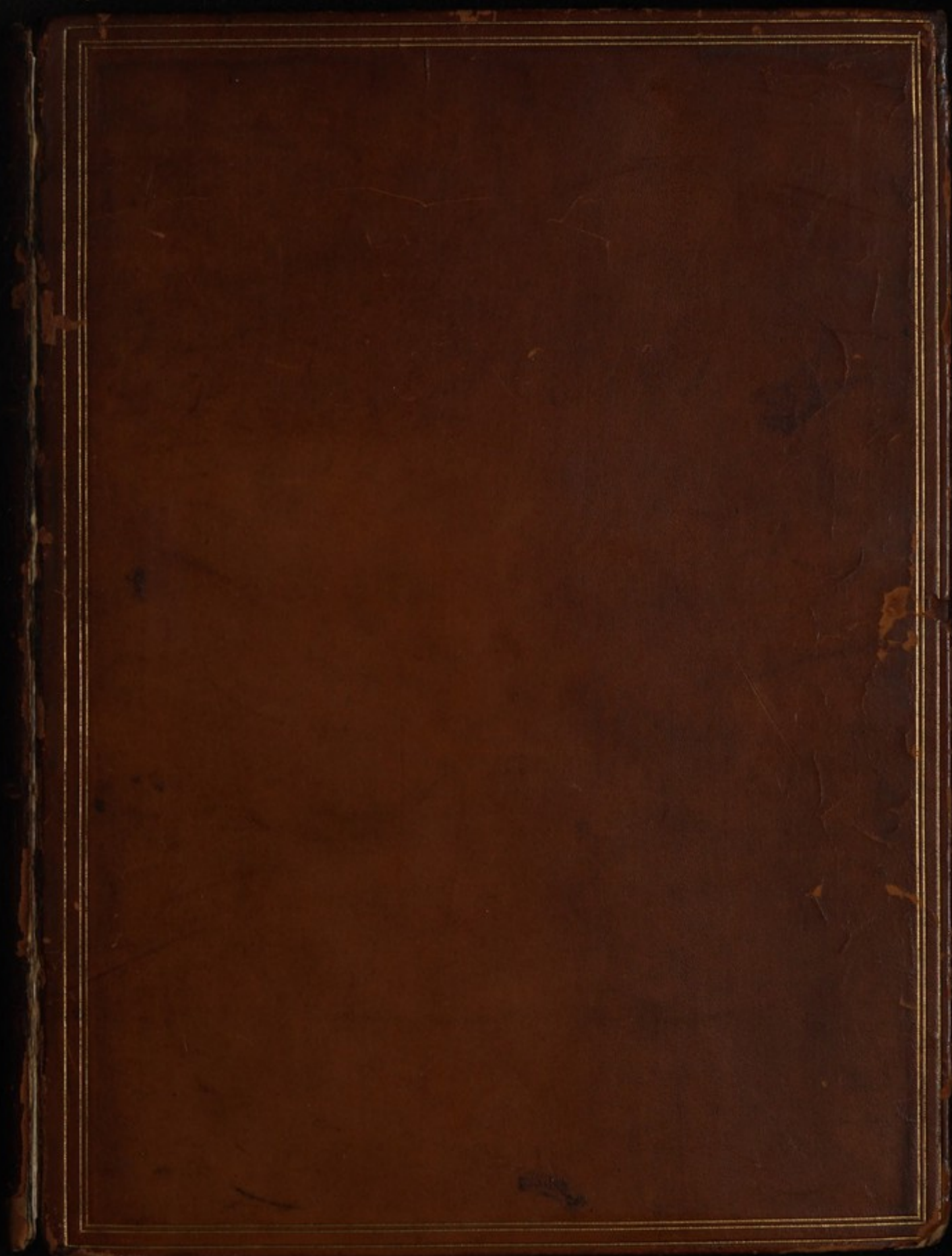
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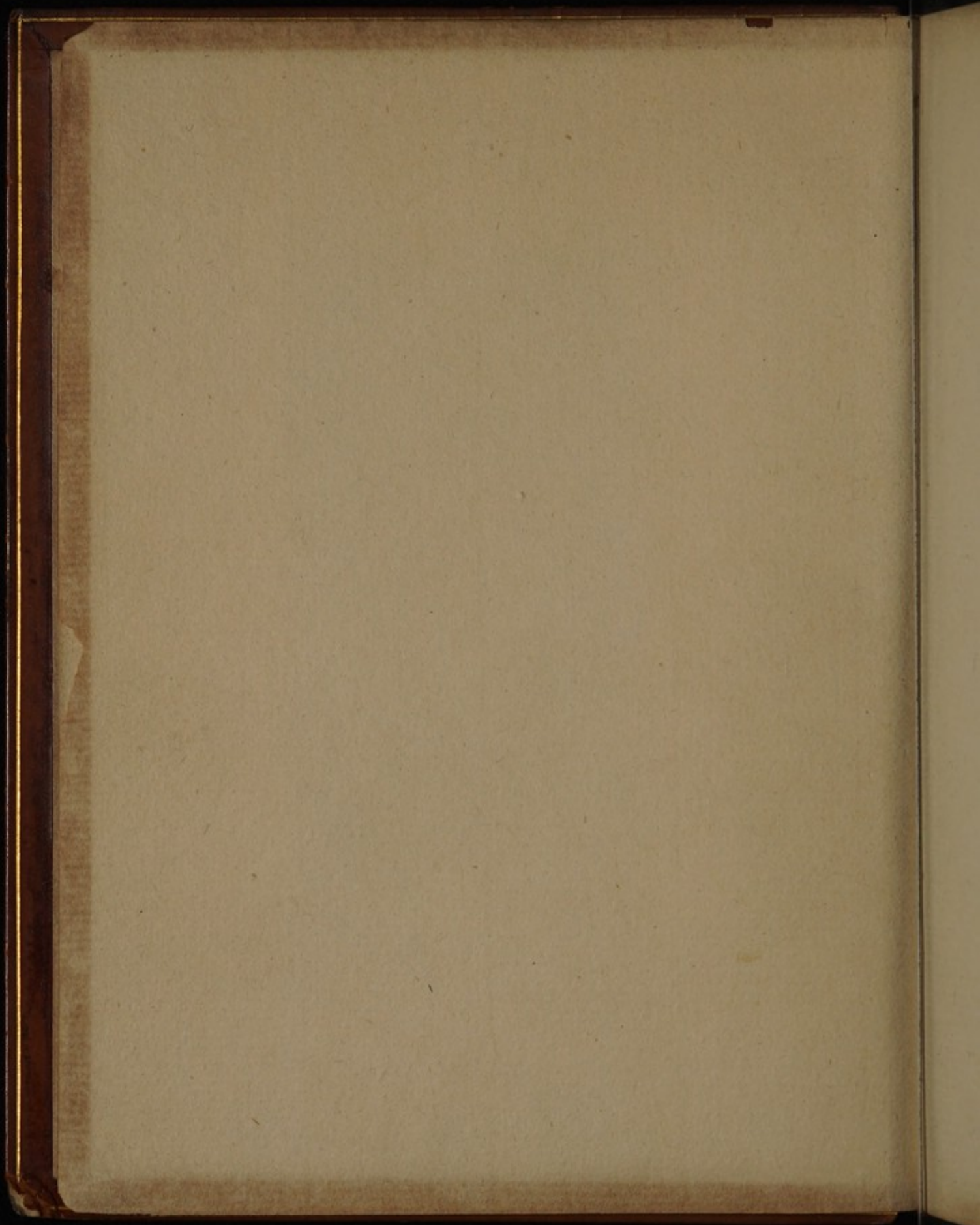
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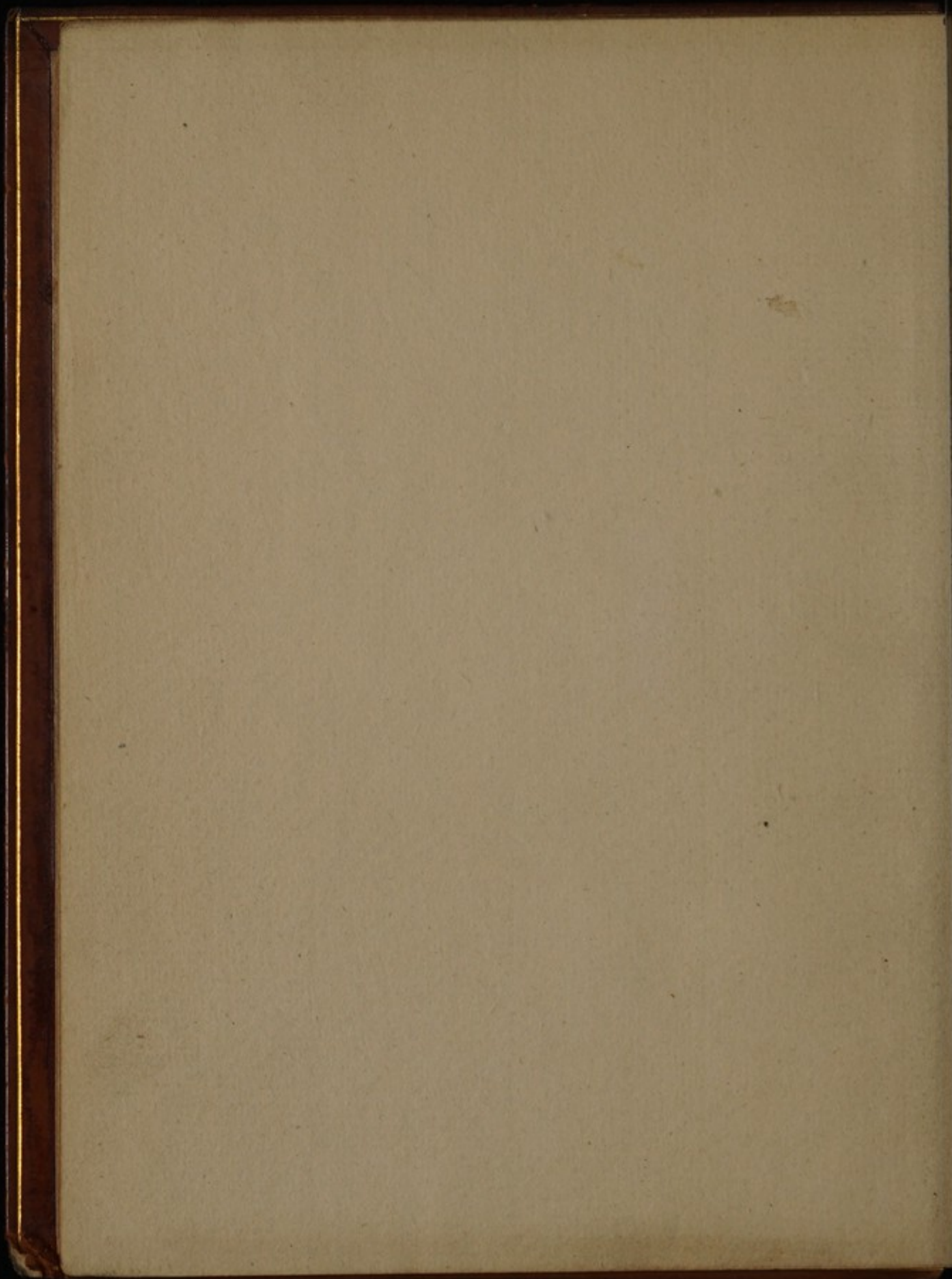
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By P. H. Dr. in *Physicke*, deceased.

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AS ALSO,  
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Noble Personage.

LONDON, Printed by B. A L S O P, dwelling in *Grub-street*  
neer the Upper-Pump, 1649.



London, Printed by B. A. & S. P. dwelling in Great Britain.  
near the Upper-Pump, 1749.





TO THE  
RIGHT WORTHY

much honoured, and nobly accomplished,

S<sup>ir</sup> SIMONDS D'EWE S

K N I G H T and B A R O N E T.

S I R,

**M**AY it please you, Your singular love to Learning, and unparallel'd studious collecting, and preserving of venerable Antiquities in generall, and particularly of the Antique Coines and Medals of this (whilome) flourishing (now) forlorn Kingdom of England, idque magnis sumptibus, and my poor and unworthy self being lately made known unto your worthy Self, have induced and emboldned me to inscribe or dedicate this Book unto you: It being a Work that hath heretofore passed the Presse, more than once; but never so compleat, as now it is, it having my deceased learned Father Dr. Holland his many emendations and additions.



## The Epistle Dedicatory.

*And albeit it is in a subject of Physick, De sanitate tuenda, and so out of your studious Element: Yet the originall Verses are as pleasant as profitable to read, for all degrees of men; and no less, but more (for such as have not bin in Latio) in English than in Latin.*

*The Stock-fathers of this Work in Verse, were The School or University of Salern; Inscribing, writing, and sending it to one of our famous English Kings. And in those very Verses (as I have heard my said Venerable Father est-soons say) is couched the whole Body of Physick, Ad valetudinem conservandam, And the Comment upon the same, in Verses, very profitable for the beter understanding of the Verses, was the work in Latine of the famous Physician Arnaldus de Villa nova, a man well known by his writing to all of th' Apollonian Art in Europe.*

*Vnto which Work, there is an Addition of Fishes, the more to illustrate the Work, not vnprofitable to read, and take notice of; as also some observations of a Noble Personage.*

*Now, Noble Sir, Pardon, I beseech you, of your innate goodnesse, my boldnesse herein; and Vouchsafe or deigne the Patronage of it, which a Victorious King (of famous memory) hath done to its Originall: In an assured (presumed) hope whereof most humbly taketh his leave, and subscribeth*

SIR,

Your aged, devoted, and vowed

Eleemosynary Servant,

H. H.

A. F.

Londinopolitanus.





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

*Anglorum Regi scripsit schola tota Salerni,  
Si vis incolumem si vis te reddere sanum:  
Curas tolle graves, irasce creda prophanum,  
Parce merore, cenato parum, non sit tibi vanum:  
Surgere post epulas, somne fuge meridianum,  
Non mictum retine, non comprime fortiter anum:  
Hac bene si serves, tu longe tempore viues.*

All Salern School thus write to Englands King,  
And for mans health these fit advices bring.  
Shun busie cares, rash angers, which displease;  
Light supping, little drink, do cause great ease.  
Rise after meat, sleep not at afternoon,  
Urine and natures need expell them soon,  
Long shalt thou live, if all these well be done.

**T**his right fruitfull and necessary Booke, was  
compiled at the instance, and for the use of the  
most noble and victorious King of England, and  
of France, by all the Doctors in Physick of the  
Universty of (Salern) to the intent, that a man  
should know how to keep his body in health,



The author in the beginning of this booke, teacheth eight generall doctrines, the which hereafter he specified, and also declareth at length.

The first Doctrine is, that he that desireth health of body, must eschue and abyde great charges, thoughts and cares. For thought dryeth up mans body, hurting and leaving the spirits, in desolation and comfortlesse: which being so left, and full of heavinesse dryeth up the bones. In this doctrine are comprehended melanchollinesse and heavinesse, the which do greatly hurt the body: for by their operation the body waxeth leane, and cold, the heart shrinketh up, the wit and understanding waxeth dull, the reason is troubled and the memory utterly marred. Yet neverthelesse, it is very expedient for fat, and cosle folk, to be sometime pensive and heavy, that thereby they may moderate the rank heat of their spirits, and make their bodies leaner and more slender.

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

avi dist. 1 cap.  
1. doct. 3.

Secondly, anger hurteth, through heating, and inflaming of mans heart, and it letteth also the operations of reason. Some there be, that naturally, either by sickness, or chance of poison, are cold; for such folk to be angry, is very necessary, for their bodily health, that their naturall heat (by such means) may be stirred up gotten and kept.

The third doctrine is, to eat and drink soberly: for eating and drinking excessively, causeth vs to be unlasty, dysotie, and slothful hurting & infirming the stomack. Many other inconveniences, as Avicen sayth, grow and change through excess of meates and drinks, as hereafter shall be declared.

avi cap. de vi-  
no & aqua.

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

The



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

The first doctrine, is to eschew Slæpe immediately after meate, which causeth health, and avoydeth divers infirmities, as it is after shewed in these verses; Febris Pigrities &c.

The seventh doctrine is, to make water as oft as needeth: For he that keepeth or holdeth his water longer then nature requirith; shall avoyd it with great paine, and so it may chance; That death should follow thereon as Avicen sayth. Also to keep the droegges and superfluitie of mans food any longer then nature requirith; engendzeth many inconveniencies in the body. For the liver, and being called Meseriakes, do dry up for the most part, the humors of the foresaid superfluitie, and so they be made hard, and cannot be avoyded, & this causeth opilations in the guts, and ventosities: and so it may chance, it breedeth Impossumes: as after shall be shewn.

avi dist. 9. li.  
3 ca. de diffi-  
cultate min-  
gendi.

The eight Doctrine is, that one doing his easement, and avoyding the ordures and filth of the body, should not much force and constrain his fundament: for in so doing, the Hemorrhoids, and Fistula shall greave him, and the fundament many times is misordered and thrust out of his proper place finally. the author sayth, that who so will observe the foresaid doctrines, shall live long in good health and prosperity.

*Sì tibi deficient medici, medici tibi fiant  
Hac tria mens laeta, requies, moderata dieta.*

When Physick needs, let these thy Doctors be,  
Good dyet, quiet thoughts, heart mirthfull free.

Here are taught three generall remedies, whereby to conserve in health all creatures, and especially noble men.

The first is, to live joyfully: for joy and mirth causeth man to be young and lasty. By moderate joy and mirth, youth



Ami dist. 2. cap  
deff. cor.

is conserued, naturall vertue comforted, the Wit sharpened, and stirred up, and thereby man is moze prompt, quicke, and of ability to do all good and honest operations. For it is not said without a cause, that our joy and mirth ought to be moderate; for when it is without measure, it ingendreth death, both bodily, and ghostly. This moderate joy is most convenient for them that have much care and trouble, which joy may be got by the use of delicate meats and drinckes, by avoiding of such things as ingender and cause melancholy, and also (as Avicen saith in his eleventh Book and Chapter) of the failing of mans heart, By dwelling and accompanying among our friends.

The second remedy is Tranquillity of mind, of understanding, and of thought; for Noble men, through their great businesse and charges, are much moze grieved and troubled then other meaner persons: Great care of mind and understanding, destroyeth the naturall rest of man, which is most expedient for Noble men for they most commonly are naturally dry and cholerick, and therefore for them, rest and quiet is right profitable and convenient.

The third remedy is moderate dyet, that is, to eate and drinke moderately, as after shall be declared, what inconveniences grow through excesse of meates and drinckes.

*Lumina mare manus surgens gelida lavat unda.  
Hæc illac modicum pergat, modicum sua membra  
Extendat, crinem pectat, dentes fricat, ista  
Confortant cerebrum, confortant cætera membra.  
Lote cale, sta, pasce, vel infrigisce minnte.*

Sleep not too long in mornings, early rise,  
And with coole water wash both hands and eyes,  
Walke gently forth, and stretch out every limbe,  
Combe head, rub teeth, to make them cleane and trim,  
The braine and every member else, these do relieve,  
And to all parts continuall comfort give.

Bathing



Bathing, keep warm, walk after food, or stand,  
Complexions cold, do gentle warmth command.

Here are declared fix Doctrines which comfort mans brain  
and the other members of the body.

The first is, when we rise in the morning early, to wash  
our eyes with cleat cold water. The eyes would be washed,  
to cleanse away the ordure and filthinesse that hang in the  
hies of them. And Avicen saith, That the soveraignst thing  
to mundifie and cleanse, and to make sharpe of sight the eyes,  
is to open them, comforteth, and conserveth sight, and specially  
of young folk. The reason why the eyes must be cleansed with  
cold water, is, because every thing must be conserved by that  
is like it. For Galen saith; That hot bodies have need of hot  
medicines, and cold bodies of cold medicines; Considering  
then, that mans eyes be cold of nature: it standeth with rea-  
son, that they should be washed with cold water, and not with  
hot.

Avi dist. 13, li  
3 cap. de con-  
serva Oculorum  
Idem dist. 3.  
cap. de de. 6.  
Galen, li 3.

The second Doctrine is, to wash our hands when we rise  
in the morning, for they be instruments ordained, where-  
with to keepe and mundifie those Members, by the which  
the superfluities of the brain be expelled and aboyded, as by  
the nozethills, the eyes, the eates, and other natural conduits,  
And therefore, the hands specially ought to bee washed  
with cold water. For the washing of the hands with hot wa-  
ter, engendzeth wormes in the belly: and specially to wash  
them in hot water immediately after meat, as Avicen saith,  
For the washing of the hands in hot water, presently after meat  
draweth the inward and naturall heate of man to the exte-  
riour parts, and so the digesting is unperfect, the which vaper-  
fect digestion is the principall cause that wormes be engen-  
dred.

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

The third doctrine is, to walk a little hither and thither,  
when we are risen from rest, that so the superfluities of the  
Stomacke guts and liver, as the grosse matter of urine may  
the more speedily be thrust under.



The fourth Doctrine is, competently after rest or sleep, to extend and stretch out our hands, feet, and other limbs, that the lively spirits may come to the utter parts of the body, and so cause the spirits of the braine to be more quick and subtle.

*avi dist. 3. li.  
4. cap. de debi-  
li visus.*

The fifth doctrine is, to Combe our heads in the morning, that the pores of the head may be opened to aboyd such vapours as yet by sleep are not consumed: and also to quicken the spirits of the braine. Furthermore to comb the head is very whole- some especially for aged men. And Avicen sayth, That to comb the head is wholesome, specially for old men. Therefore one should daily and oft comb his head. For oft combing draweth up the vapours to the superiour parts, and so divideth them from the eyes.

*avi dist. 7. li.  
3. cap. de con-  
dent.*

The sixth doctrine is to wash and purge the Teeth. For the fil- thinesse of the Teeth causeth the breath to stink. And of the fil- thinesse of the teeth groweth certain vapours, that greatly do annoy and hurt the braine. Furthermore the filthinesse of the teeth mingled with the meat, causeth the meat to corrupt and putrifie in the stomack. Avicen instructeth and teacheth us, how we may keep the teeth from ach and stinck. That is; To wash the mouth with wine twice a month: but to make the breath sweet, it must be boyled with the root of Spurge: whosoever useth the aforesaid decoction and medicine, shall never have the Tooth-ach.

In the last verse are certain general rules: the first is, that after we have washed and bathed our selves, we must keep us warm, for then the conduits of the body that is the pores are open: by the which cold will pierce into the body and in- gender in us divers diseases.

The second is, that after we have dined or taken our repast, we must for a while stand by sight, that so the meat may dis- cend down to the bottom of the stomack: & then to walk a little softly: for hastily moving driveth naturall heat from the in- teriour parts to the outward, and causeth ill digestion.

The third is, that one of cold complexion should not warm himself too suddainly, but by little and little, for suddain change



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

*sit brevis aut nullus tibi somnus meridianus,  
Febris, pigris, capitis dolor, atque Catarrhus :  
Hæc tibi provenient ex somno Meridiano.*

Let little sleep, or none at all suffice,  
At afternoon, but waking keep thine eyes.  
Such sleep ingenders Feavers, Head-ache, Rheumes,  
Dulnesse of Soul, and belcheth up ill fumes,  
From forth the Stomach. All these harmes ensue,  
By sleep at afternoons, beleeve it true,

Where he teacheth, that four inconveniencies are ingendred by sleeping at afternoone.

First, the afternoon sleep, causeth and engendreth Fevers, by reason of opilations. For the naturall heat and spirit of man, by day, draweth to the outward parts of the body, and therefore digestion by day is but feble : But when the naturall heat and spirits of man draw to the inward parts of the body, then through their motion, the naturall heat is stirred up, and therefore the night is the very season of perfect digestion, and the undigested and raw humours, are the cause of opilations, which opilations, ingender Fevers, as Avicen saith.

Secondly, the afternoon sleep causeth a man to be slothful in his operations and businesse, by the reason aforesaid, for grosse humours and undigested, cause mans spirit slowly to move the body. For as a subtile quick spirit causeth lightnesse of body, so a lumpish or a heavy spirit causeth a sluggish body.

Thirdly, the afternoon sleepe ingendreth the head-ache. For the grosse and undigested meate that remaineth in the Stomack, doth lift up to the brain grosse vapours, the which trouble and grieve it. And of very consequence, if vapours of grosse matter bee stirred up and caused, they must also bee grosse. For Galen saith in the glosse of this Aphorisme, *Qui*

*a vi dist. 1. li. 4  
cap. de patri.*  
The cause of  
head-ach.

*crepusculum*



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

The fourth inconvenience, is the *pole* and *Rheums*. *Rheums* be humors that run from one member to another, and as they run to divers parts of the body, so they have divers names. For when the *Rheume* cometh to the lights, they be called *Cataris*; and when they run to the cheeks, they be called *Branchus*, and when they run to the nose, they are called *Coriza*: as it appeareth in these verses,

*Si fluit ad oculos, dicatur rheuma Catarrus,  
Ad sances branchus, and nares dico Corizam.*

*Rheumes* from the breast, ascending through the nose:  
Some call *Catarrhes*, some *Tyficke*, some the *Pole*.

The diversities  
of Fevers.

A Fever *Effi-*  
*meras*, is a day  
ly Fever.

*Galen de arte  
curativa ad  
Glauc. 1.*

*Gal de arte  
curativa ad  
Glauc. 1.*

But besides the reasons of the Diseases before rehearsed, there be many other reasons, and more effectually. The cause of the first inconvenience, that is of Fevers, which sometime are called putrified Fevers, and sometime Fevers *Effimeras*.

A Fever *Effimere*, is engendred of vapours and smudge fumes, kept and retained after the afternoon sleep, the which abstaining from sleepe, is wont to consume. *Galen* sayth, That these Fevers *Effimeras*, came through faintnesse, drunkenness, anger, furiousness, inward sorrow, and other vehement cares of the mind: and the Fevers that come by inflammation of the privy members, are of the same kind. These Fevers be soon cured, as by banning and custumable Diet. The putrified Fever is engendred of the humidities in man undigested, and augmented by the afternoon sleepe. *Galen* sayth, That Fevers engendred of corruptions of humors, are called putrified Fevers.

The second inconvenience, that is, to be slow in operation and motions, chanceth by reason that by the afternoon sleepe the humidities and fumes in man, are returned about the *Visciles*, *Vepres*, and *Joints*, and also causeth the foresaid members



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

The third inconvenience (that is the Head ache) cometh as is before declared in the second inconvenience: that is to say, by the humidities and vapours retained in the Body, through sleep and rest, which by such means, are troubled and moved toward the brain,

The fourth inconvenience, that is Catharre, signifying all manner of Rheumes, chanceth to a man, and greatly grieveeth him, though vapours and fumes, which are wont to be dissolved and consumed by watch, and by reason of sleep, they draw to the inward parts of man, and fume upward toward the brain: which fumes ingrossed by cold, return to the low parts or Catarrhians of mans body. Avicen alledgeth many other inconveniences, and diseases engendred of the afternoon sleep.

av. dist. xii.  
1. doct. 2 cap 9.

The first disease is the Scurf and Palsie, the which grieve us, by reason that the humidities, that are wont to be dried up and consumed by the heat of the sun, and by watch, do remain still in the body.

The second is the colour and corraption of the face, though the waterish humidities, like unto mans urine mingled with the blood; which waterish humidities are wont to be washed and consumed by watch, and by reason of sleeping, they ascend with the blood toward the brain and the face, and so they cause the face to swell, and to wax pale.

The third inconvenience is that afternoon sleep engendreth the spleen and that by the keeping of the grosse melancholly humours by the day rest. For as much with the heat of the day (which doth open) giveth moving and way to melancholly humours: by the freight conduits of the body: so the day sleep, letteth and destroyeth the passages and proper wayes of them, and specially it destroyeth, and stoppeth the conduites, that come from the Spleene to the mouth of the Stomacke, which are ordained to provoke mans appetite, by which conduits all melancholly superfluities are wont commonly to be starved.

C

The

How soon A  
way to y  
oppraving  
hypoc  
lib.



The fourth hurt is, that the afternoon sleep molifieth the veins, because that the humidities, the which are wont to be dissolved by the day watch, cannot be restored; which so remaining in mans body, do by the veins.

The fifth inconvenience is, that man by reason of rest or sleep, loseth his appetite, for lack of resolution of the humors: which resolution is the chief and principall cause of the appetite. Another reason is, that the replenishing and filling of the stomack with fumes and humidities, molifieth and shutteth the mouth therest.

The sixt inconvenience, that afternoon sleep both ingendereth Impostumes, by means of humidities increased by the day sleep, the which draw to one member or other, and so cause it to swell. Avicen saith that besides all these aforesaid, there be two other speciall causes, that prove the afternoon sleep to be hurtfull.

The first is, that the day rest is soon corrupted, because the heat of the day, draweth the corporall heat to the exterlour parts of man: but the night rest doth clean contrary, for it draweth the corporall heat of man toward the inward parts. Of the which two motions there is ingendred a violent motion that disturbeth nature. And therefore they, that will sleep and rest them by day, are counselled to sleep in dark places and in some shadow.

The second cause is, that the day rest maketh a man, sluggish, drowsie, and as half asraid, and that by the changing of nature from his old custom, that is, from digestion of his meat; yet notwithstanding: that the rest or afternoon sleep, is generally dispraised, and the night rest greatly commended and praised; yet the sleep that is taken in the morning three hours before sun rising and three hours after the sun rising, is not to be dispraised: as Hipocrates saith, in his second book of Prognost. Sleep convenient and naturall taken by night or by day, is allowable, and contrary is hurtfull; but the morning sleep of all the day is least worthy dispraise.

A note well  
worthy of the  
observing.

Hypoc. in l. 2.  
Prog.

And



And albeit the day sleep, and at afternoon, are forbidden by Old Fathers and Doctors: yet for all that, now a dayes, sleep taken in the day time is not greatly to be blamed, specially as Bartrutius saith, if these five conditions therein be diligently obserued. The first is, if it be customably used. The second is, that it be not taken immediatly after dinner. The third is, that one sleep not with his head lying low. The fourth is, not to sleep too long. The fifth, not to be waked ouer suddainely and fearfully, but with good moderation.

Five conditions of sleep.

*Quatuor ex vento veniunt in ventre retenes,  
Spasmus, Hydrops, Colica, vertigo quatuor ista.*

When wind within the belly is restrain'd,  
The body is by four diseases pain'd.  
Cramps, dropsie, collick, giddiness of brain,  
Wheeling it round: break wind and not refrain.

Here are declared four inconveniences or diseases, that come by long holding of wind in mans body.

The first is called the Cramp. The ventosities of the body run oft amongst the Joynts and veines, and filleth them with wind. Of the which filling, cometh retraction and twinkingling together of the veines. And Avicen saith, That the cramp is a disease that lyeth in the veines, by the which the members of man move and extend themselves. This cramp is in diuers kinds. One is caused by replentishing, whereby the member is made short and great and twinkingling together like leather, or a harp string, through the matter replentishing the members. This manner of cramp cometh sodainly. There is another kind of the cramp much like a Taboret, which enforceth the member (after his length and largeness) to crumple together like parchment cast in fire. This manner of cramp cometh slowly.

Avi. dic. 9

Paul. ch. 12  
I. 2. 9. 20  
I. 2. 11



The second inconvenience is called the Dropſie, a materiall diſeaſe ingendred of a very cold matter, which entreteth & inflameth the members or places of a mans body, in which is the regiment, that is, the digeſtion of meats and humors, as in the ſtomack, the Liver, and the voyd places about the belly. For dropſie never engendreth, but when the Liver is corrupt by reaſon of blows,

There be three ſpices of Dropſie, Ipofarea, Aſciides, and Timpanites, and of the Timpany theſe two inconveniences are underſtood. A Timpany (as ſaith Maſter Bartruce) is engendred of an ill complexion, by coldneſſe of the ſtomack and liver, which will not ſuffer mans drink or meat to bee converted into good humors, but turteth them into ventofities, which if they be not avoided by belching, by ſweat, or otherwiſe, they will ſtop the wayes of voydance. Alſo theſe Ventofities gather together between the places of the belly called Mirach, and Siphach, and there they engender the Dropſie.

The third inconvenience is called the Collick, a perilous and a painefull diſeaſe, it is engendred in a gut named Colon. And as the diſeaſe called Ilica, is ingendred in one of the guttes called Ylion. And theſe two diſeaſes, are engendred by ventofities cloſed in the guts.

The fourth inconvenience and diſeaſe, is the Head ache, called Vertigo, the which maketh a man to thinke that the world turneth round: by the ventofities which draw to the brain and mixe them with the lively ſpirits, and ſo cauſe the ſayd diſeaſe, called Vertigo, which as the name declareth is a turning or ſwimming in the head. And as Galen ſaith. They that have the ſayd infirmity, are ſoon aſtonied, and with a little turning about they fall downe.

And Avicen rehearſeth theſe inconveniences with other, and he ſaith. That ventofities kept long, do cauſe and engender the Collicke, by reaſon they aſcend up, and gather together, enfeebling the Guttes. And ſometimes they engender, the Dropſie, and ſometimes darkeneſſe of ſight, and ſometimes

Five kinds  
of dropſie

idem quod a-  
donian.

Gal. de loaff.

cap. 8 avi.  
diſt. 1.



time the megrim, and sometime the falling evil, and sometime it runneth into the joynts, and causeth the cramp,

*Ex magna cena stomacho fit maxima poena,*

*Ut sit nocte levis, sit tibi cena brevis.*

Great Suppers put the stomach to great pain,

Sup lightly if good rest you mean to gain;

Sup lightly if good rest you mean to gain;

Sup lightly if good rest you mean to gain;

Here we be taught to make a light supper. For too much

meat letteth mans naturall rest, and causeth anguish and

gnawing in the belly, and causeth the face to break out: and

maketh one to have a heavy head in the morning, and an unfa-

bully mouth.

Here this question cometh well to our purpose; whether

a man should eat more at dinner, or at Supper. For defini-

tion hereof is to be noted: that after the quantity of the bo-

dy (more or lesse) meat is convenient at supper, or at dinner,

For either the bodies be whole and sound, or else sicke. If

they be sicke, either they incline to materiall sicknesse

or immateriall. If the sicknesse be not caused through some

humour: one may eat the more at supper because in such sick-

nesses, nature onely endeavoureth to digest the meat. If the sick-

nesse be materiall, one may eat the more at dinner, as it is de-

clared in the fourth Treatise, in the first Chapter of the curacion

of falling sicknesse on this wise.

He that cannot be sufficed with one meal in a day, because he is o-

therwise accustomed, must divide his meat into three parts, and eat

two parts at dinner, and the other part, after temperate exercise at

Supper.

The reason hereof is this, at such season the feeble nature

hath help by the naturall heat of the Sonne to digest, and

the superfluities thereby are more resolved, wherefore the

refection should be larger at dinner then at supper. And more-

in Trac 8  
Morb. cat. dno  
cap. 5.



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

When it followeth, that such folke should eat lesse at supper then at dinner. If the bodies of such folk, seem whole, or else if they be very whole, strong, and without any sensibility of superfluities, avoiding all through their vigour and strength, as mighty bigge men: such may eat more at supper. For the nature of these bodies labour only by night to digest the meate received: and not to ripe the superfluities, for (in a manner they have none. Also they labour only to fortifie their bodies, which wareth more stronger by night then by day: because the blood and corporall spirits be engendred by night in a more quantity, and better divided throughout the body.

If the bodies be not greatly disposed to healeth (as it is rehearsed) but are disposed to be lightly sicke: then, whether they travaile and labour sore continually with their arms and hands, or not, it is best they eat more at dinner then at supper. For meate is not onely taken to nourish and restore the body, but also to make moyst and to oversprinkle and water the members, that (though great labour and travell) they may not dry, and likewise to withstand the dissolution of naturall heat. For such labour and travell letteth not the true digestion. For we see by experience, that they eat twice or thrice in a day with good appetite, and good digestion. If the bodies be not apt nor disposed to labour continually, as the bodies afore rehearsed, it may chauce two wayes: for either they labour very sore, but not continually, or else they labour



labour ſeely whereby ſuperfluities increaſe.

They that travaill much, as in riding or going about their worldly buſineſſe ſhould eat more at ſupper then at dinner: be- cauſe the unaccuſtomed great travaill, will not ſuffer the meat taken at dinner to digeſt but doth corrupt it. And fur- ther, through ſuperfluous motion the naturall heat is diſſolved and ſpread into every member of the body, which in the night draweth to the inward parts of the body, and is the principall cauſe of good digeſtion.

And therefore a good and large ſupper, is more expedient for them, then a large dinner. Alſo, the ſame perſons were not brought up (before this ſeaſon) in ſuch great travaill, and therefore their bodies are full of humidities: which little meat at dinner, may reſiſt the revolutions cauſed by great motions and tra- vaill. But in caſe they travaill little and eaſily by the way, to eat more at dinner then at ſupper is beſt: as it is declared in ſick bodies, for they moſt commonly are ſeable both of complexti- on and of digeſtion, and the heat and light of the ſun doth com- fort their naturall heat and ſpirits. Alſo the reaſon hereof is this, the corporall conduits and paſſages by day are open, wher- fore the ſuperfluities of the body, are ſooner expelled by day then by night,

Further, they ought to eat but little meate by Night, for then, nature is greatly buſied to digeſt and bring to good point. And though the digeſtion to digeſt, and great repleti- ons of meats and the ſuperfluous humors be holp by the night, yet nevertheleſſe, the ſtrengthening thereof is not ſufficient to digeſt great repletions of meats, and alſo ſuperfluous hu- mors. And know withall, that the cuſtom in eating much or little at dinner or ſupper, ought to be regarded and kept. For cuſtom is good and neceſſary, both for the health of the body, and to cure ſickneſſe, as Galen ſaith. For ſuddain change of cuſtome is very hurtfull, and ſpecially for old folkes. For nature cannot bear, nor yet ſuffer ſuddain mutation. But as Galen ſaith; The alteration that is done by little and little, is ſure enough.

Galen l. 9 de morbis curand.

Galen in ſecunda do Aphor. Hy- poſ.

And



And thus it is well proved that we ought to eat more at dinner then at supper, and that, because sicknesses are more commonly materials; yet for all that, if a man could be contented with one repast in a day, it were better to take it at a dinner then at a supper. For the repletion of the supper hurteth sore the braine and the eyes. And know besides, that not only the repletion of the Supper hurteth the stomacke, but also all manner of other repletions; For they engender Opilations, Fevers, Putrifications, the Lepre and undigested humors.

Avi. dist. 2 li.  
3. cap de his  
que nocent sto-  
macho.

And Avicen saith, That all manner of repletions hurt the stomacke. For the great eater (by repletion) augmenteth not his body, because he digesteth not his meat: but he that eateth moderately hath always some appetite, and encreaseth his body. In regard he digesteth well his meat.

Therefore we ought to take heed, that we hurt not our stomack by over much repletion, nor that we make not our selves pale, and the Pulse to beat over vehemently.

In like manner, Repletion that engendreth loathing of meat, ought principally to be eschewed, but especially when it cometh of ill meates. For if it come by ill meates, it engendreth paine in the Joynts, in the reynes, in the Liver, and the Spleen, and generally all other plegmatick diseases.

And if it come by clean meates, it engendreth sharp Fevers and hot Impostumes.

Galen in 3  
apho. Hip.

It followeth then, that this repletion must be eschewed above all other things. For as Galen saith, overmuch repletion, portendeth strangling or suddain death.

Secondly, we must take heed, that we render all not our stomackes, and utterly destroy our appetite: but we must keep some appetite, and in especiall respect that have a strong and a good appetite. Some there be that have a feeble appetite, and they ought to eat more then their appetite requireth.

Galen in 3  
apho. Hip.



*Ta nunquam comedas stomachum nisi noveris ante,*

*Purgatum, vacuumque cibo, quem sumpseris ances.*

*Ex desiderio potere cognoscere certo,*

*Hæc eris sui signa, subtilis in ore diæta.*

Thou should'st not eat untill thy stomach say,

The meat's digested, which did passe that way.

For the true use of appetite to feed,

Is nature's dyer, no more then shall need.

Here are certaine commandements, the which he that  
restrcth his health, must of necessity observe and keep more  
duely, then eat or drink.

The first is, he should eat no manner of ill meats, without  
his stomach be neat and purged from all ill humours, by ve-  
mit or other convenient wayes. For if a man receive meat in-  
to his stomach, in the which are corrupt humours; they will  
mingle themselves together, and cause the meat newly eaten,  
to corrupt,

The second is, to eat no more till the first meate that is  
eaten, be digested and aboyded out of the stomach. For  
there is nothing more hurtfull to mans body, then to receive  
meat upon meat that is but onely begun to be digested. For  
the meat last taken, shall let the digestion of that that was  
first eaten, and the digestion of the meat first taken, shall be  
first finished, which departeth to the Liver by the veins called  
Meseriakes, and therewith carryeth the meat last taken, not yet  
well digested. Whereof raw humors, and undigested, are mul-  
tiplied in mans body.

Further, in the Text are put two tokens, to know  
when the stomach is bold of the meat before eaten. The  
first, is very hunger. And for a knowledge hereof, know  
assuredly, that there are two manner of hungers; very hun-  
ger, and fasted hunger. Very hunger is described by Ga-  
len, in this wise, Very hunger (saith he) is when a man nee-

Galen in apho.  
Hips  
deth



deth meat: but fained hunger is an appetite to have meat, though the body have no need thereof. And as very hunger commeth by contraction, and corrugation of the veines, proceeding from the mouth of the stomacke, by sugillation of the members needing meate, so in like manner, fained hunger is wont to bee caused of them, that constrictive, that they should provoke the mouth of the stomacke (the members having no need of food) as by cold things, hard, or sharp.

*Avi. 3. doc. o.  
ca. de co qup.  
etc.*

And of this sign and second precept precedent, Avicen sayth. No man ought to eat but after he hath a lust: Nor he should not tarry long therein when lust pricketh, unlesse it be a fained lust; as the lust of Drunkards, or such whose stomackes abhorreth meat.

For to endure hunger long, filleth the stomack full of putrified and corrupt humours. And after in the same Chapter he sayth. That whosoever do love their health, should never eat till they have a true lust, nor till their stomack and uppermost entrails be voyded of the first food that they took. For the most dangerous thing that may chance to a mans body, is to receive meat upon undigested meat.

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

The second thing that signifieth true lust, or very hunger, is slender appetite precedent: that is: small sustenance before taken: for when hunger followeth thereupon, it is very true hunger. Furthermore, ye shall understand, that to eat much, and of sundry meats mingled together at one repast or refection, is worst of all; as of flesh and fish, Chickens, and Pork, and afterward, to prolong the time in eating. For the first meat, beginneth but then to digest, when the other meates are served into the table: and so the parts of the meat be unequal in digestion. So that the first taken are digested, ere the last that is eaten, can come to the middle of their digesting, and this causeth that some parts corrupt other some. And of this thing Avicen warneth us, saying: There is nothing more dangerous, then to mingle divers meats and sustentances together, and afterward to prolong the time in eating: for

when



when the last meat is received, the first is well near digested. There fore, the said meats in others of their parts (as touching dige- Axi. 3. 1. doc. c. ca. de co. & c.  
stion, be not alike.

But yet know, that prolonging of the time in eating mode-  
rately (as an hours space) to chew & swallow our meat, is al-  
lowable, and helpeth much to the conservation of health. For  
good chewing and swallowing down is as good as half a di-  
gestion, or else doth greatly hinder it, but prolonging of time  
in eating with talking and telling of tales, of the length of  
two or three hours; is very hurtfull, and therefore are engen-  
dered the diseases before rehearsed.

*Ursica, poma, pira, luo, caseus, & caro salsa,  
Ex caro cervina, laprina, caprina, bovina,  
Hac melancholica sunt, infirmis inimica.*

Pears, Apples, Peaches, Cheese, and powdered meat.

Venison, Hare, Goats flesh, and Beef to eat.

All these breed melancholly corrupt the blood,  
Therefore not feeding on them, I hold good.

Here are declared tenne manner of meates or foods, that  
engender melancholly, and are unwholesome for all folke.

Of the which the first of eating of Peaches: whereof Galen Gal. 2. alie- ment. cap 9.  
saith, The juyce of Peaches, and their materiall substance, is soon  
corrupted and utterly ill. Therefore they ought not, as some say,  
to be eaten after other meates: because they swimme above,  
and soon corrupt.

