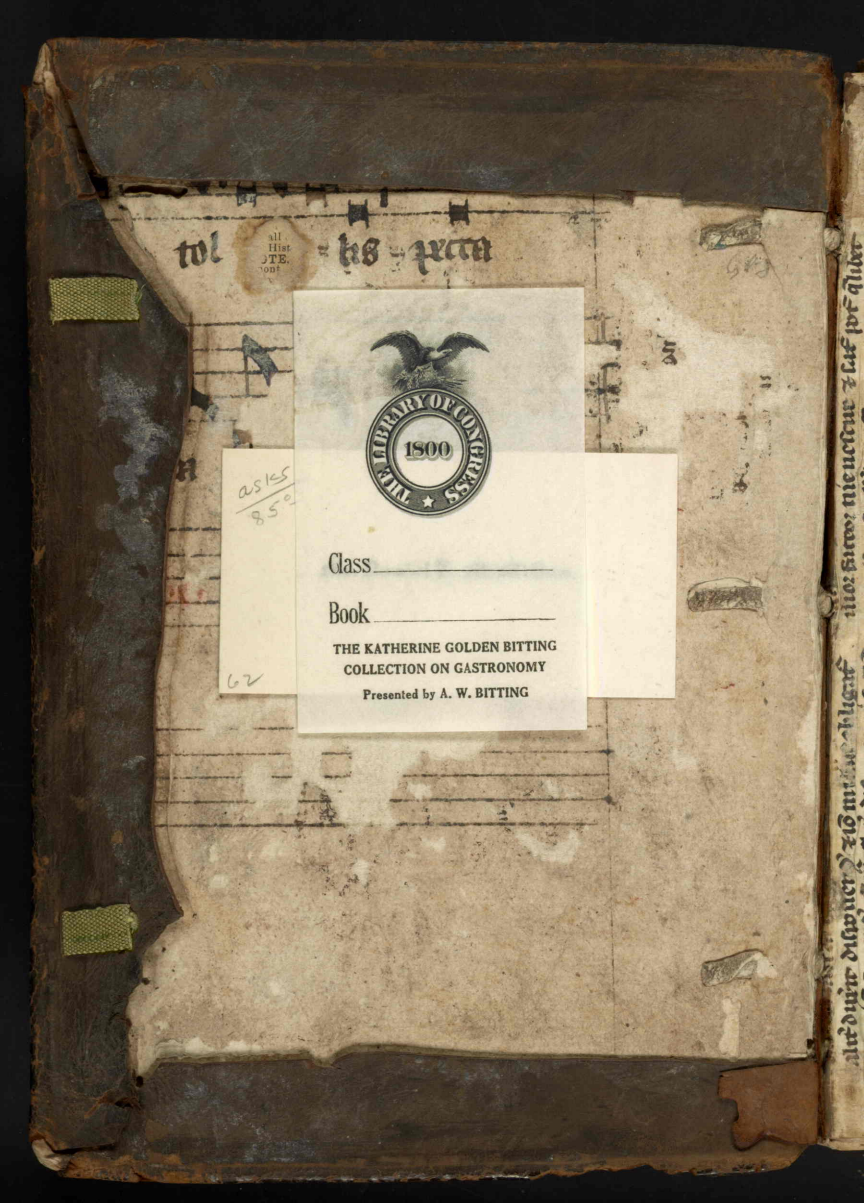
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THE KATHERINE GOLDEN BITTING
COLLECTION ON GASTRONOMY
Presented by A. W. BITTING

quidz dicī.

Ppetita lītē dubitatiōēs ē lītē. ꝙ ꝙ
dē ꝙ q dic qui puatū fuerit uotum
uouit mortaliū ꝯhendo. uī cuī ālii
dico qz possibile ē. q ꝯ pmut ira cause
q nullo modo aruabit. q aut fuit ioseph
et maria. cesburēs et maria cecilia.
ge nō uī ibi ē cultus. Je sic ī mor
tale pam g nullꝰ dz dē hoc licenciari. ꝙ
nullꝰ ꝙ uolunt uouo ꝑuato licenciari
de matrimonio ꝯhendo. ꝛ. dico q uouē
tes nō possūt. ꝛ. decretū ueruꝫ dē ibi
dz de uouo uouato ꝯ grauē lacrimē in
dicat. ꝛ ecclīa multū in duob⁹ uulnerat. li
cencia uō potest prestare. ¶ Ad. q ꝙ cui
matrimoniū aut uitendū ꝯhe coīū
credēdo et licenciendo ꝯ singulē loqꝫ
aut copulam carnalem uī ꝙ libidinē
cū ꝙ ꝯsanguin. p uī ē uarū. sed in mor
tale [illegible]. de pmo nō loquim in ꝙ ꝛ