But this ought to be minded which is a common thing, that  
all things that are moist, slippery, & lightly goeth under, should  
be eaten first, and so should Peaches, which swiftly go to the  
bottom of the stomack, and make way for the meates that  
shall come after, But when they be eaten last, they both cor-  
rupt themselves, and also the other meates, And thus it appea-  
reth, that this saying ought to be understood of Peaches,  
eaten



*Avic. 2. cap. de perficis.* eaten after other meates. For when they be eaten before meat, they be good for the stomach, and they molifie the belly, and provoke the appetite as Avicen sayth: Ripe Peaches be good for the stomach, and causeth one to have an appetite to meat. And further he sayth: They ought not to be eaten after other meat, for then they corrupt, but they must be eaten before.

*Serap. & Dioscor.*

To stomach  
bloody.

Likewise Serapion, in the Chapter of Peaches, by authority of Dioscorides, sayth, ripe Peaches are good for the stomach, and they molifie the belly: but when they be not ripe, they make a man costive and when they be dry they bind sorer. And a decoction of dry Peaches, and so drunken, doth let the flowing of humors, to the stomach and belly. And the powder of Peaches being cast upon the place where one bleedeth, stancheth the bleeding.

*Dioscor. 1. de medic. mat.*

Eating of  
Pears.

And although Peaches have these medicinable vertues aforesaid: yet because they engender putrified humours, they be hurtfull to sick folks, & specially when they be not taken dulce. Peaches be cold in the first degree, and moist in the second. Dioscorides sayth, That ripe peaches are wholesome, both for the stomach and belly.

*Avic. 2. can. cap. de pyris.*

The second thing, is Pears, or eating of Peares. The cause is, because Peares, and generally all manner of new, and raw fruit, do fill the Blood with water, that hapleth up in the body, and so prepareth and causeth the Blood to putrifie, and by consequence, is hurtfull for sick folks. Peares as Avicen sayth, Engender the Chollicke, But yet Peares (above all fruit) make folke fatte. And therefore Hogges fed with Peares are made fatter then with any other fruit. And because Peares engender ventosities, and so cause the Chollick: therefore they are used to be eaten with such fruit, that do break or aboyd ventosities: or else to withstand the ill operations of these fruits, drink after them, a draught of old wine of good labour. And the sweetest labour that Peares have, and the more ripe, the better they be. And also sodden Peares be better then raw, and they



may be sodden with Anis-seed, Fennel-seed, and Sugar. Dioscorides saith, That it is hurtfull to eat Peares fasting. Plinie saith, Peares is an heavy meat of all other, though they be in health that eat them.

Dios li. 1 de  
medic Plini in  
de nat hist li.  
23. ca: 7. avi.  
2. can. co. prim

The third thing is eating of Apples: of which, as Avicenna saith, To eat often and much, causeth ache of the sinewes. And also Apples have an ill property, for they engender ventosities in the second digestion, wherefore they be unwholesome for sick folks, and also for the like cause as it is before rehearsed of Peares. And these sayings touching the unwholesomenesse of Peares and Apples, ought especially to be understood when they be raw, and not when they be sodden or roasted, and not only these fruits should be eschewed of those that be sick, but also all other fruits that fill the blood with boyling water, as new fruit, of which the iuyce boyleth in a mans body, as if it were must or new wine; for you may see by experience, that the iuyce of new gathered fruit boyleth when it is put into a vessel, by reason of the heat of the Sun, that remaineth in them after their riping. These new fruits, through boyling of their iuyce, doe cause the blood to putrefie, although they comfort a mans body with their moisture, when they be eaten. And for this cause most especially, Avicenna forbiddeth them the eating of fruit, which have the Ague, for he saith, That all fruits hurt them that have the Ague, through their boyling and corrupting in the stomack.

avi. di. 4 ca. de  
univers. cura

The fourth thing, is eating of Milk: the cause why eating of milk is not good, is because it is lightly corrupted and turneth unto fume or sharpnesse in the stomack, as in their stomacks especially that are diseased with putrified Fevers, and therefore they that have a putrified Fever, are forbidden eating of milk.

And as Hippocrates saith, It is hurtfull for them to eat Milk that have the Head-ache, for them whose Gutts suspended do rumble, and for them that be very thirsty. Yet notwithstanding, in some diseases, Hippocrates saith, Milke is agreeable for them that have

Hip. ophor. lac  
dare.







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

Taouching the choise of milke, it is to be noted, that meane milke is to be chosen for nourishment, and not thin milke as milke of a Camell, or of an Ase. neither the most fat and grosse is to be chosen, as milke of kine and sheep, but rather Goats milke should be chosen. For it is not so waterish as Camels milke, the which is not apt to nourish, by reason of humidity, and it maketh a man to lask. For it is not so fat, nor so grosse, nor so full of cruddes and butter, as Cow milke and Sheepes milke is: which by reason of their fatnesse stoppe the velines, and engender ventrosities, and is more harder of digestion, then is requisite in the governance of health. Therefore milke of a Goat not too near kidding time, nor too farre from it, and that goeth in a good pasture and when pastures be at the best, should be chosen. The pastures as Galen saith, where the beasts go do help much the goodness of the milke.

choise of  
milk.

Gal. de sapita-  
to li. 5.

The first thing is eating of Cheese: and it may be understood of all sort of Cheese, but especially of old cheese. The reason is, because new Cheese is cold, moist, and of grosse substance and hard of digestion: and ingendreth opilations, of the stone, and helpeth or conserveth mans health (by way of nourishment) but very little or nothing. And old Cheese is hot and dry, and by reason of the salt therein, it causeth digestion; but yet of it self it is hard of digestion, and of small nourishment, and hurteth the stomacke, and dyeth over soze, and agreeth worse then new Cheese. But Cheese betweene both, neither new nor olde, nor too tough, nor too brittle, too hard, nor too soft, too sweet, nor too bitter, nor too salt, nor too full of eyes, of good tallage and of good savour when it is cut, which tarryeth not long in the stomack, made conveniently of good milke, sufficiently oylie: is good, and should be chosen before all other, where

Eating of  
cheese.

What cheese  
is best.



whereof (after meat) we should eat a little quantity, for much in quantity, in way of nourishment, is universally ill. and hurteth the stomack and will not digest, but engendzeth opilations, the stone in the reines, grosse humours in the body, and ventrosities. Therefore that Chese is only good, that cometh out of a niggards hands.

Salt meat.

Gal, de locis

affect. li. 3. avic

3, do, 2, ca, 15,

The first thing, is Saltmeat, dyed with salt or smoke, or of what kind of beast soever it be, it engendzeth grosse blood and melancholy, and so per consequens, it is not wholesome for sick folks: nor is it not wholesome for them that be whole. For as Avicen saith, Salt flesh nourisheth but little, and it is grosse and ingendzeth ill blood.

Hares-flesh:

The seventh thing is Hares-flesh, which likewise engendzeth melancholy blood, as witnesseth Rasis Alaman, 3. Chapter de animalibus silvis et tribus & domesticis.

Hares, Gal, de

locis affect. 1, 3

The eight thing is Hare flesh, which likewise engendzeth melancholy blood, as Rasis saith in the place before alledged. This flesh engendzeth more melancholy then any other as Galen saith. And of this Isaac, in dietis universalibus, saith, the Hares-flesh, should not be eaten as meat, but only used in medicines. And know beside, that Hares flesh, and Harts-flesh when they be old, ought utterly to be eschewed, yet nevertheless they may be eaten, and they be best before eating time, that their dyneresse may be tempered with the age. And yet they ought to be eschewed, except they be fat: for their dyneresse is tempered with their fatnesse.

The ninth thing is Goats flesh.

Goats-flesh,

Oxe-flesh,

The tenth is Oxe flesh: for both these be melancholy fleshes. For Isaac, in de univers. saith: Goates flesh and Oxe flesh bee worst, hardest, and slowest of digestion, and when they bee digested they ingender grosse blood, and melancholly. And Avicen, in his second Canon of Goates flesh, saith: Goates flesh is not very good, and perchance the humour is very ill. And likewise pee. shall understand,

of



of Goats flesh and Cowes flesh, the which are worse than the  
foresaid fleshes, Goats and Oxe flesh. For of them, Avicen  
saith, Cow flesh, Hares flesh, wild Goats flesh, and great Fowles  
do engender Fever Quartains. And yet further he saith of Cow  
flesh, That Cow flesh nourisheth much, and engendreth grosse  
melancholy, and melancholy diseases. And he saith further, Cow  
flesh engendreth Leptry. And of Goats flesh he saith, That it is  
absolutely ill,

Goats flesh.  
Oxe flesh.  
avi. 2. can. ca.  
de cor.

And forasmuch as it is touched in the Text, what Fleshes  
should be eschewed, especially of four-footed Beasts: me thin-  
keth it were convenient to shew, what flesh of four footed  
Beasts are to be chosen. For in the choise of fleshes, Physiti-  
ans agree not. For Galen and certain other say, that Pork is  
best. Some other, as Avicen, Rasis, and Averrois say, that Kids  
flesh is best. Yet notwithstanding, Averrois in the first Col.  
blameth Avicen, because he saith that Pork was best: yet he  
saith it not, as though he held therewith, but after the Chri-  
stian opinion. Some other praise Meale above all other.

choise of flesh

A man may know the best flesh of four footed Beasts, and  
the goodnesse thereof by many manner of wayes, First by  
great nourishing, which thing betokeneth hard digestion and  
by the likenesse of mans flesh, and in this wise Pork is bet-  
ter than any other flesh.

First, for the likenesse unto mans flesh, as witnesseth Ga-  
len 3. Alimentor, where he saith, That Pork is like mans flesh.  
and may be knowne, by that many have eaten mans flesh in  
stead of Pork and could not perceive it, neither by the savor  
nor by the taste, but that it had been Pork. And Avicen saith,  
Mans blood and Hogs blood be like in every thing. So that there  
have been, that have sold mans flesh in stead of Pork, which  
thing was not spied till a mans finger was found among the  
flesh. Averrois writeth the same.

avi. 2. can. ca.  
de san.

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

aver. 5. col.  
cap. de caro.



most? whereof those that be called Athletes, have best experience. And after in the same book he saith: One can eat no meat, that nourisheth more then Pork.

Thirdly, Porke engendreth a stedfast and a strong nourishment, that resisteth resolution. This is Galens opinion, in the places afore rehearsed, where he preferreth Porke above all other flesh: and in his 8. book, *De ingenio*, he saith, Pork of all Flesh is most laudable so that it be wild, brought up on Mountaines: and next unto Pork is Kid flesh. And likewise in 5. terra. hee saith, Of all flesh of four footed Beasts, Porke is most laudable, which is temperate in heat and moisture, and engendreth better blood then any other flesh: so that it be of young Swine, that is of a year or two old, whether it be wild or tame. For young Suckers are not so good: for their flesh is most moist. And of a more likelyhood, wild Pork brought up in the Woods, is better then tame brought up at home, for tame Pork is more clammy then it ought to be.

avi, 2 can de  
cap.

The best Hog-  
flesh.

And of Wild Hogs flesh: or Boare. Avicen saith: Christian men and their Followers say, that the best Wild Flesh that is is of Wild Swine. For besides that it is more light then the tame Swines flesh, so it is of more strength, and much more nourishing, and more sooner digested: and in winter there can be no better flesh.

salman carvitur  
te carniem.

avi 3 i capit  
de regim eius  
quod comodi-  
tur.

So then it followeth, that Hogs flesh is right good and wholesome for their bodies that be young, whole, strong, occupied in labour, and not disposed to opilations, and for them that desire to be fat: for such have need of much nourishment, and are hard of digestion. And therefore Rasis saith: Grosse flesh is convenable for them that labour much: clean flesh, is best for them that do contrariwise. Avicen willett the same, saying: They that labour much may better away with grosse meats then other.

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



eat in ingendring bloud between hot and cold, tenderneſſe, and groſſeneſſe. And for this cauſe Kids fleſh is better and more laudable then any other fleſh after the mind of Raviſ, *Raviſ 3 alman* Avicen, and Averrois. For Raviſ ſayth: Kid fleſh is tem- *ca de anima* perate, without any ill mixtion; the which though it engen- *ſilveſtribus & domeſt.* dretth temperate bloud, yet it is not convenient for Labourers, but yet for all that there is none other fleſh ſhould be preferred before it. It is not ſo weak that a mans ſtrength is diminished thereby, nor the nourishing thereof is not ſo much groſſe, that repleaſon ſhould come of it, or groſſe bloud be ingendred. The bloud alſo that is ingendred thereof, is between ſubtle and groſſe, hot and cold: nor this fleſh is not meat for great Labourers, but yet for temperate young folkes, the which uſe mean exerciſe. For this fleſh ingendretth bloud, that by mighty exerciſe or labour is ſoon reſolved but not with mean travaill. And Galen ſayth: That Kids fleſh is not wholeſome for an old man; *Gal de ſanita- te tuendali 5*

And touching the intention, as Kid fleſh is better then any other Houſhold fleſh; ſo Goates fleſh is better then any other bred in the Woods. And next to Kids fleſh, many Phyſicians as Raviſ and Averrois, put Mutton. And Averrois ſayth, that moſt part of Phyſicians are of this opinion, ſave Galen, who commendeth not Mutton. For he ſayth, That Mutton is not ill for young folkes, but it is unwholeſome for old folke. And he thinketh that Veale nourisheth more then Mutton. And peradventure, Galen underſtandeth here the bitterneſſe of nourishment, of that that is to nourish much and to give nourishment more hard of Reſolution, which more agreeth unto Veale then Mutton, ſince Mutton is of more humidity. *averrois 5. col ca de carne.*

Thirdly, the goodneſſe and choiſe of Fleſh, may be taken by reaſon of their ſmalclammineneſſe, and by their good ſavour: And herein Veale is better then any other fleſh. And Averrois to this agreeth, ſaying: Veale is good Fleſh, for as much as it is not clammy, cold, nor dry, as Beef is. And Veale hath ſweeter ſavour then any other fleſh, and in theſe *averrois 5 col cap de carne.*



points it is better then Kidde flesh; for in Kid flesh one may perceive a clamminesse before it is sodden, and because Meale engendreth better humours, it is better then Kidde flesh. And thus it appeareth plainly, what thing causeth controuersie among the Physicians, touching the choice of Meats.

The contro-  
uerse in  
choise of  
flesh.

Further know, that the flesh of a dry complexion, is better near calving time then far from it: And therefore Kids and Calves be better then Goats and Oxen because their drynesse is abated with the humidity of their youngnesse. But flesh of beasts of moist complexion, is better and more wholesome in age then in youth for great part of their over much humidity is dried away as they do increase in age; and therefore yearlings of a year old are lesse clammy, and more wholesome then sucking Lambs.

avi 3 i. ca de  
re eius; quod  
comeditur.

And likewise Porks of a year or two old, are better then young Pigges. And therefore Avicen saith: It behooveth that the Meat that conserveth health should be such as the flesh of Kid, or a sucking Calf is, or Lambs of a year old. Then by these reasons it appeareth, that the flesh of Goats Male and Female, of old Mutton, of Boar of old Pork, and especially of Brawn, of Pigges, and of sucking Lambes, is not very wholesome for the conservation of mans health: but the flesh of young Calves, of yearling Weathers, and Porke of a year or two old, is convenient enough to eat, to prolong mans health.

And it is to be well noted that the flesh that is inclined to drynesse must be sod, and the flesh that inclined to humidity, must be roasted, thereby to temper their drynesse and humidity. And therefore the flesh of Conies and Hares, Harts, Calves, Kids should be sod: and pork and lamb roasted. And by this reason it appeareth that in moist seasons, for moist complexions, flesh disposed to drynesse should be roasted: and in dry seasons, and for complexions, flesh dry and old, moist meats be more convenient.



*Ova recentia vina rubentia pinguis iura,  
Cum ijs similia pura natura sunt natura.*

Your new layd Eggs, brisk cheerfully coloured wine,  
And good fat broth in Phisick we define.  
To be so wholesome, that their purity,  
Doth nourish nature very soveraignly.

Here in this Text divers nourishing meates are expressed,  
The first, is new layd Eggs, which be of that sort of foods,  
that in a little quantity nourisheth much. For Avicen saith,  
That things small in quantity, and great of nourishment, are Eggs and  
Cock stones,

*Avi. 2. canea.  
de ovib. & 4  
ca. 1*

Touching the choise of Eggs, know that the Eggs of Hens,  
Partridges, and of Pheasants young and fat are very good in  
the Regiment of Health and simply better then any other eggs:  
for the Priests daughter said, That long Eggs and small, were the  
best of all, as in Verses.

*Filia presbyteri jubet pro legetoneri,  
Quod bona sunt ova, candida, longa, nova.*

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

Further, potched Eggs, are better then Eggs roasted,  
hard or ere, and they be of great nourishment, and of good &  
light digestion, and they engender bloud, specially proportion-  
able to the heart: wherefore they be exceeding good for  
such as be recovered from sickness. for aged folk, and for  
weak persons, and specially the yolk. For Avicen sayth:  
That the yolke of Eggs, and of Fowles, whose Flesh is  
good to be eaten, as of Hens, Partridges, and Pheasants, though they  
be not medicinable for the heart, yet they comfort it very much.

*av. in tract de  
viribus cordis*

And hee addeth following: That they be lightly turned into  
blood.



bloud, and after they be turned, there remaineth of them but small superfluity. And therefore, they comfort most especially the heart.

And farther he saith: That they be excellent good to restore the spirits and bloud of the heart.

Dressing of  
eggs

Rare roasted Egges are lightly digested, and they ease the Lungs and the breast, and mollifie the Belly temperately; but they nourish not so much as poched Egges do. Hard Egges sodden, are hard of digestion, and they nourish the body grossely, descending slowly to the Stomack, and slowly they enter therein. Further know, that the Egges (by the dressing of them) are made better or worse: For either they be roasted, sodde alone, or fryed, or sodde with some broath.

Roasted Egges be more grosse than sodde, and more hard of digestion; for the Harth or fire dryeth by the substance of their humidity. And they be roasted two wayes: One is in the Shelles taken in the hote Embers: Another way is they be roasted standing on Embers, with their Shells a little broken. But they that be broken, be worse then the other, and they that in the Shells be raked in hot Embers, are done two manner of wayes, either they be all raked in the Embers, or set upon Embers and Coales, with part uncovered. They that be all covered, are worse; for by reason that the heat of the fire goeth about them; the samosities are kept still in and they that be set upon the Embers and part uncovered, aboynd out the samosities, whereby they be purified. They be better sodden in water then roasted, for the humidity of the water, driveth with the heat of the fire, that dryeth by their humidity. And thus they be dressed two wayes: for either they be sod in the Shells, or else broken in the water. They that be sodden in the Shells, are worse then the other. For the Shells do let the dissolution of samosities and grossenes. When they be poched, the heat of the Water temperately pierceth in, and maketh more pure their grossenes, and taketh away the ill smell and savour, wherefore poched



poched Egges be most wholesome: for when they be fryed they engender most ill humours, and hurt the stomacke, and causeth samosity and corruption, and maketh one to loath his meat. But good eggs sod in some good broth, are betweene both, roasted and poched.

Rasis opinion  
indist univers

Also know that there is a Diversity in one Egge, touching his compoand parts. For the Yolk is temperately hot: The white is cold and clammy, and hardly digested, and the bloud also thereof engendered, is not good. And as the foresayd Egges, that is to say of Pennes, Partridges, and of Pheasants, be more conuenable in the Regiment of Health; so Egges of Duckes, Geese, Shovelars, and such like fowls are vnwholesome in the Regiment of Health and should be eschewed.

Gal de morbis  
curandis li 12  
Rasis 3.  
almen. ca de  
virtute Ova-  
rum

The second thing, is red, or Cherefull coloured Wine. And here ye shall vnderstand, that Wines differ in their colour, for some Wines be White, some be Claret, some be Citrine, and some be black. White Wine is feebler then any other, colder, and lesse nourishing, but it doth least hurt the head & it doth prouoke a man to his vyne, better then any other wine. That White Wine is weaker then other wines, it appeareth by this that Galen sayth: Weak wine is it, that least heareth or inflameth, and lesse grieueth the braine then other. And Galen sayeth: It is impossible, that White Wine should greatly inflame any man. And hee sayeth, White Wine inflameth or heareth least of all Wines. Which thing is true, if one will make comparison between White Wine and Red, both of one Country growing, and none otherwise. For the Red Wines of France are not so hot nor yet so strong, as the White wines of some other Country.

Gal super 1 ca  
3 part Reg  
acutorum  
Red-wine.

And therefore, the comparison must be made, betwene the Wines of one manner and Country, and White Wine nourisheth lesse then other Wines doe. For Galen sayth Waterish, slender, and White Wine, is universally, neigh-  
bour to Water. and as touching nourishment, is like Wa-

Gal in Hip-  
phic 2  
ca de adu-



*Gal. in Hip.**App. lib. 2.**avi. 3. 1. doc. 2.**ca. de reg. aqua**& vini.**Gal. in con. 3.**part. reg. acu.*

ter, whereby it provoketh one to Urine, and nourisheth the body but little. And likewise Galen saith, Watrish Wine nourisheth the body least, whose liquor is as slender as water, and colour white. And Avicen saith, White slender wine is best for them that be chafed and hot. For it doth not fume, nor cause the Head to ache: but it moisteneth the body and easeth the head ache. To this agreeth Galen.

*Hip. 3. par. reg. acutorum.*

The reason why White wine least hurteth the head, is this, because it is lesse fumiſh, and lesse vaporous than other. That it provoketh or causeth one to his urine, more than other, appeareth by this saying of Hippocrates. The passage or entrance of this White wine into the bladder is easier than of any other drink: whereby we may perceiue that it hath strength to open.

By this it well appeareth, that White Wine is better for them that be hot and chafed, than other wines are, whether they be hot of nature, as Cholerick and Sanguin folks, or else by accident, as hot chafed by anger, and biding in the Sunne.

*avi. 4. do. 3.**ca. de reg. aqua**& vini.*

And likewise it is better for them that stody, who ought to vse such wine as will not dissemper the braine. And likewise it is conuenient for them that have a feeble brain, whether it be naturall or accidentall. For strong wine maketh them soon drunk, that have a weak brain, as Avicen saith.

And therefore, If such Persons will drinke strong Wines, they must alay them well with Water, And also it is good for them, whose Liber and Stomacke is bote, and for them that dwell in a hot Country, because hot and strong Wines will together inflame, and burne their Bodies.

*Red wine and claret.**Cap. super can.**de vino etenim**albo.**Gal. in Hipp.**lib. 3.*

Red wine and Claret, as of the Country of Bern are hotter then other. And Galen saith, Wines that are red of colour, and Claret, are very hot, and they nourish much more than other Wines. And again he saith, That the Wines that be gross and ruddy of colour, nourish more then other Wines. And they soon fill or reple-

nt



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

And here it is to be noted, that it is sayd, Red wines nourish more, because (for the most part) they bee turned into the substance of mans members. Yet for all that, the wines black of colour, may be called greater nourishers then other: for they geve more constant nourishment, and more slowly be resolved from the members. Wherefore Galen sayth: That grosse Red wines nourish more then waterish, but yet they nourish lesse then black coloured wines. *Gal. in Hi. aphe li. 2. Isa. in di- eris part.*

And on his wise, the saying of Isaac, is understood, when he sayth That black coloured wine nourisheth more then red, And these red wines, hurt the head more then white, and lesse provoke one to vaine, & this is the cause, that strong wines be not convenient for feeble brained folks, as is aforesaid: but it agreeth well with them that have a strong braine. For a strong braine resisteth vapours, when they smite up thereunto, as Avicen saith.

And here observe that the wit of a man that hath a strong braine, is clarified and sharpened more, if he drinke good wine, then if he drinke none, as Avicen sayth. And the cause why, is by reason, that of good wine (more then of any other drinkee) are engendred and multiplied subtile spirits, clean and pure. And this is the cause also, why the Divines, that imagine and study upon high and subtile matters. love to drinke good wines and after the opinion of Avicen; These wines are good for men of cold, and flegmaticke complexion, For such wines redresse and amend the coldnesse of complexion, and they open the opilations and stoppings, that are wont to be engendred in such persons and, they digest phlegme, and they help nature to convert and turn them into blood, they lightly digest and convert quickly, they increase and greatly quicken the spirits. *avi. 3. 1 ca. pre al. avi 3. 1. ca. pre al. avi 3. 1 ca. pre al.*

But wine Citrine is not so much burning, as Redde  
F  
Cla



Gal in hi. apho  
li 2.

**Claret** as Galen sayth. Red wines be hotter then white, and therefore they grieve the head more, as Galen sayth. Also **Claret Wine**, nourisheth lesse then Redde, and more then white. And in some places they cal Claret wine white, and that is the cause that some say, white wine doth quickly inflame mans body. The black wines be not so fervent hot as the red wines be: and therefore they hurt the headlesse. But for as much as they descend more slowly into the belly, and provoke more slowly mans urine, they grieve the head more slowly as Galen sayth.

Gal. super can.  
pot aut dulcis.  
suppings or  
broaths.

Rasis 3.

Almeu

Avic. 3. de. 2

sum 1. cap. 15.

The third thing is supping or spoon meat, made of good broath of flesh but specially of Chickens, for such broathes are very kindly to mans nature, and are lightly converted into good blood, and they ingender good blood. especially, when they be made with fine flower. For flower principally of wheat is a great nourisher, and causeth great nourishment, as Rasis sayth. And of these three foresaid things Avicen saith, Example of clean and good nourishing meats and humours, be the yolkes of Eggs, wine, and broathes made of flesh. And thereupon he concludeth: That these three foresaid things are comfortable, and of restorative help for mans body.

*Nutrit & impinguat, triticum, lac, caseus infans,  
Testiculis, porcina caro, cerebella, medulla,  
Dulcina vina, cibus gustu jucundior, ova  
Sorbilia maturo ficus unaque rocentes.*

Bread of Red wheat, milk, and new made Cheese,  
Beasts testicles, Pork Marrow, brain of these.  
Sweet wines, delicious meats, eggs that are rear,  
Over-ripe Figs and Raisins, these appear,  
To make the body fat, and nourish nature,  
Procuring corpulence, and growth of stature.

Here



There are touched, twelve manner of things, the which do greatly nourish and make fat mans body.

The first is bread made of wheat, which as Avicen sayth, *Bread,*  
Fatteth swiftly, specially when it is made of new red Wheat. *avi. 2. can. ca. 1*  
Rasis sayth. Wheat is neighbour to temperance, although it incline a  
*de pan. Rasis 3*  
little to heat, and the heaviest and soundest Wheat doth nourish best;  
*alma n.*  
and of all grains, it is most wholesome for all folks: and the  
blood that is ingendred thereof, is more temperate then of any  
other grain,

As touching the choises of Wheat, ye shall understand,  
that the election is to be considered in two things. First, the  
substance of the Wheat ought to be considered, and secondly;  
the preparation thereof. And of the choise, touching the sub-  
stance, Avicen sayth. That that Wheat is best, that is neither hard  
nor soft, great, fat, and new, and not too old, and between red and  
white. Black wheat is an ill nourisher, Rasis saith it is hea-  
vy.

Choise of  
Wheat.

Now of the Choise, concerning the preparation, know,  
that all things made of wheaten flower, do descend from  
the stomacke slowly, and they engender grosse humours,  
and do cause opilations about the liver, augmenting the  
Spleene, and engendring the Stone; so, when it is di-  
gested, it nourisheth much. Wheate sodden, is heavy  
meat, and hard to digest: but when it is digested, it nour-  
isheth strongly, and straineth a man much. But wheat made  
in bread, well leavened and baked in an oven, beated with a  
moderate fire, is marvellous wholesome. All these things are  
gathered out of Galen.

The second thing is milk, and after the mind of some  
Doctors, it is understood by the Butter-milk called Odor, and  
commonly called Balbuca. There is nothing nourisheth more  
then this Milke, when it is new supped up, and with  
new hote bread. It may also be understood by Goates  
Milke: which nourisheth as much, and whereof we have large-  
ly spoken before.

Gal. de aliment.

Butter-milk.

The third thing is, greene Cheese, which as Avicen saith *Green cheese.*



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

Cockes stones.  
avi. x. aa. da  
est.

The fourth thing is Testicles or Stones, and especially the stones of fat Cockes, which as Avicen saith, Be very good, and great nourishers. And he saith, That in a small quantity, they nourish much.

This also may be understood of Hogs stones very fat that hath not boared Saw; for as Porke, of all four legged beasts (touching nourishment) is best: in like manner the stones, in regard of other beasts stones, are the best. And here is to be well noted, that the stones of aged beasts, whose seed is fermented, be nothing nourishing but the stones of young beasts that be not able to do their kind, & whose seed of generation is not yet ripe, be meetely good nourishment, if they be well digested.

Pork.

Gal. de moribus  
curandis li. 6  
Eating of  
braines.

The fift thing is Porke, in choosing wherof, and of the effect of the same, hath been largely declared before; wherof Galen saith. That of all foods Porke is the greatest nourisher.

The sixt thing is eating of Braines: and understand that braines be ill for the stomacke, and they cause loathsomnesse by taking away a mans appetite: and braines engender grosse humours; yet nevertheless it nourisheth the body, if it be well digested, but in no wise it should be eaten after other meates, And if it be dressed with Pennyroyall or Pept, to attemper the clamminess and cold thereof, or with things that by their vertue have heat; it is wholesome, as Rasis saith. And briefly to speak, braines are forbidden in the Regiment of Health. But yet sometime they do well in Medicines, as the braine of a young Goat is good against venome, and against venomous biting. And a Hares braine, is good against trembling: And somesay, that the braine of Chickens and Capons, is good for the memory, and comforteth the wit. Yet touching the choise of braines, it is to be known

Rasis 3. alman  
ca. de de vir  
membris a  
animalibus.

choise of  
braines.



known, that the best braines be of Fowles that flie, and properly about mountaines. And of four-footed beasts, the best is of a Ram, and next of a Calf, as Avicen sayth.

The seventh thing is Sparrow, which being well digested nourisheth much, as Avicen sayth, and it is lightly turned into blood,

*avi. 2. cau ca  
de cere.  
avi. ibi dim cas  
de medula*

Yet nevertheless, it destroyeth the appetite & maketh one so loath his meat: and therefore Avicen teacheth us, to eat it with Pepper. Now touching the choise of Sparrow, Avicen sayth, That the Marrow of Veal, of a Hart, of a Bull, of Goates and of sheep, is most wholesom. And some say, the marrow of young white bulls is very wholesom and good.

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

The ninth thing is delicious meats: for such be most especially nourish, as Hypocrates sayth. And Galen sayth. That all savory meat, wherein one hath a delectation, when he eateth it is of the stomack received, retained, and digested, with a more fervent desire then any other.

*Marrow.  
Delicious  
meats.  
Gal. in 2. Par.  
2. aphoris.*

But if the meat be loathsome, the stomack will not abide, it whereof vomit, abhorring of meat, inflation, and belching are engendred, & this is the reason, that we see some more healthy, being fed with course meat then with good, because such course meat is more delicious unto them.

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

*Rere-eggs.*

The eleventh thing is ripe figs: which (though their sweetness) nourish and fatten much.

As touching Figges, though they nourish not so strongly as flesh and graine; yet there is no fruit so strong a nourisher: as Avicen sayth, That Figges nourish more then any other fruits. And beside he sayth, That fruits of most nourishment, and most like and neare unto flesh in nourishing, be Figges, very ripe, Rayfins, and Dates. As concerning the choise of them, know, that as Avicen sayeth: The white figges bee best

*avi. 2. cau ca  
de ficibus. avi.  
in re eius, quod  
comedi.*

*choise of figs.*



for they be lightest: and next vnto them, be the ruddy or Citrine Figs, and then the black, for they that be ripe are best.

Also the moyst and new figs are greater and swifter, nourishers, then the dry, and sooner passe from the stomack to the Liver, and they moyst the Liver more, and are more mellow then the dry figs. But yet the dry figs enflate not so much, and are more wholesome for the stomack, then the moist, for Avicen sayth. The dry Figges (in their operations) be laudable, but the blood which of them is engendred is not good because therof lice be engendred: but eat them with nuts and Almonds, and their humour made good. And he sayth also, The operation of Figs is marvellous nourishing, if they be taken fasting, with nuts or Almonds; for they open and prepare the way for meat. But yet the Fig that is eaten with a Nut, nourisheth more then the Fig which is eaten with an Almond. And know withall that all figs do enflate, mellow, and expulse superfluityes to the skinne: and they provoke sweat, and aboyd or remoune away sharpnesse of the throat, and they cleanse the breast, lungs, and pipe of the same, and open all manner of opilations of the Liver and Splene.

Grapes.

The twelfth thing is Grapes, that is to say, such as are sweet and ripe: for ye shall vnderstand, that there are three manner of Grapes. Some bee Greene and sowre, whereof verjuyce is made; these Grapes bind soze, and repress the ruddy colour and Sanguine, and are wholesome for a choleric Lask. There is another soze naturally green and new, whereof wine is made. Those Grapes (specially if they be white, and the graines and huske set apart or taken away) do cause one to have a Lask, and they nourish more then the other fruits, but not so much as figges, as Avicen sayth. Yet of truth, they engender ventosities, inflations, and ache of the belly. But if they remaine two or three dayes after they be gathered, till the husk be somewhat aswaged they nourish the better, and are lesse laxative, for then they inflate not.

avi. 2. can. ca  
di una.

And



And they whose stomack is full of meat, and uncleane with ill humours, should in no wise eat Grapes, especially if they be new, and without graines or kernes: for in such a stomack they corrupt soone, because they are oversoon digested, and cannot abyde out of the stomacks after they be digested, by reason of the meat, that is not yet digested. And therefore when they both be corrupted in the stomack, then they corrupt the other meat, as likewise it is to be understood of other fruits layattbe. And he that will eat Grapes green and new gathered, it is good to lay them first in warm water an hour, and after in cold water, and then eat them.

Rasis sayth: That Grapes sweet and new, do soon fat the body, and augment the rising of a mans yard.

Rasis 3 alimen

And further he saith, That the Grape that hath the thinnest husk, descenderh soonest from the stomack, and the thickest husk, the slowlier.

There is another called a dry Grape, or a Raisin of Lent, and though the Grape be numbred amongst his equals, yet it is a little inclined to heat.

Afterward, Rasis in the places before alledged saith; It nourisheth well, and comforteth the stomack and liver, and avoideth opilations, And thus the foresaid Text may be understood of a fresh gathered Grape or Raisin: or dry grape called Passula.

*Vina probantur odore, sapore, nitore, colore,  
Si bona vina cupis, hac tunc probantur in illis,  
Fortia, formosa, fragentia, frigida, frigida.*

Smell favour, colour, chearfull, fine,  
These are the best proofs of a cup of wine,  
In choice of good wine these are ever speaking.

Strength



Strength, Beauty, Fragrance, Coolnesse, Sprightly leaping.

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

The tokens of  
good wine.

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

The first, is the smell, for wine of good odour, and savour, multiplieth or increaseth a mans spirits, and as Constantine saith, It nourisheth well, and ingendreth good blood: but Stinking wine is unwholesome for mans nature, and doth engender grosse and melancholly spirits. And after the mind of the said Constantine, It engendreth ill blood, and head ache, that of the ill fume ascendeth to the head. Galen saith: That wine that hath good smell, engendreth good blood: but it filleth ones head full of fumes and vapors, by reason of the subtilty and heat thereof: but wine of ill smell, after the quantity of ill blood ingendred thereby, doth hurt the head very little, by reason it is cold and grosse.

The second thing, is savor: for like as good savory meat nourisheth best, and is better received of the stomach then other as is aforesaid: so in likewise doth wine,

But ye shall understand, that wines differ in savourings, for some that be sweet, are more nourishing then other, and they engender grosse blood, and moist the belly, and yet they be hard of digestion and make one thirsty. There is another sort of wines called Spontica or Stiptica, which comfort the stomach and ease the belly: but they hurt the breast and puttenance, as the lungs and pipe thereof, they be wholesome for the entrails, and are hard of digestion. There be other wines, that are Sharp or sowr, the which provoke one to urine, they do not engender humours, but they dissolve them. There be other wines that are bitter: But they be not so hot as Constantine saith.

Constant. 5.  
Theoric.

The third thing is clearnesse or brightnesse, which sheweth the purenesse of the wine, and so consequently of the spirits engendred.

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



hary and differ greatly in their nourishing. For the ruddier  
Wines of the same, be nourish more then white. And there-  
fore they be more wholesome for leane folkes then white be,  
and white more wholesome for them that be fat. And tou-  
ching the diversity of Wine in colour, we have spoken before  
of Ova recentia.

Further, in the next are rehearsed five special things, by  
which a man should know good wine. The first is  
the strength, which is known by the operation. For as Galen  
saith, Strong wine is that, that vehemently inflameth a mans body,  
and repleateth or filleth the head.

This strong wine is a speciall increaser of the spirits, and a  
great nourisher. But yet I advise them that have a weak  
braine, to beware how they drink strong wine, except it be wel  
allayed with water: For the fumes thereof, hurteth the  
head.

The second thing is, fairnesse of the wine. For the  
fairnesse or goodnesse of the wine, causeth one to drinke it  
desirously, which both causeth it better to digest, and better to  
nourish.

The third thing is fragrant, and of good odour. For fra-  
grant and redolent wine comforteth most, and engendreth subtil  
spirits, as it is aforesaid.

The fourth thing is, Wine ought to be cold, touching the  
taste, but hot in effect and operation. For Wine made hot by  
reason of the cleannesse and finenesse, both overcome a mans  
braine the colder, and enfebleth the sinews, and hurteth the  
head, except it be taken moderately.

The fifth thing, is that wine ought to be frothy and spum-  
ing, and with the foaming to make a little noise and the spume  
to be thin and soon dashed, and the spume to remain in the mids  
of the cup. For if it have not these properties, it must be called  
hanging (that is stable wine: and specially, if it make no sound,  
and hath great bubbles and spume, that remain long by the  
sides of the Cup.

G al. 3. Reg. a.  
cuto comento. 1

sh. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.



*Sunt nutritiva, plus dulcia candida vina.*

The sweetest wines do most of all revive,  
And cheer the spirits, being nutritive.

constant. 5.  
theoric.  
aug. 3. 1. de  
reg. aquae &  
vini.  
avi. 2.  
tract. 1. ica. 3.

Here is one doctrine of wine declared: the which is, that grosse and sweet wines do nourish more, then any other of the like sort. To this agreeth Constantine: and so doth Avicen, saying on this wise. Grosse wine that is dulce is best for him that would be fat. The reason is; because the dulce wines, through their dulcetnesse are vehemently drawn of the members, wherewith nature rejoyleth. For Avicen sayth: That the operation of dulce wines do digest, mellow, and increase nourishment, and nature loveth them, and the vertue attractive draweth them.

And although this Text may bee verified by all dulcet wines, yet the moderate dulce or sweet wine is chosen, and not that that exceeding dulce, as muscadell: for such wines do corrupt the blood by reason that nature draweth it violently from the stomack to the Liver, before it bee well digested, and before the superfluitie thereof be riped, & (through the great dulcetnesse thereof, it filleth the blood with undigested watrinesse, that maketh the blood apt to boyle, and putrifie. And this also should be understood by other meates, that are exceeding sweet.

And farther know, that by the use of sweet wines, and other dulce nourishments, three inconveniencies are to be feared, especially in them that are inclined thereto.

Three inconveniencies induced of dulce foods.

The first is Loathing: for all sweet foods, through their heate and moisture, do supple and fill the mouth of the Stomack, and there ingender a disposition contrary to the vacation and coarugation of that which should cause hunger.

The second thing is, these dulce foods do swiftly enflame and turn into choller: for dulce things are most apt to



ingender choller. Therefore honey (above all other things) soonest ingendreth choller, because it is of sweet things the most sweetest; And next to Honey is sweete Wine. (as Galen sayth.) And hereupon riseth thirstinesse: for it is not wholesome for them that have the Ague, nor for chollericke folks. *Gal. in comen cau. 3. par. reg. acut.*

The third is Opilation, or stopping of the Liver and Splene: For these two members (and especially the Liver) do draw dulce things with their Draggess unto them by reason of the great delight that they have in them before they bee digested.

Wherefore in these partes they lightly cause Opilations: Through the help & operation of the grosse substance, wherein the favourinesse of sweetnesse is grounded, as Avicen sayth. And this is the cause that sweet wine doth leste provoke one to vyne, then other Wines. *avi. 2 ca. tract 1. ca. 1.*

Against these three nocuments, eager, Sharp, or savorie things are very wholesome: for with their Hartnesse, they provoke the appetite, and with their coldnesse they quench inflammation, and with their finenesse of substance, they open opilations. Further know, that although sweet wines and other dulce nourishments, do stoppe or shut the Liver, and Splene; yet they unstop the Lungs. And the reason why they stop not the Lungs as well as the Liver and the Splene Galen declareth: Because dulce things (in their passage) reside nothing thereto, but that which is fine and pure: and the bloud ingendred of dulce things, cometh to the Lungs, purified first in the Liver, and fined in the heart. Also, as Hypocrates sayth: Dulce wines do least make one drunk, *Gal. 3. par. reg. acut. Hi. 3 par. reg. acut. ca. Men. rem levins. &c*

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



as he low brought: wherefore they are most convenient to make lean babies fat. But such as will not nourish, restore, nor make fat their bodies, as they that be coarse and fat already: then, though they may not use sweet wines, but subtle, yet they ought to chuse such as be amiable, and have a good flavor and flavor, and are inclined to whitenesse, and be sufficiently strong.

If one drinke wine to quench his thirst, then hee must take white wine, which is thinne, and feeble: For such wines, do murther better, and cooleth more, and so consequently do better quench thirst then any other. And the greater the thirst is, the wholesomer such wine is. But if so be, wine is drunk to refresh the spirits and to comfort the corporall vertues: then it should be subtle, sweet, and of delectable flavor, of mean colour, and of sufficient strength. And such wine ought to be taken with a little meat, and it must be deputed from all superfluity, and also be taken in small quantity. But dulce wines of mean substance, and of good flavor, should be chosen to scower the breast and lungs, and to cause one to laugh.

*Si vinum rubrum nimium quandoq; bibatur,*

*Venter separatur, vox limpida turpificatur.*

When too much Red wine carelessly we drink,

It bindes the belly, makes the voice to shrink.

This Text sheweth to vs, two hurts, that come by overmuch drinking of Red wine.

The first is, that over much drinking of Red wine maketh one costive. The reason, as some say is: because such Red wine heateth more then other of that sort, and is more nutritive. For in that, that it is better, it dyeth more: and in that, that it is more nutritive, it is more desirously retained of nature. But yet this Text may be best understood, by overmuch drinking of blinding Red wine, which is somewhat eager



eager, sharp, and collicke. And concerning this, know, that if the stomack or the guts be feeble in their naturall operation; that then red or black wine called Siptick, which is somewhat tart, ought to be used and drunken, as they use to do, (that by debility of stomack are laxative and can hold nothing). Thus saith Hypocrates in the Canon, *Palmeus quidem, &c.* And also Galen in the comment of the same. But he that will comfort the vertue of digestion, the cleaneſt Wine or meaneſt in ſubſtance and colour of a good and convenient ſavour and of ſufficient ſtrength, and ſomewhat ſiptick, is moſt wholeſome.

The ſecond thing, is hoarſeneſſe of the throat, the which hoarſeneſſe ſome red wines do cruſe and induce, onely thorough their dryneſſe and earthineſſe. And this hurt cometh alſo by drinking red wines that grow in the parts of Brabant, thorough their ſtipſicity and earthineſſe; and eſpecially this grieſe chaunceth, when the ſaid wines be not well fined. But yet they make not a man collicke, becauſe Muſt that is very red, is wont to cauſe the Fire by reaſon of his earthy dregs mingled therewithall: the which biteſh and gnaweth the guts, of which gnawing cometh the Fire, and ſuch Wine ſhould not be drunk till it be fined. For ſo long as it gnaweth thorough the earthy dregs thereof a burning time is raiſed to the brain: which gnaweth and biteſh the eyes, and maketh them red. Such inconveniences are ingendred by new unfined wines of Brabant, whether they be white or red, thorough their earthineſſe. The cauſe why this ſume is mordicative, is, by reaſon that the Wine that it cometh of, is mordicative. For Galen ſayth: Whatſoever is diſſolved from a thing, muſt needs be like the thing from which it is diſſolved.

*Ga. in com-  
mento illius  
phar. qui  
creſcunt, &c.*

*Allia, nux, ruta, pira, raphanus, & theriaca,  
Hæc ſunt Antidotum contra mortolevenenum.*



I reade, from Garlick, Nuts, Hearb-grace, or Rew,  
Pears, Radish-roots, and Treacle do entue:  
Such vertuous qualities, that they all serve  
As Antidotes against poyson to preserve.

Garlick.

*Scrap. in segre  
cap. de alleo  
Avi. 2 can. ca.  
de alleo, &c.*

In this Text are comprised six Remedies against Venom.  
The first is Garlick which is very medicinable against such  
inconveniencies, as are wont to be sugendred of water, and e-  
specially it is wholesome, if one hap to drinke naughty corrupt  
water, wherefore Serapion saith, That if one eate Garlick first, and  
drink corrupt water after, it shall not hurt him. ~~Whereunto~~ Avicen  
agreeth. The same operation is also in Onyons, as Avicen  
saith, and so Onyons may be comprehended under Garlick.  
And Avicen saith, That an Onyon is subtil, piercing, and scowring  
with stipticity, and openeth strongly.

Also it is hot in the third degree, wherefore it heateth ill  
waters, and letteth that they with their coldness hurt not the  
Stomack: and it maketh gross humours pure, and causeth them  
lightly to issue: for Vinegar being mixt with an Onyon, doth  
greatly fortifie his subtil piercing or entering vertue and kee-  
peth one from thirstinesse, the which eating of Onyons is  
wont to cause.

The very same is verified of Garlick. And Avicen saith,  
That after one hath drunken grosse and troublous waters, he should  
eat Garlicke: because it fineth them, and maketh them lightly to  
descend, and letteth, that they hurt not the Stomack and Entrayl, in  
regard that they stop not the Veines.

*Avi. 1, 1 cap.  
de regendo in-  
ter.*

Also, Garlick is good to eate before one take his Journey,  
and it is one of the best and most wholesomest things, for them  
that come out of a cold ayre, or go into it. as Avicen saith. And  
by this it appeareth that Garlick is specially good for them that  
journey, and wander over divers Countries, and use divers  
Drinkes, according to these Verses.

Ania



*Allia que jejuniis sumpseris ore,  
Hunc ignotarum non ladeat potus aquarum,  
Nec diversorum mutatio facto locorum.*

He that takes Garlick early in the morn,  
Needs let no drink by him to be forborn,  
Diversity of countries he may see,  
And well enabled if his mind so bee.

**Prozeber.** Garlick (drunke with Wine) is good against the stinging of venomous worms, and bytings of Serpents, which thing Avicen sayth, that he proved; also it is good against the biting of madde Dogges: and a plaister made of Garlick, Fig-leaves, and Camine, is good to lay to the place that is bitten with a venomous beast called Mugall. Also an Onyon as Avicen sayth, is wholesome to annoynt the place that is bitten with a mad dog, either with the jayce thereof, or a Plaister thereof made with Salt and Rew. And an Onyon eaten, expelleth the hart of venomous things. And some say that they ingender in a mans Stomack a most humour, very wholesome against the hart of venomous things. Now here is to be noted, that Garlick, Onyons, and also Leeks, are not wholesome for temperate bodys, nor hot, and specially when they be eaten raw. For then they nourish very little, and ill, and they ingender sharp pricking blood: yet they make grosse humors subtle, and break or cut clammy humors.

And when they be sodden, they lose the pricking, and yet then their vertue incisive, cutting and subtilative, remaineth. Therefore when they be sodden, they be wholesomer then raw.

Leeks be hot and dry, and their nourishment is naught, they hurt the eyes, and ingender black melancholly blood and cause terrible dreames: they hurt the Anelows with their pricking, and they hurt the Teeth and Gummies, and chollerick

avi 2 can. ca.  
de allie.

Eating of  
leeks.



rick and melancholly folkes should not use to eat them, and specially raw.

Eating of onyons.

Onyons be hote, and they have an earthy superfluous heat, and a waterish moistnesse, subtil, and indigest. If they be eaten raw, they ingender ill humours, and corruptible putrefaction in the stomach and they cause ill brokings and dreadfull, and also head-ache. And if they be to much used, they marre the memory and trouble the understanding, and make one beside himself. But when they be sod with the breath of good flesh, and so eaten they cause good digestion, and the hurtfullnesse is diminished. and they moderate the coldness of meats, wherewith they be sod: but the best is, not to use them.

Eating of Garlick.

Garlick is hot, declining somewhat to humidity, but lesse then Onyons, it is medicinable against ventosity, and also to the Cough. And it maketh one to spit well; but it hurteth the sight and breedeth head-ache, and yet it is treacle for vplandish men. And thus the foresaid things are wholesome for them onely, that have in them phlegmatick, grosse and clammy humours, but chollick folkes ought to abstain from them.

The use of nuts.

avi. 2 can. ca.  
de ne nuce.  
Diseases ingendred by eating of nuts.

The second thing, is Walnuts, wherof Avicen sayth, That they with Figges and Rovy, are medicinable against all manner of Venome. And of Walnuts, of Onyons, and of Salt, is made a plaister to lay to the biting of a mad Dogge. And this specially is understood of a dry nut, that is eaten before meat, in forme as is aforesaid. And know that dry Nuts are worse then new and moist. For the dry are moze Oylie, by reason wherof they turn to chollick, and ingender head-ach, they hurt the eyes, and cause swimming in the head, and specially if they be eaten after meat, they cause the Walke in the tongue; and provoke one to vomit and make blisters in ones mouth, and they that have a chollick stomach, ought specially to eschew dry Nuts, and the older they be, the worse they be. The new nuts have lesse of this

oyle.



Dylneffe, and therfore they ingender not the ache or swelling in the head, and such like diseases, as the dry doe, and by reason of their slippery humidity, they make one to have the lask, and if they be a little warmed at the fire, and eaten after dinner, they presse and drive down the meat. And thus it appeareth, that new Puts are more wholesome for folkes in health, then dry.

The third thing is Rew, whereof Avicen saith, That it resisteth poyson. And after he saith: If one fear least he should drink poyson, or be stung of a venemous Beast, let him take 3. of the seed, with the leaves thereof, and drinke it with Wine, and a Nut stamped and mingled together. And Aristotle saith, That when the Weasell will fight with the Adder or Toad, she eateth Rew first, and by reason thereof sleiyeth the other: For the smell of Rew is a foe to poyson.

The eating of Rew in the morning with Figs and sweet Almonds, preserveth one from poyson. Two kinds of Rewe.

Here is to be noted, that there be two kinds of Rew. The one is Garden Rew; the other is wild Rew. The Garden Rew is better then the field Rew: for the field Rew is exceeding dry. It is hot and dry in the fourth degree, wherefore it is hurtfull to make much thereof. The Garden Rew is moyst, hot, and dry, in the second and third degree: it pierceth and resolveth ventosity, and specially if it be dry. For Scrapian saith, That dry Rew, of all Medicines for ventosity, is the best and most wholesome; but moyst Rew engendreth ventosity.

Also, Rew doth vehemently quicken the sight, and especially the iuyce thereof, with the iuyce of Fenell and Honey, made in an Oyntment, or else eaten, as Avicen saith. But yet forasmuch as the iuyce of Rew hath a property hurtfull to the eyes, it were best to fan wind upon your eyes therewith; and in no wise to touch your eyes with the materiall Rew.

The fourth thing, is Peares: whereof Avicen saith, That they be wholesome against Diseases, that be engendred by Mushromes or Toad-stooles. For Peares sodden with Mushromes, doe



allay their hurtfulnesse; Or else this Text may be understood, by Beares Aromatickes which by reason of their sweet smell comfort the spirits, and so they avoid payson.

Radish roots.  
avi. 2 can. ca.  
de rad.

The fifth thing is radishes, whereof Avicen saith, That they be whole some against the byting of a Snake: and when they be drunken with wine; they are good against the biting of the beast called Cornute: the seed whereof is good against all venome. And when the seed of Radish is layd upon a Scorpion, it slayeth him, and the water thereof hath in that behalf been proved; and it is stronger then the seed: and if so be a Scorpion bite one that hath eaten Radish, it shall not hurt him. It is also very good against the choking of Asthmes, Or it may be said, it is good against payson, because it provoketh one to vomit and so by reason of vomit the stomack is purged of ill humours.

And here is to be noted, that Radish, and Radish-roots are like of complexion, which are unwholesome for cholericke folks: for they engender a Sharp pricking bloud, and Radish is unwholesome for the stomack because it maketh one to belch much, and engendzeth grosse humours; and if the digestion be feeble, it engendzeth raw humours: yet it is subtil and of a piercing nature. Some men use to eat Radish after other meats, to comfort digestion, whereat Galen marvelleth: and yet cunning Physicians say, that if a Radish be eaten after ether meats it helpeth digestion, and unloseth the belly. But if Radish be eaten before other meats it ligeth upward the meat, and causeth one to vomit: yet it is wholesome after other meats, to eat a little quantity of radish: but nevertheless they hurt the eyes and the head. Rasis saith. That Radish lying long in the stomack avoideth phlegm, and the leaves thereof do digest meat, and help the appetite, if they be taken in a small quantity.

Treacle,

The first thing, is Treacle which of every sort is good against payson and therefore it is good both for man or beast as well cold as hot. And under the name of Treacle, the noble



valuable medicine Mitridatum, may bee comprehended, which  
two be like in operation. For Avicen of Treacle : saith avi. 6. 4. tra. 3  
ca. 1.  
Ye shall understand, that the greatest rule in cutting of poyson, is to  
comfort naturall heat, and to labour to drive it out as Treacle doth  
And of Treacle and the medicine Mitridatum together, Avicen avi. 6. 4. tra.  
ca. de med. com.  
saith. There be certaine Medicines contrary to purpose, which  
will not suffer poyson to approach near the heart, as Treacle and Mi-  
trida te.

*Aer sit mundus, habitabilis, ac luminosus.  
Nec sit infectus, nec elens foreere cloaca.*

Dwell where the ayr is clear, sweet, wholesome, bright,  
Infected with no fumes, that hurt the spright:  
For sweetest Ayrs do nature most delight.

This text declareth four things, touching the choice of whole-  
some ayr.

Of which the first is, that one ought to chuse a clean ayr,  
that is not infected with vapours. For unclean ayr doth alter choice of  
wholesome ayr.  
the heart, after the nature of the complexion, that it is mingled with,  
as Haly saith.

The second thing is, one ought to chuse a light ayr, for  
dark ayr maketh a man heavy and dull spirited, because such  
ayr mingleth it self with the humours in mans body, and so  
being troubled, it runneth to the heart: of the which and of  
the humours, grosse and troublous spirits are engendred, the  
which doe make one lampish and slow, Therefore there  
is nothing maketh a man more jocund or merry, and  
lesse heavy, then to walke in a faire cleare ayr, and to rise ear-  
ly.

The third thing is, that we ought to eschew infected ayr,  
that is: where slaughter of people hath bene: for commonly  
in these places whereas great slaughter of people hath bene,  
and in places neare thereunto, followeth great Pesti-  
lence: so; when we draw in the infected ayr, it infecteth



the spirits in our body. The fourth thing is, we should eschew  
Ganges, Dinkes, Butters, Channels, Stinking Ditches, and  
all other particular places that are infected with Carrion, and  
places where as dead carcases, or lead folkes bones are cast,  
and places where Hemp and Flax is watered. For the ayre so  
infected doth infect the spirits of our body, and specially hur-  
teth the brain.

And therefore Avicen saith, That so long as the Ayre is tempe-  
rate and clear, and no substance according to mans nature mingled  
therewith, it causeth and conserveth a mans health. But when it is  
changed, it doth contrary to the operation thereof.

And for a more perfect Declaration of the foresaid things,  
know, that the Ayre (in the Regiment of Health) is necessary two  
wayes.

First, for the refreshing of the heart. Secondly for the abo-  
ding out of fannish superfluities, that trouble the spirits and  
naturall heat. For likewise, as we see by exteriour things, as  
the fire (without fanning of the ayre) is choaked and quenched:  
so likewise we may imagine, that the spirits and naturall  
heat in man, had need to be nourished, conserved and attem-  
pered.

The attemperance of the naturall heat is caused by draw-  
ing of the ayre, and the purging thereof is caused by expelling  
of the ayre: The first, is done by motion of the attraction,  
and the second, by motion of expulsion. Therefore, if we  
draw in stinking and unclean ayre, it corrupteth in us the  
naturall heat and spirit. Therefore, the ayre should be faire and  
clear, without vapours and mists: it may not be troublous and  
cloudy, nor mixed with ill vapours. For such ayre troubleth  
the Humours, and maketh a man heavy and sad, as is afore-  
said.

The open ayre ought to be chosen, and not between walls,  
or houses: and to speak truly, the close ayre should be eschew-  
ed. Yet nevertheless, in the time of penitence, when the ayre  
chanceth to be infected, the close ayre is to be chosen. Therefore  
at such seasons it is good for us to abide within our houses, and



to keep our windowes fast shut, least the putrified ayre should enter in; but otherwise the open ayre is best.

Further, in the Regiment of health, the ayre ought to be eschewed, the which is mired with vapours of Lakes and deepe Pits, containing stinking Waters, and also of certain Herbs as Coleworts Hemlocks, and such like: and of trees, as Fig-trees and Walnut trees. Further, that ayre is to be chosen, wherein the wind bloweth from high or equall ground. And also we ought to take good heed, that the ayre exceed not in any of his first qualities; that is to say in heat, cold, moysture, or drought, which if it chance, it must be tempered by craft, as much as is possible, These things Avicen teacheth.

*Si tibi soritina noceat potatio vini,*

*Hora maentina rebibas, & erit medicina.*

If overmuch Wine hath thy brain offended,

Drink early the next morning and its mended.

This text teacheth one doctrine, the which is this, if a man be diseased by drinking of wine over night, let him on the morning afresh drink wine again. For either drinking of wine over night causeth drunkenness, thirst in the morning, or else inflammation of the body: If it enflame the body, then it is right unwholesome again in the morning to drink wine afresh, for that were as one should lay fire to fire: but if one happen to be drunk, and therewith perbreake a little, then it were wholesome for him to drink wine afresh again in the morning: For the drinking of wine then again both lightly cause one to vomit, whereby the stomack is cleansed: and by reason of cleansing of the stomack, the hurt of drunkenness and perbreakeing goeth away lightly. And therefore, Hypocrates counselleth us to be drunk once a moneth, that of the drunkenness



come vomit: which thing preferbeth us from all diseases of long continuance. If the drinking of Wine overnight doth hurt one, by reason that he is not accustomed to drinke Wine: then he may drinke Wine again in the morning, to accustom him, and so the drinking of Wine shall lesse hurt him.

*Hip. 1. aph. ex  
multo tempore  
pro:*

For as Hypocrates saith. Of a customable thing cometh lesse grief. But in case that thirstinesse in the morning, doth follow on drinking of wine over night, to drinke water in the morning is best to cool his thirst.

*avi. 2. cap. de  
regimine aquae  
& vini.  
six inconveni-  
ences engen-  
dered of drun-  
kenesse,*

And for as much, as we have spoken of hurt that cometh by drinking of wine, understand that he that hath a feeble brain, of what condition soever it be, he ought to be well ware of drunkennesse; For to be oft drunk, as Avicen saith, is cause of six inconveniences.

Of which, the first is corruption of the Livers complexion: for Wine excessively taken, cometh to the Liver, and resolveth the heat thereof, whereby the Liver loseth his naturall generation of blood, and instead of blood it engendreth watrinesse, and causeth the Dropsie, or else, it rusteth the Liver or the humors thereof, whereby Lepre or madnesse is engendred.

The second thing is, the corrupting or infecting of the braines complexion, by reason that thick and continuall fumes of the wine do ascend up thereto, the which dispose the hote brain to madnesse and frenzy, and the cold to the falling & dill, forgetfulnessse and palsie.

The third thing is, weaknesse of the Knewes, as we see commonly, that dayly drunkards the have palsie in their head and other members, as well in youth as in age.

The fourth thing is, Diseases of the Sinewes, as the Crampe and Palsie. For superfluous drinking of Wine, oftentimes turneth to vinegar in the stomack, which hurteth the Sinewes. Also oftentimes, for fault of digestion, it turneth into undigested watrinesse, which both mollieth the Sinewes,



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

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

The sixt thing, is sudden death, for while the drunkard snoozeth or sleepeeth his wind-pipes are closed or stopped, either with the abundance of wine, or humidities thereof engendred, whereby he is sodainly strangled.

And although the immoderate drinking of wine causeth the aforesaid inconveniences: yet wine moderately taken, is wholesome divers wayes. And Avicen rehearseth five benefits ensaing by wine moderately drunke.

The first is, that it easily conveyeth the meat that is mingled with it, to all the members of the body, through the hot subtilty, and bid convenient property thereof.

Five benefits  
by wine moderately  
drunk.

The second thing is, it digesteth and resolbeth Phlegme, through the heat and subtilty of his substance, and maketh it apt to abate or openeth the wayes, and comforteth nature to drive it out.

The third is, it aboydeth red choller by wine, and by other insensible evacuations, as sweat and such like. And this is to be understood of Claret or a white wine the which are feeble of nature, or else allayed with water: for otherwise it will increase choller, by turning it selfe into choller, and inflammation of the Liver.

The fourth thing is, it causeth melancholinesse (the which is grosse, and moveth slowly) easily to passe through the pipes or conduits thereof, from the Liver to the Spleene, and from the Spleene to the vaine or mouth of the stomacke, and at last, with the dregs to aboyd out of the body. And it declineth or represseth the hurt of melancholinesse, through contrariounesse of complexion and manner of substance, in the effects thereof. For melancholy engendreth heavinesse, faintnesse.

Properties of  
melancholy  
and of Wine.



nesse of heart, and cobetousnesse, but Wine engendreth joy, boldnesse, stoutnesse of stomack and liberality.

The fifth thing is, it resolbeth all causes of wearinesse, except it be mixt with some other meat. For Wine rebibeth the resolute spirits again abundantly, and doth comfort naturall vertue, and taketh away or diminisheth humidities that be left or remain in the muscles, in the sinewes of the hearts, or in the joynts. And if the body be dyed by wearinesse, and needeth moysning, Wine moysneth quickly, so it be allayed with water.

Furthermore, besides these things, Wine hath many other good properties. For aboue all other things, Wine is a swift and a sudden nourisher: it comforteth the heat and naturall spirits, and heateth all the body: it cleareth the wit, it appeaseth anger, it driveth away headnesse, and provoketh bodily lust. And no drink digesteth raw humors so well as Wine: because Wine maketh one manly both in stomack and body. And they that drink no Wine, are nothing in regard of their equals that drink Wine, neither in stomack, valour and courage.

*Gignit & humores melius vinum melior es,  
Si fuerit nigrum, corpus reddit tibi pigrum.  
Vinum sit clarumque vetus subtile, maturum,  
Ac bene limpatum, saliens, mihi a mine sumpitum.*

The better that the Wines in goodnesse be,  
The better humours they beget in thee.  
If Wine look black, it makes thy body dull,  
If it be cleer, old, subtile, ripe and full,  
Well qualified, leaping drunk discretely;  
Then with thy body it agrees most sweetly.

This Text declareth one speciall Doctrine of Wine, and that is this; The better that Wine is, the better humours it engendreth. The reason is, because black Wine is more



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

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

The second is, it ought to be old, and not new. For new Wine or Must, doth sooner overcome ones brain, and make one have the lask; then any other of the like. It ingendreth the collick and other accidents, that shal be declared after when we come to *Impedit urinam*. Here ye should not understand, that wine ought to be over-old. For such Wine as Avicenna sayth, is a medicine and not as a drink. And such wine doth rather alter a temperate body to heat and drougth, then any way nourish it. For when it is so very old, it receiveth againe his first naturall hardness and sharpnesse, and is then all fiery. Wherefore the Aggregator writeth. That it is hot and dry in the third degree, *avi. 3. r. de reg aqua & vini.*

The third lesson is, that Wine ought to be subtile. For subtile wine maketh the spirits of man subtile, and grosse wines ingender grosse spirits. *Aggregator cap de vite.*

The fourth doctrine is, Wine should be ripe, and not vert, or eager, or else it will deprive man of his naturall vacations and good health, as Galen sayth, And therefore it is hurtfull for them that want evacuation by urine. and all other their upper members. Yet as Galen sayth, Such stipticall Wines, is wholesome for diseases that chance in the Guts. And the stipticalnes of Wine may be put away, with much mingling of Water. *Gal. in comment. o. 2. ca. 3. par reg. achto. ym.*

The fifth doctrine is, that wine should be allayed with Water: for thereby the tumosity of the Wine, is put away, and so it doth lesse overcome the brain. This is of frack if the Wine be subtile; but if it be grosse it over-compreth the braine the sooner, for thereby it is made subtile, and more sumish.



furnish. And of this Wine, Avicen understood, when he said, That Wine allayed with Water, doth sooner overcome the Brain then clean Wine.

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

The seventh Doctrine is considered in the Drinkers condition, and not of the Wine; that is, one ought to drink wine temperately. For, Wine temperately taken sharpeneth the wit, and ingendureth all the wholesome things before declared.

By all these things here expressed, we may conclude, that wine that ought to be chosen, and is best in the Regiment of Health, if it be meane Wine, equall betwene old and new, cleere, somewhat red of good odour and flavour, of equall savour; that is, neither eager, sharp nor sweet, which is not grosse nor too much subtil, and beside; that it be not too strong, nor too weak. and that it grow not on stony and hilly ground, nor on simple, plain, and arable grounds, but on high ground, lying open towards the South, in a Country not too hot, nor too cold.

Touching the Regiment of Wine, concerning the ages: the Rules that Avicen giveth are to be well noted.

The first is to give Children to drink Wine, is as if one would lay fire to fire, made of dry Wood. For Children be tender, and soon enflamed, through the abundance of their naturall heat, and their sinewes and braines be weak and feeble. Wherefore Wine hurteth them many wayes, but specially by quick inflammation by hurring of the Brain, by lightly piercing of the sinewes, and abundant fumosity. Wherefore, when giving children wine to drink, the enflaming heat of the wine is added to the flaming heat of their bodies, which are of as small resistance, as dry Sticks, Reed, or Tow, is against the fire.

The second Rule is, that one may give an old man as much Wine to drink, as he can beare without hurt, that is,



as much as is naturall and due appetite desireth. For like as old Bootes and Baskins (that be dry and w<sup>2</sup> suckled) are made supple and plain with oyling: so likewise old Folkes by drinking of chosen wine, as Wine of Benvoys. Ancient folkes are cold, and wine heateth: their spirit is heavy, and they be full of Melancholly, and Wine maketh them merry, and represseth Melancholliness. And commonly, old Folkes sleepe ill, and wine maketh them sleepe well, Old Folkes be disposed to Optlations, and wine openeth. And like as wine is to children most contrary, so for old folk it is most wholesome.

The thirde rule is, that young folkes should drinke wine temperately, which temperately is to be vnderstood in measurable quantity, and with convenient allaying with water, And although that young folkes are as hote as Children, yet their Members are more sound, and their sinewes and brain farre more stronger, whereby they may the stronger resist the hurt that cometh by drinking of wine. Much good comes by drinking of wine soberly, that is to say; the volding of choller, the quickning of the corporall might, and wit, and the abounding of the subtile spirits.

*Non sit acetosa, cervisa, sed bene clara.  
De validis cocta, gravis satis, ac xerata.*

For drinking Beer or Ale, thus we advise,  
Not to be sharp or sower in any wise,  
Let them be cleer, well boyld, corn sound and good,  
Stale, and not new; All these cause healthfull bloud.

This Text declareth fve things, by which one may know good Ale and Beer.

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



The second thing is, that Ale must be clear: for troubled Ale is a Copper: and hurteth them over much that have the Stone: it fattereth and inflateth, it maketh one hoarse winded, and ingendreth much Aegme.

The third thing is, that Ale should be made of good corn, that is not corrupt: that is to say, of the best Barley Wheat or Oates for the better the Corn is, the better are the humours that of it engendred.

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

The fifth thing is, that Ale ought to be stale and well purged. For new Ale ingendreth the same hurt that Ale doth, the which is not well sod: and so doth light bread fraigne the coplion.

*De qua poterit stomachus non inde gravetur.*

Of whatsoever you drink, see no offence,  
Unto the stomach be procured thence.

Here is taught one lesson touching the use of Ale That is, one ought to drink it moderately, so that the Stomack be not hurt thereby, nor drunkenness caused. For it is worse to be drunk with Ale, then with Wine, and endureth longer: and the fumes and vapours of Ale that ascend to the head, are grosse, wherefore they be not so soon resolved, as they that be mounted up by wine. Whereupon it is to be noted; that in the beginning of dinner or supper, it is wholesome to drink ale before wine, the cause is for at the beginning of our repast, or dinner the body is hungry: so that the Stomacke before wee began to eat meate was hungry, and so draw superfluities from the members: Wherefore



for if we begin with wine, by reason that Nature greatly desireth it and for the great nourishment thereof, the superfluities together with the wine are draine off the Stomack and thence conveyed to the parts of the body: but Nature doth not so desirously draw Ale. And also Ale washeth away the humours that hang about the brim of the Stomack. And for this cause Hippocrates counsaileth, that when one is most hungry, he should first assay to vomit ere he eat any meate, that those superfluities that be draine together by the hungry Stomack, may be voyded out, lest they be mingled with the meate. Likewise, he that feareth to be thirsty, by superfluous drinking of water, should drink Ale, because it quencheth unnatural thirst.

*Temporibus veris modicum prandere iuberis,*

*Sed calor est aris dapibus nocet immoderatis,*

*Autum i fructus caveas, ne sint tibi intis:*

*De mensa sume, quantum vis tempore Brumæ.*

The Spring-time doth command our dinners be,

But light and little sparing in degree,

The Summer season being foultry hot,

Inmoderate feeding should be then forgot.

The fall of Leaf or Autumn doth deny,

Eating much fruit great harm ensues thereby,

But in the winter, cold doth then require,

Such a full meal, as nature can desire.

Here the Author determineth, what quantity of Meate should be eaten according to the otherity of the four seasons of the year, that is to say Ver, or Spring-time, Summer, Autumn and Winter.

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

Dyet after the  
4 seasons of  
the year.



and specially flegmatick, which (after the proportion of the season) then specially are ingendred: which humors by reason of cold, are ingendred in the body, and when Ver or Springtime cometh those raw humours so gathered together, doe melt and spread through all the body: wherefore Nature is then greatly busie in digesting them. And therefore in Ver season, if one eat much meat, it letteth Nature to digest such flegmatick humours, and causeth them to divert or turn another way: For by those humours, and great quantity of meat, Nature is oppressed. And so (thereby) such humours shall remain in the body undigested, and run to some member: and there breed some disease: and therefore we ought to take good heed, that we eat not any great quantity of meat in Ver, For little meat in this season is a speciall preservative from Diseases that then reign as Avicen saith.

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

And this also may be thus understood: If the body be full of humours when Ver cometh, then meat is to be given after the naturall heat and resolution, that is caused of the Body: for then the cause is avoided, for which, meat should be diminished. To this Hypocrates agreeth, saying: Bellies in Winter and Ver are most hote and sleep most long.

Therefore, in those Seasons, by reason that naturall heat is much, it needeth much nourishment.

Secondly, he saith, that to eat much meat in summer is hurtfull, because that then the vertue of digestion is most feeble. For the spirits and naturall heat (which are the instruments of corporal operation) are then right feeble, sparkled, and resolute, by reason of the outward heats, the which doth vehemently draw them to the exterior parts, and so causeth, that much meat cannot (as then) well digest.

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



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

— The reason that one ought to eat little meat in summer.

Thirdly, he saith, that in Autumn we ought to beware of fruits, especially of the same Season as Grapes, Peaches, Figges, and such like: or (at least) to eat but little of them: because such fruits do engender blood that is apt to putrifie, by reason of humors and boiling that they make in the body, and specially if they be received into an unclean stomack, or corrupt body, which for the most part chanceth in Autumn: and so then, all and all the Diseases are ingendred, as the Pocks, and other pestilent Diseases.

Know also that in Autumn, hunger and thirst should be eschewed, or to eat much meat at one meal, as Rasis saith. The wine also that is drunk in Harvest should be allayed with water, that it may moisten the Body, and cool the heat: but not so superfluously allayed with water, as it is in Summer, nor to be drunk so superfluously.

If or by reason that nature is then but feeble, it is not able to weld and digest it: and too much allaying with water, destroyeth naturall heat, and increaseth ventosities, whereby the collick is ingendred.

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

as



*Gal in ca. aph.  
& quibus se-  
mel, &c.*

as he will, that is to say, more then in other seasons, after the mind of Avicen. And Galen sayth: In Winter, much meat leisurely should be eaten. The reason is because the heat of our body in winter is strongest, both by reason it is congealed together, and fortified by possession of his contrary: that is to say, the coldness of the ayre, enironing our bodies about.

And this is verified in big bodies, and fleshy, and not in bare and feeble: for in such bodies coldness of winter being inclined, doth not comfort them with heat but rather maketh them more feeble: For in winter, as Hypocrates sayth, Bellies be hottest of nature and sleep most long. Whereby it appeareth that the grosse nourishments and hardest of digestion, are more wholesome in winter then in other seasons, because the heat is stronger. But the wine that is drunke in winter, should be as red as a rose, and not white, and allayed with a little water.

Here is to be noted, that although by the strength of heat, and vertue of digestion in winter, the grosse and strong meats are most wholesome: yet because the season is disposed to opilations and replections, by reason of much phlegme, it were wholesome to use mean meats between heavy and light, grosse and subtle, as kid, veal, mutton, pikes, perch, and crevilles. And they that use grosse meats as beef, pork, venison, goats, flesh, and such like: should eat but one meal a day, or else to use meats laxative, as parsley, crevilles, mustard and such like, and to use great labour.

*Salvia cum rata faciant tibi pocula rata,*

*Adde rosa florem, munda potentior amorem.*

If in your drink, washt Sage is mixt with Rew,

It is most wholesome poyson to subdue:

Adde thereto Rose flowers, if you feele the heat,

Of Venus to wax wanton, or grow great.

Here the author, describeth two remedies, against ill drink.

The



The first, is Sage-leaves, Sage putt into the drink bindereth the hart of it, and also it comforteth the sinewes and brain, the which being comforted doth the better resist the ill humors, that (of the ill drink) ascend thereunto.

The second Remedy is Rew, wherof if the whole leaves be put into the drink, the vertue of it obercommeth the malice of the drink. And how good and wholesome Rew is against poyson, it hath been declared before at Allia, nux, ruta, &c. And this Wext saith, that to the two foresaid Hearbs, we may put the Rose flower, which ought especially to be understood of a Red-rose, because the sweet sinell and stipticalnesse thereof, amendeth the malice of the drink.

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

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

Here the Author teacheth a remedy how they that are not accustomed to passe the Sea, may avoid perbreaking or casting. He that will passe the Sea, must (a few dayes before he take shipping) mingle the Sea water with his wine. This is a remedy for them that be rich, but if it be a poore man, then he must drink Sea-water only, that he may the easier eschew casting. The reason hereof is, because the Sea-water is salt, and so with his saltnesse and stipticity, that followeth saltnesse, it closeth the mouth of the stomack, and thereby avoideth casting.

A remedy for  
perbreaking  
on the sea.

And here is to be noted, that as Avicen saith, A Traveller on the Sea should not much go about to withstand, or to forbear perbreaking or casting, at the beginning, but to vomit, untill he think himself well purged, because that it preserveth him from many Diseases.

And yet not onely preserveth, but also healeth or allevieth grievous and great Diseases, as Lepry, Dropfie, Coldnesse,



and swelling in the stomack. Thus Avicen saith. But in case that the traveller on the Sea do coast so much, that he thereby is right greatly feebled: then he must refrain himselfe by eating of scitlicall and sowre fruit, as briste fruit, Crabs, sowre Pomgranates and such like, wherewith the mouth of the stomack is comforted, and the humors expelled down; as also the stomack is therewith comforted, and the humours (flowing thereunto by taking of the water) are driven away.

Or else we may take Mustard seed dyed by the fire, and drinke it with wine, or Wormwood may be eaten and drunken or a toast wet in redolent Wine is good to eate. And generally, hart meats are good for travellers on the Sea; for they comfort the stomack and prohibit vapours and fumes, that would ascend up into the head, as Hearbs sod in Vineger, or in the juyce of sowre Grapes.

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

Sage, Salt, and Wine, Pepper therewith applyed,  
Garlick and Parsley, these have well bin tryed:  
To make good sauce for any kind of meat,  
Procuring appetite when men would eat.

Here the Author teacheth us how to make a common sauce, if we lack a better, and five thinge goeth to the making of this sauce.

To make a  
common  
sauc.

The first is Sage, wherewith we may make sauce for a Goose, roast or sod. For commonly a Goose or Pig roasted is stopped with Sage, to dry up the humidities and clamminess of them, and also because the flesh should smell somewhat thereof: but yet after it is roasted, the Sage would be cast away, and not eaten.

Likewise of Sage, vplandish folke make a sauce to eat with a Goose; for they stamp Sage and Garlike together, that the

Sage



Sage may abate somewhat of the Garlickes labour.

The second thing, is salt mixt with wine, and this Sauce is for rich and Noblemen. For when they want Mustard, or verjuice they put Wine in a Sancer, and mingle it with a little Salt.

The third thing, is Pepper, a Sauce for vplandish folks: for they mingle Pepper with Beanes and Pease. Likewise of toasted bread with Ale or Wine, and with Pepper, they make a black sauce, as if it were Pap, that is called Pepper, and that they cast vpon their meat, flesh and fish.

The fourth is Garlick; whereof the vplandish People make a Sauce, for they mingle soft cheese and milk and stamp Garlike together, and so they eat it with their meat whether it be roasted or sod, salt or fresh and with hard Egges.

The fifth thing is Parsley; of Parsly leaves stamped with Verjuice, or white wine, is made a green Sauce to eat with roasted meat.

And here is to be noted, that Sauce or Sauces do vary, according to the Seasons of the Year. For to hote Seasons Sauce must be made of cold things, or of Russe of little heat; and in cold seasons contrariwise. Therefore Summer Sauce should be Verjuice, Ezell or Vinegar, the juce of Lemons or of Pomgranates, with Rose water and such like. And otherwise in Sauces made in Summer, one may put a little Pellitory and Parsley to attempter the coldnesse of the foresaid things. But the matter of competent Sauces in Winter is Mustard, Garlike Ginger, Pepper, Cinamon, Celli flowers, Garlick, Sage Vints, Pellitory and Parsley: Wine, Water of flesh Vinegar not so strong, but very near to the nature of Wine. And in mean seasons, the Sauces should be mean, neither too hot nor too cold.

Secondly, Sauces differ by reason of the meats for which they be made: for one meate will haue one Sauce; an other meate an other Sauce; as Lords Cookes know. Sauce forutton, Meats and Kid, is Greene Sauce, made in Summer with



with Vinegar or Verjuice, with a few spices, and without Garlick. Otherwise with Parsley, white Ginger, and toasted bread with vinegar.

In winter the same sauces, are made with many spices, and little quantity of Garlick, and of the best wine, and with a little Verjuice or with Mustard: Sauce for roasted beef is made with pepper, toasted bread, broth of flesh and Grapes, and the same sauce is good in Winter to eate with Pork. Also Pork in summer may be eaten with vinegar and parsley at the beginning of dinner.

But in case, that the foresaid meats be baked, and specially beef and pork, and in winter, then serue in a white onion and a small quantity of sweet spice, beaten in powder. But in summer serue it in without onions and with verjuice, or else with a few small onions. And if the pasties, be made of more tender flesh, and lighter of digestion, then serue no onions therewith: but in summer, Almond milk with verjuice, and a little blanch powder, and at the last you may put thereto an Eggs broken with verjuice.

But in winter instead of verjuice, take wine and more spice, with roasted rabbits and chickens, sauce made with Cinamon crums of bread, and with verjuice, in summer season is wholesome, and in winter with wine.

Divers good  
sauces for  
tundry meats.

For roasted Pork in winter take of the dropping tempered with good wine and onions: and in summer take the Greene sauce aboue named. For roasted sea fants, pigeons, and turtles take none other sauce but salt. For boyled Capons, and Cockes take of the same broth with a little blanch powder. And namely in Winter, if they be boiled, with Sage, Rose, and Parsley, this is good sauce: and in summer the broth of the Capon and a little verjuice mingled together, is a wholesome sauce.

For fat Capons and hens baked, serue in none other, sauce, but a small quantity of blanch powder, and at the end the aboue named green sauce in summer, and in Winter good wine. But fish, the grosser it is, the harder of digestion



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

*Si fore vis ſanus, abluere ſapemannus,  
Loto poſt menſam tibi conſert munera bina,  
Mundificat palmas, & lumina reddit neta.*

If thou wilt walk in health, let me adviſe,  
Oft waſh thy hands, chiefly when thou doeſt riſe,  
From feeding at the Table: for thereby,  
Thou gain'ſt two benefits, It clears the eye,  
Gives comfort to the palmes, both which well tended,  
Our health (thereby) the better is be-friended.

Here the author teacheth two wholeſome things, that com-  
meth by waſhing of our hands and feet.

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

The ſecond is, our ſight is ſharpened thereby, and that is  
ſpecially by accidents becauſe the hands be the instruments  
to cleaſe the eyes, and it is right wholeſome for them to be  
kept very clean: whereof we have ſpoken before at *Lumine ma-  
ne manus.*

*Panis non callidus, nec, ſit nimis inveteratus,  
Sed fermentatus, oculatus, ſit coctus.  
Adico ſalutis, frugibus validis ſit electus.  
Non comedas cruſtum, color, in qui gignit, aduſtum.  
Panis ſalfatus, fermentatus, bene coctus,  
Purus ſit ſanus, quia nun ita ſit tibi vanto.*

Not over cold nor hot let be thy bread,  
Hollow and light but eaſily leavened,  
Sparingly ſalted, and of the pureſt wheat,  
And ſee that Cruſts thou do forbear to eat.



Because that angry choller they beget,  
Thy bread well bak't, light salted, sound of grain :  
All these observ'd, thou dost not eat in vain.

In this Text two things are touched or remembered concerning the choise of bread.

Five proper-  
ties of good  
bread.

The first is heat ; because Bread ought not to be eaten hot. Hot bread (as Avicen saith) is not convenient for mans nature, and bread that commeth hote from the Oven is now unwholesome : the reason is ; because it stoppeth much.

And again after he saith ; That hot bread causeth thirstinesse, by reason that it is hot : For it stinmeth in the stomack by reason of his vaporous humidity : yet it is of quick digestion, and bel enderth down readily. And although that hot bread in the Regiment of Health be unwholesome to eat : yet the smell thereof is right wholesome ; for it reliebeth one in a swoond : and it is possible that some folk may live by the smell of new Bread.

The second thing is, we ought not to eat bread that is very stale or mouldy ; for such bread is unwholesome for the nourishment of mans nature : because it dyseth the body and engendzeth melancholy humours ; whereupon it followeth, That bread should not be too new, nor too stale, but a day old. Further, this Text declareth five properties of good bread.

The first is, it must be well leavened as Galen saith. The Bread of digestion is it that is well leavened, and baked in an Oven that is heated with moderate fire.

And again he saith ; Unleavened bread is wholesome for no body. And after the mind of Avicen, Bread made with little leaven nourisheth much ; But the nourishment thereof is a stopper, except they eat it that labour much.

The second thing is, that bread ought to be light ; for thereby it is known that the clamminesse thereof is gone : Yet nevertheless this kind of bread after the mind of Avicen, Is the swift enterer, and of lesse and worse nourishment, even as bread that is made of such Bran.

The



The third thing is, that Bread ought to be well baked, for bread that is ill baked, is ill of digestion, and engendereth griefe in the stomacke. And Avicen sayth. That bread ill baked nourisheth very much, but the nourishments causeth opilations, except they labor much that eat it. And bread baked on a stone or in a pan is of the same fashion: for it is never well baked within.

The fourth thing is, that bread ought to be temperately salted. For bread over-sweet is a stopper, and bread over salted is a dyspe: but bread moderately nourisheth best, so that it have the other conditions.

The fifth thing is that bread should be made of the best grain that is to say of the best wheat.

Whereover the Author in this Text warneth us, to beware of crasse eating, because they ingender a duff cholor, or melancholly humours by reason that they be burned, and dry. And therefore great estates the which the chollerick of nature, cause the crasse above and beneath to be chipped away wherefore the pith or crumme should be chosen, the which is of a greater nourishment, then the crass. Yet notwithstanding the crasses bee wholesome for them that bee whole, and have their stomacke moyst, and desire to be leane, but they must eat them after they have dined, because they enforce the meate to descend downe, and comfort the mouth of the stomack.

Further in the two last verses is shewed, that good bread ought to have these five conditions that is to say. It must be well salted, leavened, well baked, made of good clean corne, that is ripe gathered bound up in sheaf and housed in due season. And here is to be noted, that if one desire to nourish his body, he must have his bread made of pure flower the bran clean taken out but he that desireth to be leane, must leave some bran therein: for bran nourisheth but little, and enlargeth the belly, and flower doth contractwise.



*Est caro procina sine vino peior cuina,  
Si tribus vine tunc est cibem & medicina.*

To feed on Pork, wherher we sup. or dine,  
Is worse then Mutton, if we have no Wine :  
But drinking Wine therewith, it is sound food,  
And Physick for the body very good.

Here in this Text, the Author compareth Pork with Mutton. If Pork be eaten without wine, it is not so wholesome as Mutton; but if Pork be eaten with wine, it nourisheth best and is medicinable, because it moisteneth much. And this is to be understood, especially of roasted Pigges and Brawn well dight. And here is to be noted, that Pork salted, or dyed in the linsok, such as men in the Countrey vse, called Bacon, is in no manner so wholesome as Mutton, whether it be eaten with wine or no; but it is understood by roasted Pork, or Pigge, or Brawn, as is before said.

*Ilia porcorum bona sunt, maiora sunt reliquorum.*

The Tripes or Inwards of the Hog is best,  
And better then of any other Beast.

Here the Author saith, that Hog Tripes be better then of other Beasts. The reason is, because we eat few Entrayls, except they be full of blood, and of very fat Beasts, as Hogs be. Now onely Hogs blood, through the similitude of complexion to mans Nature, is blood of which the Bowels be filled. And likewise Hogs be sooner fat then any other Beasts: therfore we eat rather the Tripes and Chitterlings of an Hogge, then of other Beasts.



*Impedit urinae mustum solvit cito ventrem,  
Epatis emphraxim & splenis, generatque lapillum.*

Sweet Wine to Urine is a stop or stay,  
To loosenesse in the belly, it makes way,  
It harmeth both the Liver and the Spleen,  
Causing the Stone, as hath by proof bin seen.

Here the Author sheweth fve inconveniences that breed by  
drinking of new wine or Must.

The first is that Must hindereth or letteth the vyne: and  
this may be vnderstood two wayes. First by reason that Must  
is thicke and grosse, it minglet with the dregs, and so stoppeth  
the Liver and the Reynes; so that the vyne cannot easily  
have his course. Secondly, it letteth the vyne to have due  
course, even as Renish Must doth, and certain other subtille  
wines likewise.

For there is some Renish Must, of the which the Lees are  
mordicant and biting: and while it runneth into the Bladder,  
and constrain one to vyne contrary to the due order and man-  
ner that he was wont to do.

The second is, it loseth the belly, by reason that it scorseth  
the entrails and through sharpnesse of the Lees it pricketh the  
guts, and causeth the ordures to avoide out: First by reason that  
the Lees be mordicative: Secondly, thow the venticosity,  
which such wine causeth: and thirdly, by reason that it mak-  
eth the guts slipper by way of vndigestiblenesse and grief of  
the stomack.

Wherefore the stomack loseneth and openeth the ways that  
were shut.

The third inconvenience is, that Must hurte the  
good complexion of the Liver: For it stoppeth the Liver  
through much mingling of the Lees, and causeth a disease in  
the Liver, called Disenteria, onely through swelling, whereby  
the Liver is enfeebled. Thus Avicen saith. And thus it  
ingen-



ingendzeth all ill colour, and all diseases of the Liver, that is to say, spics of the Dropsie.