uxy hominꝫ uno tpe ꝑmittit. ¶ Je arti
de ꝙ q dic q nō pōt ꝑbari q occidere ten
ē. ꝛ. uī cui mala ē. ꝙ dicit ꝑbōm
nō auferē matrimoniū nec frangere. ¶ Ad
quo ꝓ opō fuit ut ꝙ uouit ꝯsimplī ira tendit apud deū ut contemne
uīs illō nō ē. uī in ꝙ ꝯsciū dz colū. ꝛ. Fuit
ē. q nō ꝛ. ꝙ quos pōt ꝯtrahi dirimi ꝛ. ꝙ sine
illē ꝙ uouerūt. Ad uō ꝓ ꝙ uouerāt
excusat. q uīt ꝙ uouā nouā ē. dēcīm
tum ē. q. uinclm uoti simplī nō au
ē obligō. Cū matrimoniū sit ē. q uīs ē
ē. uī ꝙ pōt cōtrā nō ē. uī ē. q uī
uatū. ꝛ. ꝛ. ꝙ uī matrimoniō li nō ꝑtrahit. ꝛ. uīdatur colū
ē dz ē. qui uouit ꝑfica ē. ꝑfica ꝛ
pmittit. uī dē. ꝙ bōm nō ē. ꝛ. ꝛ
ē. ꝛ. q am ꝙ grauē. ad uītā. ¶ Je sic de
hoc q dat. uidua. ꝙ ꝓlixū. ꝛ. ꝛ.
uī ē. q. uī nō obligat
aliq. g uī [illegible] hō ꝙ ꝙ obligare.

GASTRONOMIC LIBRARY

Katherine Golden Bitting

:panē nr̄m quoti-
dianū da nobis hodie :

"Give us this day our daily bread"
— the universal supplication of
all people in all times and places.

THE CASTEL OF HELTH CORRECTED AND in some places augmented, by the fyrste authour therof, syr Thomas Elyot knyght, the yere of oure lord 1541

THE CA-
STEL OF HEALTH
CORRECTED
AND
in some places augmented,
by the right honour-
able Lord Thomas
Elyot Knight,
the yere of
our Lord
1541

THE PROHEME OF

SIR THOMAS ELIOT KNYGHT

in to his boke, callyd the Castel of helthe.

GALEN the most excellēt phisition Methodi. li. i. fo. i.
fearyd, that in wrytynge a compendiouse doctryne for the curing of syckenes, he should lose all his labour, for as moche as no man almoste dyd endeuoure hym selfe to the fyndynge of truthe, but that all men dyd so moche esteme ryches, possessions, authority, and pleasures, that they supposed theym, which were studiouse in any parte of Sappence, to be madde or distracte of theyre wittes: for as moch as they demid the chife Sapience (which is in knowlege of thynges belongyng as wel to god as to man) to haue no beyng. Sens this noble wryter found that lacke in his tyme, whan there flourysshed in sundry coūtrayes a great multitude of men excellent in al kyndes of lerning, as it yet doth appere by some of theire warkes, why shuld I be greuyd with reproches, where with some of my countray do recompence me, for my labours taken without hope of temporall rewarde, onely for the feruent affectyon whiche I haue euer borne toward the publike weale of my countray? A worthy matter, sayth one, syr Thomas Elyot is become a Phisition, and wrytethe in phisik, which besemeth not a knyght, he mought haue ben moch better occu-

pied. Truly if they wil calle him a phisition, which is studiouse about the weale of his countray, I witsauke they so name me, for durynge my lyfe I will in that affection alway contynue. And why. I pray you, shulde men haue in disdayne or small reputation the science of phisicke: whiche beinge wel vnderstande, truly experienced, and discretely ordered, dothe conserue helthe, without the which all pleasures be peyneful, ryches vnprofytable, company anoiance: strength tourned to feblenes, beauty to lothesomnes, sences are disperssid, eloquence interrupted, remembraunce confoundyd. which hath bene considerid of wyse men not onely of the pryuate estate, but also of Emperours, kynges, and other great pryncis, who for the vniuersall necessity and incomparable vtility, which they perceyuyd to be in that scyence of physycke, they dyd not onely aduaunce and honour it with speciall pryuileges, but also dyuerse and many of theym were therin ryght studiouse, in soo mochе as Juba the kynge of Mauryptania and Lybia, founde oute the vertuouse qualities of the herbe called Euforbium. Gentius kynge of Illiria, founde the vertues of Gentiane. The herbe Lysimachia, toke his name of kinge Lysimachus. Mithridates the greate kynge of Ponthus, founde fyrste the vertues of Scordion, and also inuented the famouse medicine agaynst poyson, callid Mithridate. Artheмisia queene of Caria, founde the vertues of motherworte, which in latyne bearith her name, wherebp her noble renome hath lengar

continued,

continued, than by the makynge of the famouse monument ouer her dead husbond, callyd Mausoleum, although it were recknyd amonge the wonderfull warkes of the worlde: and yet her name with the sayd herbe stil abydethe, whyles the sayd monument a thousand yeres passid was vtterly dissolvyd. It semith, that physicke in this realme hathe ben well estemid, sens the hole studye of Salerne, at the request of a kynge of Englande, wrate and set forth a compendiouse and profitable treatyse, callyd the Gouernaunce of helthe, in latyne Regimen sanitatis. And I truste in almightye god that our soueraygne lord the kinges maiesty, who dayly preparith to stablyshe amonge vs true and vncorrupted doctrines, wyll shortly examine also this parte of studye, in suche wyse, as thynges apte for medicine, growynge in this realme, by conference with most noble authours may be so knowen, that we shall haue lesse neede of thynges brought out of farre countrayes, by the corruption wherof innumerable people haue perisshed, withoute blame to be giuen to the physytions, saynge onely, that some of them not diligent inough in beholdynge their drouges or ingredience at all tymes dispensid and tried.