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

The fifth hurt is, that Must ingendzeth the Stone, and especially that which is in the Rains, which is ruddy, and lightly frangible, by reason of opilation, that it causeth through the grosse substance thereof. And this is very certain, if the Must be of very sweet wines, whose Lees be nothing biting or sharp. For Must that hath sharp and biting Lees, preserveth a man from the Stone, because it maketh one to vyne often: like as some Renish Must doth, that causeth Sand or Gravel to be seen in the vyne: the which both often provoke one to make water. This often making water, washeth away the small Gravel that cleaveth to the mans Reynes, and so he avoideth it.

*Potus aqua sumptus sit a'enti valde nocivus,*

*Infrigidat stomachum, cibum nititur for eardum;*

He that drinks water when he feeds on meat,

Doth divers harins unto himself beget:

It cooles the stomach with a crude infesting,

And voids the meat again without digesting.

Hurts that  
come by drinking  
of water,

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

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

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

the



the meat, and causeth it to swim in the stomach. And he saith, That when Nature hath digested meat, and that a sufficient quantity of water is mingled therewith: then if we drink more Water after that, it letteth very much the digestion that was begun.

And again Avicen saith, That drinking of water should be chewed, except it be to help the meat down, when it sticketh or descendeth slowly; but with meat water should never be taken or used.

Avicen call.  
tract. I. cap. 2.  
vini.

Averroes in his Comment, sheweth the reason, and saith, To drink water upon the meat maketh the stomach cold ere it be thorough hote: and maketh the meat rawish, and also it causeth the meat to swim in the stomach, and will not let it stick fast, whereas it should conveniently digest.

The operation of the stomach is, to make a good mixture of things received therein, and to digest them well.

That done, there followeth an ordinary and a naturall separation of pure and impure things. And as a great quantity of water being put into a Pot, maketh the seething of the meate therein: so likewise it chanceth in the stomach by drinking of much water.

But to drink a little quantity of water without meat before it descend down into the stomach, is not forbidden but allowed especially if one be very thirsty: for a little quantity of cold water taken after the foresaid manner easeth the stomach, and quencherh the thirst.

The coldnesse of the water enforceth the heat of mans body to descend to the very bottome of the stomach, and so fortifieth the digestion thereof. Thus saith Avicen.

What know withall, that though water be more convenient to quench thirst then wine: yet wine for a mans health is more wholesome then water. And though water vntersally quench thirst better then wine, because it is cold and moyst: yet to make a naturall and good commixture of meats and to conuey them to the extreame parts of mans body.



wine is better then water. For wine (thorough his subtille substance and operation) minglith it self better with meat then water doth and nature delighteth more in wine then in water therefore the members draw wine more sower vnto them, mingling it with the meat.

The mingling in this manner, is as a boyling or seething of things together, which is greatly hope by the heat of the wine: but coldnesse of the water letteth it. So then it appeareth, that wine in mingling with meat, and dilatig of the same, is better then water. For wine, by reason that it is subtille of substance, and of a vertuous heat, is a marvellous piercer. And so it followeth, that wine dilateth or spreadeth more then water, wherein is no vertuous heat, nor substance of ayre nor fire.

avi 2 1 ca. de  
reg aqua & vi-  
ni.

Furthermore, water is not so wholesome drinke as wine is for water hindreth the nourishment of the body, by reason that it nourisheth little or nothing at all, so that the more water that the meat is, the lesse it nourisheth. Therefore it is very wholesom to drinke wine without meat. For wine is a great and a speciall nourishment, and are restorative, for it nourisheth swiftly as it is aforesaid.

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

First, it is vnto wholesome for a man to drinke fasting because it pierceth into the body by all the principal members thereof, and it destroyeth the naturall heat: This is of a truth, if one that is truly fasting drinke it. But if a drunken man drinke it fasting, it doth not greatly hurt him: for a drunkard fasting, is not utterly fasting because his stomack is not vacant, but somewhat remaineth of the other days ingurgind, and the drinking of water in the morning, doth best wash the stomack, and represseth the vapors, and fumes, and disposeth it to receive a new sustenance.

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



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

The third inconvenience is, to drink water after baining, specially if one bain himself fasting: for then the canals and passages of the body be very open; wherefore the water then entering into them, hurteth much, as is aforesaid.

And Avicen saith, That it is to be feared, lest drinking of water, fasting after baining, and after carnall copulation, should corrupt the complexion, and breed the Dropsie. Avic. 6 quart. ri. suma 2 cap. ultimo.

Fourthly, it is hurtfull to drink cold water, to quench fastned thirst in the night, as it changeth to surfeitures and drunkenness: for by drinking cold water, the resolution and digestion of the salt humour is prohibited. But in case that one be so exceeding thirsty, that neither the coldnesse of breathing, nor washing of his mouth with cold water can suffice: then let him drink cold water out of a cup that hath a narrow mouth, or sipping it, that the water may more slowly come vnto the bottom of the stomack: for so it shall best quench his thirst, and leste thereof shall be drunk, and then it shall not vnterly destroy digestion.

Fifthly, it is generall ill for whole folkes to drink much cold water. for it quencheth naturall heat, it grieveb the breast, and marreth the appetite of the stomack, and it is very hurtfull to all the finewy members. Yet nevertheless, water that is temperately cold, both sometime (per accidens) for one to have an appetite, and maketh the stomack strong in helping, opening, and cleansing the wayes thereof.

*Sunt nutritiva multum carnes vitulina.*

Flesh of young Cales, or Veal is very good.

Quick



Quick in digestion nourishing the blood,

Gal. 3. ali.  
The best veal.

Here the Author sayth, that Veale nourisheth very much. And thus Avicen affirmeth saying. That meat that conserveth health, must be as the flesh is. For they are of like nature, and very apt to be converted into blood: and specially Kid, young sucking Calves, and yearling Lambs. And Galen saith. That roasted Veal of six or eight weeks old, is more wholesom then Mutton, and it is sooner digested and nourisheth very much. Both of these fleshes we have spoken off before.

*sunt bona gallina, capo, turtur, sturna, columba,  
Quiscalia vel mervia, phasiana, schigoneta,  
Perdix frigillus, or ex tremulus amarillus.*

The Hen, the Capon, Turtle and the Sware,  
The Ring-dove, Quaile, Lark, Owl, fell fat and fair,  
The Partridge, Robin Red-breast, Cock of the wood,  
The Pheasant, Heath-cock, Morehen, all are good,  
So the wild Mallard and green Plover too,  
Eaten with wildome as we ought to do.

The best  
Fowles to eat.

Here the Author sheweth, that wild Fowles are most wholesome to eat, to nourish mans nature, and the number of them is fourteen.

Gal. 1 can. de  
gallinis & Ga.  
consiliator. 18  
quest.

The fifth is, a Hen, the which is very wholesome to eat. Haly, Avenzoare, and Mesius say, that the best Flesh of Poultry, is of a Hen that never layd, and of a Cock that never trod Hen: for they (without superfluity) are soone turned into blood, because their property is to temper mans complexion, and their breath is the best Medicine that can be for Lepers. As Galen sayth: That the flesh of young Pullers augmenteth intellectiō, and cleareth the voice, and increaseth the seed of generation.

The



The second is a Capen, the flesh whereof Confiliator numbred among the wholesome fleshes: and those fleshes with the other aforesaid, the stomack ( of his own property ) doth digest.

The third is a Turtill, which also nourisheth well, and ingendyeth good blood: wherefore Avicen saith, There is no fowls flesh better then a Turtles or Hens, nor more subtile: but yet they nourish not so much as the Partridge.

The fourth (after the opinion of some) is a Stare: this Bird should be eaten young. Some other call this Faul *Starna*, *Avi. 2 cap. ca. de cane.* the which Rasis prayseth above all other Fowls, saying, A Sterling flesh is lightest of all other Fowls, and wholesome for them that will keep a slender dyet. *Rasis 3. alin. i*

And by this may be understood a great Fowle, as a gray Gose, whereof the flesh is right commendable, and specially when it is young.

And on this wise Alman' understandeth, preferring this flesh before other. Or else by a Stare may be understood certain small Partridges, whereof Moyse seemeth to understand. where he saith to the Jewes: Likewise Stares are unwholesome for our King for they constrain and inderate the belly.

And this propriety some ascribe unto Partridges also, because their flesh (as Rasis saith) doth bind the belly.

The fifth is a Ring Dove, or other Dove, whereof the flesh is Cholerick, and as Rasis saith, is exceeding hot, and lightly ingendyeth the Ague. And therefore Pigeons be better baked with some Grapes then roasted: because by the some Grapes the heat ingendyed in the blood is allaid.

And the young Pigeons ready to fly be the most wholesome to eat, for such be of light digestion and of better humour. For the young Pigeons not yet able to fly, are superfluously hot, and moist: Whereby they engender grosse humours, as Avicen saith.

But old Pigeons for their over great heat, drought, and difficulty of digestion are to be eschewed, and likewise old Turtles.

The



Avi. 2 can. cap.  
de columbis.

Avi 2 can. ca.  
de cor.

The first is a Quail: some Doctors say, that a Quail is of light substance, and ingendreth good bloud, and is very wholesome for whole folkes. After the mind of Isaac, Quails are worse then any other wild Fowls: for they are not to be praised, neither for their nourishment nor for digestion. For through eating of their flesh the Cramp is to be feared, as Avicen saith.

And he saith, that the reason is in the substance of their flesh, that they ingender the Cramp.

And for this cause French men bake and eat Quails with soft buttery cheese. Yet by the Quail may be understood another Bird, a little bigger then the aforesaid Partridge, of the same colour, with red feet and bill, and of a delicious savour.

And on this wise Rasis taketh a Quail, when he preferreth the flesh thereof above the flesh of a Stare, and all other Fowles.

The seventh is an Owl, which likewise should be eaten young.

The eighth is a Pheasant, which of all Physicians is numbered for one of the best fleishes. For the flesh of that Fowl is most wholesome for mans nature, and it is meat for Princes and great Estates. Consiliator saith, That the wild Pheasant is both best for health and strength. And also peradventure universally, for as much as they be like unto Pans, and well near of the same shape: and they be dyer of age, and of feeding, and of larger exercise.

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

Avi. 2 can. ca.  
de cubigine.  
Gal. 3 alim. c.  
1 & 11 de in-  
genion ca. 2.

The tenth is a Partridge, Whose flesh, as Avicen saith, is subtil, and a great fatter, yet it scowreth away the Drop sic, comforteth the stomach, and also augmenteth carnall lust, and nevertheless it is a binder.

And this flesh Galen preferreth above all other, because it is said, that the customable eating of this flesh comforteth the memory.

The eleventh is a Ruddock, called Robin red-breast, it



it eateth grapes, and flieth swiftly as a Stare doth: but it nourisheth better then a Stare doth, and they haue much about the Vines, and they be drunk by eating of Grapes, and they be best in season to eat about Halontide.

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

The thirteenth is a Bird called Tremulus, which Bird commonly abideth near the Sea-coast, and is lesse in quantity then a Pheasant, and rustier of colour, it cryeth loud, and flieth swiftly, and when it plumbeth vpon the earth, the tale waggeth still, and therefore is called Tremulus, or the green Plover, and vpon the head groweth a long tuft of feathers, yet it is not the same bird, the which is vulgarly called a wag-tail.

The fourteenth and last is, Amarillis, which also is a Water-foule, like vnto a Duck, but it is wild, And to speak generally, among foules to eat, they be best praised, that be swiftest in flight. And as the flesh of the foresaid foules are of a commendable nourishment, and of easie digestion: so likewise the flesh of some Foules is of a discommendable nourishment, and hard to digest, and of vnequall complexion. As the flesh of Greese, Peacocks and tame Mallards, and vniuersally of all foules that haue long necks, long bills, and lye vpon the Water. And so is the flesh of Sparrowes, which are exceeding hot and vntemperate, and fit to be bodily last.

But touching the election of foules flesh, wee shall understand, that their naturall nourishing must be considered that is, whether they be restorative, light of digestion, light of substance, or of subtile operation, and so after their diuers properties) to praise them. Wherefore Galen beholding the easie alteration and subtilty of Partridges flesh preferreth them. But Rasis with Isaac, considering the subtilty and lightnesse, of the Stare, prayseth the best. Isaac also, after the diuers intentions of Wild Foules flesh, prayseth



fish divers. Avicen commendeth the Turtles flesh above other, either in having respect to the propriety, whereby it strengthneth or comforteth a mans understanding, or else by the Country of Arabia where Avicen was born, for their Turtles, are better then in other Countries.

Gal. 3. ali.  
men 1.

Farthermore know, that the flesh of fowles is more wholesome then of four legged beasts; especially for them that forsake labour, and give themselves to study and contemplation, because it is sooner digested. Galen sayth: That the flesh of fowles is sooner digested then of beasts, and especially of Partridges; which engendreth clean and pure blood, that is disposed to augment, and sharpen the operations of the brain, the which is mans understanding cogitation and memory.

*Si pisces molles sunt, magna corpore tolles,*

*Si pisces duri, parvi sunt plus valituri.*

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

This Text teacheth us two knowledges, touching the choice of fish. For either Fish is hard or soft: if it be soft, then the elder is the better. The reason is, because softnesse cometh of humdity, the which is more digested, in old fish then in young: and so when such Fishes be young, they engender much more phlegm then when they be old. And so it appeareth, that an old Fish is wholesomer then a young, as some say. But if such Fish be hard, it is wholesomer then young, that is to say, it is sooner digested, as Pykes and Perche, because their hardnesse resisteth digestion. For Avicen sayth: Of hard Fishes take the smallest: and of soft Fishes chuse the greatest.

*Lucius*



*Lucius, & Perca, laxanla, & albica, tinea,  
Gyrnus, plagicia, cum capa, galbio, truta.*

Pike, Pearch, and Sole, are known for dainty Fish,  
The Whiting also is a Courtly dish :  
Tench, Gurnard, and a well grown Plaice in May,  
Carp, Rochet, Trout, these are good meat I say.

Here are rehearsed ten sorts of Fishes, that be very wholesome for mans body. The first is a Pike, called the tyrant of fishes, because he not only devourerth fishes of other kind, but also of his own kind : and therefore on him these verses were made.

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

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

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

The second is a Perch derived of this Verb *Parco*, *parco* is to forbear, or to spare, but by a contrary sense : for a Perch spareth no fish, but woundeth other fishes with his fins on his back, nor a Pike dare not adventure upon a Perch, but as Albertus saith, There is a naturall amity between the Pearch and the Pike.

For if the Pike be once hurt of another fish he is healed with great difficulty. And when he is hurt he goeth unto the Pearch, the which seeing him hurt, toucheth and sucketh his wound, and so the Pike is healed again. And the Pearch is likewise an hard fish.

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



The fourth is a Whiting.

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

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

The seventh is a Playce.

The eighth is a Carpe, a fresh water fish, the which is much slimy: but great estates have them sod in wine, and so the sliminess is away.

The ninth is a Rochet, a Sea-fish, and it is a fish of hard meat and wholesome. Some other texts have Govio, that is a Golen, which is a very wholesome fish.

The Tenth is a Trout, the which (in eating) is like a Salmon, and yet it is no Salmon: It is long and not grosse, it is taken in great Rivers, and will suffer it self to be rubbed and clawed, being in the water, and so it is taken, and thereof Pasties be made with spices, and it is a right dainty fish.

Now as touching the choice of fish, yee shall first understand, that fish (if it bee compared to flesh) is of lesse nourishment, and is lighter of digestion and the nourishment thereof is full of plegmatick superfluities, cold and moist, and they be hardly digested, and abide long in the Stomack. And by reason that the Stomack laboureth in digesting them, and that otherwhile they bee corrupted in the Stomack; they retain a certain putrified quality, and engender thirst, ruelle. And surely, the nourishment of wholesome flesh is better then fish.

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

But



But because Sea fish is harder, then other of the same sort, <sup>conditions of</sup> that is taken in fresh Water; therefore it is of more difficul- <sup>good fish.</sup> ty in digestion, and of more pure nourishment. Yet notwithstanding fresh water fish is more wholesome for sick folk by reason of their feeble digestion.

Thirdly fish, as well of Salt water as fresh, should be discreetly chosen: the which when it is dressed is white, and not clammy, that is brittle, and not very grosse; it must have a good flavour, that doth not soon putrifie, and of a good colour. Nor it may not be bred in Lakes or ponds, nor in filthy places nor in water wherein groweth ill weeds. And they ought not to be too old nor too young, they should be swift of moving, and small clamminess.

But if it be Sea-fish, we must choose such as are taken in rivers a good way from the Sea, and such as have the other aforesaid conditions. And the more skaly that fish is, the better it is, and so it is likewise understood by the fins; for many fins and scales betoken the pureness of the fishes substance. Also among sea fish, they be best that that are bred in the deepest water, the which ebbeth and floweth. And therefore the fish that is taken in the North Sea, that is more surging, and more tempestuous, and more swift in ebbing and flowing is better, then the fish that is taken in the dead or the South Sea.

And ye shall likewise understand of fresh water fish: for fish bred in deep water is better then the other of the same sort being bred in shallow watets, and little brooks. And hereby may sufficiently be known, what kind of fish should be chosen. For bestial fish, such as the Sea Swine, Dog fish and Dolphin, are unwholesome in the Regiment of Health, because they be hard of digestion, and of superfluous humours.

Nor in the meate of the aforesaid Fishes, the above numbred conditions appeare not, as whitenesse, subtilty, no such other. For if those Fishes (and such like) chance to be eaten, they should not be sod so soone as they be taken:



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

Now among all Sea-fish (the aforesaid conditions considered) the Rochet and Gurnard seeme to be most wholesome: for their meat and substance is most pure, and next to them is a Plice and a Sole. But the meat of those two is more clammy, lesse frangible, lesse white, more grosse; and lesse subtile: For the savour and smell is not so delicious.

Some hold, that the Whytling is more commendable then the rochet. It is not so clammy as a Plice and a Sole and the meat thereof is frangible enough, but the relish, smell, colour, purenesse of substance, and mobility considered, it is not so good as a rochet and gurnard.

The like ye shall understand of Herring, and the fish called Morua, being young enough, they draw neare to the foresaid fishes in goodnesse, so that they have the above sayd conditions: yet they are grosser and more clammy then the foresaid fishes.

But as for Salmon, Turbot and Bakerell, they are not so good, because they be much grosse, more clammy, hard of digestion, and fuller of superfluity. Wherefore they bee onely wholesome for Labourers, and young folkes of strang complexion: and their clamminesse, grosseness, and coldnesse may be taken away with certaine sauces.

Among fresh water fish (the foresaid conditions considered) the Perch and the Pike are the best, so that they be fat: and next to them are the Wendisses, and then Lobsters. And though the Perch be moze haly then the foresaid fishes: yet the meat thereof is as white frangible and subtile, as the Pike and Carp, as it is oft found in ponds.

Now



Now universally the best fresh water Fish of the same sort, is that which is taken in water that is strong in the bottom, running Southward, deep, and labouring much. Whereunto runneth no ordures of the Cities, and wherein no Weedes grow,

Crebescas both of the sea and rivers, are very nutritive, because they do not lightly corrupt the stomach: but they be hard of digestion.

Furthermore note, that fresh Fish doth moist the body, and engendeth milke and seed of generation: and is very wholesome for chollerick folkes. Also after great travell or much labour, we should not eat Fish, for then it soon corrupteth in the Stomack. And they that have a weak Stomack, or fall of ill humours, ought to beware of eating of fish.

Moreover, grosse fish, cornewd with a little salt is better then fresh fish: and fish of any long time salting, is unwholesome. Also fish and flesh together should not be eaten, nor fish and white meats nor fish should not be eaten after other meats. Also fish a little salted, and a small quantity thereof is wholesome: it stirreth up the appetite, and fortifieth it, if one have an appetite thereto.

Eating of  
Fish good and  
bad.

*Vocibus anguilla prava sunt, si comedantur,*

*Qui physicam non ignorant, hac testificantur,*

*Casus anguilla nimis obsunt si comedantur,*

*Ni sepe bibas, crebribendo bibas.*

Who knowes not Physick, should be nice and choice,

In eating Eeles, because they hurt the voice:

Both Eeles and Cheele without good store of wine,

Well drunk with them, offends at any time.

The Authour sayth here, that the Ele is an unwholesome Fish, and specially it hurteth the voyce. And this be  
proverb



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

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

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

Also it is very good to plunge them alive in good wine, to take away their clamminesse, and to let them lye still therein till they bee dead. And then let them bee dressed with Galendine, made of the best spices, as great Cheefe Cookes are wont to doe: but it is good to perboyle them (twise before) in wine and water, and that broath being cast away, to seeth them thoroughly: and to make Galendine for them: or else to bake them, or fry them in green Sauce with strong spices, and a little good wine in winter: but in Summer, to dress them with a little wine, Verjuice and Vinegar: yet hee that can forbear these two Fishes, doth best.

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

It followeth in the Text, that if these things bee taken with oft drinke of wine; their hurtfulness is amended: yet this should not be understood of subtle and piercing wine, nor of wine that is given in way of drinke conducing: because



cause such wine should not be given upon any meat, the which meat engendreth ill humours when it is eaten: nor yet before, nor after is digested, as Avicen sayth. For then such wine induceth great hurt, for it causeth ill humours, which are engendred of that drunk, to enter into the extreame parts of the body; which peradventure were not able to enter, without help and leading of the wine.

avi. 3 ca. de  
reg. aqua &  
vini.

But this, is to be understood of strong wine, not greatly piercing, oft and in small quantitie given or taken, to the intent to mix the meat together: for such wine doth allay the malice of the meat, and comforteth digestion, and directeth the phlegmatick cold humours. Wherefore it helpeth the digestion of chafe and Chees, which are of very ill digestion.

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

In feeding at our meals some Doctors think,  
Oft-times, and yet but little, we should drink.

In eating Egges, chuse them are soft and new,  
For otherwise, great perils may ensue.

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

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

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

¶

drinks



Drinke mingled with our meate, though wee bee not thirsty. Thus we ought to drinke, when as we haue eaten a little. For (except a better reason) I say, we may not abide till the meates end, nor till we be a thirst. And this manner of drinking is specially good for them, which feed on meat that is actually dry: as appeareth by sick folkes, that eat dry bread.

But such as be in good temper, should not drinke to quench their thirst, till the meals end, for then cometh the true thirst, by reason the meat is hot and dry. It is not very reasonable, that thirst and hunger should assaile us both together: for they are of contrary appetite. And thus one should drinke, according as the thirst is more or lesse.

Drinking dilative, is most convenient after the first digestion regularly, and a little before wee take other meate. And this manner of drinking is wholesome, when the meates (before taken) be grosse in substance: nor thus to drinke we may not tarry till we be thirsty. For this drinking prepareth the stomacke to receiue other meate, and causeth the meat that is digested, to depart from the stomack to the Liver: nor this drinking should not be in any great quantity, to the end it may be the sooner digested. For before it be digested, it goeth not to the liver: And this is of truth, except such drink dilative be water, in which we must not tarry till digestion, before it come to the Liver. But regularly, convenient drink dilative or permissive, ought to be wine, Ale, Beer, Perry, or such like, but wine is best of all.

Secondly, the grosser, dryer, and colder the meat is, the stronger the drinke permissive and dilative should be. And contrariwise, the hotter, subtler, and moister the meat is, the weaker the drinke permissive and dilative should be. And the more subtle, hotter and digestible the meat is, the weaker the drinke or wine ought to be. Wherefore one ought to drinke stronger wine with beef then with Chickens, and stronger wine with fish then with flesh.



The last doctrine is, that if we will eat an Egge, it must be ere roasted, and new. The cause thereof is before them.

*Pisem laudare decreuimus ac reprehare,  
Pellibus ablatis est bona satis pisa.*

*Est inflativa cum pellibus atque nociva.*

Pease may be pray'd, and discommended too,

According as their nature is to do.

The Huskes avoyded then the pulse is good,

Well nourishing not hurtfull to the blood.

But in the Husks they are gnawing meat,

And in the stomack cause inflations great.

Here the Authour saith, that Peason some way may bee unwholesome. They bee very wholesome to cate when the huskes be taken away: for if they bee eaten in the huskes they inflate. And therefore it is not artificall to eat them in the husks, because the nature of that within, and the husks do disagree: for the one labourerth to bee loosed and to goe out, but the other withstandeth and bindeth, as Isaac sayeth. And therefore they cause a rumbling, gnawing, and inflation in the belly. Yet Peason onely do not this, but also all Pulse, as Beanes, Chyches, Chestons, and such like, and specially such as haue much husk, as beans and blacke tee. Also the husk of them all nourisheth worse then the pith within.

Now here is to be noted, that there is a manner of white round Peason, whereof the cod is very small and thin: and one may cate these Peason (with the husk) more surely then other, although it were better to hull them. And albeit that the reason aforesaid is true, touching all pulse, yet ye shall vnderstand, that the huls of green Pulse is lesse, and lesse bitterness is between the husk, and the pith within, and more easie to digest. And therefore some say they be more whole.



some for folks in health; but yet it is not so, because greene Pulse is of great superfluitie, and corruptible substance, wherefore they be lesse wholesome for whole folks. And note this for a truth, that dry pulse, if the bitter husk be taken away, is more wholesome then green, but green is better then dry unhusked.

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

This broth is made one this wise. The Rice Peason must be layed in warm water, and therein to bee all rubbed with ones hand a good while then after, in the foresaid water, they should be tempered all the night and therein (the next night following) to be boyled twice or thrice, and then drest, and so served. But when the hour of dinner draweth near, you may dresse it with Cinamon and Saffron, and a little quantitie of wine put thereto, which done then boill it once, and so eat it at the beginning of dinner or supper, and the broth or pottage of Rice, and of round white peason is very wholesome, and friendly to mans nature, and so likewise is their substance.

*Lac Ethicis sanum, Caprinum post Camelinum,  
Ac nutritivum, plus omnibus est Asinum,  
Plus nutritivum, Vaccinum sit & Ovinum;  
Si febriat caput, & doleat, non est bene sanum.*

Goats milk, nor Camels milk, to drink is good,  
When Agues or Consumptions touch the blood,

They



They nourish well. But (beyond all) some say,  
Milk of an Ass doth no urish more then they.  
Yet when as Head-ach, or hot Fevers fall,  
The milk of Kine and sheep are best of all.

Here the Author teacheth vs certaine lessons, whereby to chuse milke  
shole milke.

First Goats milke is wholesome, for them that be in a consumption, or are leane, or that haue a consuming Ague. And Avicen saith; That Goates Milk and Asses Milk is good for them that bee in contemplation, by reason that the Goates milke is temperate, and nourisheth much. And next to this is Camells milke: because it is subtile, very watrish, and moyst, and by reason that it is very moyst, it nourisheth but little: and therefore it is not so wholesome for them as Goats milke is: But yet Camells milke, newly after following is wholesome for them that haue the Droppe, and for them that haue any disease in the Liver; Because it reviveth the liver, as Avicen saith.

Avi. 1 can. cap.  
dela. & 1. 3.  
tract. 2 cap. de  
remor. medic.  
c. maff. Ethi-  
cos.

Secondly, he saith, That Asses Milke is most wholesome for dry folkes in a Consumption. This is of truth, if ye will compare Asses milke with milke of other brail beasts: because it inclineth to coldnesse and humidity, and is subtile, it sooner entreth, and more slowly congealeth, then the milke of any brail beast, as Galen saith. The same saith Avicen, and that next to Womans milke, there is none like to Asses milke. And he saith, If any helpe the Fever Hectick, it is Asses Milke: yet to compare Asses milke with a Womans milke, it is not so wholesome. For a Womans Milk, taken by sucking, is most wholesome, as Avicen saith. By reason that a Womans milke is cold, moyst, and more like to mans nature, it entreth more swiftly, and is digested more sooner, and nourisheth better. And this milke is to be given to them that be in a consumption, that should bee milked as neare the Patients bedde-side as is possible and

Avi. 2 can. ca.  
de lect.



forthwith to minister it unto him, leaſt the ayre corrupt it.

And here is to be noted, that in ſome caſes. ſowze oz butter milke is better ſoz ſome ſolks in a conſumption then either a womans milke, oz Aſſes. Firſt, when by this Fever Ethick they be caſt in a laſke. The ſecond is, when they ſuſpect coagulation of the Milke in the Stomacke, either by vehement heat of the Fever, oz elſe, becauſe the Stomacke of it ſelf is chollerick, the Milke ſhould turn to choller.

The third is, when the Ethick Fever is coupled with a putrid fever: ſpecially, when there is not many operations in the interiour parts. For ſowze milke reſtraineth the belly and doth not lightly turn into choller, becauſe the buttrineſſe of it is gone, whereby the milke doth lightly enflame: noz in a putrid fever it is not ſoon putrid. The fourth, if the Stomack be ſoule, milke doth lightly corrupt therein. The fifth is, when he that hath the Ethicke diſeaſe, abhorreth the dulce and clean milke, but not the ſowze oz butter milke.

Avi. 2 can. c. 1.  
de Lacte.

The third leſſon is, that Cow milke and Sheeps milke are more nutritive, ſoz they be fatter and groſſer then other, as Avicen ſayth. And all thoſe beaſts Milk that in bringing forth their young continue longer then a woman is unwholeſome: but the milke of thoſe that bear equally with a woman is moſt whoſome, as Cow Milk.

But Rasis ſayth. That the Cow Milk is the groſſeſt milke that any beaſt giveth: and therefore is whoſomer then any other, for them that deſire to be fat.

The fourth leſſon is, that milke hurteth them that have the Ague oz the head-ach: The cauſe why is before ſhewed at Perſica Poma.

*Lenit & humectat, ſolvit ſine febre butirum.*

Butter doth ſoſten, moiſten and make looſe beſide,

Thoſe



Those bodies where no Fever doth abide,

Here the Author sheweth three properties of butter.

The first is, Butter mollifieth the belly, and maketh it slip-  
pery by reason that it is oily. The proper-  
ties of butter.

The second is, that butter is moist, for it is made of the  
best parts of the milk, wherefore it must needs be moist, seeing  
that the milk is moist whereof it is made.

The third is, that it looseth the belly, and that is by the slip-  
periness that it causeth in the guts.

These three properties Avicen rehearseth. And these three  
properties Butter induceth in a body, that is not sicke, of a  
Fever: for it hurteth them that have an ague, by reason that  
the vinctosity of the Butter augmenteth the heat of the Fea-  
ver.

And albeit that butter causeth the foresaid properties: yet by  
reason that it is over moist and vinctous, it is unwholesome in  
the way of meat, and specially to eat much thereof. For it in-  
gendreth loathsomnesse: and maketh the meat to swim about  
the brym of the stomack: and laxeth the belly out of measure,  
and provoketh one to vomit: therefore butter should in no  
wise (as meat) be eaten in any great quantity, and specially it  
should not be eaten after other meat, but to vse it with other  
it is very wholesome.

*Incidit aqua lavat ex penetrat, mundat quoque lactis.*

Whey is incisive washing piercing too,  
Cleansing, and purging where it is fit to do.

Here the Author sheweth four properties of Whey.

The first is, it is incisive or subtle. The proper-  
ties of whey.

The second, it is washing or scouring.

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

The



The fourth is, it cleanseth or purgeth.

Avicen reciting these properties, saith. That Whey is subtilative, washing and loosing, and therein is no mordication. *Rasis* saith, That Whey doth expell ruddy choler, skabs, and pusshes, and also pimples in the face. And also it is wholesome for them that have the Jaundies and also for them that be disempereed by too much drinking of wine.

*Casus est frigidus, stipans, grossus quoque durus.*

*Casus & panis bonus est cibus, hic bene sanis.*

*Si non sunt sani, tunc hunc non iungite pani.*

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

Four properties of cheese,

Here the Author reciteth four properties of Cheese.

The first is, that Cheese is naturally cold. And this is to be understood of green Cheese, the which is cold and moist, and not of old Cheese, the which is hot and dry, as Avicen saith. Or else it may be understood of Cheese, that cruddeth onely of the milk, without mingling of any other thing, for there is some Cheese naturally hot, that heateth the stomack and biteth the tongue, by mingling of other things therewith, as some cheese that is green in colour, of which if one eat much in quantity, it both heat and inflame the body.

The second property is, that Cheese maketh one costive, and this is of truth, specially if it be hard and made with much rennet.

The third property is, that all Cheese engendreth grosse humors: for all Cheese is made of the grosser and more earthy part of the milk.

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



and this, and the second is all one.

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

*Ignari Medicinæ dicunt esse nocivum,  
sed tamen ignorant cur nocimenta feram.  
Languenti Stomacho Caseus addit opem,  
Si post sumatur terminat ille dapes,  
Qui Physicam non ignorant hæc testificantur,*

Cheese doth Apology his own defence,  
When they (unskild in Physick) urge pretence  
That is hurtfull, yet through ignorance:  
Know not whereby his hurtfulness doth chance.  
The stomach languishing, Cheese doth releeve,  
And (after stuffing cates) great ease doth give,  
A modicum thereof, after all other food,  
By best Physicians, is allowed for good.

Here the Author, blameth them that absolutely reprove the use of Cheese, and expresth two utilittes thereof.

First, Cheese comforteth a sicke stomach. But know then, that all Cheese doth not ease every diseased stomach. In some cases, all Cheese hurteth the stomach by seldome knitting, and every stomach which is weakened by long sicknesses. But new greene Cheese, and of small clamminesse, comforteth a hottie stomacke, as Rasis sayth, and it represseth his brownnesse and heat. And also it comforteth a dry stomach that is moyst. And old Cheese, or very tart, or much cruddy, hurteth much such stomachs. But old Cheese, or very cruddy Cheese comforteth the stomach, about the which hangeth much phlegm; for such

B

Cheese



cheese with his tarmesse cutteth and scoureth away the Regm,  
 Wat new and soft cheese harterh such a stomack right much.  
 The second vtility is, that cheese that is eaten after other  
 meat, maketh it to descend down into the place of digestion,  
 that is into the bottome of the stomack. All this they know  
 that haue the very science of Physick, and Rasis saith, That a  
 little quantity of hart Cheele, eaten after meat, fortifieth the mouth  
 of the stomack, and taketh away the overmuch society and loathing,  
 the which sweet and unctious meats are wont to ingender above  
 the stomacks mouth.

*Inter prandendum sit sepe parumque bibendum.*

*Utinus egrotos, non inter fercula potes.*

Often, yet little, drink in dinner time,  
 But between meals, you must from drink decline;  
 That sicknesse may in power lesse prevail,  
 Which else (through drinking) sharply doth assayl.

Here the Author teacheth two lessons.

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

The second lesson is, that between meales one must forbear  
 drink, especially, if the meat that he did eat be undigested in  
 the stomack, except necessity constrain him to drink; for drink-  
 ing then, letteth and breaketh digestion of the meat that is  
 before eaten. For it causeth the meat to descend from the sto-  
 mack undigested, and marreth the appetite, it grieveth the bo-  
 dy, and engendreth the Fevers, and other Diseases,

*Ut vitas panam, de potibus incipe coenam.*

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

With



With drink begin thy Supper. Others say,  
Till thou have eaten first, keep drink away.  
The Comment therefore yeelds the best direction  
Of drinking, when we go to our refection.

Here the Author saith, that one ought to begin his Supper with drink. Some expound this verse thus. If thou wilt eschew sicknesse, drinke at Supper ere thou begin to eat. But this exposition is reprobved. For after the judgement of Physicians a man should begin his Supper with meat, and not with drink. And although this book was made for Englishmen yet they keep not this rule: for at what hour of the day soever they drinke, they eat first a morsell of bread. Therefore this verse may be expounded otherwise: taking drink for meat moist and easie of digestion, as Hypocrates taketh drink, when he sayth, It is easier to fill one with drink then with meat. So that the sentence of this verse should be thus. It is better to begin our supper with drink, that is with meat moist and easie of digestion, then with meat that is grosse, hard, and of ill digestion. The reason is if one eat meat, that is moist and easie of digestion, after meat that is grosse and hard, of digestion, by reason of the digestive heat of the night, it will be digested long before the grosse meats. And when it cannot (for the grosse meat that is undigested) have issue, it burneth over-much: or if it get issue, it plucketh with it some part of the grosse meat that is undigested. Therefore it is best to begin with meat moist and easie of digestion: that when it is digested, it may (without let) issue out.

*Singula post ova pocula sume nova,*

*Post pisces nux sit, post carnes caseni adsit.*

*Vnica nux prodest, nec est altera, tertia mors est.*

A new laid Egge craves a good cup of wine,

Drunk after it, it will the blood refine.



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

Here be certain lessons.

The first is, to drinke a good draught of Wine; after one hath eaten a new laid Egge nere roasted, is very wholesome. The reason may be, because a new laid Egge nere roasted, is of right great nourishment, and easily digested, and it is of that sort, that in smal quantity it nourisheth much: and principally the yolk, as is before sayd at Ova recentia. So that the wine, which is friendly of nature, causeth that the Eg is more desirously drawn by the nourishing members: and helpeth it to enter. Another cause may be. An Egg descendeth but slowly down: and drinke helpeth it to descend.

The second Doctrine is to eat nuts after Fish instead of cheese. For nuts, by reason of their drynesse, bindeth the engendering of phlegm, that is wont to be engendered of fish. And for this cause, nuts are the last service in Lent.

The third lesson is, that after flesh, we must eat Cheese and not nuts, for nuts do dry over much, and so doth not cheese: but it causeth the meat to descend to the bottom of the stomach where the vertue of digestion is. And this is certain, if the cheese be neither too old, nor too new.

a Nutmeg.

Further, the Text hath in the last verse, that a Nutmeg is wholesome for the body: It maketh the mouth to savour well, it comforteth the sight, and likewise the Liver, and the spleen, and specially the mouth of the Stomack, as Avicen saith. But the other common nut, called a Walnut, is hurtfull. This Walnut, as Avicen saith, Doth inflame, it engendreth Ventositie in the Wombe, it is hard of digestion, and stirreth one to vomit, and that is, by reason

avi. 2 can ca.  
de nuc. mufen-  
ta



son that it is hot. But the third Nut, that is the nut of the cross-bow, is death, for the Cross-bow killeth men. Or else we may understand the nut Nethell: which as Avicen saith, is venomous, wherfore it slepeth,

*Adde potum pira, nux est medicina veneno,*

*Fert pira nostra pirus, sine vino, sunt pira virus.*

*Si pira sunt virus, sit maledicta pirus.*

*Si coquus, antidotum pira sunt, sed cruda venenim.*

*Cruda gravant stomachum, relevant pira cocta gravatum,*

*Post pira de potum, post pomum vade cacatum.*

When we eat Pears, boldly we may drink wine,

Nuts against poyson are a Medicine.

Pears eaten (without wine) are perilous,

Because raw pears are counted venomous.

Being boyl'd or bak't, weak stomachs they do chear,

Because restoratives they then appeare.

By being raw, the stomach they offend.

But comfort (otherwise) doth them attend,

Drink after Pears, and after Apples, use

The course that nature no way can refuse.

In the first verse here the Author teacheth us to drink wine after Pears, for Pears (as it hath been before sufficiently declared at length) engender ventosity: and of their property they cause the chollick, & engender blood full of aquosity. And therefore with them, one should drink strong wine, which consumeth those ventosities and aquosities engendered of Pears.

Secondly he saith, that nuts are a remedy against venom: as it hath been shewed at *Alia nux*, &c.

Further, in the second and third verse, he sheweth, that Pears that be eaten without wine, are venomous, that is, hurtfull to many nature. The cause is shewed in the first verse



verse. For for all that, Peares be not venomous simply, for if they were they would kill us, and Pears (so doing) are accused.

In the fourth verse he sheweth that raw Peares, are venomous, that is to say, hurtful: for they make the humors to boil, and breed the chollick, fleam, and scab: yet if they be sob, they be medicinal, in manner as is before said, that is to say, with wine: and specially if they be eaten after other meat, for they expulse the dregs.

In the fifth verse he saith, that raw Pears grieve the Stomack: for they hinder digestion, and enflame: but sob Pears relieve the Stomack that is grieved, and dispose it naturally.

In the last verse are two things.

The first is, after Pears we must drink for the cause before said.

The second is, that after the eating of Apples, we must go to sleepe: for Avicen saith. If sweet or sour Apples find any grosse humors in the stomach, they force them to descend from thence to the guts: because Apples are much inflative and ingender ventosities, which nature expelleth to the inferiour parts.

av. 2. can. ca.  
de po.

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

By eating Cherries, great good doth arise,  
To such as use them, for the learned wise  
Say, that they purge the stomach, and beside,  
The broken stones and kernels have been tried,  
To break the bladder stone, breed wholesome blood,  
To fat and feed the body they be good.

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

The



The first is, that Cherries purgeth the stomack. This some say is truth, when that the stones be broken and eaten withall: for these two together by their naturall property, do secure and cleanse.

Eating of cherries.

The second is, that the kernell of the Cherry stone, by self-borne, breaketh the stones in ones reins, for bladder, and if it be eaten dry, or made in milk.

The third is, that the substance, or meat of Cherries engendreth very good blood, and it comforteth and fatteneth the body. And this is proved by experience, for we see that Sparrowes, which are great eaters of Cherries, in Cherry-time, their livers be far greater then in other seasons, whereby it appeareth, that Cherries increaseth and comfort the Liver.

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

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

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

*Infrigidant, laxant, multum profunt sibi pruna.*

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

Here the Author reciteth two utilities, that come by eating of Prunes,

First



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

Secondly, Prunes make one to lask, by reason of their humidity and clamminesse, as Galen sayth. This is truth, if they be ripe. For Prunes that be ripe, be Stipticall and nourish little, as Avicen sayth. And though Damask Prunes have the foresaid vility, yet properly they be ascribed to Prunes of Armenia. For Prunes of the Country of Armenia, are better then any other, And they unbind the womb more vehemently then any other, as Avicen sayth: yet know, that ripe Prunes are to be used, and not unripe.

Gal. 2. alimen.

Avi 2 can. 62.  
de prun.

The Prunes most wholesome for mans Nature, be the long ones, that have little substance about the stone, small, hard, and in manner dry, and the butter skin thin, and they should not be sweet in taste, but somewhat sowre, and of this sort are Damask Prunes: and these do refresh and coole the body, as is said.

The best  
Prunes.

There be many other sorts of Prunes, whose use is not accepted.

There be also Prunes, called wild Prunes the which grow in the woods; these be not laxative: of them water is distilled to bind the womb.

Prunes that be taken to make one lask, must first be layd in cold water, for then they cool and moist more perfectly, and by their slipperinesse they loose the chollic that they come to: and so the Stomack is better disposed to receive food.

And here is to be noted, that moist Prunes and new, are more alterative, though they be of less nourishment, and of more superfluity: but dry Prunes comfort more, and better nourish the body. And as it is by Prunes, so after the same manner it is understood by Cherries.

Yet notwithstanding, the humidity of Cherries is subtille, and not clammy, whereby they nourish lesse then Prunes.



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

Must or sweet Wine, with Peaches we should drink,  
Else harm will happen by them, as most think,  
And shew good reasons why it should be so.  
With dry old Nuts a Rayfin still must go;  
Because in cooling they are dull and slow.  
Yet Raisins hurt the Spleen by opilation:  
As Nuts are divers, and cause inflammation.

Here the Author teacheth three Doctrines.

The first is, that with Peaches we should drink Must, for two causes. The first is, because Must is hot, and boyleth in with peaches our body; which boyling and heat looseth the coldness of the Peach.

The second reason is, Peaches be right cold and cool the body very much. Therefore, that wine should be drunk upon them, which heateth more then other, and that is Must which is known by experience. The manner how we should eat Peaches and other fruits, is declared at *Perfica Poma*, &c. The second doctrine is, that with old dry Nuts we must eat Rayfins. For new gathered Nuts are wholesome alone: but old dry Nuts are great dryers, and through their vntioness they lightly inflame the body: wherefore Rayfins with them must be eaten, which restrain inflammation and drynesse, by reason that they moyst. And of Nuts is spoken more largely at *Alia nux*, &c.

The third Doctrine is, that Rayfins or Coxons hurt the Spleen, for they cause hot opilation thereof: yet they are wholesome for the Reynes, for by their provoking of urine, they purge the Reynes.



*Scrofa, tumor glandes, fonsca: aplasmate cadit  
Iunge papaver ei; confracta foris tenet ossa.*

The evill that is tearmed by the Swine,  
Under the chin doth to the throat encline;  
Swellings, boyls, Kernels, all theſe holpen are,  
If you a plaister made of Figs prepare,  
But if the ſame with poppy mingled be,  
Broke-bones it knits and ſtrengthens perfectly.