¶ Besydes the sayde kynges, whome I haue rehersed, other honorable personagis haue writen in this excellent doctrine, and not only of the speculatyue parte, but also of the practyse therof: whose warkes doo yet remayne vnto their glory immortall, as Abicena, Auensoar, Ralis, Come-

lyus Celsus, Serenus, and whiche I shoulde haue first named, Machaon and Podalirius, noble dukes in Grecia whiche came to the syege of Troy, and brought with them. xxx. great shippes with men of warre. This well considerid, I take it for no shame, to studye that science, or to sette fourthe any bokes of the same, beynge therto prouoked by the moste noble and vertuouse example of my noble mayster kynge HENRY the. VIII. whose helthe I hartely pray god as longe to preserue, as god hath constitute mans lyfe to contynue: for his highnes hath not disdained to be the chief authour and settar fourthe of an Introduction in to grammer, for the childerne of his louing subiectes, wherby, hauing good maisters, they shall moste easely and in shorte tyme apprehend the vnderstanding and fourme of speaking of true and eloquent latyne. O royall harte, full of very nobility. O noble brest, settynge fourthe vertuouse doctryne, and laudable study. But yet one thynge moche greuyth me, that notwithstandynge I haue euer honoured, and specyally fauorid the reuerend college of approuid philitiõs, yet some of them heatyng me spoken of, haue said in derision, that all though I were pretyly seene in histories, yet being not lernyd in phisicke, I haue putte in my boke dyuerse errours, in presumynge to wryte of herbes and medicines. Firste as concernynge histories, as I haue plantyd them in my warkes, beinge wel vnderstand, they be not soo lyght of importaunce as they done

esteme

esteme theym, but may more surely cure mennes affections, than diuerse phisitions doo cure maladyes. For whan I wrate fyrste this boke, I was not all ignorante in phisycke. fore before that I was. xx. yeres olde, a worshipfull phisition, and one of the moste renoumed at that tyme in England, perceyuyng me by nature inclined to knowledge, rad vnto me the workes of Galene of temperamentes, natural faculties, the Introduction of Johānicius, with some of ỹ Aphorismes of Hippocrates. And afterwarde by mine owne study, I radde ouer in order the more parte of the warkes of Hippocrates, Galen⁹, Oribasius, Paulus Celius, Alexander Trallianus, Celsus, Plinius ỹ one and the other, with Dioscorydes. Nor I dyd ommit to reade the longe Canones of Auicena, ỹ Commentaries of Auerrois, ỹ practisis of Isaake, Halyabbas, Rasys, Mesue, and also of the more part of them which were their aggregatours and folowers. And all thoughe I haue neuer ben at Mōtpellier, Padua, nor Salern, yet haue I foūd some thynge in phisycke, whereby I haue taken no litle profyte concernynge myne owne helthe. Moreouer I wote not why phisitions should be angry with me, sens I wrate and dyd set fourth the Castel of helthe for their commodity, that the vncertayne tokens of vrynes and other excrementes should not deceyue them, but that by the true information of the sycke man, by me instructid, they mought be the more sure to prepare medicines conuenient for the diseasis. Also to the intent that men obseruyng a good order in diete,

and

and preuenting the great cauſys of ſickenes, they ſhoulde of thoſe maladyes the ſoner be curyd. But if phiſitions be angry, that I haue wryten phiſike in englyſhe, let theym remembre, that the grekes wrate in greke, the Romanes in latyne, Auicena, and the other in Arabike, whiche were their owne propre and maternal tonges. And if they had bene as mochе attached with enuy and couaytiſe, as ſome nowe ſeeme to be, they wolde haue deuyſed ſomme particuler language, with a ſtrange fyghre or fourme of lettres, wherin they wold haue writen their ſcience, which lāguage or lettres no man ſhoulde haue knowen that hadde not profeſſyd and practiſed phiſycke: but thoſe, although they were paynimes and Jewes, in this parte of charitye they farre ſurmountid vs Chriſtianes, that they wolde not haue ſoo neceſſary a knowledge as phiſicke is, to be hyd frome them, whych wolde be ſtudiouſe aboute it.

¶ Fynally god is my Juge, I wryte neyther for glory, reward, nor promotion, only I deſyre men to deme wel myne intent, ſens I dare aſſure them that all that I haue writen in this boke, I haue gathered of the moſte princypall wryters in phiſicke. Which beinge throughly ſtudied and well remembrid, ſhalbe profitable (I doubt not) vnto the reder, and nothynge noyouſe to honeſte phyſytyons, that doo meaſure their ſtudy, with moderate lyuinge and Chriſtian Charity.