Here the Author ſayth, that Plaisters made of Figs are  
wholeſome againſt three diſeaſes: that is to ſay, the Swines  
evill, Kernels and Swellings. By Swines evill is under-  
ſtood Inflation under the chinne about the throat. And it is  
called *Scrofula* & *Scrofa*: that is to ſay, a Sow or a Swine.  
Either becauſe this diſeaſe chanceth many times to Swine, through  
their gulofity, or elſe becauſe the ſhape of this diſeaſe is likened to a  
Swine, as *Avicen* ſaith.

A plaister  
made of Figs.

By Kernels are underſtood Impoſtumes, which commonly  
chance under the arme-pittes, and in the groyns. And by  
ſwelling may be underſtood Inflations in any part of the  
body. Wherefore to heale Impoſtumes, and ſpecially to ripen  
them, Figges ſhould be ſodden in water, and with the water  
ſhould be mixed a little quantity of Vineger, the which hel-  
peth the vertue of figs to enter. And when it is ſod, the figs  
muſt be beaten in a Morter: and then mingled with a cart-  
ſhe of water, that they were ſod in and ſo make a Playſter. A  
Playſter is properly a medicine made of ſome Herbe or flow-  
er, and the juſte thereof, as this verſe ſaith.

*Cum succum ponis & herbam, tunc Cataplasma facis.*

a plaister of  
figs and pop-  
py ſeed.

The ſecond uſilitie is, that a Playſter made of Figs and  
Poppy ſees joyneſh or ſetteth broken bones together again,  
and they muſt be ſod together in Water, without Vineger:  
and then ſtamp it in a Morter, and put thereto a little of the  
water



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

The reason hereof may be, because Poppy seed both taketh away the sensiblenesse of the members, whereby the ach (that is wont to chance in breaking of Bones) is done away, and provoketh one to sleep. And the Figs do draw the humidities of the body to the vicer parts: which humidities brought to the Bones, will draw, retain, or hold them together, but never perfectly knit them.

Know withall, that there be three kinds of Poppies, white, red, and black. The red is venomous, and groweth among Corn. Young scholars are wont to stamp the flowers thereof, and so make red Ink.

*Pediculos, veneremq; facit, sed cui libet obstat.*

Both Lice and Lust by Figs engendered are,  
Of those corrupting humours they prepare.

Here be declared two operations of Figs.

First much eating of Figs maketh one lousie; and this is certain, if the Figs be dry as Avicen saith, the cause is, by reason of the maliciousnesse, and corruption of the humour that is of them engendered. Another cause may be, by reason that figs stir one to sweat much, whereof Lice are engendered.

Eating of figs  
Avi. 3 can. cap.  
de sanhus.

The second operation is, Figs stir one to carnall lust: and likewise they have many superfluities, and augment the seed of generation.

*Multiplicant multum ventrem, dant mespila strictum.*

*Esula bona dura, sed mollia sunt meliora.*

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



Here are declared two vtilities of Medlars.

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

The second vility is, that Medlars make one costive, by reason of their sowerneesse and Stipticity and therefore the text sayth, that hard Medlars be the better to stop the lask: but yet the soft Medlars be better then the hard: for they nourish more, and bind lesse. And here is to be noted, that Medlars nourish lesse then Apples, Peares, Peaches, Figges, and such like; which thing appeareth plainly, by the eagernes of relish or taste, and hardnesse of their substance, after they be ripe on the tree, and therefore we should eat few Medlars, and rather in way of medicine, then meat. And because Medlars ripe not on the tree soft enough to eat, they must be laid in straw, till they be soft: and then they be more delectable, and lesse stipticall.

*Provocat Vrinam Mustum, cito soluit, & inflat.*

Must doth provoke much vaine, and some say,  
It doth inflate, and quickly scours away.

Here the Authour reciting three properties of Muste, sayth, that it provoketh one to vaine, by reason that the earthy parts (scouringly) bite the bladder, when they come thereto: the which constraineth the bladder to aboyd the vaine. And this property is understood of Musts, that have biting lees, as much Rhenish Must hath. For Musts that have grosse lees, do not nip, but rather stop and let the vaine, as is before said at *Impedit vrinam* &c.

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

A thirdly, Must is inflative: for the boyling that it maketh



maketh in the body, raiseth up ventosities, The causes of these two properties, are shewed before at *Impedit urinam, &c.*

*Grossos humores nutrit Cervisia, vires  
Prestat, et augmentat carnem, generatque cruorem.  
Provocat urinam, ventrem quoque molliat et inflat.  
Infrigidat medicum sed plus desiccatur acetum.  
Infrigidat, macerat, melanc. dat, sperma minuat,  
Siccis infestat nervos, & pingua siccatur.*

By drinking Ale or Beer grosse humors grow,  
Strength is augmented, blood and flesh also  
Encreaseth dayly, vrine they do procure,  
Enflate the belly, as the learn'd assure.  
And furthermore, of vinegar, they say,  
Although it drieth, yet it cools his way  
In passage, and it makes one lean  
Being received fasting, so I mean,  
It causeth melancholy, harms the seed  
Of generation, and doth shaking breed.  
Lean folk it hurteth, drying up their blood,  
And unto fat folks, greatly doth no good.

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

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

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

Thirdly, it encreaseth flesh, by reason that it nourisheth



Weth much: and for the same cause it encreaseth the blond.

And these three last properties be in Sale Ale, that is well sod, and made of the best Grain.

Fifthly, it stirreth one to vyne.

Sixthly, it maketh one to lask. And these two properties be in clear Beer, that hath much of the Hop, as Beer of Ham-  
burgh, which by reason of the Hops, it bytgeth one in a lask: But it is not good for them that have a weak brain: For, this Beer by reason of Hops, doth lightly overcome the Brain.

Seventhly, it inflateth the belly: this is of truth, if it be ill sod, as Holland Beer doth, which inflateth most, and stoppeth; and therefore it fattereth right much.

The eighth is, that a little cartisie of ale cooleth: So doth Beer of Holland, Brabant, Heynault, and Flanders; and this is it that we vse daily, and this property is for certain, in respect of Wine.

Here is to be noted, that Ale may be made of Oats, Barley, and wheate; and as the Grain is altered, so is the complexion of the Ale.

Yet that which is made of Barley, inclineth more to cold, for Barley is cold. Yet that which is made of Barley and Oats stoppeth lesse, and lesse engendreth ventosities, and nourisheth lesse.

But Ale made of wheaten malt, inclineth more to heat, it nourisheth more, and stoppeth more. And the grosser the Ale is, the worse it is, the subtiler the better.

Further, Ale that is made of things that make one drunk, is worst, as of Darnell. For this Grain specially engendreth head-ach, and hurteth the sinews.

Further, in the next are five properties of Vinegar.

The first is, it dryeth. For Avicen saith, It is a strong dryer. And therefore Physicians bid (in the time of Pestilence) to vse it with meat and drink.

For, Avicen saith, He that useth Vinegar in his meat and drink in Pestilence time, needeth not to dread the sicknesse.

The second is, that vinegar of his own property cooleth.

Thirdly

Avi. 2 ca. ea.  
de aceto. Avi. 3  
1 in ca. unico.  
doc. v.



Thirdly it maketh one lean, by reason that it dryeth: and  
 and this is for a very truth. If one take it fasting, as Avicen *avi. 3 8 doc 4*  
 sayth. Yet nevertheless, the continuall vse of Vinegar, *ca. v.*  
 specially fasting, breedeth many inconveniences, it feebleth  
 the sight, it hurteth the breast, and causeth the Cough: it  
 hurteth the stomack and Liver, and vehemently oppresseth the  
 sinews and joints vering them with arthriticall griefs, with  
 trembling and shaking.

Fourthly, Vinegar ingendzeth Melancholy humours, by  
 reason that it cooleth and dryeth.

Fifthly, Vinegar diminisheth the seed of generation, for  
 as much as it cooleth, dryeth and maketh one leane. These  
 sayd properties Rasis putteth, saying. Vinegar is cold and drie,  
 which maketh one leane, it destroyeth the strength, it diminisheth the  
 seed of generation, it enforceth black choller, it maketh ruddy sanguine  
 colour, and maketh the meat subtile that is mingled with.

In the last verse the Author putteth three things.

The first is, that Vinegar hurteth lean folks, by reason  
 that it dryeth, and the tartnesse maketh it to dry the more. For  
 like joynd to like, maketh one the more furious. And also eve-  
 ry desayed complexion is holp by the contrary, and by the like  
 it is brought into worse case.

Secondly, Vinegar hurteth the sinewes, and thirdly, it ma-  
 keth one leane, as is before said.

*Rapa iuvat Stomachum, novit producere ventum*

*Provocat urinam, faciat quoque dente ruinam,*

*Si male cocta datur, hinc tortio tunc generatur.*

Turneps do hurt the stomack, breaketh wind  
 Provoketh urine, as by proof we find,  
 They comfort sight, but yet the teeth offend,  
 And gripes into the belly they do send.

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



perately sod, and one inconvenience of the same.

First, Rapes comfort the stomack: for the stomack digests them well, and is not grieved therewith.

Secondly, Rapes breake wind, as appeareth by experience.

Thirdly, Rapes provoke the urine. For besides these properties, Averroes saith, That Rapes greatly comfort the sight.

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

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

*Ventum saepe ramis, si tu vis vivere rapis.*

Rapes are the best to nourish, so some say,  
And for our Urine they do cleane the way.

The sapls of Rapes loose the belly. Furthermore note, that of all roots Rapes do best nourish mans body, as appeareth by the sweetnesse that is found in their savour, for all sweet meats nourish more the body, then sowre, bitter or tart. Therefore because Rapes be the sweetest of all roots, and lesse sharpe they be most wholesom in the way of meat: but yet they ingender grosse melancholy blood, if they be not well digested. And it is good to purifie them from the first water, and in no wise to eat them raw. They stir one to bodily lust, and cleane the ways that the urine runneth.

*Egeritur tarde cor, digeritur quoq; dure,  
Similiter stomachus melior fit: extremitate,  
Reddit lingua bonum nutrimentum medicina:  
Digeritur facile palmo cito labitur ipse,  
Est melius cerebrum gallinarum reliquorum.*



Prescriptions for the inwards of a Beast,

The heart is held but hardly to digest.

The Maw is of like nature, slow in descent,

And therefore is no wholesom nutriment.

The Tongue is said to be of good digestion,

And therefore is allow'd in our refection.

The like opinion of the Lights we hold,

Though Nature is sometime by them control'd.

Of Brains, a Hen's is best of all to eat,

And those of Chickens are most wholesom meat.

Here the Author rectifieth the things.

The first is, that the heart of Beasts is slowly digested, by reason that the heart flesh is melancholious, which is hardly digested, and slowly descendeth; and as Avicen saith: Is unwholesom flesh; and as Rasis saith: It nourisheth little. *avi. 2 can. ca. de ali.*

The second is, that the Maw likewise is ill of digestion, and slow of descending, by reason that it is a sinewie member, and gristly, wherefore it digesterh ill, and engendzeth ill blond. Further the Text saith that the extreame parts of the Maw, as the bottom and hym, are better digested, by reason that those parts are moze fleshy and fat.

The third is, that the tongue is good nourishment, and that is, touching the root, as Avicen saith, By reason that it is fleshy, and easie of digestion: and among all other, a roasted Pigs tongue the skin scraped off, is like Brawn, as Princes Carvers know. A Peates tongue, by reason that it is mopst, is not very wholesom. *avi. 1 can. ca. de carne.*

But for all this these delicate fellows, before they roast a Peates tongue, they stop it with cloves, whereby the mopstnesse is diminished, and the meat is apter to eat.

The fourth is, that the Lights are easie of digestion, and easie to aboid out, and this is by reason of their naturall softnesse: yet their nourishment is little, and unwholesome for mans nature, because it is flegmatick, as Avicen saith. And



here is to be noted, that though the lichte of a Tuppe be un-  
wholesome to eat, yet it is medicinable for a kybed or toze  
heel, if it be layd hot thereunto, as Avicen saith,

avi. 2 ca, de  
pulmones.

The fifth, is that a Venues brain is best, which (as Avi-  
cen sayth) stauncheth bleeding at the nose. It must be eaten ei-  
ther with salt or spices, for (of it self) it provoketh one to  
vomit. And Physicians say, that Chickens braines augment  
the memory. The brains of hogges are unwholesome for  
man. But the braine of a Sheep, of a Hare, or of a Co-  
ny, may be eaten with salt or spices. And of braines, we  
have more largely spoken before, at Nutrit & Impinguat,  
&c.

*Semen Feniculi, fugat & spiracula culi.*

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

Eating of  
Fennel-seed.

Here the Authoz rehearsing one doctrine of Fenell-seed,  
saith it breaketh wind: by reason that it is hot and dry. And  
Physitians say, that the eating of Fenell-seed ingendureth  
four commodities.

First, it is wholesome for the Ague.

Secondly, it aboydeth poyson.

Thirdly, it cleanseth the Stomack.

And fourthly, it sharpeneth the sight. These four vertues are  
rehearsed in two verses.

*Dis duo dat marathrum, febres fugat, atque venenum,  
Et purgat Stomachum, Lumen quoque reddit acutum,*

Four vertues in the Fenell are allow'd,

It quails the Ague, when it growes to proud,

Poyson it soon expels, the stomack cheareth,

Sharpenes the sight, and comfortably cleareth.



And Avicen rehearsing these four properties, saith, Democritus deemed, that venomous Worms desire new Fenell-seed, to comfort and sharpen their sight: and Serpents (after Winter) issuing out of their Caves, do rub their Eyes against Fenell, to clear their sight.

Further note, that Fenel digesteth slowly, and nourisheth ill and little: and therefore it is used as a medicine, and not as meat: wherefore it ought not to be used in the Regiment of Health, but to expell the unwholesomnesse of their meats: as we use sometime to eat Herbs with Lettice: so likewise Fenell may be sod with Gourds and Rapes, to withstand the unwholesomnesse of them.

*Emendat visum, Stomachum confortat Anisum.* And

*Copia dulcoris Anisi sit melioris.*

Anni-seeds for the stomach wholesom are,

And quicknesse of the Eye-sight they prepare.

In sweetnesse, goodnesse, look how they exceed,

The better blood, and humours still they breed.

Here the Authoz reciteth two vtilities of Anis-seeds. First, it Most hurtfull  
comfirteth the sight; and secondly the stomach, by reason that for the sight.  
it herteth and mandisteth the stomach; and also (for the same reason) it comfirteth the sight: for, nothing hurteth the sight more then uncleannesse of the stomach.

For, from the unclean stomach, unclean vapors ascend to the avi. 2 can. cap.  
Eyes, that trouble and hurt the spirits. These are the two de anison  
properties of dulce Aniseed.

And beside these, Avicen rehearsing many other profits of Aniseed, saith:

That it asswageth dolours, breaketh wind, and quencheth thirst, caused of salt moystnesse: It openeth opilations of the Liver and Spleen, engendred of humidities; and likewise of the Reys, Bladder and Matrice: It proboketh vyne, menstruous flux: It clean-



seth the Matrice from white humidities, and directeth one to carnall lust.

*Si crur emanat, Spodium sumptum cito sanat.*

If flux of blood at any time abound,

Spodium doth instantly that flux confound.

Here the Authoz putteth one commodity of Spodium, and that is, that Spodium taken, healeth the bloody-flux: by reason that the vertue thereof comforteth the liver, and so the liver fortified (which is the originall fountain of blood) the blood is there better retained.

And Avicen saith, That Spodium is the roots of Reeds burned.

*Avi. 3. can.  
ca. de aniso*

And it is said, that those Reeds moved by the wind, and rubbing themselves together, burn one another. Yet Simon the Genoway saith, That Spodium is a thing, whose beginning is unknown unto us: it seemeth to be a thing brent, and divisions of Reeds burned. And it doth not only help the bloody-flux, but also the lask and purging, as Rasis saith. It helpeth also a sharp Ague, and is comfortable against the shaking thereof, and for ever-much abording of choller: it helpeth the stomack, as Avicen saith. And as Spodium doth help and comfort the liver, so there be other medicines that have like effect, and like property to comfort other speciall members. As Opac the heart, Musk the brain, Licorice the lights, Capers the spleen, and Wallingale the stomack, as appeareth by these verses.

*Gaudet Epar Spodio, Mace cor, Cerebrum quoq; Musco,*

*Pulmo Liquiricia, Splen, Epar, Stomachusq; Galanga.*

*Vas condimenti praponi debet edenti,*

*Sal virus refugat, cibum speciemq; saporat.*

*Nam sapit esca male, que datur absq; sale.*

*Vrunt persalsa nifum spermaq; minorant,*

*Et generant scabiem, puritum sive vigorem.*



*Spodium* the Liver worthily doth please,  
And Mace the heart, if ought do it disease.  
Musk is a wondrous comfort to the brain,  
And Lycoris keeps the Lights from any pain.  
Gallingle helps the Stomack, Capers the Spleen,  
All these are wholesome Physick, as I ween.  
Concerning Sauce that doth our Table fit,  
Salt is commended best by men of wit.  
Poyson it doth resist, makes savoury meat,  
Whets on the Stomack with desire to eat;  
For without Salt, our food can yeeld no tast,  
Yet over-salted, meats are bad repast.  
They inflate the face, diminish Natures Seed,  
Itch, Scabs, and pusles, they do daily breed.

Here the Authoꝝ teacheth three things; saith. That before  
all other things, Salt must be set vpon the Table, as the vul-  
gar verses teach vs.

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

Salt should be first vpon the Table set,  
And last take off, when we have done with meat.

Secondly, he saith, that salt resisteth venome, for two cau-  
ses. First, for that salt is a dryer: and so dryeth vp the humi-  
dities that would corrupt.

Another cause is, that salt dryeth and suppresseth the humi-  
dities, drawing them out of the body, and so shutteth the pores,  
and consequently stoppeth the entrance of Venome, which is  
wont to enter by the pores.

Secondly, he saith, that salt maketh mans meat savoury.  
For, commonly, we see no meats savoury without salt, as  
saith the third verse.

Thirdly, the Authoꝝ openeth four inconveniencies of salt,  
of meats too much salted.



First, very salt meats mar the sight, for two causes.

The first is, that salt things dry over-much, which is contrary to the eyes, the instruments of sight: For the Eyes are of the nature of water, as the Philosopher saith.

*Phi. 1. de sensu & sensato.*

The second cause is, for that meats very salt do engender Itch and nipping in manner as is aforesaid. Of mordicative meats being in the stomach, fumes mordicative are lifted up, which by their nipping hurt the eyes, and make them very red. And therefore we see that they that make salt, have commonly red eyes.

The second hurt is, that very salt meats diminish the seed of generation, by reason that very salt meats do dry very much all the humidities of the body: whereby the seed of generation is dried up, and so made lesse.

The third hurt is, it engendreth the skab: by reason that salt engendreth a sharp biting humour adust, which causeth the skab.

The fourth hurt is, it augmenteth Itch, by reason that it engendreth a mordicative itching humour. And of these four hurts Rasis speaketh.

Further, it burneth their blood that take great quantity thereof: it lesbeth their sight, it diminisheth the seed of generation, and engendreth itch and scab.

And besides these hurts, very salt meats engender Ringworms, dry scurphs, morpew, leproy, in them that are disposed thereunto, and fleeteth the passage of the urine, when they are long continued: yet when meat is a little poudred, it taketh away loathing, and maketh one to have a good appetite.

*Hi feruore rigent ires, saisus, amarus, acutus.*

*Alget acetosus, sic stipans, ponticus, atque*

*Vnitus, & insipidus, dulcis dat temper amentum.*

Three kind of tastes do soon the body heat,  
Salt, bitter, sharp, and diuers harms beget.



Three other savours cool in moderate kind,  
Tart, Stipticall and Pontick, as I find.  
Three more, unsavory, unctuous, and sweet,  
Nor heat, nor cool, and therefore held most meet,

Here the Author rectifyeth the qualities of all savorinelle,  
First, he sayth, that these three savorinelles or relishes, salt  
bitter, and sharp heat the body that receiveth them,

Secondly, he sayth, that these three savorinelles, tart, stipticall, and pontick, cool.

Thirdly, he sayth, that these three relishes, unctuous, unsavory, and sweet, are temperate, they make the body neither hotter nor colder,

Further, according to Avicen there be eight talages, or savorinelles that follow unsavorinelles: And they be sweet, bitter, sharp, tart, pontick, stiptick, and unctuous: and to number unsavorinelle for savorinelle, as the text doth, there be nine: and then savorinelle is taken for every thing judged by taste.

And among these talages, there be three hot, as saith the text, salt, bitter, and sharp: and as Avicen saith. The sharp is the hotter, and the next salt, and then the bitter: for as much as sharp, is stronger then the bitter is, to resolve and scour the incidents. And then salt is like bitter, broken together with cold humidity.

And of these tallages three be cold, eager, stiptick, and pontick. But pontick is colder then the other: and next thereto is stiptick. And therefore all fruits that come to any sweetness, have first a tallage pontick, of a vehement coldness, and after that the fruits, by the heat of the sun be digested, there appeareth in them stiptickly and afterward they decline to softness as Grapes, and then to sweetness. And though tart be not so hotte as stiptick, yet by reason that it is subtille and piercing, it is in many of more coldness. And after Avicen, Ponticke and Stipticke are in talage very like, but yet the Stipticke causeth the upper



part of the Tongue to be sharp and rough, and pontick causeth the tongue to be rough within.

Thre of these tallages are temperate, neither exceeding, hot nor cold, as sweet, vntuous, and vnsaborie, for though sweet be hot, yet therein appeareth no mighty heat, as Rasis sayth: and every tallage hath his own operations, as Avicen and Rasis say.

The operations of sweetnesse be digestion, soking and encreasing of nourishment, and nature lovingly desireth it, and the vertue attractiue draweth it. And Rasis sayth, That sweetnesse engendreth much ruddy colour, and opilations of the Liver and spleen, specially if the said Members be apt thereunto, and thereof followeth the fluxe. It mollifieth the stomack, and comforteth the best and lights, it fattereth the body, and augmenteth the seed of generation.

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

The operations of pontick tallage, after Avicen, Is contraction, if the ponticity be feeble, or else expression, if it be strong. And after Rasis. Pontick cooleth the body and it drieth the flesh, and diminisheth the blood, if one use it oft. Also it comforteth the stomack, it bindeth the womb, and engendreth melancholy blood.

The operations of stiptick talage after Avicen, Is contrary, thickening, hardning, and holding. And after Rasis, the operations thereof are like pontick though they be weaker: for he seemeth to comprehend stiptick tallage vnder pontick, for of stiptick he saith nothing expressly.

The operations of vntuous talage (after Avicen) Are soking, slipperiness, and small digestion. And after Rasis. It mollifieth the stomacke, it maketh one laskative, and filleth one before he hath taken any necessary quantity of meate: And it heateth, specially them that be vexed with a Fever, and that have a hot Liber and stomack. It moisteth and softeth the



the body, but it augmenteth pblegm and sleep.

**The operations of sharpnesse.** Are resolution, incision, and putrification, after Avicen: And after Rasis, It encreaseth heat, and lightly enflameth the body, and burneth the bloud, and turneth it into red choler, and after into black.

**The operations of salt salage,** after Avicen: Is to scour, wash, and dry, and it letteth putrification,

**The operations of sharp salage,** after Avicen: Is to cool and divide. And after Rasis; It refraineth choler and blood, and restraineth the belly, if the stomack and guts be clean. But if there be too much pblegmaticke matter, it maketh the belly to lask, it cooleth the body, and also weakneth the vertue of digestion properly in the liver. It hurteth the sinewes and sinewy members, it drieth the body, but stirreth up the appetite. And Rasis saith, That some unflavory thing nourisheth well, and that is, such as is temperate.

There is other some that heateth temperately. And another that cooleth temperately, and if moistnesse be sopped therewith it moisteth, and with a dry thing, it drieth.

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

Four benefits come by our sops in wine,  
They purge the Teeth, they make them clean and fine.  
They sharp the sight, cause good digestion,  
Remove superfluous things, that breed infection.

Here are declared four commodities of wine-sops.

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

**The second commodity** is, that they sharpen the sight: for they let the ill fumes ascend to the Brain, which by their mingling together darken the sight. And this is by reason

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that



that it digesteth all ill matters being in the stomack.

Thirdly, it digesteth perfectly meats not well digested: for it closeth the mouth of the stomack, and comforteth digestion.

Fourthly, it reduceth superfluous digestion, to a mean. And all this is of truth, so that the bread sopped in wine, be first soaked, or dyed on timbers,

*Omnibus assuetam iubeo servare dietam.*

*Approbo sic esse, ni sit mutare necesse.*

*Est Hypocras testis, quoniam sequitur mala pestis.*

*Fortior est meta Medicina certa dieta,*

*Quam non si curas, satne regis, & male curas.*

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

To keep dyet,

Here the Authour reciting certain doctrines sayeth: That it is good for all folks to keep a customable dyet. And by dyet is understood the ministering of meat and drinke. The breaking from customable use, hurteth grievously: for custumance is another Nature. Therefore as it behooveth vs to keep nature, so likewise it doth custome: and specially if the customable use be laudable.

And as it behooveth vs to keep the customable administration of meate and drinke: even so it behooveth vs to observe custome in other things not naturall, for the self same reason. Therefore if a man that is wont to labour much



will forgo this custome, and lye idly, or labour much lesse, or go in hand with other labour, or take another time, or another way: vndoubtedly it shall right much infeeble him. So in like manner it is in mans dyet, in his sleep, in his watch, and such like accidents. For truly, good custom in all things must needs be obserued, if it be laudable, or indifferent in goodnes or hurtfulnesse, in respect of that whereto the change is made.

And know withall, that they that be accustomed to labour, and exercise themselves in any kind of labour: albeit that they be feeble or old, yet it griebeth them lesse, and they labour more strongly, then if they were young fellows vnaccustomed, as Hypocrates saith, By reason that these feeble or old persons have more inclination and custom to those labours. For then the custom before taken is lighter, as is said in the aforesaid Aphorism.

And this is the cause, why we see old and feeble Craftsmen, to do that which stronger and younger men then they cannot do, in regard it griebeth them lesse. As a feeble old Miller, to lift a great weighty sack: a Smith to wield and labour with a great Hammer, then a younger man not there to accustomed.

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

First, it is needfull to change it, when grievous diseases should grow thereby: as custom is seed on ill meats, which at length (of necessity) will breed in vs old diseases. Such a custom, and other like, must needs be amended and changed by little and little, but not suddenly. For all sudden changes hurt vehemently, specially from a thing customeable, to a thing vnaccustomeable.

Secondly, it is needfull to change, to the intent it should lesse grieve vs, if we happen to change our dyet. For he that useth himself to all manner of dyet, shall hurt himself the lesse. And this must be vnderstood of other things not natu-



*Hip. 1 aph.*

fall, for as Hypocrates saith. A thing long accustomed, though it be worse then those that we have not used, hurteth the body lesse. Therefore it behooveth vs to use things unaccustomed.

And here is to be noted, that every man should take heed, how he accustometh himself to one thing, be it never so good, which to observe were needfull. For example: If a man custome himself to one manner of meat or drink, or to abstain wholly from them, or to sleep, or to know a woman carnally: it were very dangerous, if he otherwhiles must abstain from his custom. Therefore every body should be disposed, to endure heat and cold, and to all motions and nourishments, so that the hours of Sleep and Watch, the House, Bed, and Garments, may be changed without hurt: which things may be done: if one be not too near in observing custome. Therefore otherwhiles it behooveth to change customable things. Thus saith

*Rasis 3 alca. de  
conservan. con-  
sue 1.*

Rasis,

The third Doctrine is, that the stronger and nearer way in healing a Patient, is to minister a certain dyet: for which if the Physician doth not care, but will minister another undue dyet: he governeth his patient foolishly, and healeth him ill.

Three man-  
ner of dyets.

And note, that there be three manner of dyets, grosse which is whole folks dyet, slender dyet, which is to give in manner nothing, and the third is mean dyet, which absolutely is called slender. And this dyet is divided into slender dyet, and declining to grosse dyet as the broth of flesh, rare roasted Eggs, small Chickens: and declining to slender dyet, as Mellicraim and wine of Pomgranades: and mean dyet, which is called certaine dyet, as Barley, suppe, not beaten together. And this certaine dyet is wholesome in many diseases, but not in all.

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

vn:



unwholesome in sharp diseases, as those that end within three days space or sooner: For in such sickness, most slender Dyet is best, as Hypocrates saith. The most soveraign help, is to dyet the Patient after his strength and corporall might.

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

Six things in dyet should observed be,

First, to respect the food in quality.

Next, what it is in substance; and withall,

What time for ministration best doth fall.

Fourthly, the quantity requires a care;

Fifthly, how oft we should the same prepare.

Lastly, the place is not amisse to know,

And where such Dyet best we may bestow.

Here the Author rehearseth six things to be considered of the Physician, in ministering of dyet.

First, of what quality the matter ought to be: for in hote sicknesses, he must dyet the patient with cold meat, in moyest sicknesses with dry meat, and in dry sicknesses with moist meat. Yet the naturall complexion must be observed with diet like thereunto. For Galen saith, The hotter bodies need the hotter medicines: the colder bodies, the colder medicines. Gal. in 1 reg.

The second thing is, of what substance the meat ought to be. For they that be strong and lusty, and exercise great labour must be dyeted with grosser meat because in them the way of digestion is strong, and so they ought not to use slender meats, as Chickens, Capons, Heals, or Kid. For those fleshes in them will burn, or be digested oversoon: wherefore they must needs eat oft.

But noble men, and such as live restfully, must use dyet of slender substance, for in them the vertue Digestive is weak, and not able to digest grosse meats, as Bacon, Weele, and fish dyed in the Sunne. Likewise, they that be sick of sharp diseases, ought to use more slender dyet, then they



that be sick of long diseases, as a *Feber-Quartane*.

The third is, what time dyet ought to be given: for they that be in health, ought specially to regard custom, wherefore they that rise early in Summer, and eat but two meals a day, ought to eat about the hour of ten, or a little before: and not to abide till noon, because of the over-great heat. Likewise, they ought to sup about the hour of six, or a little after. But in Winter, they ought to dine at eleven of the clock, or at twelve, because of the long sleeping: and then to sup at seven a clock, or a little after, and especially custom should be kept.

Time also (in dyeting of sick folks) must be considered: for they that have an Ague, when it becometh to vex them, or a little before or after they should eat nothing: For if one eat a little before, or when the fit cometh: thereby Nature (that should extend to digest the meat) is diverted another way. If he should eat soon after the fit is gone, it were unwholesome: because the vertue of digestion is very weak, by reason of the fit past. Therefore he must eat so long before, as the meat may be digested ere the fit come: Or else so long after the fit is gone, when as Nature is come to due disposition.

This is of truth, except ye dread great feeblishing of Nature: For then at all times he must eat. For whensoever mans strength is feebled by any chances, he should eat forthwith, as Galen saith.

Fourthly, the quantity of the meat must be considered: For, as it is before said, in Summer we must use a small quantity of meat at every meal, for then the naturall heat is feeble, through the over-great resolutions. But in Winter, one may eat a great deal of meat at a meal. For then the vertue digestive is strong, when the naturall heat is vntted through circumstant cold, as we said at *Temporibus Veris*, &c.

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

*Gal. in con:  
Aphorismi.  
contemplari,  
autem, &c.*



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

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

*In caulis soluit, cuius substantia stringit.*

*Virque quando datur, ventrem laxare putatur.*

Broth made of Cole-worts doth both loose and bind,

According as their nature is inclin'd:

Yet if the broth and substance both you take,

Digestion the more solid they will make,

Here the Author declaring three things, sayth: That the broth of Cole-worts, and specially the first broth, if they be sodde, looseth the belly, by reason that in the leaves and utter parts of the Cole-worts, is a sopy scouring vertue, weakly cleaving, and lightly separable, by small decoction or boiling, which being spred abroad by the same water, is made Laxative. And this is the reason that the first water, that Coleworts be sod in, doth make one Laxative, rather then the second.

The second is, that the substance of Cole-worts after they are boyled, restraineth the belly: by reason that all their vertue Laxative is taken by the decoction, and the earthy dry substance remaineth, which bindeth the womb.

The third is, that both taken together, the broth and substance of Cole-worts, looseth the belly: by reason that the scouring sopy vertue remaineth in the water, which looseth all.

And note that coleworts engender melancholly humours and ill dreames, they hurt the stomack, they nourish little, and dark the sight, and cause one to dream, and they provoke menstruosity and urine, as Avicen and Rasis say.

Furthermore note, That the decoction or seed of Cole-

WORTS



Aristo. 3. part  
problem.  
Avi. 2 can.  
Rasis 3. als

worts keene one from drunkenesse, as writteth Aristotle. And this thing is affirmed of Avicen and Rasis. The reason (as some thinke) is the grosse fumes, that by eating of Cole-worts are lifted up to the brain, engrossing the humors of the wine, which ingrossing doth let them enter to the brain.

Aristotle saith. That all things that draweth to them the moistnesse of the wine, expell it from the body, and that that cooleth the body, keepeth it from drunkenesse; Cole-worts are of such nature, Ergo, &c. And that the Coleworts are of this nature, he proveth thus: By the juyce of cole-worts, the undigested humidities of the wine are drawn from all the body into the bladder; and by reason of the cold juyce that remaineth in the stomach, which cooleth all the body, the piercing of the wine is prevented. And so by this mean it keepeth a man sober. For the subtile superfluities, that naturally could not descend, by reason that the heat of the wine stirreth them to ascend upward to the brain are repressed down, and (by vertue of this juyce) are drawn to the Bladder.

*Dixerunt maluam veteres, qui a molli at alium,  
Sed Malua radices rase dederunt feces,  
Vulua moverunt, & fluxum saepe dederunt.*

Malowes the belly much do mollifie,  
And their roots shaven, Physick doth apply:  
For sound purgation; hereof I am sure,  
The menstruous flux in women they procure.

Here the Author rehearsing three properties or effects of Malows, saith: that they mollifie the belly.

Malowes.]

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



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

The second effect of Malowes is, that Malow-roots haue used, and suppositories made of them, such as Physitians are wont to make of Mercurie, draw out of man the indurate matter and dregs.

The third effect is, Malowes cause the menstruous flux in women, and that through the great moistning and slipperiness thereof: whereby the veins about the Matrix loose power out, as Platearius saith, and as appeareth by experience.

*Mentique Mentha, si sit depellere lenta,  
Ventr. is lumbricos, Stomachi vermesq; naciua.*

Mint were bely'd; if it should want the might,  
The stomach, worms, and belly to kill quite.  
As Worm-wood iuyce, it works in operation,  
And is to health a soveraign preservation.

Here the Author saith, that a Mint should not be called a Mint, except it have might to kill worms, in the belly, and stomach. A Mint hath a great strong labour, and is right bitter, and therefore as Worm-wood killeth worms, so doth the Mint. And the iuyce thereof (as of wormwood) must be drunk, and not the substance. And because it is hot and dry, and burneth the blood, it is unwholesome in the way of meat in the Regiment of Health. But yet in medicines it is wholesome, for it comforteth the stomach, and heateth it, and stancheth pering, and digesteth, and prohibiteth vomit, phlegmatick and sanguine, and through inflation stricth one to bodily lust, and prohibiteth the spitting of blood; It is very wholesome against the biting of a mad Dogge: and if yee crumble Mint into milk, it will never turn to make a Cheese, as Avicenna saith.

*Avi 2 can. q  
de Menta.*



*Cur moritur homo, cui Salvia crescit in Horto?  
 Contra vim mortis non est Medicamen in Hortis.  
 Salvia confortat nervos, manumq; tremorem  
 Tollit, & ejus ope febris acuta fugit,  
 Salvia, castoreum, lavendula, primula veris.  
 Nastur, Athanasia sanant Paralytica membra,  
 Salvia saluatrix Natura concilatrix.*

Why should man dy (so doth the sentence say,)  
 When Sage grows in his Garden day by day?  
 And yet all Garden-Physick not Prevailes,  
 When deaths stern power our chiefeſt health affailes,  
 Sage comforteth the nerves both ſweet and kindly,  
 The Palfie-shaking hands it helpeth friendly.  
 His power is ſoveraign gainſt an Ague fit,  
 Sage and the Beaver ſtone, by learned writ,  
 Lavender and the Prime-rose of the Spring,  
 Tanley and Water, cresses comfort bring,  
 To all such members as the Palfie shake,  
 When in the very greateſt kind they quake.  
 Sage doth both counsell, and keep Nature ſound,  
 Where Sage then groweth, happy is the ground.

The bountye  
 goodneſſe of  
 Sage.

avii 3 i ca.  
 fing.

Here the Author touching principally four things, sheweth the great utility of Sage, asking (as though he doubted) wherefore man dyeth, that hath Sage growing in his Garden? He answereth, in the second verse, that no medicine growing in the Garden, can withstand death, although in the Garden grow medicines that keep the body from putrefaction, and defend, that naturall humidity be not lightly consumed away, as teacheth Avicen, saying: The science of Physicke doth not make a man immortall, nor it doth not surely defend our bodies from outward hurtfull things, nor cannot assure every man to live to the last terme of his life. But of two things it maketh us sure, that is, from putrefaction and corruption; and defendeth, that naturall moyſture bee not



not lightly dissolved and consumed.

Secondly he putteth three effects of Sage.

The first is, that sage comforteth the sinews: for it dryeth the humors, by which the sinews be let and loosed.

The second is, that it taketh away the shaking of the hand: by reason that it comforteth the sinews (as is said:) Now all things that comfort the sinews remove trembling: because trembling cometh of feebleness of the sinews. And therefore, some old men and women, specially put sage leaves in their meat and drink. The vertue of Sage.

Thirdly, Sage letteth the sharp ague that would assail us by reason that it dryeth humors, it letteth them to putrifie, whereby a sharp fever might be engendred.

Further note, that Sage is hot and dry, and therefore it is not very wholsom alone in the way of meat, yet because Sage comforteth the sinews greatly, folks in health do vse it much two manner of ways.

First, they make Sage wine, which they drink especially at the beginning of dinner or supper. This wine is wholesome for them that have the falling sicknesse, moderately taken, and after the purgation of the accident matters. Sage wine.

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

There are two kinds of Sage: One that hath great broad leaves, and another commonly called Noble Sage, whose leaves be more narrow, and lesse: Physicians call it Sili-fagus. Two kinds of sage.

Thirdly, the Authour reciteth five medicines good for the Palsie. It is said, that sage, Castore, that is a Castoree, Borage, Lavender, Prime-roses, Water-creeses, and Tansey, cure and heal members infect with the Palsie. Why Sage doth help it, we have shewed already, because it comforteth the sinews, which the Palsie weakeneth. And also because Sage is hot and dry, it consumeth the phlegmatick matter that remaineth in the sinews, whereof the Palsie breedeth.



avi. 2. can. ca.  
de cast.

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

And after he saith, That it comforteth and heateth the sinewes, the shaking, the moist cramp, and benommed Member's caused of the Palsie.

Also he saith: There is nothing better for ventosity in the eare: then to take as much as a Peale, and temper it with oyl of Spike, and so let it drop into the ear.

Castory hath many vertues, which Avicen rehearseth.

Castorium is the Stones of a Sea beast called Castor. The Oyle also of Castory is as specially good for the Palsey, after the voyding of the matter that remaineth, and comforteth the sinews.

Of Lavender it appeareth, because the sweet savour thereof doth consume the Palsie matter.

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

The fifth is Water-crelles, for they are hot and dry, subtil, incisive, and resolute: whereby it taketh away the matter of Palsie. And Avicen saith, They comfort all mollification of the sinews. Because they heat and draw out flegme, and cleanse the sinews from flegme. Besides, Physicians counsell vs to eat Water-crelles in Lent, because a Lenten meat is flegmatick.

Water-crelles is a common herb, growing in cold, stony, and waterish places, where be many Well springs.

The sixth is Tansie. The vertue of this herb is to purge flegme, and the heat thereof dryeth the sinews. Also it purgeth a man from worms, and from the matter whereof they be engendred. And therefore French-men use commonly to fry Eggs therewith in the Easter-week, to purge away the flegme engendred of ffish in the Lent, whereof worms are engendred in them that be thereto disposed.

In



In the Text, the Autho<sup>r</sup> saith, that Sage is called the sa-  
ber and keeper of Nature.

*Nobilis est Ruta quia lumina reddid acuta.*

*Auxilio R<sup>u</sup>a vir quippe videbis acute.*

*Ruta v<sup>i</sup>ris coitum minuit, mulieribus auget.*

*Ruta facit castum, dat lumen, & ingerit astum.*

*Colta facit Ruta, de pulicibus loca tuta.*

Needs must we call Rew noble, by due right,

Because it clears and perfecteth the sight.

Carnall desires (in men) it doth appease,

But yet to women giveth no such ease.

Rew-water sprinkled in the house, kills all the fleas,

Rew, as it causeth chastity, it whets the wit,

And for the Eye-sight alwayes counted fit.

Hers the Autho<sup>r</sup> declaring four properties of Rew, saith, it Four proper-  
ties of Rew.  
avi. 3. can.  
sharpeneth the sight, and properly the juice thereof, as Avicen  
saith; and as is before said, at *Allia, nux, ruta, &c.*

The second is, Rew diminisheth the desire of Carnall lust  
in men, and in women Rew augmenteth it; for by reason that  
Rew heateth and dryeth it diminisheth the seed of men, which  
is subtil, and of the nature of the ayre. But in women Rew  
maketh subtil, and heateth the seed, for in them it is waterish  
and cold, and therefore it stirreth them more to Carnall  
lust.

The third is, Rew maketh a man quick, subtil, and ingent-  
ous: by reason of the heating and drying, and so cleareth the  
wit.

The fourth is, That the water that Rew is sod in, cast To kill fleas.  
Avi. vi. 4. 3. c.  
de effug. puli-  
cun.  
and sprinkled about the house, riddeth away fleas, and as  
Physicians say, it killeth them. And after Avicen: When the  
House is sprinkled with the Water of wild Gourds, the Fleas  
leap and flee away: and so likewise doth the Water that



black thorn is good for. And Avicen saith, That some have said, that if Goats blood be put into a pit in the house, the Fleas will get them thereunto and dye.

And likewise if a log be annointed with the grease of an Archin, the fleas will gather thereto and dye. Fleas cannot abide the labour of Cole-worts, nor leaves of Oleander.

Some say, that nothing is better to avoid Fleas, then things of strong labour, and therefore Rew, Mints, Horse-mints, and Hops be good, and above all things Horse-dung, or else Horse-Mane is the chief. Also the house sprinkled with the decoction of Rape-seed, killeth the Fleas. And the perfuming of the house with a Bulls horn, driveth away Fleas. Yet to take Fleas, nothing is better then to lay blankets on the Bed, for therein they gather themselves.

*De Capis Medici non consentire videntur,  
Cholerici non esse bonas dicit Galenus:  
Plegmaticis vero multum docet esse salubres.  
Praesertim stomacho, pulchrumque creare colorem.  
Contritis copis loca renudata capillis  
Saepe fricam poteris capitis reparare decorem.*

Onyons (in Physick) winneth no consent,  
To cholerick folke, they are no nutriment  
By Galens rule. Such as flegmatick are,  
A stomack good in them they do prepare.  
Weak appetites they comfort; and the face,  
With cheerfull colour evermore they grace.  
And when the head is naked left of hair,  
Onyons (being sod or stamp'd) again repair.

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

First, touching their operation, Physicians agree not. For some say they be good for flegmatick folkes, and some say nay: as Rasis, whiche saith: That they engender superfluous

ous



ous, and phlematick humours in the stomack.

**Secondly**, Galen saith: They bee right hurtfull for cholerick folke, because, as Avicen saith: Onions be hote in the third degree, and therefore they hurt hote folkes as chollericke be.

**Thirdly**, onions be wholesome for phlegmatick folke. For they be hot, piercing, subtil, scouring, and opening, wherefore they digest, cut, make subtil, and wipe away phlegmatick, and clammy, humours, growne in the bodies of phlegmaticke folke.

**Fourthly**, Onions be wholesome for the stomack, for they both heat and mundifie it from phlegm. And therefore Avicen saith: That that which is eaten of the oynon, through the heat thereof, comforteth a weak stomack.

*avi. can. 2 ca  
de ireal. 6  
4 ca. de curati-  
one alopecie.*

And therefore they make a man well colored. For it is impossible for one to have a lively colour, if his stomack, be very phlegmatick, or filled with ill, raw, and phlegmatick humours.