IT MVSTE BE REMEMBRED, that the number in the Table, dothe sygnify the leaf, and the letter A. doth sygnifie the fyrst page or syde, the letter B, the seconde page or syde.

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Tyme. fol.xxxvi.b. and.xxxvii.b
Tymes in the day concernynge meales. xl.b
Tymes appropryed to euery humour. lxviii.b

V

Vyndes.fol.xiiii.a
Walnuttes.xxvi.b
Veale.

Veale. fol.xix.b.
Venyson. ibidem.
Woodcockes. fol.xxi.a.
Vdder. fol.xxii.a.
Water. fol.i.b.ſ.xxxi.a.
Wynter. fol.xxxvi.b
Wyne. fol.xxxii.a
Whaye. fol.xxxiiii.b.
Vociferation. fol.l.b.
Vompte. fol.liiii.b
Urines. fol.lxxxvii.a
Vertue of meates. fol. xci.b
Y
Yonge men. xxxix.a.

Thus endeth the Table.

TO THE CONSERVATION of the body of mankynde, within the lymitation of helth (whiche as Galene sayethe) is the state of the body, wherin we be neyther greued with peyne, nor lette from doinge our necessary busyneſſe, doth belonge the dilygent consyderation of thre sortes of thynges, that is to say, De tuenda sanitate lib. 1.

- Thynges Naturall,
- Thynges not naturall, and
- Thynges ageinſt nature.

¶ Thinges Naturall be. vii. in number.

- Elementes.
- Complexions,
- Humours.
- Membert.
- Powers.
- Operations and
- Spirites.

¶ These be necessary to the beinge of helth, accordynge to the order of their kynde: and be alway in the naturall body.

¶ Thynges not naturall be syxe in number.

- Ayre.
- Meate and drinke.
- Slepe and watche.
- Meuinge and rest.
- Emptineſſe and repletion, and
- Affections of the mynde.

¶ Thynges ageinſt Nature be thre.

- Syckeneſſe.
- Cause of syckeneſſe.
- Accident, whiche foloweth sickenes.

¶ Annexed to thynges naturall.

{ Age. { Fygure, and
{ Colour. { Dyuersitie of kindes.

¶ THE Elementes be those originall thinges vnmyxt and vncompounde, of whose temperāce and myxture all other thynges, haupnge corporall substaunce, be compacte: Of them be foure, that is to saye.

{ Erthe. { Ayre and
{ water. { Fyre.

¶ ERTHE, is the mooste grosse and ponderouse element, and of her proper nature is colde and drye.

¶ VVATER, is more subtyll and lyght thanne erthe, but in repecte of Ayre and Fyre, it is grosse and heupe, and of her proper Nature is colde and moiste.

¶ EYRE, is more lyghte and subtyll than the other two, and beinge not altered with any exteriour cause, is properly hote and moiste.

¶ FYRE, is absolutely lyght and cleare, and is the clarifier of other elementes, if they be vycyate or out of their naturall temperaunce, and is properly hote and drye.

¶ IT IS to be remembred, that none of the sayd elementes be cōmonly sene or felt of mortal men, as they are in their originall being: but they, whithe by our senses be percepued, be corupted with mutual mixture, and be rather erthy, watry, airy, and fyry, than absolutely erth, water, ayre, & fyre.

Of

Of the complexion of Man. Cap. 2.

COMPLEXION is a combynation of two dyuers qualities of the foure elementes in one bodye, as hotte and dryze of the Fyze: hotte and moyste of the Ayze, colde and moyste of the water, colde and dry of the Erth. But although all these complexions be assembled in euery body of man and woman, yet the body taketh his denominatiõ of those qualyties, whiche abounde in hym, moze thanne in the other, as hereafter inseweth.

¶ The Bodye, where heate and moysture haue soueraynte, is called *Sanguine*, wherin the Ayze hath preeminence, and it is percepued and knowen by these sygnes, whiche do folowe,

Sanguine.
- Carnositie or flesshynesse.
- The vaynes and arteries large.
- Heare plentie and redde.
- The visage white and ruddy.
- Sleape moche.
- Dremes of blouddy thynges, or thinges pleasaunt.
- Pulse great and full.
- Digestion perfecte.
- Angry shortly.
- Siege, urine, and sweate abundaunt.
- Fallynge shortly in to bledynge.
- The urine redde and thicke.

¶ Where colde with moysture preuayleth, that body is called *Fleumatike*, wherin water hath preeminence, and is perceyued by these signes.

Fleumatike
- Fatnesse, quauinge and softe.
- Vaynes narowe.
- Heare moche and plaine.
- Colour white.
- Sleape superfluous.
- Dreames of thynges watry or of fysshe.
- Slownesse.
- Dulnesse in lerninge.
- Smallnesse of courage.
- Pulse slowe and lyttell.
- Dygeston weake.
- Spyttell white, abundant, and thicke.
- Urine thick, white, and pale.

¶ Cholerike is hote and dry, in whome the fyre hath preeminence, and is discerned by these sygnes folowinge.