The first is, that Onions sod and stamped, restore haire again, if the place where the haire did grow, be rubbed therewith. This is of truth when the haire go away, through stopping of the Pores, and corruption of the matter under the skine. For the onions open the Pores, and resolve the ill matter under the skine, and draw good matter to the same place. And therefore as Avicen saith: Oft rubbing with onions is very wholesome for bald men.

*brassum 10  
bool  
ma. 2. 1. 1. 1.  
1. 1. 1. 1. 1.*

Therefore the text concludeth, that this rubbing with onions, prepareth the beauty of the head: for haire is the beauty of the head.

Furthermore, onions stirre one to carnall lust, and they provoke the appetite, and bring colour in the face, and when they be mingled with honey, they destroy Warts, they engender thieft, and they hurt the understanding: because they engender an ill grosse humour: They engender spittle, and the iuyce of them is good for watering eyes: and doth clarify the sight, as Avicen saith.

Further note, that Onions,



Hony, and Vinegar stamped together, is good for the byting of a mad dog. And therefore some do adde these two herbes, vnto the foresaid text.

*A*  
*ppositas perhibent morsus curare Caninos.*

*Sitritæ cum melle fuerint & aceto.*

A mad Dogs byting may recured be,  
With Onyons, Hony, Vinegar, these three.

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

*Est medicum granum, siccum, calidumq; Sinapis,*  
*Dat lachrymas, purgatq; caput, tollitq; venenum,*

Though Mustard-seed is held the smallest grain,

His Powerfull heat and strength is not in vain.

By causing tears, it purges well the brain,

And takes away infecting poysonous pain.

Of mustard-  
seed,

*avi. 2 can. ca.*  
*de sinapi.*

Here the Autho<sup>r</sup> rectifying two things, sayth: that Mustard-seed is a little grain, which is hot and dry. vnto the third degree, after Avicen. Secondly, he putteth thre properties or effects of Mustard-seed.

The first is it maketh ones eyes to water: for by reason that it is very hot, it maketh subtil, and looseth the humidities of the brain, whereof then by their flowing to the Eyes, the tears come.

The second effect is, it purgeth the brain, and cleanseth away the phlegmatick humidities of the head. And also if it be put into the Nostrills, it purgeth the head by reason that it prouoketh one to sneele. And therefore it is put into their nostrills that haue the Apoplexie, for the sneeling purgeth the brain.

And likewise Mustard-seed, by reason that it is hotte, doth dissolve and loose such phlegmes, as stop the conduits of the brain



brain: of which followeth Apoplexie. And thus it appeareth, that Mustard-seed is a great loser, consumer, and cleanser of stegmatick humidities. The third effect is, it withstandeth popson: For Avicen saith, That the venomous Worms cannot abide the smoke of Mustard-seed. *ay, loco preat.*

*Crapula discutitur, capitis dolor, atque gravedo,  
Purpuream dicunt violam curare exducos,*

The heavy head-ach, and that irksome pain,  
Which drunken surfeiting doth much constrain:  
The smell of Violets doth soon allay,  
And cures the Falling-sicknesse, as some say.

Here the Autho<sup>r</sup> reciteth three properties, or effects of vio- Three prop-  
erties of vio-  
lets.  
lets. First, Violets delay drunkenness, by reason that violets have a temperate sweet savour, which greatly comforteth the Brain. For a strong brain is not lightly overcome with drink, but a weak is. Also Violets be cold, wherefore they cool the brain, and so make it unable to receive any tume.

The second is, Violets stake the head-ach, and grief that is caused of heat, as Avicen, Rasis, Alman, and Mesius say: For by reason that Violets be cold, they withstand hot causes.

The third is, that Violets help them that have the falling-sicknesse. Though some say thus, yet this effect is not commonly ascribed unto Violets. And therefore, if Violets have this property, it is but by reason of their sweet smell that comforteth the brain: which being strengthned, is not hurt by small griefs, and consequently falleth not into Epilepsie, which is called the little Apoplexie, chancing by stopping of the sensible Anewes.

*Vrtica dat somnumque agris, vomitumque tollit;  
Composcit iussim veterem, colicisque medetur,  
Pellit pulmonis frigus, ventrisque tumorem,  
Omnibus & morbis subveniet ardensior annis.*



The Nettle Soueraign is in his degree,  
 It causeth sleep in bodies sick that be.  
 Casting or vomiting it clears away,  
 And flegme that hurteth Nature day by day.  
 An ancient Cough it quickly doth prevent,  
 For flegme thereby is soon dispatcht and spent.  
 It cures the Chollick, a most cruell pain,  
 Diseases in the Joynts it doth restrain.  
 Cold in the Lights, the Bellies tumors too,  
 And other harms the Nettle doth undo.  
 Some say beside, that it doth cure the Gout,  
 Though divers Doctors thereof make some doubt.

Here the Author rectifieth eight properties of Nettles.

First, Nettles cause a sick body to sleep. For a Nettle is subtilative, and cutteth and scoureth flegme and grosse humors, that grieve nature, and let sleep.

Secondly, it doth away Vomits, and crosse thereof: by reason that Vomits and parbreking, is caused of a clammy humor which the Nettle cutteth.

Thirdly, the Nettle preventeth an old cough: and specially with honey, wherein Nettle-seed is to be tempered. For the Nettle avoydeth clammy flegme out of the breast, as Rasis saith.

Avicenna  
 de phisica,

And Avicenna saith, That the Nettle, when it is drunk with water that Barley is sod in, doth mundifie the breast: And when the leavs thereof are sod in Barley-water, they draw out grosse humors, that are in the breast, but the seed thereof is stronger.

Fourthly, it is wholesome for them that have the Collick. For a Nettle is a Cutter, a subtiler, a resolver, and a scourer of flegmatick humidity, or grosse ventosity, which engender the Collick.

The Collick is a painfull grief in a Gut called Colon, as the grievous disease Iliaca, is named of the Gut Ilion.

Fifthly, the Nettle with his heat, driveth cold out of the Lights.

Sixthly.



Dirchly, a Nettle awageth the swelling of the belly : for it resolbeth wind, whereof for the most part of the swelling of the belly cometh.

The seventh effect is, the Nettle helpeth the diseases in the joints, as the Gout. This is of truth, when it cometh through matter that is cold, flegmatick, and grosse ; by reason that Nettles heat, cut, and make subtille such matter.

And besides these effects, after Avicen : The Nettle stirreth one to carnall Lust, and properly the seed thereof, drunk with wine, openeth the close of the Matrice, and in loosing, draweth out flegm, and raw humours, by his vertue absterfive, and not resolutive. *See* least taking of the Nettle or the seed should hurt the throat, it is good to drink after it a little Oyl Roseate. A Nettle is hot in the beginning of the third degree, and dry in the second, *Avicen.*

*avi. 2. can. ca.  
de 3. virtut.*

*Hysopus est herba purgans a pectore Flegma.  
Ad pulmonis opus cum melle coquatur hysopus.  
Vulcibus eximium fertur reparare colorem.*

Hysop a purging herb is held to be,  
And flegme from forth the breast it sendeth free.  
Being sod with honey, then it comfort sends  
The stomach, and the lungs it much befriends.  
Purgeth the lights from flegme, and addes a grace,  
By a most clear complexion to the face.

Here the Author reciting the effects of Hysop, saith : First, Of Hysop.  
It purgeth the breast of flegme : by reason that Hysop is an herb hot and dry in the third degree : it is a great wiper, looser, and consumer of flegmatick humidity, and hath a singular respect to the parts of the breast : and therefore Hysop most properly is said to purge the breast of flegme.

Secondly, it is also good to purge the breast from flegme, for the same cause, and properly if it be sod with Honey : for Honey is a scourer : and the Hysopes scouring is augmen-



ted with the honey. The same writteth Avicen, saying: Hyſop comforteth the Brest and Lights, diseased with the Cough and Thicket of old continuance, and likewise doth the decoction thereof, made with Honey and Figs.

avi. 2 can. cap,  
de Hyſopo.

Thirdly, Hyſop maketh one well coloured in the face: for Avicen saith: That the drink thereof causeth good colour. And besides these effects Hyſop avoideth flegme and worms, as Avicen saith And after Platearius, Hyſop sod in wine, cleaneth the Matrix from all superfluities.

*Appositum cancris tritum cum melle medetur,*

*Cum vium potum poterit sedare dolorem.*

*Sape solet vomitum, ventremque juvare solutum.*

Chervill or Cinquefoyl, call it which you will,  
Being steeped with Honey doth a Canker kill,  
Drink it with Wine, the belly-ach it healeth,  
And doth assuage inflation where it swelleth.  
Lastly, when lask or vomit shall oppresse,  
The power thereof doth heat, and makes to cease.

This Text declareth thre operations of Chervill or Chervill or Cinquefoyl.

Of chervill.

A canker;

First, Chervill stamped with honey, and laid plaisterwise to a Canker, healeth it. Thus saith Platearius in the Chapter thereof. A Canker is a melancholy impostume, that eateth the parts of the body as well fleshy as sinewy. And it is called Canker because it goeth forth like a Crab.

The second effect is, if Chervill be drunken with wine, it healeth the ach of the belly. For it assuageth inflation that is caused of grosse ventosity, whereof ach cometh, and loseth the ventosity of the stomack, and all other guts, and openeth stopping, and thereunto the wine helpeth.

Thirdly, Chervill ceaseth vomiting, and the lask: and by reason that it is hot in the third degree, and dry in the second, it digesteth and dyeth that matter, whereof vomit cometh.

And



And this is very truth, when Vomite or the Lask come of cold flegmatick matter.

And besides these effects, it proboketh Urine and Menstruosity, and asswageth ach of the sides and reins, and especially taken with Mellieratum.

*Enula campana redōit praeordia sana,  
Cum succo Ruta, si succus sumitur huius.  
Affirmat ruptis nil esse salubrius istis.*

Of Enula campana thus we say,  
It cheers the heart, expelling grief away.  
The iuyce of Rew, and this so well agree,  
That they are good for such as bursten be.  
Wine made thereof doth clearly cleanse the brest,  
Expelleth wind, and helps well to digest.

Here the Autho<sup>r</sup> declaring two effects of Enula campana, Elfe-docke,  
scab-wort, or  
Horse-heel.  
saith:

First, it comforteth the heart strings, (that is) the bzin of the stomack, which is properly called the Heart strings, or else the vfall members, that is, the windy members, which be neer the heart, and especially the heart-root.

That it comforteth the bzin of the stomack, it appeareth in that the sweet smelling root of Enula comforteth the sinewy members. For the bzin of the stomack is a sinewy member. That it comforteth windy members, appeareth; For Wine made of Enula, called *Vinum Enulatum*, cleanseth the Breast, and Lights or Lungs, as Avicen saith.

Also Enula swallowed down with Honey, helpeth a man to spit, and it is one of those hearbs, that rejoyce and comfort the heart.

The second effect is, that the iuyces of this hearb, with the iuyce of Rew, is very wholesome for them that be burst, and that is specially, when the burstnesse cometh by ventosity: for these two iuyces dissolve that.

*avi. 2. can. ar.  
de canla.*



And besides these effects, Anula is good for a stomach filled with ill humours, and it openeth opilations of the liver and spleen, as Rasis saith. And it comforteth all hurts, cold griefs, and motions of ventosities, and inflations, as Avicen saith.

*De Pulegio.*

*Cum vino choleram nigram potata repellit.  
Sic dicunt veterem sumptum curare podagram.*

Hill-wort, or Pencilall steep in wine,  
Purgeth black choller, as the learn'd divine.  
Beside, our Elders say, and make no doubt,  
That it melts flegme, and clearly cures the Gowt.

Here the Author rehearsing two effects of Hill-wort, saith.  
That principally the water thereof, or Pencilall (taken with wine) purgeth black choller.

A remedy for  
choller.

Secondly, Hill-wort healeth an old Gowt: for the property of this hearb is, to melt and dissolve flegme, whereof very often the Gowt is wont to be engendred. And note, that after Placarius, Hill-Wort is hot and dry in the third degree. The substance thereof is subtile, the vertue comfortable, through the sweet smell: the substance thereof openeth, and the qualities do draw, the fiery substance or nature thereof, consumeth by burning and drying.

*De Nasturtio aquatico.*

*Illius succo crines retinere fluentes  
Alitus afferitur dentisque curare dolorem.  
Et squamas succus sanat cum melle perunctus,*

Of Water-creffes, most opinions say,  
Hair they retain, when it doth fall away.  
The tooth-ach that tormenteth grievously,  
They give thereto a present remedy.  
They cleanse all scales that cleave unto the skin,  
If Honey to the Oyntment you put in.

Here



Here the Author rehearsing the effects of Water-creffies, water-creffies. saith :

First, they retain hairs falling away, if the head be annointed with the iuyce thereof : or else if the iuyce or water thereof be drunk. This effect Avicen toucheth, saying ; The drinking or annointing with Water-creffies retaineth hairs falling away.

Avi 2. 2 can.  
ca. de Natur.  
cio.

The second effect is, Water-creffies doth cure the tooth-ach, specially, if the ach come by cold, for it pierceth, resolbeth, and heateth, as appeareth at *Cur moritur homo.*

Thirdly, the iuyce of Water-creffies taken with honey, or the place annointed therewith, doth away skales that cleave to ones skin : by reason that such skales be engendred of salt flegme.

Water-creffies (as is said) purgeth all flegme : therefore if it be drunke, it resisteth the cause of skales : and honey, which is a cleanser, helpeth much thereto. Beside these effects Water-creffies ope by the corruption of the belly, and cleanseth the lights, it heateth the stomack and liver and is whole some against the grossest of the spleene. Namely, When a plaister is made of that, and of honey, it causeth one to cast up chol-ler, it augmenteth carnal lust, and by dissolving, avoideth out worms, and provoketh menstruosity, as Avicen saith.

*De Chelidonio majore.*

*Cacatis pullis hoc lumina mater hirundo,  
Plinius ut scribit, quamvis sint, cruta reddit.*

Young Swallows that are blind, and lack their sight,

The Damme (by *Celendine*) doth give them light.

Therefore (with *Plinie*) we may boldly say,

*Celendine* for the sight is good alway.

Here the Author saith, when young Swallows be blind, the Damme bringeth *Celendine*, and rubbeth their eyes, and maketh them to see : whereby the Author sheweth, that it is whol-  
Of *Celendine*.



wholesom for the sight. And this appeareth to be true : for commonly it is a medicine against feebleness of sight. Celendine hath iuyce, which is well known. And why Swallows know it better then other Birds, may be, because their young be oftner blind then any other. Swallows dung doth make them blind, and so the Dam dungeth sometime in the youngs eyes, and maketh them blind.

And after Platearius, Celendine is hot and dry in the third degree. And the qualities and substance thereof, hath vertue to dissolve, consume, and draw. And the roots thereof stamped and sod in wine, are good to purge the head, and a womans privacy from broken moist humours : if the Patient receiue the smoke thereof, at the mouth, and after gargarise Wine in to the throat.

*Auribus insusus vermes succus necat ejus.*

*Cortex verrucas in aceto coctae resolvit.*

*Pomorum succus, flos, partus destruit ejus.*

The iuyce of Willow put into the Ear,  
Doth kill the Worms which are engendred there,  
The rind of Willow sod in Vinegar,  
For taking Warts away, the most prefer.  
Let teeming-Women cast Willow-flowrs away,  
Because they hinder Child-birth with delay.

To kil worms

Here the Author rehearsing three things of Willow, saith :  
First, the iuyce thereof, potored into ones Ear, killeth  
Worms : by reason of the stipticity and drying thereof and af-  
ter Avicen, Nothing is better to heal all mattering at the Ears, then  
the iuyce of Willow leaves.

Av. 2 can. cap.  
de salites.

Secondly, the rinde of Willows sod in Vinegar, taketh  
away Warts. And Avicen saith : Willow ashes with Vi-  
negar, dryeth up Warts by the Roots : by reason of the ashes  
beheement drying. Yet to destroy Warts, nothing is better  
then



then to rub them with Parslaine. This the property, and not the quality of Parslaine doth, after Avicen.

avi. 2 can. cap.  
de persilaca.

A hirde, willow flowers, and the succe of the fruit thereof, letteth the birth of a child: for through stipticity, and drought thereof, it causeth the Child to be bozn with great pain.

*Confortare crocus dicatur letificando,*

*Membrag; d. f. et a confortat, e par riparando,*

Saffron doth glad the heart being sick and ill,  
But yet too much endangereth to kill,  
Defective members it doth comfort kindly:  
And next, restores the Liver very friendly.

Here the Author saith that Saffron comforteth mans body, in gladding it. But know withall, that Saffron hath such a property, as if one take more thereof then he ought: it will kill him in rejoycing or laughing. Avicen sayth: That to take a dram and a half will kill one in rejoycing.

Of saffron.

Secondly, Saffron comforteth defective members, and principally the heart. It comforteth the stomack, with the stipticity and heat thereof: and for the same cause refresheth the liver, for it will not suffer the liver to be dissolved. Yet to use it over-much, induceth parbreacking and marreth the appetite.

At this Avicen warneth vs, saying: It causeth parbreacking, and marreth the appetite, because it is contrary to the sharpnesse in the stomack, which is cause of appetite.

Avi. 1 capit  
de croco.

Besides these properties, Saffron maketh one sleep, and dulleth the wits, and when it is drunke with wine, it maketh one drunken: it cleanseth the eyes, and letteth humors to floto to them and maketh one to breath well: it stirreth to carnall lust, and maketh one to vyne well.

*De Porro*

*Reddit facundus premansum saepe puellat,*

*Ute stillantem poteris retinere Crurum.*

Leeks



Leeks if their property is not belyde:  
To make young women fruitful, hath been tryde.  
Beside they stint the bleeding at the nose:  
In greatest violence, as some suppose.

Here the author rectifying two commodities of Leeks, saith  
that often eating of Leeks maketh young women fruitful by  
reason, as Avicen saith; Leekes dilate the Matrice, and take a-  
way the hardnes thereof, which letteth conception.

Secondly Leeks stint bleeding at the nose, as Avicen saith: and  
any other effects of Leeks are rehearsed at *Allia, Nux. &c.*

*Quod piper est nigrum, non est dissolvere pigrum,*

*Flagmata purgabit, digestivamque iuvabit.*

*Leucopiper Tomacho prodest, et suffrag; dolori,*

*Vile praeveniet morum febrisq; rigorem.*

Black Pepper in dissolving is not slow,  
But quickly purgeth Flgms, as many know,  
Beside, 'tis very good to help digestion,  
When other things may fail that are in question.  
White Pepper, to the stomach comfort sends,  
And many wayes it from the Cough defends.  
For divers griefes it yeeldeth good prevention,  
And with a Feaver stands in stout contention.

Here the Author declaring many commodities of pepper saith.

First black Pepper, through the heat and drynes thereof,  
loseth quickly: for it is hot and dry in the third degree.

Secondly, it purgeth phlegme, for it draweth phlegme from  
the inner part of the body, and consumeth it. Likewise it a-  
voideth phlegm out, that cleaveth to the breast and stomach,  
beating subtilizing, and dissolving it.

Thirdly, it helpeth digestion. And Avicen saith: That  
Pep-



Pepper digesteth and causeth appetite: and specially long Pepper *avi. 2. can. ca.* which is whollomer to digest then either white or black, as Galen *de pipere.* saith.

**Secondly he declareth. 5. wholsome things of white pepper**

**First, White pepper comforteth the stomacke:** for Galen *Gal. 3 de reg. sanitatis ca 7* saith: That it comforteth more then the other two. And Avicen *avi. loco preal.* saith: That white pepper is more wholsome for the stomack, and more vehemently doth comfort.

**The second is: pepper is specially wholsome for the cough,** that cometh of cold plegmatick matter: for it heateth, dissolveth, and cutteth it. And Avicen saith: When Pepper is ministered in Electuaries, it is wholsome for the Cough, and aches of the breast.

**Thirdly, white Pepper is wholsome for the ach, and that** is to wit of the breast and ventres pain. And for that, all pepper is good: for all pepper is a diminisher and aboder of wind. And Avicen saith: That white pepper and long, is wholsome for pricking ach of the belly, if it be drunk with hony, and fresh Bay-leaves. *Against the belly-ach.*

**Fourthly, Pepper withstandeth the causes of a cold feber,** for it digesteth and heateth the matter.

**Fifthly, Pepper is wholsome for a shaking feber, by reason** that the heat of the Pepper comforteth the sinews, and contracteth the matter spread on them. And Avicen saith: In rubbing it is made an oynment, which *Unguentum* is wholsome against shaking. These five properties are ascribed to the other kinds of Pepper as Avicen saith. And besides these effects; Pepper heateth the sinews and brains of mans body: it mundifieth the lights, and a little provoketh the vrine, but much looseth the belly, as Avicen saith:

**Where be three sorts of Pepper: white-Pepper, called** Leucopiper, long-Pepper, called Macropiper, and black-Pepper, called Melanopiper. It is called white-pepper, that is very green and moist: and when it is a little dried, and not perfectly ripe, it is called long-Pepper. But when it is perfectly ripe, it is called black-pepper.



*Et max post escam dormire n. nisi q. moveri,  
Ist a gravare solent audi us; ebrietas q.*

If after meat we fall to sudden sleep,  
Our food from all digestion it doth keep.  
Over-much moving is is hurtfull too,  
And drunkennesse doth most of all undo.  
In all these, let us use discreet forbearing,  
Being enemies that do offend our hearing.

Hurtfull to  
the hearing

Here the Auth<sup>r</sup> reciteth three things that grieve the hearing.  
The first is, immediate sleep after meat, and that is: if one eat his fill. For the immediate sleep will not suffer the meat to digest, and of meat undigested are engendred grosse undigested fumes, which with their grossness stoppe the conduites of hearing: and they engrosse and trouble the spirits of hearing.

The second is, too much moving after meat for that also letteth digestion and the due shutting of the stomacks mouth: by reason that then the stomacks mouth closeth not so easily, as by a little walking. whereby the meat descendeth to the bottome of the stomack. For when the stomack is not shut, many fumes ascend to the head, that grieve the hearing.

The third is drunkennesse, whereof many fumes and vapors are engendred, which ascend to the head, and the Organ of hearing, and troubleth the spirits thereof, and grieveth the hearing. And drunkennesse doth not onely hurt the hearing but also the sight and all the senses, for the same cause as is before said.

There be three things, as Avicen saith, That hurt the ear, and other senses, lothing, repletion, and sleep after refection: and some text hath this verse, *Balnea, sol, vomitus affert, repletio, clamor.* Which things grieve the hearing, but specially great noise. For Avicen saith, If we will hear well and naturally, we must eschew the sun, laborious baining, vomit, great noise, and repletion,

avi 4.3 ca 2.  
de conse sanie.  
auris.

Me



*Metus longa famer vomitus percussio, casus  
Ebricitas, frigus, sinitum causat in aure.*

Long-fasting, vomiting, and sudden fear,  
Are hurtfull to the Organ of the ear.  
Blowes, falles, and Drunkenesse are even as ill,  
And is so cold beleve me if you will.  
Such as would noises in the ear prevent,  
To shun all these, think it good document,

Here the Author reciteth seven things, which cause a humming and a noise in ones ear.

The first is, fear, specially after some motion. The reason is, because in feare, the spirits and humours creep inward toward the heart suddenly, by which motion, ventosity is lightly engendred, which entering to the Organ of the hearing, cause the ringing and rusing in the ear. By corporall moving also humours and spirits are moved, of which motion, ventosity is lightly engendred which coming to the ears, causeth ringing. For ringing is caused through some moving of the vapour or ventosity, about the Organe of the hearing, moving the naturall air of those Pipes or Organes, contrary to their naturall course.

The second thing, is great hunger, Avicen belieweth the reason, saying: That this thing chanceth through humours spread, and resting in mans body. For when nature findeth meat, she is converted unto them, and that resolveth and moveth them. avi. 4 3 ca. 9.

The third is vomiting: for in vomiting (which is a laborious motion) humours are specially moved to the head. In token whereof, we see the eyes and face become red, and the sight hurt. And thus also by vomiting vapours and ventosities are soon moved to the organ of the hearing.

The fourth is heating about the head specially the eares, for thereby chance a vehement motion of naturall air, being in the organe of the hearing. For when any member is hurt,



Nature immediately sendeth thereto wind and bloud, which two be the instruments of nature, by which then motion is caused in the ear.

The sixth is falling, especially on the head, for the same cause that is the cause of beating. And of a fall (whatsoever it be) a moving of the humours is caused in the body.

The seventh is drunkenness: for drunkenness filleth the head with fumes and vapours, which approaching to the Organe of the hearing, troubleth it, and maketh a noise in the ear.

The seventh is cold, for by great cold the organe of the hearing is feebled, wherefore of a small cause by cold, ringing in the ear chanceth, for great cold causeth ventosities.

And ringing in the ears chanceth not only by these causes, but also of many other, as ventosity engendred in the head, and therein moved, or else by some matter engendred in the head, or else by motions of ventosities, changing oftentimes in the opening of the ear, as they that have an Ague: or by the great repletion of the body, and most especially of the head, or by some clammie matter resalved into a little ventosity, or by medicines. Whose property is, to retain humours and ventosities in the parts of the brain, as saith Avicen.

*Balnea, Vina, Venus, ventus, piper, allia, famus,  
Porri cum Capis, lens, Fletus, Faba, Synapis,  
Sol, coitus, Ignis, ictus, acumina, pulvis,  
Ista nocent oculis, sed vigilare magis.*

Bathing, Wine, Women, boystrous wind,  
To harm the eye-sight always are inclin'd.  
The like doth Pepper, Garlick, dusting Smoak,  
Leeks, Onyons, Lencils, draw the sight aslope,  
And dims it as Beans do. Such as use weeping,  
I would not have mine eyes in their moist keeping.  
Mustard, and gazing much against the Sun,

The



The sight thereby is vicerly undone.  
 The violence of lust in hot desire,  
 Spoyles them outright, and looking on the fire.  
 Extremity of labour hurt's the eye,  
 And the least blows, blood-shot it instantly.  
 Tart and sharp sauces needs offend them must,  
 As also walking in a windie dust.  
 The last is too much watching; these, believe me,  
 Avojd, and then thine eye-sight will not grieve thee.

Here the Autho<sup>r</sup> rehearseth one and twenty things, hurt-  
 full to the eyes.

One and twenty things hurt-  
 full for the  
 eyes.

The first is bating, or bathing whether it be moyst or dry,  
 called hot-houses. For bating greatly heateth the eyes, and  
 so hurteth the complexion: for the eyes be naturally cold, and  
 of the nature of water.

Secondly, Bating dyeth and resolbeth the subtille humi-  
 dities of the eyes, with which the sighty spirits that are fierie,  
 should be refreshed and tempered. This bath made many blind  
 in Almaine, where they vse many Baines and Hot-houses.  
 Like as in Holland are more Lepers, then in any country, on-  
 ly by fault of good governance.

The second is, wine immoderately taken: for that feebleth  
 the eyes & sight, by reason that it filleth the head with fumes  
 and vapors, which dull all the wits.

The third is, over-much carnal copulation, which all Phy-  
 sicians say, feebleth much the sight. And Aristotle noteth the  
 cause: For by carnall-copulation, that, that is behovefull  
 for the eyes, is taken away. There must bee in the Eyes  
 moyst waterish subtilty, which fortifieth the visible spirits.  
 For the eye is naturally moyst. And therefore Aristotle  
 saith: That our Eyes be of the nature of water. But when  
 naturall moystures are drawn and voyded out, the bodie  
 wareth dry; and withereth away: the Eyes then loose their  
 proper nature, which they retaine and keepe by humiditie,  
 and not without a cause: for by fiery spirits (which are in  
 moving)

Aris. 4. part  
 problema.

arist. de sensa  
 & sensato &  
 v. de animal.



moving) the sight would vanish away, ere that it were succoured with moisture.

It has it appeareth plainly, that Carnall copulation, by drawing away the moistnesse, dryeth up the superior parts of man whereby the quick sight is hurt.

The third is wind, and specially the South wind. For Hypocrates saith: The South wind is mystie, and dusketh the eyes for that wind filleth the head with humidities, which dull the wits, and dark the sight.

The fifth is pepper, which through his sharpnesse thereof, engendreth fumes that bite the eyes.

The sixt is Garlick, which also hurteth the eyes, through sharpnesse and vaporosity thereof, as is said at *Allia, Nux, Ruta, &c.*

The seventh is smoke, which hurteth the eyes, through the mordication and drying thereof.

The eight is Leeks: for by eating of them, grosse melancholy fumes are engendred: whereby the sight is shadowed, as is before said, at *Allia, Nux, Ruta, &c.*

The ninth is Onions, the eating of which hurteth the eyes, through their sharpnesse.

The tenth is Lens or Lencils: The much eating whereof, as Avicen saith: Dusketh the sight, through the vehement drying thereof.

The eleventh is too much weeping, which weakeneth the eyes for it causeth debility retentive of the eyes.

The twelfth is Beanes: the vse whereof, engendreth a grosse melancholy fume, darking the visible spirits as Leeks do: and therefore the eating of Beanes, induceth dreadfull dreams.

The thirtienth is Mustard, the vse whereof feebleth the sight, through his tartnesse.

The fourtieth, is to look against the Sonne: and that is through the vehement splendor and brightnesse thereof: whereby the sight is destroyed, as appeareth by experience. For the vehement sensibleness of a thing, not proportioned to mans



mans sense, as the Sun Beams corrupt mans sense.

The fifteenth is too much Carnall copulation and specially after great feeding or repletion, or after great voyding or emptinesse: but this is already declared.

The sixteenth is fire, the beholding whereof causeth vehement dyynesse in the Eyes, and so hurteth the sight: and also the brightnesse thereof hurteth the Eyes. And therefore we see commonly, that Smiths, and such as work before the fire, be red-ey'd, and feeble-sighted.

The seventeenth is great labour: for that also dyeth vehemently.

The eighteenth is smiling vpon the Eyes, which hurteth the sight, for it maketh them bloud-hot, and troubleth the visible spirits and otherwhile engendreth Impostumes.

The nineteenth is, too much vse of tart or sharp things, as Saunces and that is, through the tartnesse of Fumes, of them engendred.

The twentieth is dust, or walking in dusty places: in which dust flyeth lightly into the Eyes, and duskeith the sight.

The one and twentieth (and above all other hurtfull to the Eyes and Sight) is too much watching: For too much watching induceth too much drowlines in the eyes: and generally all repletions hurt the Eyes, and all that dyeth by Nature, and all that troubleth the bloud by reason of saltnesse, or sharpnesse. All Drunkennesse hurteth the Eyes: Womitting comforteth the Sight, in that it purgeth the Stomack yet hurteth it, in that it dybeth the matters of the Brain to the Eyes: and therefore if it be needfull to cast, it must be done after meat and without constraining.

Also, Too much sleep immediately after meat, and much bloud-letting: and namely, with ventosities, hurteth the sight, as Avicenna saith.

*Foeniculus, Verbena, Rosa, Chelidonia, Ruta.*

*Ex istis fit, quæ lumen reddat acuta.*



Of Fenell, Vervein, Roses, Celendine,  
With Rew among them, water still'd fine,  
They are most wholesome for to clear the eyen.

To clarify  
the eyes.

Here the Author reciteth fve Herbs, whose water is very  
wholesome for the sight.

The first is Fenell: Whose iuyce put into the Eye sharpneth  
the sight, after Rasis.

The second is Vervein: whereof the water is of many Phl-  
sitians put in receipts, whole some against feebleness of sight.

The third is Rose-water, which both comfort the living  
spirit, and sight.

The fourth is Celendine whose iuyce is citrine: it is cal-  
led Celidonia: that is) giving celestial gifts.

The fifth is Rue, the water of these herbs is wholesome  
for the sight, as Phisitians commonly say.

aus. 3. lxx. 4.  
ca. 4

*Sic dentes servi porcorum collig' grana,  
Ne careas iure cum iusquam simul oro,  
Sicq; per embotum Funum cape dente rematum.*

To cure the tooth ach, take the seed of Leeks,  
When that fell pain annoyes and swels the cheeks:  
But seed of Henbane must be mixt among.  
And burn them both to make the smoke more strong.  
Hold thy mouth ore and so receive the fume,  
The pain it flakes, and worms in teeth consume,  
If through a Tunnell you the smoke assume.

For tooth-ach.  
Ad. 2 can. cap.  
de porro.

Here the Author reciting certain Medelines for the tooth  
ach saith.

Leek seed and Henbane burned together is good for the  
Tooth-ach. But they must be ministred on this wise. The  
iuyce of Henbane, with the Leek seed must be burned toge-  
ther, and the smoke must be received through a lannell on the  
side that the ach is.

The



The vertue of the Hen-bane, taketh away the feeling of the pain.  
And the vertue of the Leek-seed-fume killeth the worms, which o-  
therwise living in the concavities of the teeth, causeth intollerable  
pain as Avicenn saith.

*Nux, oleum, frigus capitis, angustiaq; potus,  
Ac pomum crudum faciunt hominem fore rauum.*

Nuts, oyl, and cold, which strikes into the head,  
Eeles, and raw Apples, drinking late towards bed;  
By all these hoarsenesse in the voyce is bred,

This text declareth six causes of Hoarsenesse.

The first is eating of nuts, for nuts are much, and there-  
fore they exasperate the voyce and make it like a cranes voice.

The second is oyl, the use whereof may engender Hoar-  
nesse; for some parts thereof cleave fast to the pipe of the lights,  
causing hoarsnesse. Secondly, it maketh Chollick folk  
hoarse by reason that in them the oyl is lightly inflamed, and  
so the inflammation causeth exasperation and hoarsenesse: but  
the first cause seemeth better.

The third is cold of the head; for cold of the head both  
presse together the brain, whereby the humours descend to-  
ward the throat, and pipe of the Lights, and induceth hoar-  
nesse, through too much moistnesse of the pipe.

The fourth is eating of Eeles: for the eating of them mul-  
tiplieth clammy flegme, which coming to the Lights, sticks  
there still, and cause hoarsnesse.

The fifth is overmuch drinking, especially toward bed; for  
then the vehement wetting of the pipe of the lights, doth chief-  
ly cause hoarsnesse of the voyce, as all Physitians say.

The sixth is raw Apples: for by reason that they be raw,  
they increase pblegm, and if they be not ripe, but sharp and  
sour, they make the throat rough.

*Jejuna, vigila, calcas dape, valde labora.*



*Inspira calidum, modicum bibe, comprime flatum,  
Hec bene tu serva si vis depellere reuma.  
Si fluat ad pectus dicatur reuma catarrus,  
Ad fanges branchus, ad nares esto corisa.*

Use fasting, watchings, if the Rheum possesse thee,  
Hot meats and drinks avoyd, they nor redresse thee,  
Labour thy body, and thy breath restrain,  
Inspire warm air, if the Catharre do pain.  
Beware of drinking much, it doth offend,  
These (gainst all Rheumes) to thee I do commend.  
To know these Rheumes, this is an observation,  
If to the brest they flow in exaltation.  
Th'are call'd Catharres. But running through the nose,  
Its called Corisa: Others say, the pole.  
When by the neck it doth it self convey,  
They tearm it *Branchus*, as Physitians say.

For the  
Rheum

Here the Author declareth 7 things that cure the Rheume.  
The first is, abstinence from meat, or fasting, for thereby  
the matter is diminished because abstinence dyeth, and the  
matter is better ryped and consumed: For when nature fin-  
neth no matter of food whereon she may work, she worketh on  
Rheumatick matter, and consumeth it, and the head is lesse  
filled therewith. Wherefore Avicen saith: That a man having the  
Catharre or the Pole, should take heed that he fill not himselfe  
with meats.

The second is Watch for watching dyeth the brain, and  
withstandeth that the vapours ascend not to the head.

The third is hot meats and drinks; for with their heat, the  
cold water of the Rheum is digested.

The fourth is to labour much: For thereby the matter  
Rheumatick is consumed, by reason that much labour dyeth  
by all superfluityes of the body. But in stead of *Valde*, some  
texts have *Veste*. And then the sentence is, that warm Gar-  
ments is wholesome for the Rheum, specially when it com-  
meth by cold matter.



The first is, inspyring of hot ayre, and specially if the Catarre proceed of cold matter: for by breathing of warm ayre, the matter is warmed and riped.

The sixt is, to drinke little, and to endure thirst: for thereby the Rheumatick matter is consumed: For little drinking filleth not the head, as much as drinking doth.

The seventh is, to hold ones breath, for that is specially good in a Catarre, caused of a cold matter: By reason that this holding of the breath heateth the parts of the breast, & so the cold phlegmatick matter causing the Catharre, is better digested.

Avicen rehearsing these things, saith: It behooveth to keep the head warm continually. And also it must be kept from the wind and namely that of the South. For the South wind repleteth and maketh rare: but the North wind constraineth. And he must drink no cold water, nor sleep in the day time. He must endure thirst, hunger, and watch as he can: for these things (in this sicknesse) are the beginning of health.

Furthermore, Rasis biddeth him that hath the Rheum: To beware of lying upright: For by lying upright, the Rheumatick matter floweth to the hinder parts of man, where be no manifest issues, whereby the matter may avoyd out. Therefore it is to be feared, least it flow to the sinews, and cause the cramp or palsy.

And likewise he ought utterly to forbear wine: for wine is vaporous, and in that it is very hot, it dissolveth the matter, and augmenteth the Rheum. And likewise he must not stand in the sun, or by the fire, for the sun and the fire loose the matter, and augment the Rheum.

In the last two verses, the Author putteth difference between these 3. names, *Catarrus*, *Branchus*, and *Corisa*. And the difference standeth in the matter flowing to one part or another of the body. When the matter runneth to the breast-parts it is called *Catarrus*, when it runneth by the nose, it is called *Corisa*, when it runneth by the neck, it is called *Branchus*.

But this word Rheum doth note, and signifie generally all manner of matter, flowing from one member to another.



*Auripigmentum sulphur miscere memento,  
His decet apponi calcem, commisce supini.  
Quatuor haec misce, commixtis qua heri istis:  
Fistula curatur, quater ex his si repleatur.*

*Auripigmentum*, which some *Arsenick* call,  
Remember to mixe Brimstone therewithall,  
White lime and Sope: these four by way of plaister,  
Are able any *Fistula* to maister.  
Observe these four then, if thou wouldst be cur'd,  
Many (thereby) of help have been assur'd.

For the *Fistu-*  
*la.*

Here the Author rehearsing a curable medicine for the *Fistula*, saith. That a plaister made of *Auripigmentum*, *Brimstone*, white *Lime*, & *Sope* mingled together healeth the *Fistula*. Because these things have vertue to dry and mundifie: which intencions are requisite in healing a *Fistula*. *Placarius* saith: *Auripigmentum* is hot and dry in the fourth degree: it dissolveth and draweth, consumeth and mundifieth. *Brimstone* and *Sope* (as he saith) are hot and dry, but *Brimstone* is more vehement, because it is hot and dry in the fourth degree; but *Sope* is not. *Avicen* saith: That *Lime* washed dryeth without mordication, and maketh more stedly.

The *Fistula* is a running sore, which aboydeth matter more or less, after the diversity & course of the mor. *Auripigmentum* is that which gravers fasten brass & mettals withal in Stone.

*Ossibus ex denis bis centenisq; novenis,  
Constat homo, denis bis dentibus & duodenis,  
Ex trecentenis decies sex quinqueq; venis.*

The bones, the Teeth, and veyns that are in man,  
The author here doth number, as he can.  
Two hundred nineteen bones agree some men,  
Two hundred forty eight, saith *Avicen*.  
Numbring the teeth, some, two and thirty hold,  
Yet four of them by others are controld.

Be-



Because some lack those teeth stand last behind  
 In child-hood. Others till their greatest age they find.  
 The Grinders, and Duales, Quadrupl,  
 And them above, beneath called *Canini*.  
 That grind, that cut, and hardest things do break,  
 And those call'd *Sensus*. Nature these bespeak  
 To grind mans food. The veins in man we count,  
 Three hundred sixty five, which few surmount.

Here the Author saith of the bones, teeth, and veines in mans body. The number of bones.

It shall be said there be CCxix. bones: yet after the Doctors of Physick Hippocrates, Galen, Rasis, Averroes, and Avicen, the bones in man be CCxviii. And though here be variance, yet there is a master of Physick that saith: *Ossa ducenta sunt, a q; quater duodena.*

Secondly, the Author saith that a man most commonly should have xxviii. Teeth. But yet it chanceth, that some lack those four last Teeth, which be behind the most, that we call the Grinders, and those have but xxviii. Teeth. Some lack four of the last teeth in child-hood only: some other lack them till they be very old, and some all their life. The number of Teeth.

Here is to be noted, that after Avicen, The two foremost teeth bee called *Duales*, and two on either side of these twain, bee called *Quadrupl*. There bee two in the upper jawe, and two in the nether: all these teeth be ordained to cut, and therefore some call them Cutters, and specially the *Duales*. Next unto these *Quadruples*, are two Teeth above, and two beneath called *Canini*, whose office is to break hard things. After these, be four other on either side called Grinders, four above and four beneath. After these, some have a Tooth called *Sensus*, on either side and as well above as beneath: These also are ordained to grind mans meate. And so the whole number of the Teeth is xxviii, or else xxviii. in them that have not the teeth called *Sensus*. There is then foure *Duales*, and foure *Quadruples*, foure Dog-teeth, sixteene



teen Grinders, and four Senses.

Thirdly, the Text saith, that there is in man CClyb. heyne, as appeareth in the Anatomy.

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

Four humours in mans body always are,  
Bloud, Choler, Flegme, Melancholy. And compare  
These, unto thosè four severall Elements,  
Whereof they are continuall presidents.  
To Earth Melancholy, to Water Flegme,  
The Ayr to Bloud, Choler to fire extream.

Here the Author declareth the four humours in man, as  
Bloud, Choler, Flegme, and Melancholy. And shewing the  
Nature and complexion of them, he compareth each to one of  
the four Elements.

Melancholy is cold and dry, and so compared to the Earth,  
which is of like nature.

Flegme is cold and moyst, and so compared to water.

Bloud is hot and moyst, and so compared to the ayr.

Choler is hot and dry, and so compared to the fire.

These things are declared in these verses.

*Humidus est sanguis, calet, est et vis acris illi,*

*Alget, humet, flegma, sic illi vis fit aquosa.*

*Sicca calet Colera, sic igni fit simulata,*

*Melancholia friget, siccat quasi terra.*

The bloud is hot and moyst, like to the ayr,

And therefore therewith carryeth best compare.

Flegme cold and moyst, even in his chiefest matter,

Bearing his best resemblance with the water.

Sullen is Melancholy, cold and dry.

And



And to the Earth it self doth best apply,  
But Choler being hot and dry, desires  
To meet (he cares not) with how many fires.

For a further knowledge, know beside, that after Avicen, *avi. 1. dyc. 4.*  
There be four humors in mans body, Blood, Flegme, Choler and *c. 1.*  
Melancholy, as is said.

The best of them is Bloud; First, because it is the matter of mans spirits, in whom consisteth mans life and operations. Secondly, because it is comfortable to the principles of mans life, it is temperatly hot and moyst. Thirdly, because it restoreth and nourisheth the body more then the other humors. And it is called the treasure of Nature: For if it be lost, Death followeth forthwith.

Nexr to bloud in goodnes, is Flegme. First, by reason that if need be, it is apt to be turned into bloud.

Secondly, because it is very neer like humidity, which is as the foundation of life.

After Flegme in goodnes, is Choler, which is partner with naturall heat, so long as it keepeth convenient measure.

Then followeth Melancholy, as dregs and dirt removed apart, from the principals of life, as enemy to joy and liberality, and of neer kindred to age and death.

Secondly note, that in the division of humors, there are two kinds of bloud (that is to say) naturall and unnaturall. Naturall bloud, that is to say, Veyn bloud, which is ruddy and obscure; and Artery bloud is ruddy and clear, without ill favour, and (in comparisson of other humors) it is very sweet. Of unnaturall is two sorts, the one is unnaturall in quantity, that is to say, which is changed from good complexion in it self, or else by mingling of another humor.

There is another unnaturall bloud, which (through mingling of other humors) is ill, both in quality and substance, quantity, and in proportion of the one to the other. And this is double, for the one is not naturall, by mingling of an ill humor that cometh to him from without. The other is unnaturall, by mingling of an ill humor, engendred in the selfe  
bloud;



blood; as when part of the blood is putrified, and the subtile part thereof is turned into Choler, and the grosse part into melancholy: or else into Choler, or the melancholy, or else both remaineth in the blood.