Cholerike
- Leanesse of body.
- Costyfenesse.
- Heare blacke or darke aburne curled.
- Visage and skyn red as fyre, or salowe.
- Hotte thynges noysfull to hym.
- Lyttell sleape.
- Dreames of fyre, fyghtynge, or anger.
- Wytte sharpe and quycke.
- Hardy and fyghtynge.
- Pulse swifte and stronge.
- Uryne hyghe coloured and cleare.
- Voyce sharpe.

Melancolyke is colde and dȝye, ouer whome the erth hath dominiõ, & is percepued by these signes

Melancolike.
- Leannesse with hardnesse of skynne.
- Heare playne and thynne.
- Colour duskysh, oȝ white with leannes.
- Moche watche
- Dȝemes fearefull.
- Stiffe in opinions.
- Digestion slowe and yll.
- Tymerous and fearefull.
- Anger longe and frettinge.
- Pulse lytle.
- Seldome lawghynge.
- Urine watry and thynne.

BEsydes the sayd complexions of all the hole bodye, there be in the partycular members, complexions, wherin if there be any distemperaunce, it bȝyngeth syckenesse oȝ griefe in to the member. Wherfoȝe to knowe the distemperature, these signes folowinge wold be considered. Foȝsene, that it be remembȝed, that some distemperatures be symple, and some be compounde. They whyche be symple, be in symple qualities, as in heate, colde, moyste, oȝ dȝy. They whiche be compounde, are in compounde oȝ myxte qualities: as heate and moisture, heate and dȝythe, colde and moyste, colde and dȝye. But nowe fyȝste we wyll speake of the symple complexions, of euery pȝyncipall member, beginninge at the bȝayne.

The brayne exceding in heate hath
- The heade and vilage verye redde and hote.
- The heare growinge faste blacke and courled.
- The vaines in the eyen apparant.
- Superfluouse matter in the nosethyrlles, eyen, and eares.
- The head annoyed with hote meates, drynkes, and sauours.
- Slepe shorte and not sounde.

The brayne exceding in cold hath
- Moche superfluitie running oute of the nose, mouthe, eares, and eyen.
- Heare streight and fyne, growynge slowly, and flaxen.
- The head dispoſed by smalle occasion to pooſes and murres.
- It is sone annoied with cold
- It is cold in touchinge.
- Vaynes of the eyen not sene.
- Sleapy somwhat.

Moyſte in exceſſe hath
- Heares plaine.
- Seldome or neuer balde.
- Wytte dulle.
- Moche superfluities.
- Slepe moche and depe.

No

The brayne dry hathe
- No superfluities runnynge.
- Wyttes good and redy.
- Watchfull.
- Heares blacke harde and fast growynge.
- Balde shortly.

Complexions compounded.

Brayne hot and moyste distempered hath
- The head akynge and heuye.
- Fulle of superfluities in the nose.
- The southern wind greuous.
- The Northern wind holsome.
- Slepe deepe, but vnquyete. with often wakynges, and straunge dreames.
- The senses and wytte vnperfecte.

Brayne hot and dry dystempered hath
- None aboundaunce of superfluities, whyche maye be expelled.
- Senses perfecte.
- Moche watche.
- Sooner balde than other.
- Moche heare in chyldehoode and blacke or browne, and courlyd.
- The head hot and ruddye.

The

Brayne colde and moist distẽpered hath
- The senses and wytte dulle.
- Moche sleape.
- The head sone replenysched with superfluouse moysture.
- Distillations and poses or murres.
- Not shortly balde.
- Soone hurte with colde.

Brayne cold and dry distẽped hath
- The head colde in kelynge and without colour.
- The vaynes not appearynge.
- Soone hurte with colde.
- Often discrased.
- Wytte perfecte in childhode, but in age dulle.
- Aged shortly and balde.

Of the Harte.

The hart hote distẽped hath
- Moche blowinge and puffinge.
- Pulse kwikte and bulye.
- Hardynesse and manhode moche.
- Promptnes actiuitie and quickenes in doinge of thinges.
- Fury and boldnesse.
- The brest heary toward the lyft side.
- The brest brode, with the head lytle.
- The body hote, except the Lyuer do lette it.

The

The hart cold distempered hath
- The pulse very lyttell.
- The brethe lyttell and slowe.
- The breste narowe.
- The body all colde, except the lyuer dothe inflame it.
- Fearefulnesse.
- Scrupulosite, & moche care.
- Curiositie.
- Slownesse in actes.
- The breaste cleane without heares.

The harte moiste distempered hath
- The pulse softe.
- Soone angry & sone pacifyed.
- The body all moist, except the lyuer disposeth contrary.

The harte dry distempered hath
- The pulse harde.
- Not lyghtly angry, but being angry, not sone pacified.
- The body dry, except the liuer doth dispose contrary.

The harte hotte and moyste
- The breast and stomake heary.
- Promptnes in actes.
- Soone angrye.
- Fiersnesse but not so moche as in hotte and dry.
- Pulse softe, swifte, and busy.
- Breth or wynd accordinge.
- Shortly falleth in to diseases caused of putrifaction.

The harte hotte and drye hath
- The harte poulse greatte and swifte.
- The breth or wind accordinge.
- The breaste and stomake all heary.
- Quicke in his doinges.
- Boldnes and hardinesse.
- Swyft and hasty in mouinge.
- Soone styred to anger, and tyrannous in maners.
- The breaste brode, and all the body hotte and drye.

The harte colde and moyste hath
- The pulse softe.
- Fearefull and timorous.
- Slowe.
- The brest clene without heare.
- Not hastyly angrye, nor retayninge angre.
- The breast narowe.
- All the body colde and moyste.

The harte colde and drye hath
- The pulse harde and lyttel.
- The wynde moderate.
- Seldome angrye, but whan it hapneth, it dureth longe.
- The breaste cleane withoute heare and lyttell.
- All the body colde and drye.

Of

Of the Lyuer.

The lyuer in hete distempered hath
- The baynes large and hard.
- The bloud thicke by reson of vehement heate consumynge the suttel partes of moisture.
- The bealy heary.
- All the body hotte excedynge temperance.
- Moche red choler and bytter in youth.
- Moche blacke choler toward age by adustiō of red choler.

The lyuer colde distempered hath
- The baynes smalle.
- Abundance of fleume.
- The bloud thinne and fleumatyke.
- All the body cold in feling, ℣
- The bealy without heare.

The liuer moist distempered hath
- The baynes softe.
- Moche blonde and thinne.
- All the body moist in feling except the harte disposeth it contrary.

The lyuer dye distempered hath
- The baynes harde
- The bloud lytel and thicke.
- All the body dye.

THE complexions compounde, maye be decerned by the sayde symple qualyties. And here it is to be noted, that the heate of the harte maye banquyshe the colde in the lyuer. For heate is in the harte, as in the fountayne or spryng, and in the Lyuer, as in the Ryuer.

Galenus in arte par ca. lib. 2.

Of the stomacke.

The stomake hot distempered.

- He digesteth welle, specially harde meates, and that wyll not be shortly altered.
- Lyght meates, and soone altered, be therin corrupted.
- The appetite lyttell and slow.
- He delyteth in Meates and drynkes, whyche be hotte, for euery natural complexion delyteth in his semblable.

The stomak cold distempered

- He hath good appetite,
- He dygesteth yll and slowely, specyally grosse meates and harde.
- Cold meates doth waxe soure beinge in him vndigested.
- He delyteth in Meates and drynkes, which be Cold, and yet of them he is indammaged.

He

The stomake moist distempryd
- He thrysteth but seldome, yet he desyreth to drynke.
- With superfluouse drynke he is hurte.
- He delyteth in moist meates.

The stomake dry distempered,
- He is soone thrysty.
- Content with a lyttel drinke.
- Diseased with moche drinke.
- He delyteth in dry meates.

IT IS TO be noted, that the dyspositions of the stomake naturall, doo desyre that whiche is of lyke qualities. The dispositions vnnatural do desyre thinges of contrary qualyties. Galenus in arte parua.

Also not the stomacke onely causeth a man to thrysste or not thrysste, but also the lyuer, the lunges, and the harte.

Of the genytories or stones of generation.

The Genytories hot dystempered
- Greatte appetyte to the act of generation.
- Ingendrynge men chyldren.
- Heare soone growen aboute the members.

The Genytories cold distempered
- Smalle appetyte to the acte of generation.
- Ingendrynge women childzen.
- Slowe growthe of heare about the members.

The genitoryes moist distẽpryd { Sede abundaunt but thynne and watry.

The genitoryes dry distempryd { Sede lyttell but metely thycke in substance.

The genytoryes hote and moiste {
Lasse appetite to lechery, than in them, whiche be hot & dry.
More puissaunce to doo it, and with lasse damage.
Hurt by absteynynge from it.
Lesse herines than in hot & dry.

The genitoryes hotte and dry {
The sede thicke.
Moche frutefulnesse of Generation.
Greatte appetie and redynesse to the acte,
Heare about the members sone growen.
Swiftnes in spedig of the act.
Sone therwith satisfied.
Damage by vsynge therof.

The genytoryes colde and moyst {
The sede watry and thinne.
Lyttell desyre to the acte, but more puyssance than in them whiche be colde and dry.
Lyttell heares or none aboute the members.

Heares

The genitories colde and drye
- Heares none or fewe.
- Litel apetite or none to lechery.
- Lyttell puissance to do it.
- Ingendrynge more females than men chylderne.
- That lytell sede that is, is thicker than in colde and moyste.

¶ Of humours.

IN THE body of Man be foure principall humours, whiche contynuinge in the proportion, that nature hath lymytted, the body is free from all syckenesse. Contrary wise, by the increase or diminution of any of them in quantitie or qualytie, ouer or vnder their natural assignement, inequall temperature commeth in to the body, whiche syckenesse, foloweth more or lasse, accordynge to the lapse or decaye of the temperatures of the sayd humours, whiche be these folowinge.

- Bloudde,
- Fleume,
- Choler,
- Melancoly.