And this vnnatural blood by mingling of an ill humor, varyeth from natural blood many wayes,

First in substance: for it is grosser and fowler, with melancholy is mingled therewith: or else it is more subtile, when watrishnes or citrine choler is mingled therewith.

Secondly in colour: for sometime when phlegm is mingled therewith, it inclineth to whiteness, or through melancholy to blackness.

Thirdly in savor: for by mingling of putrified humors, it is more stinking, or else by mingling of raw humors, it hath no savor.

Fourthly in tallage: for by mingling of Choler it inclineth to bitterness, and by melancholy to sowernes, or the phlegm of unsavourines.

Also of phlegm there be two kinds, natural and vnnatural. Natural is that which (within a certain space) wil be blood, for phlegm is undigested blood.

There is another spise of phlegm which is sweet, and somewhat warm, if it be compared to the bodily heat. But comparing it to the ruddy blood, and choler, it is cold. Phlegm is naturally white: and this is called sweet phlegm, extending this name sweet to all the talages, delighting the taste: for otherwise the naturall phlegm is not sweet, but unsavory and watrish, and very neer the tallage of water. And to this phlegm nature hath not given a proper Mansion, as she hath done to Choler and melancholy: but nature maketh it run with the blood, for it is a very neer similitude to blood.

And of this phlegm there be two necessities, & one utility.

The first necessity is that it be near the members, so that their vertue may digest it, and turn it into blood, and that the members by it may be nourished, when they have lost their naturall food: (that is for to say) good blood, through

re-



restraint of material blood, which restraint is caused through the stomach and liver through some cause accidentall.

The second necessity is, that it mingle with the blood, and make it apt to nourish the members of pblematick complexions, as the brain, and such: for that which must nourish these members, must be mingled with phlegm.

The utility of phlegm is, that it moisten the joints, and members that move much, least they ware'oy through the heat that cometh of their moving and rubbing.

Unnatural phlegm may be divided first into the substance, and to some thereof is *Mucilaginosum*, and that is phlegm. (as ones seeming) divers: for in some part it is subtiler & thin, and in some other gross and thick: is called *Mucilaginosum*, because it is like *Mucilages*, drawn out of seeds.

There is an other phlegm, that appeareth equall in substance: that is in subtility and grossness to ones deeming, but for a truth it is divers in every place, this is named raw phlegm, and this increaseth in the stomach, and entrails. And to avoid it out of the stomach, Hypocrates, biddeth us, To cast twice a moneth, and to avoid it out of the guts: Nature hath ordained Choler to turn it from the chest of the Gal to the entrail *Iejunium*, and so forth to the lower guts, to scowr away the phlegm from the brims of the entrails, and cause it to descend down with the other dregs and filth.

Sometimes the phlegm is increased in the veins, specially of old folkes, by diminishing of their digestion, and there remaining, is by little and little augmented and engrossed, and hurteth nature, which cannot (by the veins thereto ordained) avoid it out. Yet it doth all that is possible, to keep it from the heart and other inward members, and driveth it to the outward members, and specially to the Legs: for by the heaviness thereof it draweth naturally to the lower parts of man. And this is the cause why old folkes legs are swolne, and that if one press downe his finger therein, there carry-



eth a hole, specially towards night, most in fat folks and such, as were wont to be nourished with moist meat.

There is another spise of phlegm, very subtile and watrish like unto water, and somewhat thik: this phlegm is often mingled with their spittle that have ill digestion, and of those that be great drinkers: it removeth from the brain to the nose, as it is wont in the beginning of the poxe, and when by decoction and boyling in a man it becommeth grosse, it is turned into phlegm grosse, white and maseilage.

There is another phlegm grosse and white called *Gypsum* the subtile parts of this phlegme, is dissolved through long biding in the joints: and the grossenes thereof remaineth in the joints as hard as stones. This phlegme engendzeth the Gout incurable.

There is another phlegm thik and grosse, like to the molten glasse, in colr, clammines, and weight.

Secondly, unnaturall phlegm differeth in Tallage: for there is certain phlegm that is sweet, which is by mingling of blood with phlegm. And under this is contained the viciuous flegm, which is ingedred by mingling viciuous blood & flegm.

There is another manner of viciuous phlegm, caused of rauenesse, as certainly glassy phlegm.

There is another salt phlegm, caused by mingling of choler. And this is more biting, drier, and lighter then any other flegm through the choler mingled therewith, which is dry, light, and sharp. And this phlegm is often found in their stomacks, that be phlematich, that drink much strong wine, and that use salt and sharp meats; because it cleaveth to the stomack, and causeth otherwhile thirst intolerable and running by the guts, if it sometime cleaveth them, and causeth the blood mensin: and in the fundament oftentimes induceth strong costivenesse.

There is another phlegm, that is sharp, by mingling, of sharp melancholy therewith: and sometime through boyling of flegme, as it chaunceth in the sweet juices of scalis, that first boyl and after wax ripe. And this phlegm appeareth oftener in their stomacks, that digest ill, then in other parts: for naturall Choler floweth to the mouth of the stomack, to stirre  
by



by the appetite, which descending downward sometime mingled with Aegm, maketh it soure and this is perceived by lowre belchings. And otherwhiles this phlegm is engendered in the Stomack by boyling with a weak heat.

There is another phlegm called Pantick, which is sometime caused by mingling of pantick melancholy. But this is seldom, by reason that pantick melancholy, is very scarce. It is sometime caused through vehement coldnes thereof, whereby the moistnes thereof is congeled, & somewhat altered to earthlines, and thereupon cometh no weak heat, which causing it to boyl, should convert it into sharpnes: nor no strong heat, which digesting it should turn it into blood.

There be two kinds of Choler, naturall and unnaturall.

Unnaturall Choler is the same of blood, whose color is ruddy and clear, that is effective, in the last degree of citrines as Saffron heads, and it is light and sharp: and the hotter, the more redder it is. And after this Choler engendered in the head it goeth with the blood into the veins, the other goeth into the purse of the gall.

The part that goeth with the blood, endureth therewith both for necessity and profit. It is needfull that it mingle with the blood, to nourish the cholerick members. It is behoofeful that it make the blood subtille, and cause it to enter into the veins.

The part that goeth to the purse of the gall, goeth thither for necessity and profit. The necessity is double. The one is needful for all the body, to manadise it from cholerick superfluities. The other necessity is in respect of the galls purse.

The profit also is double. The one is, to wash the Entrails from dregs and clammy phlegm cleaving to them.

The other is to wash the guts and Muscles, that they may feele the thing that hurteth them, and voyd all other filthines. The proof of this is that the cholerick chaunceth often times, by stopping of the hole that cometh from the purse of the gall to the guts.

Unnaturall choler is double. For one is unnaturall through outward cause mingled therewith. The other is unnaturall



carall, through a cause in it self, for the substance thereof is not naturall.

Choler unnaturall through an outward cause, is another known and famous: and so is that, that phlegm is mingled with, and it is called famous or notable by reason that it is often engendred. And of this kind of Choler cometh the third, that is wel known. There is another that is lesse famous, and that is it wherewith melancholy is mingled.

Famous Choler is either citrine, and engendred by mingling of subtille phlegm with naturall choler, or else it is yolky, like to the yolks of eggs, and is engendred by mingling of gross phlegm with naturall choler.

Choler of lesse fame is caused two ways. One is, when the choler is burned in it self and turned to ashes, from which the subtille part of the Choler is not separated, but mingled therewith, and this choler is the worst. Another is, when melancholy cometh from without, and minglith it with the choler. And this Choler is better then other, & is ruddy in color, it is not clear nor flowing, but more like to vein-blood. This unnaturall choler having his own proper substance, without mingling of any other humor, is often engendred in the liver, by reason that the subtilenes of the blood burneth it self & turneth into choler, and grossely into melancholy.

Another choler is engendred in the stomack of ill meats not digested, but corrupted: or els it is engendred in the veins, by other humors. And of this choler be two kinds: for one is called Choler Prassive, like the color of the hearb called Prassion, which is engendred of the yolkines when it is burned: for burning causeth a yolky blacknesse in the choler, whiche mingled with choler citrine, engendreth a green cholet.

The other is called rusty choler, like to rusty Iron, and it is engendred of Prassive, when Prassive is burned only, till the humidity thereof be dyed away: and of the dyiness beginneth to wax white. And these two last Cholers be ill, and venomous, yet rusty, is the worst.



Alke wise, there be two kinds of melancholy, naturall and unnaturall.

The naturall is, the dregs and superfluity of good blood, whose tallage is between stomet and portick. And this melancholy when it is engendred in the liver, is parted in two parts. Of which one entrench with the blood, and therewith remaineth in the veins, the other is conveyed to the spleen. The first part entrench with the blood for necessity and profit: It is needful that it mingle with the blood, to nourish the melancholy cold and dry members as the bones.

The vtility is to make thick and thin blood to stint the superfluous running thereof: to make it strong, and to strengthen those members into which it must be converted. The other part that needeth no blood goeth to the spleen, both for necessity and profit. The necessity is double, one vniuersall throughout the body, to purge it of melancholous superfluity. The other is but particular, onely to govern the spleen.

This melancholy is also profitable for mans body, for it runneth to the mouth of the stomack, draining out the humidities, that it findeth there, as a woman straying a cows dugs, draweth out the milk: this vtility is double, First, it constraineth, thickeneth and comforteth the stomack. Secondly, by reason that the eagernesse thereof, maketh the mouth of the stomacke, it maketh one to have an appetite to meat.

Unnaturall melancholy is a thing burned, or ashes in respect of other humors. Of this there are four famous kinds, though there be many not famous.

The first is ashes of Choler.

The second is ashes of Aegm, & if the phlegm that is burned were very subtle and watrish, then the melancholy thereof engendred, will be salt in talage. But if the phlegm be gross that is burned, then the ashes thereof, or the melancholy of it engendred, inclineth to sobernes or porticity.

The third is ashes of blood, and this melancholy is salt, a little inclining to sweetnesse.

The



The fourth is askes of naturall melancholy. And if naturall melancholly (whereof soever it be) be subtil, then it will be very slow. And when it is cast out upon the ground it boileth and savoureth of the ayre, and canserth both flies and beasts to abhor the place. But if the naturall melancholy be grosse, the unnaturall thereof engendred, shall not be slower.

*Sanguineorum signa*

*Natura pingues isti sunt atque jocantes  
Semper rumores cupiunt audire frequentes.  
Hos Venus & Bacchus delectant, ferocula, risus.  
Et facit hos hilares, & dulcia verba loquentes.  
Omnibus his studiis habiles sunt ac magis apti.  
Qualibet ex causa, nec hos leniter movet ira.  
Largus, amans, hilaris, ridens, rubeiq; coloris.  
Cantans, carnosus satis, audax atque benignus.*

To Sanguine men, Nature hath much commended,  
First, with a jocond spirit they are attended.  
Desirous to hear tales and novelties,  
Women, nor wine, they gladly not despise.  
Their looks are chearfull and their language sweet,  
For any study they are prone and meet.  
No common matter kindles angers fire,  
Contentious company they not desire.  
They are liberall loving mirthfull: and benigne,  
Fleshy and fat, capring and apt to sing.  
No muddy countenance, but smiling chear,  
And bold enough, as causes may appear.

Here the Authour teaching us to knowe Sanguine folkes, sayth, that a sanguine person is naturally fat. But yet we may not understand, that sanguine folkes be properly fat: For that is a token of a cold complexion, as saith Avicen. But they be fat and fleshy withall: for fat in Sanguine persons is taken for fleshy. Avicen saith, That abundance of all ruddy



ruddy flesh and stiff, signifieth a hot and a moyst complexion, as a sanguine person is. For the aboundance of ruddy flesh, witnesseth fortitude of vertue assimilative and multitude of blood, that work and war by heat and moisture, as witnesseth Galen, saying: The aboundance of flesh is engendred of the aboundance of blood. For heat perfectly digesting, and the like vertue to flesh, maketh the flesh fast and stiff. Also Avicen saith, Every fleshy body without aboundance of fat and greace, is sanguine. Whereto Galen assenteth.

Secondly, the sanguine person is merry and socond, that is to say, with merry words he moveth others to laugh, or else he is glad, through benignity of the sanguine humour, provoking a man to gladnesse and socondity, through clear and perfect spirits engendred of blood.

Thirdly, he gladly beareth fables and merry sports, for the same cause.

Fourthly, he is enclined to lechery through heat and moistnesse, provoking to carnall copulation.

Fifthly, he gladly drinketh good wine.

Sixthly, he delighteth to feed on good meat, by reason that the sanguine person desireth the most like to his complexion, that is, good wines, and good meats.

Seventhly, he laugheth lightly, for blood provoketh to laughing.

The eight is, the sanguine person hath a gladsome and amiable countenance, through libellinesse of colour and fairness of complexion.

The ninth is, he speaketh sweetly, through amiableness of sanguine nature.

The tenth is, he is apt to learn any manner of Science, through libellinesse and perspicuity of wit.

The eleventh is, he is not lightly angry, and this commeth through moistnesse, abating the feror of choler provoking to anger.

The last two Verses recite some of the foresaid tokens, and



and also some other.

First, a sanguine person is free, not covetous, but liberall.

Secondly, he is amorous.

Thirdly, he hath a merry countenance.

Fourthly, he is most part smiling, of all which the benignity of the blood is cause and provoker.

Fifthly, he hath a ruddy colour. For Avicen saith, That ruddy colour of the skin signifieth abundance of blood. And this must be understood bright ruddy colour, and not dark, such as is wont to be in their faces that drink wines abundantly, and that use saucy and sharp spices, for such colour signifieth Lepre to come.

Sixthly, he gladly singeth and heareth singing, by reason of his merry mind.

Seventhly, he is fleshy through the causes before said.

The eight is, he is hardy, through the heat of the blood, which is cause of boldnesse.

The ninth is, the sanguine person is benigne and gentle, through the bounty of the sanguine humor.

*Flegma vires modice tribuit, latusque brevisque,*

*Flegma facit pingues, sanguis reddat mediocres.*

*Sensus hebes, tardus motus, pigritia somnis.*

*Hic somnolentus piger, & squamine multus.*

*Et qui sensus habet pingues, facit & color albus.*

Men that be flegmatick, are weak of nature,

Most commonly of thick and stubbed stature.

And fatnesse overtaketh them amain,

For they are slothfull, and can take no pain.

Their senses are but dull, shallow and flow.

Much given to sleep, whence can no goodness grow.

They often spee: yet natures kind direction,

Hath blest them with a competent complexion.

Here the Author sheweth certain properties, concerning



ning the complexion of phlegm.

First, phlegmatick folks be weak, by reason that their natural heat, which is the beginner of strength, and operation, is but feeble.

Secondly, phlegmatick folks be short and thick: for their naturall heat is not strong enough to lengthen the body, and therefore it is thick and short.

Thirdly, phlegmatick folks be fat by reason of their great humdity. Wherefore Avicen saith, That superfluous greafe signifieth cold and moistnesse, for the bloud and the unctuous matter of greafe, piercing through the veins into the cold members (through coldnes of the members) do congeal together, and so ingender in man much greafe. As Galen saith, in his second book of operation. He saith also: That sanguine men are middle men, between the long and the short.

Fourthly, phlegmatick folks are more inclined to idleness and slaby, then folks of other complexion, by reason of their coldnes that maketh them sleepe.

Fifthly, they sleepe longer by reason of their greafe coldnesse, that provoketh them to sleepe.

Sixtly, they be dull of wit and vnderstanding: for as temperate heat is cause of good wit and vnderstanding, so cold is cause of blunt wit and dull vnderstanding.

Seventhly, they be slothfull, and that is by cold: for as heate maketh a man light and quick in moving, so cold maketh a man heaby and slothfull.

The eight is, they be lumpish, and sleepe long.

*Est et humor cholera, qui competit impetuosis,  
Hoc genus est hominum, cupiens praecllere cunctos,  
Hi leviter discunt, multum comedunt, cito crescunt.  
Inde magnanimi sunt largi, summa petentes:  
Hirsutus, fallax, irascens, prodigus, audax,  
Astutus, gracilis, aeger, crassique coloris.*



Choler, is such an humor as aspires,  
 With most impetuous, insolent desires,  
 He covets to excell all other men,  
 His mind outsteps beyond a Kingdome's ken.  
 Lightly he learns, eats much, and soon grows tall,  
 Magnanimous, and somewhat prodigall.  
 Soon mov'd to anger though upon no cause,  
 His own will is his reasons largest laws.  
 Subtile and crafty, seldome speaking fair,  
 A wasting unthrift, overgrown with hair.  
 Bold, spirited, and yet but lean and dry,  
 His skin most usual of a Saffron die.

Here the Author teacheth us to know a person of a cholerick complexion.

Avi. 2. doc. 4  
ca. 4

First, he is hasty, by reason of superfluous heat that moveth him to hastineste, and therefore Avicen saith, That deeds of excessive motion do signifie heat.

Secondly, the Cholerick person is desirous of honor, and coveteth to be uppermost, and to exceed all others, by reason that superfluous heat maketh mans mind prone to arrogancy and fool-hardineste.

Avi. 2. 1. loc. 3  
ca.

Thirdly, they learn lightly, by reason of the cholerick humor, and therefore Avicen saith, That the understanding promptnesse, and quick agility to intelligenec, betokeneth heat of complexion.

Fourthly, they eat much for in them the heat digestive is strong and more resolute then in other bodies.

Fifthly, they encrease soon, through strength of naturall heat in them, which is cause of augmentation.

The sixt is, they be stout stomacked, that is, they can suffer no injuries, by reason of the heat in them. And therefore Avicen saith, That to take every thing impatiently, signifieth heat.

The seventh is, they be liberall to those that honour them.



The eight is they desire high dignities and offices.

The ninth is, a cholerick person is hairy, by reason of the heat that openeth the pores, and moveth the matter of hairs to the skin. And therefore it is a common saying. The cholerick man is as hairy as a Goat.

The tenth is, he is deceitable.

The eleventh is, he is soon angry, through his hot nature. And therefore Avicen saith, Often angry and for a small cause, be- tokeneth heat, through easie motion of Choler, and boyling of the blood about the heart.

The twelfth is, he is a waster, in spending largely to obtain honours.

The thirteenth is he is bold, to boldnesse cometh of great heat, specially about the heart.

The fourteenth is he is willy.

The fiftieth is, he is slender membred and not fleshy.

The sixtieth is, he is lean and dry.

The seventieth is, he is Saffron coloured. And therefore Avicen saith, That choler signifieth dominion.

*Restat adhuc tristis cholera substantia nigra,*

*Quae reddit praeuoluptates, pertristes, paucalloquentes,*

*Hi vigilant studiis, nec mens est dedita somno.*

*Servant propositum sibi, nil reputant fore tutum.*

*Invidus & tristis, cupidus dextraeque tenacis.*

*Non expers fraudis, timidus, late i g, coloris.*

Where melancholly bears the powerfull sway,

To desperation it inclines alway.

The melancholy spirit is dark and sad,

Sullen, talks little, and his sleeps are bad.

For dreadfull dreams do very much affright them,

Start out of sleep, and nothing can delight them.

Their memory is good, and purpose sure,

All solitary walks they best endure.

Because to study they are full inclin'd,

And being alone, it fitteth best their mind.



Simple, and yet deceitfull, not bounteous.  
 But very sparing, doubtfull, suspicious,  
 Earthly and heavy looks: By all opinion,  
 Here melancholly holds his sole dominion.

Here the Authour declareth some tokens of a Melancholy person,

First, melancholy maketh men shrewd and ill mannered, as they that kill themselves:

Secondly, melancholy folks are most part sad through their melancholy spirits, troublous and dark, like as clear spirits make folks glad.

Thirdly, they talk little by reason of their coldnesse.

Fourthly, they be studious, for they covet always to be alone.

Fifthly, they sleep, not well by reason of the over much drynesse of the brain and (through melancholy fumes, they have horrible dreams, that wake them out of their sleep.

Sixthly, they be steadfast in their purpose, and of good memory and hard to please.

Seventhly, they think nothing sure, they always dread through darknesse of the spirits.

In the two last verses he reciteth some of the foresaid signs and other.

First, the melancholy person is envious, he is sad, he is covetous: he holdeth fast, and is an ill payer, he is simple, and yet deceitfull: and therefore melancholy folks, are devout, great readers, fasters and keepers of abstinence.

Sixthly, he is fearfull.

Seventhly, he hath an earthy brown colour: Which colour if it be any thing green, signifieth the Dominion of Melancholy, as Rasis saith.

*Hi sunt humores, qui præstant cuiq; colores.*

*Omnibus in rebus ex flegmate fit color albus.*

*Sanguine fit rubens, colora rubea quoq; rufus.*

*Si peccet sanguis, facies rubet, exeat ocellus.*



*Inflantur gene, corpus nimiumq; gravatur,*

*Ei puls quam frequens plenus, mollis, dolor, ingens.*

*Maxime sic frontis, & constipatio ventris,*

*Siccaq; lingua, sitisq;, & somnia plena rubore,*

*Dulcor adeſt ſpurſi, ſunt acris dulcia quaq;*

The humours that complexion do extend,

And colour in our bodies, thus they lend.

To him is Phlegmatick, a colour white:

Brownish and tawny, under Cholers might.

The melancholy man is pale as earth,

The ſanguine ruddy, euer full of mirth,

Yet where the Sanguine doth too much exceed,

Theſe inconveniences thereby do breed.

The blood aſcends too proudly to the face,

Shoots forth the eyes beyond their wonted place.

And makes them ſwell. The body lumpiſh growes,

The pulſe beats thick, by vapours them incloſe.

The head will ake, and coſtivenesse enſues,

The tongue is dry and rough, can tell no news.

Extremity of thiſt, cauſ'd through great heat,

And bloody coloured dreams, which make men ſweat.

Here the Author reciteth the colours, that follow the complexion. A phlegmatick perſon is white coloured: the choleric is brown and tawny: the Sanguine is ruddy: the melancholy is pale coloured like earth.

Afterward, the text declareth twelve colours, ſignifying ſuperfluities of blood.

The firſt is, when the face is red, by the aſcending of blood to the head and face.

The ſecond is, when the eyes ballie out farther then they were wont.

The third is, when the eyes are ſwollen.

The fourth is, when the body is all heavy, for nature cannot ſuſtain nor govern ſo great a quantity of blood.

The



The first is, when the Pulse beateth thick.

The first is, when the Pulse is full, by reason of the hot and moist vapors.

The seventh is, when the Pulse is soft, through too much humidity that mollifieth the matter.

The eighth is, ach of the head.

The ninth is, when the belly is collicke, through great heat that dryeth up the filthy matter.

The tenth is, when the tongue is dry and rough for the like cause.

The eleventh is, great thirst through drynesse of the stomachs mouth, engendred of great heat.

The twelfth is, when one dreameth of red things. This Avicen affirmeth, saying: Sleep that signifieth abundance of blood, is when a man dreameth he seeth red things: or else that he sheddeth much of his blood, or else that he swimmeth in blood, and such like.

The thirteenth is the sweetnesse of spittle, through sweetnesse of blood.

Here is to be noted, that like as there be tokens of abundance of blood, so there be signes of abundance of other humors, as in these Verses following.

*Accusat cholera dextra dolor, aspera lingua,*

*Tinnitus, vomitusque frequens, vigilantia multa,*

*Multa sitis, pinguis egestio, torsio ventris,*

*Nausea fit morsus cordis, languescit prexis.*

*Pulsus adest gracilis, durus, veloxque calescens.*

*Aret, amarescit, incendia, somnia fingit.*

Where Choler rules too much, these signs will shew,

The Tongue grows sharp and rough, in speaking slow.

More wakeful he is then needs, tinglings in the ear,

Unwonted Vomits hateful they appear.

Great thirst, the excrements do quickly void,

The stomach is too nice, as ever-cold.

The



The heart is full of gripes, and extream heat  
Compels the pulse impatiently to beat.  
Bitter and sour our spittle then will be,  
And in our dreams, strange fires we seem to see,

The tokens of abundance of flegme are containd in these verses following.

*Flegma supergrediens proprias in corpore leges,  
Os facit insipidum, fastidia crebra, salivae  
Cestorum, stomachi, simul occipitisque dolores,  
Pulsus adest rarus, & tardus, mollis, inanis,  
Praecedit fallax fantasinata somnit aquosa.*

Where Flegme superabounds, these signs will tell,  
The mouth distastfull, nothing can relish well,  
And yet with moyflure over-floweth still,  
Which makes the stomach very sick and ill.  
The sides will ake, as if they beaten were,  
Loathsome will all our meat to us appear.  
The pulse beats seldom. The stomach and the head,  
With gripes and pangues do seem as they were dead.  
Our sleeps are troublous, and when we dream,  
Of brooks and waters, then we see the stream.

The signs of abundance of melancholy are containd in these verses following.

*Humorum pleno dum fex in corpore regnat,  
Nigra cutis, durus pulsus, tennis & urina,  
Solicitude, timor, tristitia, somnia, tempus,  
Acerefeit rugit, sapor, & sputaminis idem,  
Levaeque praecipue tinnit & sibilat auris.*

When Melancholy in the body raigns;  
It doth indanger many dreadfull pains.



It fills it with corrupting filthinesse,  
 Makes the skin look of blackish fulsomnes.  
 The pulse beats hard, the vrin weak and thin,  
 Sollicitude, fear, sadnesse, sleep it drowneeth in,  
 It raises bitter belches, breeds much Rheum,  
 And in the eare oft breeds a tingling tune.

Now concerning the letting of blood this Text is abouch-  
 ed.

*Denus septenus vix flebothomiam pete annus.  
 Spiritus uberior erit per flebothomiam.  
 Spiritus ex potu vini mox multiplicatur.  
 Hemorrhagis cibo damnum lente reparatur.  
 Lumina clarificat, sincerat flebothomia  
 Mentes, & cerebrum, calidas facit esse medullas.  
 Viscera purgabit, stomachum, ventremque coarctet.  
 Puros dat sensus, dat somnum, radia tollit.  
 Auditus, vocem, vires producit & auget.*

At seventeen yeers of age, safely we may,  
 Let youthfull bodies bloud, the learned say.  
 The spirits are restored by letting bloud,  
 And to encrease them, drinking wine is good.  
 After blood-letting little good they gain  
 By present eating meat, that is but vain.  
 Phlebothomy doth purge and clear the sight,  
 Cleanseth the brain, and makes the marrow right.  
 The stomach and the belly it doth clear,  
 And purge the entrails throughly every year.  
 It sharpens wit, and doth induce to sleep,  
 And from the heart all painfull grief doth keep.  
 It comforts hearing and relieves the voice,  
 Augmenting strength, wherein the most rejoyce.

Here the Authoꝝ speaking of blood-letting, sayth. What



at seventeen years of age one may be let blood.

And touching this, Galen saith, That Children should not be let blood, before they be 14 year old at least, because Childrens bodies be soon resolved from outward heat, and therefore by voiding of blood they should be greatly weakened. Also, for that they need to nourish their bodies and augment them, they should not diminish their blood. And also, for that they be soon dissolved from outward heat, it sufficeth that they need not be let blood. *Gal. de ingenio*

Know likewise, That as blood-letting is not convenient for Children, so it is unwholesome for old Folks, as Galen saith: For the good blood is little, and the ill much. And blood-letting draweth away the good blood, and leaveth the ill, as Avicen saith: and therefore blood-letting is inconvenient for such persons. Secondly he putteth the hurt of blood-letting, of necessity with voiding of blood, done by blood-letting, mans spirits being in the blood, do then abide. *Gal. 9 reg. Av. 4. 10. cap. 10.*

Thirdly he sheweth how the spirits should be cherished and restored, and that is by drinking of Wine after the blood-letting: For of all things to nourish quickly, Wine is best, as is before said: The Spirits also be cherished and restored by meats, but that is not so quickly as by Wine. And the meat after blood-letting must be light of digestion, and a great engenderer of blood, as rare-rosted Egges, and such like. And although meat restore the spirits after blood-letting, yet let the Patients beware of much meat the first and second day.

For Isaac saith *In dietis*. That they must drink more then they eat, and yet they must drink lesse then they do before blood-letting, for digestion is weaker.

Fourthly, the Author putteth eleven profits of blood-letting, when it is duly done.

First, temperate blood-letting comforteth the sight: For



diminishing of humors doth also diminish flaming to the head, and the repletion thereof, that darketh the sight.

Secondly, it cleareth and maketh pure the mind and brain, through the same cause.

Thirdly, it heateth the marrow: for it mingleth the superfluties that thereto come, and cool it.

Fourthly, it purgeth the entrails: for Nature (uncharged of blood) digesteth better the raw humors that be left.

Fifthly, blood-letting restraineth vomiting and the lask, for it diverteth the humors from the interior parts to the outward, and specially the letting blood of the arms, as Avicenna saith, for letting blood of the feet stoppeth not so well.

But perchance the Blood-letting shall augment the lask, and that two ways. First, by Blood-letting, Nature is discharged of her burden, and being comforted, it provoketh other vacuations. Secondly (if the Lask be caused by great weakness of vertue contentive: for then, by reason that by Blood-letting vertue is weakened, the lask is augmented.

Sixthly, Blood-letting cleareth the wits: for it diminisheth vaporation, that goeth to the head, and troubleth the wits.

Seaventhly, it helpeth one to sleep, for thereby many humors be voided, of which, divers sharp vapors are lifted up, that let one to sleep.

The eight is, it taketh away tediousness and over-great grief, for thereby vertue is unladen of grief: for with the melancholy blood, the dregs of blood (which induce tediousness and grief) are drawn out.

The ninth is, it comforteth the hearing: for thereby the vapors and humors that ascend to the head, and let the hearing, are diminished.

The tenth is, it comforteth the voyce: for thereby the superfluties and humidities that would come to the Breast, or pipe of the Lights, and let the voyce are diminished.

The eleventh is, it augmenteth the strength, for thereby the body is discharged of grief, wherefore the vertue is augmented.



*Tres insunt istis Majus, September, Aprilis,  
 Et sunt Lunares sunt velut Hydriades,  
 Prima dies primi, postremaque posteriorum.  
 Nec sanguis, mihi, nec carnibus Anseris vii,  
 In senes vel juvenes, si vena sanguine plena.  
 Omni mense bene confert incisio Vena.  
 Hi sunt tres menses, Majus, Septembris, Aprilis,  
 In quibus emittas, ut longo tempore vivas.*

Three speciall Moneths, our text doth here remember,  
 For letting-bloud, Aprill, May, and September.  
 The Moon rules most these Moneths, yet certain days,  
 Some do deny, and other some dispraise  
 The first of May, and the last of Aprill,  
 As also of September they hold ill.  
 Days of these Moneths they do forbid to bleed,  
 And think it dangerous on a Goose to feed.  
 But this is idle, for these Moneths are good,  
 And for our health in these to let our bloud.  
 For old or young if bloud abounding be,  
 All Moneths it may be done advisedly.  
 If length of days and health you do desire,  
 These are the Moneths that bleeding best require.

Here the Author saith, that these thre, May, September, and Aprill, are the moneths of the Moon and in them are days forbidden to let bloud: that is, the first of May, and the last of September, and Aprill. Though this be a common rule, yet it is false. For the foresaid days may be as good, and as worthy to be chosen as the other, after the diversity of the Constellation in them. Farther he saith that in those days one should not eat flesh, which is also false and erroneous, and very witchcraft. I think the Author had this saying of the Jews, which observe such manner.

Secondly, he saith, That men of middle Age, and young folkes, whose Uterus be full of bloud, may let bloud every



moneth, for those may well resist resolution, and in them is great quantity of good blood.

Thirdly, he saith, that blood-letting for mans health must be done in one of these three moneths, May, September, and April. But yet with difference, for in April and May the Liver-veyn must be let blood, because then in Spring the blood encreaseth: And in September in the spleen-veyn, because of Melancholy, which then in Autumn encreaseth.

*Frigida natura frigus regio, dolor ingens,  
Post lavacrum, coitum, minor aetas, atque senilitas,  
Morbus prolixus, repleti potus & esca,  
Si fragilis vel subtilis sensus stomachi sit,  
Et fastiditi, tibi non sit flebotomandum.*

A cold complexion, and a chilly ayre,  
Aches, or ingreames that to inflame prepare,  
Bathing and wanting dallying in that sport,  
Where *Venus* most delighteth to resort,  
Too young, or else too old, A long disease,  
Eating or drinking, nature to displease.  
Sea-sick feeling, when the stomachs weak,  
And empty Veins, that loathingly do speak.  
All these forbid blood-letting, and advise,  
Not then to deal therewith in any wise.

Here the Author setteth down twelve things that do hinder blood-letting.

The first is coldnesse of complexion: For, as Galen saith, Blood-letting cooleth and augmenteth coldnesse. Because as Isaac saith, Blood is the foundation of naturall heat: and in regard that blood-letting voydeth the blood, it voydeth heat, and so consequently cooleth.

The second is a feruent cold Countrey, under which a cold season must be comprehended, which also letteth blood-letting.



ting: for in a Country and Season very cold, the blood is closed in the deepest parts of the body, and the blood that carrieth in the upper parts, the cold maketh thick which to avoid is no wisdom.

The third is fervent ach under which also may be comprehended great inflammation of the body; for if one in such accidents be let blood, there followeth great motion agitative contrary to nature, and greater inflammation, which weakeneth nature more.

The cause of this motion agitative is attraction to divers parts: for by blood-letting attraction is caused to the place that is let blood: and by great ach, attraction is caused to the place of ach.

The cause of greater inflammation is, that by blood-letting the humours be moved, whereby they be the more inflamed. And this is truth when blood-letting is little and artificiall: yet if it be done till one swoond, it is wholesome in the foresaid cases: For this blood-letting when it overcometh the attraction of the ach, it causeth not motion agitative, and likewise it taketh away inflammation, when there be no humours, that should move heat, and cause more inflammation. This is Galens mind, saying; There is no better medicine for an impo-  
*Gal. commenta  
 illius apli. qua  
 geruntur.*

The fourth is bayning, specially resolutive, for that denyeth Blood-letting, because that were vacuation upon vacuation, which Nature cannot easily bear.

The fifth is carnall copulation: for immediately after that, one should not be letten blood, because of double weakening of Nature.

The sixth is, too old or too young, as it is before touched. Of this Avicen saith, Take heed how thou lettest one blood in any of the foresaid cases, except thou trust in the figure inlolidite of the muscles, largnesse of the veyns, the fulnesse of them, and ruddy colour.



The seventh is long sicknesse: for by such letting of blood Nature is doubly feebled, both by long sicknesse and diminishing. This is truth, sayth Avicen, except there be corrupt blood, for then blood-letting is wholesome.

The eighth is great repletion of drink.

The ninth is to eat too much meat: and under this is comprised meat undigested. The cause whereof (as Avicen sayth) is this. There be three things that draw to them, that is, emptinesse, heat, and secret vertue or property. Then if the veyns be empty through voyding of blood, they draw to them from the stomach or liver, undigested or superfluous meat or drink, which undigested meat when it cometh to the members, cannot be amended, that is digested: for the third digestion cannot amend the fault of the second, nor the second of the first, if the fault be so great that it cannot convert into the members, and it there remaining may cause some disease.

The tenth is feeblenesse for blood-letting is a strong voyder as Galen saith; therefore a feeble person may not endure great diminishing of blood.

The eleventh is subtille sensiblenes of the stomachs mouth, which is called the heart string, for of such blood letting following followeth lightly. And under this weaknesse of the stomach is comprised an easie flowing of choler to the mouth thereof, inducing vomiting, wherefore they that have the foresaid accidents, should not be let blood: for by blood-letting, the humors moved, be enduced to the stomachs mouth, as to a place accustomed: And because it is a weak and an impotent member to resist that fire; therefore by such letting of blood, many inconveniences chance.

This is one cause, why so many sound when they be let blood by reason that Choler floweth to the stomach, which biting the stomach, paineth the heart and stomach so, that it causeth one to sound.

The twelfth is loathing: for if in this loathing one be let



Let blood, when the veynes be empty, they draw to them ill matter, that causeth loathsomeesse.

And besides the foresaid accidents there be yet other that hinder blood-letting.

First, voyding of menstruous like, or the Emrauds, for one diseased with either of these, should not be let blood; yet it may be done to divert the flux or matter another way.

The second is rarenesse of composition: for in rare bodies is much dissolution; And therefore this dissolution sufficeth them without evacuation, as Galen saith.

*Gal. 9 Reg.*

The third is rawnesse and clamminesse of humours, for then beware of letting of blood, because it encreaseb rawnes of humors: & therefore in long sicknesse ye should not be let blood for of rawnesse, humors encrease, strength feebleth, and the sicknesse prolongeth.

And therefore Avicen saith, That in long sicknesse, before one is let blood, he should take a laxative, although he need both.

Rawnesse of humors is caused two ways. One is through abundance of humors that choke natural heat, which choking breedeth raw humors, and then blood-letting is wholesome.

Wherefore Alexander saith, Letting of blood in the beginning of dropic is wholesome, when it cometh by abundance of men- *Alex. 2. l. cap. 1*  
struous blood, that through some cause is prohibited to issue, or by *hydropic,*  
abundance of the Emrauds. For like as a little fire is quenched under a great heap of wood, so likewise naturall heat is suffocated with abundance of humours.

The second cause of raw humors is feeblenesse of naturall heat, as in folks of feeble complexion, or such as have bin long sick, or be very aged; for then the said blood-letting is unwholesome, because it augmenteth rawnesse: for the blood that conserveth heat is drawn out, and so the body is made cold, and the humors more raw. Wherefore the blood must be left to digest raw humors.



The fourth is, undue disposition of the ayre, either too hote or too cold; for much heat causeth strong resolution: and great cold maketh the bloud thick, and vnapt to issue or a- boyd.

*Quid debes facere, quando vis flebotomari,  
Vel quando minuis, fueris vel quando minutus.  
Vnctio, siue potus, lavacrum, vel fascia, motus,  
Debent non fragili tibi singula mento teneri.*

What should we do when we to bleeding go,  
These few instructions following will show.  
Before and after, unctiō will do well,  
Lest the incision, or the veyn should swell.  
Yet unctiō (without wine) is not so good,  
It prevents sowning, and begets new bloud.  
Bathing is wholesome, in diuers times obserued.  
And linnen cloths ought well to be reserved.  
After bloud-letting be discreet in walking,  
And trouble not the brain with too much talking.

**This Text** declareth fve things that ought to be done  
Five things: about Bloud-letting, some befoze, some at the time, and some  
in letting  
bloud.  
after.

The first is anointing, which otherwhille is vled in the Bloud-letting, as to annoint the place or veyn that is opened, to allwage the veyn: Sometime it is vled after Bloud-letting, to keep the gash that it close not vp too soon, that the humors that be left in the veyns, may have some respiratiō and some ill fumes boyd out.

The second is to drinke, and specially wine, which is good in Bloud-letting, if one happen to sown, add also it is very whol. some (after Bloud-letting) to revive the spirits, and engender new Bloud, which thing, in practise all Physitians obserbe.

The third is bayning, which is wholesome three days be-  
foze



foze, and thre dayes after, and not the same day. It is good befoze, if one think he have grosse humors within him: for bayning loseth and moveth the humors, and for the same cause it is wholesome to take a sharp srope befoze, to move, dissolve and make subtil the humors.

And therefore, when ye will let one blood, ye must rub the arm, that the humors in the veyn be made subtil and prepared to issue out more easly. It is wholesome after blood-letting, that the residue of humors and vapors that be left behind, may be loosed. It is not wholesome the same day, for bayning maketh the skin linnow or supple, which made linnow, will not abide the stroke that is given in blood-letting, and that is dangerous.

The fourth is, binding with linnen cloaths, which is very wholesome, to stop the blood after often evacuation thereof, and befoze bleeding to draw the humors in the veyns, and to cause them to swell and better to apper.

The fift is, moderate walking after blood-letting, to dissolve and make subtil the humors, and afterward to loose the residue of the humors that be left behind.

Some vse to let blood fasting but some other say, it were better to eat a rare roasted Egge first, and thereto drinke a draught of wine, about the hour of nine or ten befoze dinner, and forthwith to let blood, because when the stomack is empty nature retaineth still the blood more strongly, lest she should lack nourishment. But when they have eat a little nourishing meat, as wine and egges is, then nature suffereth the blood better to issue.

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

Bleeding removes sad motions from the heart,  
Asswageth anger, being too mallepart.  
And those distempered fits procur'd by love,  
Blood-letting gently doth them all remove.



Three effects  
of blood let-  
ting.

First, it maketh a sad person merry.

Secondly, it pleaseth angry folks: and the reason is this, because much melancholy mingled with blood, causeth heavynesse, and much choler causeth anger: which two humors as they be mingled with blood, are drawn out by blood-letting.

Thirdly, it keepeth Lovers from furious raving, for it removeth the blood, from the head: and avoideth it by other exterior parts.

Furthermore, there be five causes of blood-letting.

The first is, that the abundance, whether it be in quality or quantity, or both, should be voided. For as Avicen sayth; Two manner of folks must be let blood. One are such as be disposed to be sick, that have abundance of blood in quantity. The other are they that are sick already, through the malice of humours or blood.

But there is a difference in these blood-lettings. For blood-letting for the abundance of blood, ought to be much; but when it is done to avoid ill blood, it must be moderate, as Galen saith. And therefore they do very ill, that let themselves bleed till they perceive the good blood issue: for (peradventure) all their blood shall run out, ere they see any good blood appear. Therefore they should void a little at once: and after the mind of Galen in this case. Before they let one blood, they should give him good meats to engender good blood, to fulfill the place of the ill blood, that is avoided, and after (within a little space) to let blood a little, and a little. This is called direct letting of blood, for it is done to avoid abundance of blood, and of such humors as should be avoided.

The first indirect cause, is the greatnesse of the disease, and greatnesse of the apparent vehement inflammation; for as Galen saith. There is no better Medicine for an Impostume of vehement inflammation, Fevers, and a great ach, then blood-letting.

The second indirect cause is, that the matter which is to bee avoided, bee drawne unto the place from whence it  
must



must be aboiled. And therefore in retention of the menstru-  
ous fire & Emeraude: The great vein in the feet called *Saphena*,  
must be opened, as Galen sayth, to draw down the matter of the  
bloud.

The third indirect cause, is to draw the humours to the  
place, contrary to the place that they flow to, to divert them af-  
ter from the place. Therefore, for too much abundance of  
menstruosity, the vein Basilica must bee let blood, to turne  
the matter to the contrary part, and so to void it from the  
proper course. And therefore, he that hath a Plureisie on  
his left side, must be let blood on the right side, to divert and  
draw the matter to the place, contrary to that place, that it  
enclineth to. And likewise if it be on the right side, to let  
blood on the left.

The fourth indirect cause is, that by letting of blood, one  
portion of the matter may be aboiled, that nature may be  
strong upon the residue, and so letting of blood is wholesome  
when the body is full least impostumes grow: for the regi-  
ment of nature is feeble, in regard of these humours. There-  
fore when a portion of matter is voided, nature governeth  
the matter so, that it should not flow to some weak place, and  
breed an Impostume.

*Fac plagam largam medicriter, ut cito sumas.  
Exeat uberius, liberiusq; cruor.*

The Orifice (or as some say) incision,  
When as for bleeding you do make provision,  
Ought to be large, the better to convey  
Grosse blood, and sumes which issue forth that way.  
Grosse humors and grosse blood must needs have vent,  
In cold or hottest times by good consent,

Here the Author saith that the gash or Orifice, made in  
letting of blood, ought to be of a mean largenesse, that the  
grosse blood may easily issue out: for when the gash is straight  
as b3 the



the pure blood only goeth out, and the gross abideth still in. And note, that sometime the gash must be great, and sometime small. The gash must be great for three causes.

First, because the humors be gross, and gross blood must be voided, as in them that be melancholly.

Secondly, in winter the gash must be great, for cold engrosseth the humors.

Thirdly, for the abundance of humors, for they abate better by a great gash then by a small. But the gash must be small when the person is of weak strength, that the spirits and naturall heat abate not too much: and likewise in a hot season, and when the blood is pure.

*Sanguine subtrahito sex horis est vigilandum,  
Ne somni fumus ledat sensibile corpus.  
Ne nervum ledat, non sit tibi plaga profunda.  
Sanguine purgatus non carpat protinus escas.*

When blood is come away, ye must be sure,  
Six hours after watchfull to endure:  
Least sleep raise fumes, or turning on that arm,  
Impostumes breed, by doing it least harm.  
The nerves, and sinews, Arteries also,  
Offend not, if in health you mean to go.  
The blood thus purg'd, you instantly may eat:  
So that the humors be in quiet set.