¶ Bloudde hath preeminence ouer all other humours in susteynynge of all lyuynge creatures, for it hath more conformitie with the originalle cause of lyuynge, by reason of temperatenes in heate and moysture, alsoo nourissheth more the body, and restoreth that whiche is decayed, beinge the very treasure of lyfe, by losse wherof, deathe immedyately foloweth. The dystemperature of bloud hapneth by one of the other thre humours by the inordinate or supfluous mixture of them.

Of

Of fleume.

Fleume is of two sortes, { Naturall and Unnaturall.

Natural fleume is a humour cold and moyst, white & swete, or without taste, ingendred by insufficiēt decoctiō in the second digestiō of ỹ watry or raw partes of the matter decoct called *Chilus*, by ỹ last digestiō made apt to be cōuerted into bloud, in this humour, water hath dominiō most principal.

Fleume vnnaturall is that, whyche is myxte with other humours, or is altered in his qualytie: And therof is. viii. sondry kyndes.

Fleume. {
- Watry, whyche is founde in spettyll of great drinkers, or of them, whiche digeste yll.
- Slymy or rawe.
- Glasy, lyke to whyte glasse, thycke, discouse lyke byrde lyme and heuy.
- Plastry, whiche is very grosse, & as it were chalky, such is found in the ioyntes of them, which haue the gowte.
- Salt, whiche is myngled with coler.
- Sower, myxte with melancoly, which commeth of corrupt digestion.
- Ponticum. Harshe, thycke and grosse, whiche is seldome founden, whiche tasteth lyke grene crabbes or sloes.
- Stiptyke or bindinge, is not so grosse nor cold, as harsh, and hath the taste lyke to greene redde wyne, or other like, straininge the tunge.

Choler

¶ Choler doth participate with naturall heate as longe as it is in good temperaunce, and therof is also two kyndes.

{ Naturall and
{ Unnaturall.

Choler naturall, { Naturall coler is the kome of bloud, the colo3 wherof is redde and clere, o3 mo3e lyke to an o3ẽge colour, and is hot and dr3e, wherin the fire hath dominion, and is lyght and sharpe, and is ingend3ed of the most subtyll parte of matter decocte, o3 boyled in the stomacke, whose beginninge is in the lyuer.

¶ Unnaturall choler is that whiche is myxte o3 co3rupted with other humours, wherof be foure kyndes.

Choler vn naturall { Citrine o3 yelowe choler, which is of the mixture of natural choler & watry fleume, & therfo3e hath lesse heat than pure choler.
Yelky, like to yelkes of egges, which is of ỹ mixture of fleume congeled, & choler natural, and is yet lasse hote than the other.
Grene like to lekes, whose begining is rather of ỹ stomak, than of ỹ liuer.
Grene like to grene cãker of mettal, & bourneth like venim, & is of exceding adustiõ of choler o3 fleum: & by these two kides nature is mo3tified.

¶ Melancoly or blacke choler is deuyded in to two kyndes.

Naturall, whyche is the dregges of pure bloud, and is knowen by the blacknes, whā it issueth either downewarde or vpwarde, and is verily colde and dry.

Unnaturalle, whyche procedeth of the aduſtion of colerik mixture, and is hotter and lighter, haupnge in it violence to kyll, with a daungerous diſpoſition.

Meates ingendrynge choler.

Garlyke.
Onyons,
Rokat,
Karſes.
Lekes,
Muſtarde,
Pepper,
Honye,
Wyne moche dronken.
Swete meates
Inwardes of beaſtes.
Lambes fleſſhe.
The ſynewe partes of fleſſhe.
Skynnes.
Braynes.
Lunges,
Rapes,
Cucumbers,
Repleccion.
Lacke of exerciſe.

Meates ingendrynge fleume.

¶ All ſlymye and cleaupynge meates.
Cheſe newe.
All fyſhe, ſpecyally in a fleumatike ſtomake.

Meates ingendrynge melancoly.

¶ Bieke.
Goies fleſſhe.
Hares fleſſhe.
Boyes fleſſhe.
Salte fleſſhe.
Salte fyſhe.

Cole-

Colewortes.
All pulse, excepte whyte pealson.
Browne breadde course.
Thycke wyne.
Blacke wyne,
Olde chese.
Olde flesshe.
Great fishes of the sea.

¶ Of the *members*.

¶ There be diuersities of mẽbers, that is to saye.

Principall members.
- The brayne.
- The harte,
- The lyuer,
- The stones of generation.

Offycialle members.
- Synewes, whiche doo serue to the braine.
- Arteries, or pulses, whiche do serue to the harte.
- Vaynes, which do serue to the lyuer.
- Vessels spermatike, wherin mannes seede lyeth, whyche doo serue to the stones.

Partes called Similares, for beinge deuyded, they remain in them self like as they were.
- Bones.
- Gristell.
- Calles betwixt the vttermoste skinne and the flesshe.
- Vuskels or kylets.
- Fatte.
- Flesshe.

Members instrumentall. { The stomake. / The raines. / The bowelles. / All the great synewes.

These of their vertue do appetite meate & alter it.

Meates whiche do hurte the tethe.