Three things must be considered when one is let blood.

First, that hee sleepe not in six houres after; least the same (engendred by sleepe) ascend to the head, and hurt the brain,

Furthermoze, least in his sleepe he turne him on the arme that is let blood, and thereby hurt him, and least the humors (by sleepe) flow to the painful member, by reason of the inclination, and so breed an impostume. For Galen sayth, Im-



postumes breed in the body, or in a member that is hurt: the humors will flow thereunto. But Avicen assigneth another cause; That by such sleep may chance contraction of the members, **The cause may be, as Galen saith,** That sleep is unwholesome in the Ague-fit: *Gal. 2 aph.* because naturall heat goeth inward, and the outward parts wax cold *super illo. 1<sup>o</sup>* and the fumes remain unconsumed, whereby the rigor is augmented *quo. &c.* and the Fever-fit prolonged.

Also by moving of the humors in letting of blood, fumes are raised up to the sinews and brawns of the arms: which remaining unconsumed, wax cold in sleep, and ingrosse in the bitter parts. And therefore, if one sleep immediately after letting of blood, they cause contraction of the sinews and brawns of the arms. And he saith further. That one in letting of blood, must beware that he make not the gash too deep, least he hurt a sinew. *Gal. con illuz aph. que re-* or an arterie-string under the vein: for hurting of a sinew causeth a mortal cramp, or loss of a member, as an arm, or a finger; and hurt of an artery-string, causeth bleeding incurable. *guntur.*

And one ought also not to eat immediately after he is let blood, but he must tarry till the humors in him be at quiet, least the meat before it be digested, be drawn together with the blood to succor the hurt member.

*Omnia de lacte vitabis rite minute.  
Et vitæ potum flebothomatus homo.  
Frigida vitabit, quia sunt inimica minutis.  
Interdictus erit minutis nubilus aer,  
Spiritus exultat minutis luce per auras.  
Omnibus apta quies est, motus valde nocivus.*

Shun milk and white meats, when we are let blood,  
Because (at such times) they are never good.  
And drinking then perforce we should refrain,  
With undigested drink ne're fill a vein.  
Cold and cold ayr, with all cold things beside,

Are



Are then our enemies, by proof well tryed.  
 Cloudy and troubled Ayrs are likewise ill,  
 With melancholy bloud the veyns they fill,  
 Too stirring motion, or excessive labour,  
 Avoid, and with soft ease the body favour.

Here the Authoꝝ saith, ſixe things muſt be eſchewed of him  
 that is let bloud.

The firſt is milk and white meats: foꝝ by ſtirring of hu-  
 moꝝ (cauſed by letting of bloud) oft times ſome humoꝝ flow-  
 eth to the ſtomack: therefore if he ſhould eat milk by mingling  
 with the humoꝝ it would corrupt in the ſtomack ſith of it ſelf  
 it is very corruptible. And alſo by reaſon that it is ſweet, the  
 milk may be drawn to the veyns undigeſted: and through  
 ſtirring of humoꝝ lightly corrupt.

Secondly, he muſt beware of much drinke, foꝝ by reaſon  
 that the veyns be empty, the drinke undigeſted is lightly drawn  
 to them, as is befoꝝ ſaid.

Thirdly, he muſt eſchew all cold things, as well outward,  
 as inward, as meats, very cold, ayꝝ cold bathing, thin clothing,  
 reſting on ſtones, coldneſſe of the head and feet: foꝝ by reaſon  
 that the naturall heat is feebled by letting of bloud, the body  
 will ſoon be too cold.

Fourthly, he that is let bloud, ſhould not walk in dark  
 cloudy, oꝝ troublous ayꝝ: foꝝ that maketh him heavy and un-  
 lively, as is befoꝝ ſaid at, Aer ſit mundas, &c. And heavineſſe is  
 cauſe of melancholy bloud. Therefore he muſt walk in a faire  
 clear ayꝝ: foꝝ that recreateth the naturall and libelꝝ ſpirits.

Fifthly, he muſt eſchew exceſſive labour, and uſe moderate  
 reſt: foꝝ exceſſive ſtirring about (then ſpecially) weaketh  
 and moveth humoꝝ, but temperate reſt ſwageth motion.



*Principio minuas in acutis & peracutis.  
 Attatis media mulum de sanguine tolle,  
 Sed puer atque senex, tollet uterque parum,  
 Ver tollit duplum, reliquum tempus nisi simplam.*

In the beginning of a sharp disease,  
 Then letting blood is good, if you so please.  
 The middle age doth favour bleeding best,  
 Children and aged folks may let it rest,  
 Or take but little from them. In the Spring,  
 A double loss of blood, no hurtfull thing,  
 At other times, to take but indifferently,  
 And still let good advice keep company.

Here he speaketh of four things.

First, the letting of blood should be done in the beginning of sharp diseases, which are ended the fourth day. For such be short, and make no delay: therefore they must be remedied at the beginning.

The second is, that from 30 year to 45 or 50 one should be let blood most, for at that age Blood encreaseth most of all: nor the diminishing thereof letteth not the growing, nor the bodily strength is not lessened thereby, because the Body in that age groweth not, but seemeth to stand still at one state.

The third is, that old folke and children should be let blood but little: for young children need most bleed to nourish and encrease them and aged folks strength decayeth from them.

Fourthly, in Spring-time double quantity of Blood should be voyded, in regard of other seasons: for that time specially encreaseth blood as all Physicians say.

Touching the first saying, a few rules concerning letting of blood would be given.

The first is, that at the beginning of the sicknesse, one should not be let blood: for as Galen saith, That Nature is wor-



*Gal. 3. reg.  
Idem 3 Ape.  
in cons. egritu  
dini. Ga. in  
pho. Inchoanti-  
bus morbi.*

ker of all things, and the Physician is Minister. But he saith, That no vacation at the beginning of sickness, is naturall: for as Nature in the beginning of sickness avoideth nothing, likewise no more should the Physician.

**Yet three things withstand this Rule.**

The first is, furtoftye or fierceness of the matter. For Avicenna saith, That when the sickness beginneth, one should not be let blood, because letting of blood furreth the humors, and maketh them subtile, and to run throughout all the body, except the matter be furious.

The second is, abundance of the matter: for Galen saith, That it is then behovefull to be let blood: or take a Medicine laxative, to alleviate Nature loaded with abundance of matter.

The third is, greatnesse and sharpness of the sickness, as when there is a great and an achfull impostume, though the matter be little. For Galen saith, If the Impostume be great, ye must be let blood at the beginning, though there be but little matter, least it break, or open before it be ripe: therefore to overcome many inconveniences, blood-letting must be done.

*Crisis is a  
sudden indica-  
tion either to  
health or  
death mutation.  
on.*

The second rule is, that blood-letting may not be done on the day of motion of the sickness, as in Crisis, nor no other vacation, nor diverting of matter from the place that nature sendeth it to &c.

**For likewise in the Ague fit.**

For Galen saith, That when the sickness is in his estate, neither blood-letting, nor laxative should be done.

For then the matter ripeth, which ripeth better by quietnesse then by stirring.

The third rule is, that blood-letting should not be done in the beginning of the sickness, when Crisis is removed.

For Isaac saith, in his Book of Urines. That though the Heart be the Engenderer of the blood and spirits, yet the blood is foundation of Naturall heat, and sustaineth it, for the heat is naturally thereof engendred. And therefore, he that boybeth blood, boybeth heat, which should digest the matter of the sickness, and



and so consequently the sicknesse is prolonged; and strength weakened. And therefore it is to be feared, least through the lengthning of the sicknes, and weakening of the strength, nature would fail.

The fourth rule is that the body (having dyegs of filth in the guts) should not be let blood. The cause is, there be three things that draw to them, heat, emptines, and all things sharp: so when as the veins be emptied by Letting of blood, they draw to them from the next member, as the guts and stomack, whereby the belly is indurated, and the matter in the Veins is more infected, the Meferaike draweth the humidities of the ordures, and the ordures are dried the more, therefore you must first mollifie the belly with Clusters, or Suppositories, except it warlarative alone.

The fifth rule is, that letting of blood should not be much used; for by oft using thereof, one drawing on in age, falleth into divers diseases, as *Epilepsie*, *Apoplexie*, and *Palsey*, for by removing of the blood and heat, many phlegmatick superfluities are engendred that cause these diseases.

The sixt rule is, that a woman menstruate, or with child, should not be let blood. A woman with Child should not: for thereby the heat, that digesterh meat, is diminished, and the food of that she goeth with is taken away, specially when it that she goeth with wareth great: for then it needeth more food. Thus saith *Hypocrates*: When the menstruosity keepeth due course, and avoideth naturally enough, letting of blood should not be done: but when it avoydeth too much, then (to divert the matter) it must be done, for nature would not be let of her operation.

The seventh rule is that after the Cholicke passion, one should not be let blood, for by reason that Letting of blood stirreth up the humors: a Cholerick humor may flowe to the stomack, and enflame it: For after vomiting, least humors likewise flow to the stomack: For after the Flux, nor after great watching: nor after much travell: nor after any thing that greatly harreth or dissolveth: for in these two ca-



les, letting of blood should greatly move the humors, and enable the strength.

Now it is to be considered, who are meet to be let blood: and therefore we shall declare a few rules.

The first rule is, that letting of blood is very expedient for delicate, idle, and coise folks, and that vse meats engendring much blood.

The second rule is, it is wholesome for those that have abundance of blood, which abundance is known by the thicknesse of the vyne: for abundance of blood maketh it thick, and abundance of Choler maketh it thin.

The third is, they should be let blood, in whom melancholy aboundeth: For when much naturall Melancholy runneth with the blood throughout all the body, not purifying the ill blood: then letting of blood is wholesome.

There be two kinds of melancholy: natural, and unnatural. Naturall is the dyegs of blood, which when it aboundeth, it runneth with blood, and in letting of blood is bolded therewith. For, of the same temperate heat, blood and melancholy, the dyegs thereof is engendred.

The fourth rule is, that when boyling, conturbation, and calefactions of humors is feared, it is wholesome to let blood: and those persons, as soon as they feel themselves inflamed, should be let blood, to avoid the foresaid motions, caused by the great abundance of humors.

But otherwhilles some be deceived by this rule, for forthwith when they feel calefaction, and fear boyling of humors, they let them blood. And when this cometh of heat, calefaction and incision, the calefaction or boyling ceaseth not by blood, letting, but it is rather augmented: for blood letting moveth the humors, and maketh them run thorough the body. Therefore letting of blood is not wholesome, except it be for abundance of humors, which is known by much sweat, especially in the morning, for there be some that sweat not except they need evacuation.

The fifth rule is, they that be mighty and strong should be let



let bloud and not they that be cold and dry. For Rasis saith :  
That those bodies are apt to be let bloud, which have great apparent  
veins that be hairy, and coloured between brown and red, and folks  
not too young, nor too old, for children and ynweldy aged persons  
should not be let bloud except necessity require it. Many of the said  
rules be gathered out of Avicen.

*Æstas, Ver, dextras, Autumnus, Hyemsq, sinistras,  
Quatuor hac membra, cephe, cor, pes, epar vacuatur.  
Ver Cor, Epar Æstas, ordo sequens reliqua.*

Spring-time and Summer, if we intend to bleed,  
Veins on the right side do requite as need.

Autumn and Winter, they the left side crave,  
In arm, or foot, as they best like to have.

The Head, Heart, Foot, and Liver, all these four,  
Emptying require themselves best to restore.

The Heart calls for the Spring, Summer the Liver,  
Order ynto the rest is a due giver.

Here the Authoꝝ reciting certain things, concerning the  
members that be let Bloud, saith:

That in *Ver* and *Summer*, the beyns of the right hand,  
arm, or foot should be let Bloud: But in *winter* and *Autumn*, the beyns of the left hand, arm, or foot must be diminished.

The cause hereof may be, for that *Ver* encreaseth Blood,  
and *Summer* Choler, therfore in *Ver* and *Summer*, ye should  
diminish those beyns, in which Bloud & Choler abound, which  
be on the right side of the body, near to the member that engend-  
reth good Bloud (that is the Liver) and the receptacle of  
choler, the Gall.

Autumne engendreth Melancholy, which is gathe-  
red together, and not resolved by winter: therfore in *Ver*  
and *Winter*, these two beyns should be let Bloud, in  
C 3 which



which melancholy hath dominion, which be the left side veins, for the spleen is on the left side of the body, which is the receptacle of Melancholy.

Secondly, he saith, the Head, the Heart, the Foot and the Liver (according to the four seasons of the year) must be emptied: the Heart in Winter, the Liver in Summer, the Head in Winter, and the Foot in Autumn.

*Dat saluatella tibi plurima dona minuta,  
Purgat Epas splenem, pectus, praeordia, vocem,  
Innaturalem tollit de corde dolorem.*

*Saluatella*, the opening of that Vein,  
In any man five benefits doth gain.  
The Liver it doth purge from all offence,  
And from the Spleen commands annoyance thence.  
Preserves the stomacks mouth, and clears the Brest,  
And keeps the voyce from being by harms oppress.

Here the Author reciteth like commodities that come by letting of blood of the vein *Saluatella*. It is the vein on the back of the hand, between the middle finger, and the Ring-finger, it purgeth the Liver, it cleanseth the Spleen, it mundifieth the brest, it preserveth the stomacks mouth from hurt, it doth away the hurt of the voice. The reason of all these commodities is because the foresaid vein absobeth blood from all these places, as after it shall appear.

For a more ample declaration, you are to understand, that in letting of blood, otherwhiles the veins be opened and sometimes the Arteries. The opening of the Artery is dangerous, the cause here of is, the overmuch bleeding which is caused two waies.

One is through fervent heat of the Artery blood, for a hot thing is soon moveable, and dilateth and openeth the Artery, and therefore it helpeth much to hold the blood, in letting blood the Artery.



The second cause, is mobility of the Artery, and therefore the wound or gash in it is slowly healed. Yet this letting of blood is wholesome by the manner of ways.

First, when there is abundance of subtle blood in the body.  
Secondly, when the blood is vaporous.

Thirdly, when it is hot. For subtle blood, of which natural blood and spirits be engendred, rest each in the artery: but gross blood that nourisheth the members, resteth in the veins. Likewise the vaporous blood is contained in the artery, and sanguine blood in the vein. Also the hottest blood, the which is of the heart (the hottest member) engendred and digested, is contained in the Artery, and the other Blood in the Veins.

Secondly note, that the veins are opened in many members, sometime in the arm or in the hand great or small, sometime in the foot, sometime in the nose, sometime in the fore-head, sometime in the lips, sometime under the tongue, or in the roof of the mouth, sometimes in the corner of the Eyes toward the fore-head.

From the Arm-pit to the Elbow, are five veins to be opened, as Rasis and Avicen sayth.

The first is called *Cephalica*, which is the Head-vein.

The second is *Basilica*, which is the Arter-vein.

The third is called *Mediana*, or *Cardiaca*, or *Nigra*, after Avicen, or *Matrix*, after Rasis.

The fourth is called *Asphalaris*.

The fifth is called *Funis brachij*.

In the left hand is *Saluatella*, so that in the arm, in that it containeth the more and the lesse hand, are six veins to be opened. *Cephalica* emptieth the parts about the neck, and therefore to open that vein, it is good for the diseases of the head, as the Plegm, and other hot griefs, caused of hot matter. This vein beginneth at the Shoulder, and goeth forth toward the left side of the arm.

*Basilica* emptieth the parts under the neck, as from the Breast and Arter: and therefore the letting blood of this vein is



is wholesome for diseases of the *Wrest* and *Liber*, and right good in a *Plurisie*. This *veyn* beginneth at the arm-hole, and goeth along to the bowing of the arm.

*Mediana* is between these two said *veins*, and is compact of them both, for it is the branch of each. And it is also *Modian* in vacuation: for it voydeth from all about, vnder, from, and about the neck. Therefore it is the vniuersall *veyn* to all the body in voyding: but not vniuersall (as some say) because it beginneth at the heart, but because it is the branch of *Cephalica*, and *Basilica*. Therefore when you will let *Cephalica* blood, and it appeareth not, ye should rather take *Mediana*, then *Basilica*. And likewise when ye will let *Basilica* blood, and it appeareth not, ye should rather minish *Mediana*, then *Cephalica*. For it agreeth better to both, then one of them with the other.

*Saluatella* is the *veyn* between the middle finger and the ring-finger, moze declining to the middle finger. It beginneth of *Basilica*. This *veyn* is opened in the right hand, for opilation of the *Liber*, and in the left hand for opilation of the *Splene*.

There is no reason why it should be so, as *Avicen* saith, but only Experience, which *Galen* found by a *Dream* (as he saith.)

He had one in cure, whose *Liver* and *Splene* were stopt, and he dreamed that he did let him blood of this *veyn*, and so he did, and cured the Patient.

When this *veyn* is let blood, the hand must be put in warme water, to engrosse and dilate it because it is subtil: and that the gash should not close too soon, and to make the gross blood thin.

*Assellaris* is vnder *Basilica*, and appeareth in binding the arm: and the like judgment is of it as of *Basilica*.

*Punis brachii*, is vnder *Cephalica*, or else the bindermost bone: and is of one judgment with *Cephalica*. Therefore, as *Avicen* and *Galen* say: Though in opening of *veyns* be vniuersall vacuation of all the body, yet not from all the *veyns* equally, nor like jeopardy is nor in all. For *Rasis* saith,

That *Cephalica* is the *liver*, and *Basilica*, more to be feared, and



and *Cardiaca*, is to be feared, but not so much as *Basilica*.

*Cephalica*, is surest, for there is neither sinew nor Artery above nor under it, but under *Cardiaca*, there is a sinew, and upper above it is a subtil sinew: therefore it is to fear, least it should be cut.

*Basilica* is very jeopardous: for under it is an Artery, and near it a sinew and a muscle. *Saluatella* is not jeopardous, and therefore the better to open it, it would be put in warme water. In the feet be thre veins, *Scyatica*, *Saphena*, and the *Ham-veyn*. These veynes be opened, to draw the blood to the lower parts as in provoking menstruity, and the *Hamme-veyn* is better then *Saphena*, or *Scyatica*; because it is nearer the matrice. *Saphena* draweth blood from the yard, coddles and matrice, and *Scyatica* from the ancles, reynes, and other members towards mans left side. *Saphena* from the Matrice, and members there about, they be branches of one veyn. In the midst of the forehead, is a veyn, which is opened for old diseases of the face, as *Morphew*, dry scurfe, and Scab, and for diseases of the eyes, but first *Cephalica* must be ministered.

There is likewise a veyn in the nose, & when any of them is opened, the neck must be bound, & one opened after another: and by binding of the neck they will better appear.

There be veynes in the lips, which be opened for impostumes in the mouth or gums, but *Cephalica* is first ministered.

To open the four veins in the rooffe of the mouth, is wholesome against the rheums that flow to the teeth and cause them to ache. These veins appear plainly and must be opened when the matter is digested.

There be veins in the corners of the eyes, towards the forehead, and they be opened for diseases of the eyes: but first, *Cephalica* must be ministered.

The veins in the Temples, be let blood for the Megrims, and for great and long Head-achs. And those bee the veynes that Hypocrates, and Galen call *Juveniles*, the infection of these veynes maketh a man vnapt to get Children.



Also in the neck be veins called Guides, which must be opened in the beginning of Lepre, and specially for stopping of the wind-pipes, and in the Squinancie, which letteth one to draw his breath.

*Si dolor est capitis ex potu, limpha bibatur,  
Epo: u nimio nam Febris acuta creatur.  
Si vertex capitis vel frons aestu tribulentur,  
Tempora fronsq; simul moderate saepe fricentur.  
Miricella costea nec non calidaq; laventur.*

If head-ach come by drinking too much wine,  
Or any other drink that may resign,  
The bodies danger to an Ague fit,  
Ingrossing fumes that much perplex the wit,  
To drink cold water let him not refrain,  
Because it hinders all that hurts the brain.  
Crown of the head, or fore-head being vext,  
And with extremity of heat perplext:  
Chafe then the temples with mild moderation,  
And wash them with warm water in good fashion.  
But seething Motherwort therein is best,  
Because it gently cools, and causes rest.

Head-ach caused by drinking and remedy therefore.

Here the Author noting two things, saith.

What if the head-ach come by too much drinking, and specially of wine, or of any other drink, that maketh folke drunken, one must drink cold water upon it, the which with the coldnesse thereof, ingrosseth the fumes that are lifted up, & letteth them to hurt the brain.

The second thing is, that if the top of the head or forehead be grieved with too much heat, then the Temples should be moderately chafed, and after washed with warm water, in the which mother-wort is sod, for Mother-wort is cold, and sweetish.

Tem



*Temporis Aetivi ieiunia corpora siccant.*

*Quolibet in mense confert vomitus quoq; purgat*

*Humores nocuos, Stomachi lavat ambitus omnes.*

*Ver, Autumnus, Hyems, Aestas dominatur in anno.*

*Tempore vernali, calidus fit aer humidusq;*

*Et nullum tempus melius fit plebthomia,*

*Vsus tunc homini venuris confert moderatus,*

*Corporis & motus, venurisq; solutio, sudor,*

*Balnea, purgentur tunc corpora cum Medicinis,*

*Aestas more calet, siccatur, nascatur in illa,*

*Tunc quoque praecipue coleram rubeam dominari.*

*Humida frigida, fercula dentur, fit Venus exira.*

*Balnea non prosunt, fit rara Plebthomia.*

*Vitis est requies, fit cum modoramine potus.*

In summer season, fasting is not good,

Because it dries the body and the bloud,

To vomit once a month wholsom some hold,

For hurtfull humors thereby are controld,

And voided quite away. The stomack clear,

Beware what next annoyance commeth there.

Spring, Autumn, Winter, Summer rule the year,

And all their severall hours in them appear.

The Vernall season is both moyst and hot,

And for bloud-letting no time better got.

Let men with Venus meddle moderately,

For then they best may spare such company.

Then temperate motion, lask, nor sweat offends,

To purge by bathing, Physick then commends.

Summer is hot and dry, red Cho'ler then

Encreaseth, and dries all thats moist in men.

Meates moist and cool, do best become that season,

And wantoning with women shews small reason.

Bath not at all, and seldome open a vein,

Vse little motion, labouring much refrain,

And drink but little, least it prove to pain.



Here the Author noting diuers things saith :

That much fasting in Summer dryeth the body, for in that that Summer is of nature hot and dry, it resolbeth the humors: the which also be resolved by oft sweating in Summer, and so fasting thereupon dryeth the body much more, for when the humidity of meates is gone, the heat of the body worketh vpon his own humidities, and dryeth them clean away. Wherefore Hypocrates saith: Hunger is expedient for thole that be very moyst, for hunger dryeth the body.

The second thing is, that vomiting once a moneth is wholesome, for thereby hurtfull humors, that be contained in all the circuit of the stomack are boyded. To this agreeth Avicen, saying. Hypocrates biddeth one to vomit every month twice, two days one after another, that the second day may avoid it, that which the first could not; this conserveth health and scoureth the stomack from flegme and choler. The stomack hath nothing to purge it, like as the guts have red choler. Avicen putteth other profits of vomiting that it is well done.

First, it is good for head-ach, caused of moyst vaporous matters that ascend from the stomack to the head, but if head-ach come of his own hurt of the brain, then vomiting doth rather hurt then profit.

Secondly, it cleareth the sight, darkned with vaporous matter of the stomack, or else not.

The third is, it doth away swelling of the stomack, in that it avoideth the humors that cause it.

The fourth is, it comforteth the stomack, into which choler is descended, the which corrupteth the meat.

The fift is, it doth away loathing or abhorring of meat.

The sixt is, it doth away the cause that maketh one have a list to sharp, penitike and sower things, the which cause (by these dispositions being removed) putteth or doth away the effects thereof.

The seventh is, vomiting is wholesome for the lask that cometh before the Droopie, for it avoideth the matter of the  
said



said lask, and purgeth the stomack.

The eight is, it is wholesome for the grief of the reins and bladder, for it diuerteth the matter that floweth of those parts another way.

The ninth is, if vomiting be done by constraint of Elebory, it aboydeth the matter whereof Aepye groweth: it amendeth the first digestion, that the other digestions may the better be done.

The tenth is, it maketh one to haue a good colour.

The eleventh is, it purgeth the stomack of a humor that causeth Epilepsy.

The twelfth is, by strong constraint it removeth a stopping matter, the which causeth Icteric. And likewise it aboydeth a flegmatick matter, the which commonly is cause of stopping.

The thirteenth is, it aboydeth the matter that causeth Asma, a disease that causeth one to draine his breath painfully, and also it comforteth the spirituall members, by whose heat the superfluities that cause Asma, are consumed.

The fourteenth is, it is wholesome against shaking and palse, for it aboydeth the matter that is cause thereof.

The fifteenth is, it is wholesome for one that hath great black sores on his lower parts: for it turneth the humours from thence.

Now although vomiting duly and well done, because of these commodities, yet when it is vnduly done: It induceth many hurts, for it feebleth the stomack, and maketh it apt for matters to flow into: it hurtech the brest, the sight, the teeth, causeth head-ach, as Avicen saith.

The third thing that is noted in the text is, that there be foure Seasons of the yere, Spring, Summer, Autumn, and Winter. Spring time in respect of the other Seasons is bore and moyst, though it be temperate in it selfe, as Galen saith in his booke of Complexions, wherefore it followeth, that this Season is more apt to let blood, then the other: for it doth more encrease humours. And therefore in this Season, mode-



rate vse of carnall copulation, temperate motion, lask fire, and sweat is convenient, and likewise temperate bathing to diminish repletion. This Season is good to take purgations in.

The fourth is, Summer heateth and dryeth: and therefore it encreaseth red Choler hot and dry. And for this cause, in Summer we must feed on cold and moist meats, to diminish the feruentnesse of the heat and drought, and then we ought to abstain from carnall copulation, the which also dryeth and from oft baying, and be let blood seldome, for like cause. We must vse quietnesse, and little motion, for quietnesse doth moisten, and much motion dryeth.

In this season especially we must vse moderately to drinke cold drinke: for superfluous drinke of cold drinke (by reason that the pores be open) doth make the body suddenly to take cold, or causeth the Palsie, or layeth of the members, or else sudden death.

From the which, He defend Us,  
that liueth and reigneth  
eternally,

A M E N.

FINIS.





## THE TABLE.

A

**A** Light supper, pa. 2. 13.  
Ale not well sod. pa. 60.  
Ale moderately drunk.  
    pa.                      eadem.  
Anger.                      pa. 12.  
Anger for certain folks is neces-  
    sary.                      pa. eadem.  
Avoid water as often as needeth.  
    pa. 13.  
Apples,                      pa. 21.  
A strong brain.              p. 45.  
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Auripigmentum.              p. 158.  
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    p. 76.  
Artery blood.                      p. 181.  
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B

Bacon.                      p. 72.  
Bayning.                      p. 182.  
Basilica the vein.              p. 199.  
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    p. 99.                      Beans. p. 91.  
Beware of fruits in Autnman.  
    p. 63.  
Birds that flie most swiftly are  
    most praised.                      p. 82.  
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Be not too neer in observing cu-  
    stom.                      p. 123.  
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    p. 179.  
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    night then by day.              p. 14.  
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    brains.



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*Here endeth the first Table.*

Here





Here follow certain excellent and approved Receipts, abstracted out of the originals of divers learned Doctors and Physitians both of *England and Holland.*

To make Meath excellent good, to cleanse the stomack, preserve the Liver, and very good against the Stone.

**T**ake fair Spring water, and put honey to it, so much that when its warm and well stirred together, it will bear an egge the breadth of a goat above the water: let it stand so all night close covered, the next day set it on a cleat fire and boyl it, till scumming it as long as any will rise; then put into it three handfuls of Egrimony, and two of Dill towp of the wall Cinamon three ounces, Ginger two ounces, and four or five Nutmegs grossly bruised, put the spice into a little bag, with a bullet of lead or a stone to make it slick, put the herbs and spice into the kettle together, and let them seeth about half an hour, then take out the herb when you take off the Meath from the fire, let the bag of spice be put into the barrell with it, but it must stand till it be quite cold before you run it; this quantity of herbs and spice will serve ten or twelve Gallons of Meath.



An excellent Receipt to make one sleep.

Take one ounce of Conserve of Red-roses, and half a dram of Alkermis, and a dram of dius cordium, mingle them together, and eat them when you go to bed, as much as a Nutmeg at a time.

To stay a flux of blood.

You must kill frogs as you do hearbs, or flowers, or any thing else, but you must put nothing unto them but the frogs; take two or three spoonfuls of this water in any thing that you will drink.

To take out a Burn.

Take Lambs blood if you have it, or Chickins blood, if you can, warm from the Lamb or Chicken, and if not, warm it, and so bath the place burned therewith.

For an Ague.

Take Dragons, Wallendine, Barredge, Buglas, Angelica, Succory, Endive, Sorrell, Bittony, Pimpernell, Scabtus, Eggrimonny, white honey, Suckles that grow among the grals, and red honey Suckles of the same sort, of each of these one handfull; of Cardus Benidict. two handfull, dry'd or green, shred them and bruise them very small; then lay them in steep in a pottle of white wine over night, and still it the next day in a dry Still the first is the best, and the small water is very good though not so strong; then give it to the sick party one hour before the fit doth come six or seven spoonfuls, warming it first, and let the Sick go into a warm bed to sweat presently after it.

This Medecine is to be used three severall times when the fit is to come.

This water is very good also to expell any thing from the heart.

To make an Issue.

Take Rye-flower and Mustard-seed beaten to powder, and with water make a little paste, and lay a ring upon the place made of a rush, and apply it.

For



For the heat of the back.

Take Oyl of Roses six ounces and a half, and put to it a little Wax, and four drops of Vinegar, and annoint the back therewith.

For the Gout.

Take Hote that grows on a wall two handfuls, and put it into raw milk, and put thereto Boies grease, and Oatmeal, and boyl it together to a Plaster.

For all manner of Swellings.

Take Smallage and boyl it in milk with crums of bread and apply it.

A speciall Powder for the Memory.

Take three ounces of Senae-leaves, Sedharij, Commin, Parsley, and Will-seed, of each an ounce, Ginger ten ounces and a half, Cloves, Nutmegs, Gallinall, Impernill roots, Sage, Rose, Valerian, Annis seeds, of each one quarter of an ounce, Sugar three ounces, pound all these small, and temper them together, and take thereof morning and evening 3<sup>r</sup> at one time.

For the Redness of the Eyes.

Annoint the eyes three nights together with thin Cream, and then annoint them other three nights with the honey.

For heat in the mouth or throat.

Take a quart of Spring water, and put it into a Pipkin, and put thereto two Ricks of liquorish, and some violet leaves, then boyl it to a pinte, and strain it, then gargle therewith often.

For



For an extream head-ach, and to cause quiet sleep.

Take Wormwood, and bruiſe it finely in a mortar, and boyl it well in water, then put it into a linnen cloth, and apply it to the head.

For a heat in the face.

Take Camphere, and lay it in fair water four or five hours, then take a piece of Camphere, and ſome of that water which it lyeth in, and a ſpoonfull of Capons greaſe, and ſtir them well together half an hour, then annoint the face therewith twenty times a day.

A Diet Drink againſt any deſperate Diſeaſe that is curable, preſcribed by three Dutch Doctors.

Take of Harmodactilis two ounces, of Salſa perilla four ounces, of Sena Alexandrina four ounces, of Salafraſ two ounces, of Liquriſe one ounce, of Anniſeeds one ounce, of long Pepper half an ounce, of the leaves of Scabious a great handfull, of Egilmony half as much, of Wiſtany half a handfull, of Water-cresses and Brock-lime, of each one great handfull, of Sea-ſcozby-graſs two great handfulls, of good Nutmegs one ounce; let all the weeds be ſlit and cut ſmall, and the hearbs ſhred, and put into a bag, and hang it in a barrell with ſix gallons of new Ale and let it ſtand and ſettle eight days; then drinke continually of it, and no other Drink while it laſteth, and eat Bakers bread with Corianders ſeeds, and keep a good Diet; uſe this ſix weeks.

A Poſſet-drink to cool the Liver.

Take milk, and put therein a Succory root well bruſed, and boyl them, then make a Poſſet thereof with two ſpoonfulls of vinegar, and boyl therein Currants, Reaſons of the ſun, and Cinamon.

To



To heal a Feilon.

Take the grounds of Ale, and a handfull of groundsell, with a piece of silver beaten, boyl them together to a salve, and apply it.

To open the obstructions of the Liver, and to preserve from the Drop sic.

Take every day half a dram of fine Rubarb, thin sliced, with a spoonfull of Currants steeped and washed in White-wine two hours: then chop them finely with the Rubarb, and eat them fasting nine mornings together at the Spring and Fall.

For an ach in the Bones.

Take red Fennell Parsley, with the roots, Rew, Worm-wood, of each a like quantity; of Commin-seed half a quarter of a pound, seeth these in stale urine, and wash your grief with that liquor, and make a plaster with the substance.

An excellent Electuary, to warm and dry a cold and moist brain.

Take conserve of Roses two ounces, and a half, Conserve of Bittrony one ounce and a half, green Ginger two ounces, Cinamon, Cloves and Anniseeds, of each a half leat, and mix them all together, and if it be too dry, add some of the Syrop of Citrons, or any other Syrop.

For the mother, and wind about the heart.

Take Liquorice, Fennell-seed, Anniseed, Alexander seed, of each a like quantity, and beat them together, and then take Cinamon and Saffron, and beat them to powder, and temper it



it with clarified honey or sugar, and make thereof an Eleu-  
ary, and eat thereof morning and evening.

For the Wind Cholick.

Take Sarcoprase, Parsley, Lime, and Archangel, of each  
a like quantity, boyl them in stale Ale, from a quart to a pinte;  
then strain them, and let the Patient drinke thereof morning  
and evening and fast an hour after it.

To make a bag to lay to the Stomack, to comfort it,  
and expell wind.

Take Cinamon, Ginger, Dace, Cubebs, Gallinall, An-  
nis-seeds, Committ-seeds, and Parsley-seeds, with powder of  
Bayes, Camomill-flowers, Wormwood, Mintes, and Rew,  
the which being mixt together, put them in a cup of Beere,  
drinke the same morning and evening, and it will giue speedy  
remedy.

For a pain in the head.

Take Violet, leaves and flowers, and bruse them, and ap-  
ply them alone to the head, or mingle them with oyle, and it  
will ease the head-ach and provoke sleep, moisten the Brain,  
and is good against melancholy.

To make a Water to drinke with Wine in Summer.

Take a Gallon of Spring-water, or as much as you will,  
a pinte of Straw-berries, two ounces of Cinamon, three or  
four cloves, one grain of Muske. Still these with a soft fire, and  
it is very cooling and pleasant.

For a scald head.

Take a candle, and let it drop upon it as hot as you can,  
and in so doing, it will shake off; then take the Skale of a Cow  
and



and the farring of a whole chamber pot, and boyl it together, and wash the place, and it will be a present remedy.

An approved Receipt to cure children that are weak, and cannot go.

Take of Sage, sweet Marjorum, of each a like quantity, beat them a long time together, str out the sapce, and put it into a double stoll glasse, filling of it full: then stop it with paste very close, and cover it with thick paste all over: then set it in an Oven, and there let it stand, so long as a great loaf requires time to be thoroughly baked: then take it out, and let it be cold, then break the Paste round about it, and if the sapce be grown thick, break the glasse, and take it in a dish, and keep it in a Galley-pot, when you will use it take the quantity of two spoonfulls at a time, and as much marrow of an Ore leg, melt them together, and mingie them well: and morning and evening annoint, as warme as can be, the tender parts of the childes thighs and legs, as also thin knees, chafing well with your warm hands and so in a short time (through Gods blessing) he will be able to stand and go.

For a loosensse.

Take a pint of milk of a red or black Cow, set it on the fire and when it boyls up, put in a spoonfull of Spring-water: then let the milk boyl up again, and do in the same manner 9. times; drink hereof when it is boyled morning, afternoen and evening.

Another approved Receipt for an Ague.

Take Dragons, Wallendine, Barredge, Buglas, Angelica, Succory, Endive, Sorrell, Bittony, Pimpernell, Scabius, Egrimony, white honey, Suckles that grow among the grasse, and red honey Suckles of the same sort, of each of these one handfull; of Cardus Benidict, two handfulls, dy'd or green,



Chyd them and brayse them very small; then lay them in Alep in a pottle of white wine over night, and distill it the next day in a dy Still the first is the best, and the small water is very good though not so strong; then give it to the sick party one hour before the fit doth come six or seven spoonfulls, warming it first and let the Sick go into a warm bed to sweat presently after it.

For a Web or Pearl in the Eye.

Take the white of a new laid egge, beaten to an Oyl, and the succ of Deasle-roots and leaves, and of the succ of the roots and leaves of brown fennell, and of the succ of the leaves and roots of the white honey-suckle, with the three leaves; take of these succes two good spoonfull, and put to the white of the egge, and a little spoonfull of pure honey, and a spoonfull of woman's milk, and one spoonfull of Rose-water, and a half penny worth of Sperma-city, and as much white Sugar-candy beat, and as much white Coperas as a good Spatule made into fine powder, labour them all well together with a silver spoon, and scum of the foam, and put it into a glasse, and loke stop'd and lying on your back, with a feather drop two or three at a time into your eye, bling it so thre times a day till it be well.

Another precious and approved experiment for health,  
by D.D. an English-man.

Take of Harmodactilis two ounces, of Salta petilla four ounces, of Seta Alexandrina four ounces, of Balsam two ounces, of Liqueyce one ounce, of Anis-seeds one ounce, of long Pepper half an ounce, of the leaves of Scabious a great handfull, of Egimouy half as much, of Wittony half a handfull, of Water-crelles and Block-lime, of each one great handfull, of Sea-scordy-grass two great handfulls, of good Patmegs one ounce; let all the weeds be slit and cut small, and the hearbs chyd, and put into a bag, and hang it in a barrell with six gallons of new Ale, and let it stand and scettle

eight



eight days; then drink continually of it, and no other Drink while it lasteth, and eat Sakers bread with Coxanders seeds, and keep a good Diet; vse this six weeks.

A soverain medicine for the pain at the heart.

Take milk, and put therein a Suckory root well bruised, and boyl them, then make a Posset thereof with two spoonfulls of vinegar, and boyl therein Currants, Rasons of the sun, and Cinamon.

Another for the same.

Take Liquorice, Fennell-seed, Anniseed, Alirander seed, of each a like quantity, and beat them together, and then take Cinamont and Saffron, and beat them to powder and temper it with clarified honey or Sugar, and make thereof an Electuary, and eat thereof morning and evening.

For those that cannot hold water.

A pain menserotted, or made in powder, and drank at once, doth perfectly help such as cannot hold water, especially if it be used three mornings together.

For those that cannot void water.

Take Sapphyase, Parsley, Lime, and Archangell, of each a like quantity, boyl them in Ale from a quart to a pinte; then strain them, and let the Patient drink thereof morning and evening and fast an hour after it.

To take away freckles of the face.

Take the blood of a white Hen and annoint the face therewith, and after three or four times dressing, it will take away all the spots and freckles.



An excellent Receipt for the Eyes.

Takecelandine and daffies, of each a like quantity stamped, and a little sugar and rose-water, and put thereto a drop with a feather into the eyes. it taketh away all manner of inflammation, spots, webs, itch, smarting or any grief whatsoever in the eyes yea, although the sight be nigh gone, it is proved to be the best medicine in the world.

An excellent medicine for the head.

Take conserve of Roses two ounces, and a half; Conserve of Bitony one ounce and a half, green Ginger two ounces, Cinamon, Cloves and Anniseeds of each a half lead, and mix them all together, and if it be too dry, add some of the syrop of Citrons, or any other syrop.

A present Remedy for the Itch.

Boyl the roots of Elecampane which boyl very soft, and mix in a mortar with fresh butter, and the powder of ginger. maketh an excellent Oyntment against the Itch, Scabs, and such like.

For a Bruise.

Take red Fennell, Parsley, with the roots, Rew, Wormwood, of each a like quantity; of Commin-seed half a quarter of a pound, seeth these in stale wyne, and wash your grief with that liquoz, and make a plaister with the substance.

A soveraign Remedy for the Cough.

Take Bismstone beaten in powder, half an ounce and put it in a new-laid egge soft roasted, mingle it well together; then drink it in the morning at your breakfast, make as much again



gain at night when you go to bed, and you shall be well at the second or third time; but if the cough have holden you long you must take it so much the oftner.

A Praitioner in London who was famous for curing the Frensie, after that he had performed his cure by due oblervation of Physick, accustomed every year in the month of May, to diet Patients after this sort.

Take the leaves and flowers of Primrose, boyl them a little in Fountain water, and in some Rose and Betony water, adding thereto Sugar, Pepper, Salt and Butter, which being strained, he gave this to them first and last,

For the Palsie.

The distilled water of Daffodils, doth cure the Palsie, if the Patient be bathed and rubbed with the said liquoz by the fire.

For the Dropsie.

Take every day half a dram of fine Rubarb, thin sliced, with a spoonfull of Currants steeped and washed in White-wine two hours: then chop them finely with the Rubarb, and eat them fasting nine mornings together at the Spring and Fall, and it will preserve them from the Dropsie.

For a green wound.

The coales of a Birch-fire made in powder, and put into the wound or soze, healeth it perfectly without any other thing, in few dayes.

For the Rheum in the Eyes.

Annoint the eyes three nights together with thin Cream, and then annoint them other thre nights with libe honey.



For a Woman that hath great Breasts.

If a woman annoint often her paps with the succ of lacte  
corp, it will make them round and hard; if they be hanging or  
bagging, it will draw them together, whereby they shall seeme  
like the Paps of a Maid.

For new Swellings.

Take smallage and boyl it in milk with crums of bread  
and apply it to the gzele morning and evening, and the rage  
thereof will soon abate.

To make a Water to drinck in Summer, for preventing  
of the Surfeit.

Take a Gallon of Spring-water, or as much as you will,  
a pint of Straw-berries, two ounces of Cinamon, three or  
four cloves, one grain of Muske. All these with a soft fire, and  
it is very cooling and pleasant, and very soverain to qualifie  
heat, and prevent surfeit.

For an ach in the back.

Take Oyl of Roses six ounces and a half, and put to it a  
little Wax, and four drops of Vinegar, and annoint the back  
therewith.

For the Cramp.

The little Bone in the knee-joynt of the hinder leg of a  
Hare both presently help the cramp, if you touch the grieved  
place therewith.

To draw out a thorn.

A little piece of the tongue of a Fox being mopp'd and  
made soft in vinegar, if it be applyed with out a thorn, if it be  
laid upon the place.

For



For the Hiccup.

Stop both your ears with your fingers, and the hiccup  
will presently leave you.

For a pain in the head.

Take Closter-leaves and flowers, and bruise them, and ap-  
ply them alone to the head, or mingle them with oyle, and it  
will ease the head-ach, and provoke sleep, moisten the Brain,  
and is good against melancholy.

For a deafness in the ear.

Black sheeps-wool mixt and chased by the fire with fresh  
butter, and the deaf-ear stopped therewith at night, and thus  
used nine or ten nights together, it helpeth the deafnesse per-  
fectly and speedily.

For the morphew.

Whosoever doth use to drink the water of Straw-berries  
distilled, it will certainly kill the Root of any Morphew that  
is within the Body.

To take away a Weft from the Eye if it be quite over.

Take the juce of Fennell, and put it into the eye, and it hel-  
peth perfectly.

An excellent drink.

Take the roots of Monks-robarbe, and red madder, of  
each half a pound, Sena four ounces, Annis-seed and Licoyce,  
of each two ounces, Scabious and Egrimony, of each one  
handfull, Also the Roots of the Rabarb, bruise the Anniseeds  
and



and Licorice, break the beards with your hand, and put them into a Stone-pot, called a Stean, with four gallons of Rhenish Ale to keep it in the space of three dayes, and then distill this Liquor as your ordinary drink for three weeks together at the least, and the longer you take it, it is the better: provided you have alwayes one Stean under another, being alwayes careful to keep a good diet: It cureth the Dropsie, the yellow Jaunders, all manner of Itch, Scabs, of breaking out and maigninelle: It purifieth the blood from all corruption, prevaleth against the Green-sickness very greatly, and all oppilations or stoppings, maketh young Wenches to look fair and cherrie-like, and bringeth down their tearms, the stopping thereof hath caused the same.







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