Very hotte meates.
Nuttes,
Swete metes & drikes
Radyshe rootes,
Harde meates.
Mylke.
Bytter meates.
Moche vompte.
Leekes.
Fyshe fatte.
Lymones.
Colewortes.

Thynges which do hurt the eyes.

Dronkennesse.
Lecherye.
Multe,
All pulse.
Swecte wynes, and thycke wynes,
Hempe sede.
Very salte meates
Garlyke,
Onyons.
Colewortes,
Radyshe.
Reedynge after supper immediately.

Makynge great oppilations.

Thycke mylke.
All swete thinges.
Rye breadde.
Sweete wynes.

Meates inflatynge or wyndye

Beanes.
Lupines.
Cicer,
Mille,
Cucumbers.
All kynde of herbes.
Fygges dry.
Rapes,
Nauewes rawe.

Mylke

Mylke.
Hony not well clarified.
Swete wyne,
Muste.

Camomylle.
Mellylote.
Rewe.
Frankincense.

Thinges good for a colde head.

¶ Cububes.
Galingale.
Lignum aloes.
Maiozam,
Baulme myntes.
Gladen.
Nutmygges,
Mulke,
Rosemarye,
Roses,
Pionye.
Hyssope,
Spyke,
Yzeos.
Penyroyall.
Saulge.
Elycampane.
Calamynt.
Betayne.
Sauery.
Fenell.
Labdanum.
The leues of laurell.
Imbza.

Hote thinges conseruynge a colde Harte.

¶ Cynamome.
Saffron.
Cozalle.
Cloues,
Lygnum aloes.
Perles,
Macis,
Baulme myntes.
Myzabolanes,
Mulke.
Nutmigges,
Rosemarye.
The bone of the harte of a redde deere.
Maiozam,
Buglosse.
Bozage.
Setuall.
Golde.
Imbza.
Cardamomum.
Basyll.
Been redde and whyte.
Betayne.

Thynges good for the Lyuer.

Cwormewode.
wyth wynde.
Agrymonye.
Saffron.
Cloues.
Endyue.
Lyuerwoꝛte.
Cykoꝛie.
Plantayne.
Dꝛagons,
Raysons greatte.
Saunders.
Fenell.
Violettes.
Rosewater.
Lettyse.

Thynges good for the Lunges.

Celycampane.
Hysope.
Scabiose.
Lykoꝛise.
Raysons.
Mayden heare.
Penidies.
Almondes,
Dates,
Pystaces.

Thynges good for the eyes.

CEyebꝛyght.
Fenell.
Veruyn.
Roses.
Celandyne.
Agrymonye.
Cloues.
Colde water.

Thynges makynge the stomake stronge.

CMirabolanes.
Nutmygges.
Oꝛganum.
Pystaces.
Mupnces,
Olybanum,
Wormewoꝛde,
Saffron,
Cozalle,
Agrimonye,
Funytoꝛye,
Galyngale.
Cloues,
Lignum aloes.
Mastix.
Mynte.
Spodium.
The innermost skine

of

of a hennes gysar.
Coriander prepared.
Olyue beries.
Raysons.
Nuttes with fyges.
The ride of an orēge.
Rowghe wynes.
Wormwode stiped in wyne or ale.
Tarte grapes. Aloes.

Of Powers.

Anymall,
Spirituall,
Naturall.

Naturall power, { Whiche dothe mynister. To whome is mynistred.

Whyche dothe mynyster, { Appetiteth, Retaineth, Digesteth, Expelleth.

To whome is mynistred, { Ingendreth, Nourissheth, Feedeth.

Power spirituall { Warkynge, whyche delateth the harte and arteryes, and eftesoones straynethe them. Wroughte, whyche is styred by an exterior cause to worke, whereof cometh anger, indignation, subtilitie, and care.

That

Power animall
- That whyche ordeyneth, dyscerneth, and composeth.
- That moueth by voluntarye moeyon.
- That whyche is called sensyble. whereof do procede the fyue wyttes.

Of that which ordeineth do procede
- Imagination in the forheed.
- Reason in the braine.
- Remembrance in the nodell.

Operations.
- Appetite by heate and drythe.
- Digestion by heate and moisture.
- Retaynynge by colde and drithe.
- Expulsion by cold and moyst.

¶ Spirite is an ayry substance subtyll, styrynge the powers of the body to perfourme theyr operations, which is dyuyded into

Spirit
- Naturall, whiche taketh is beginninge of the lyuer, and by the vaynes, whiche haue noo poulse, spreadeth into all the holle bodye.
- Vitall, whiche procedeth from the harte, and by the arteries or pulses is sente into all the body.
- Animalle, whyche is ingendred in the brayne, and is sente by the synewes throughout the body, and maketh sence or felynge.

An-

¶ Annexed to thynges naturall.

Ages be foure.
- Adolescency to. xxv. yeres, hotte and moyst, in the whiche tyme the body groweth.
- Iuuentute vnto. xl. yeres, hotte and drye, wherin the body is in perfyte growthe.
- Senectute, vnto. lx. yeres, colde and drie, wherin the bodye beginneth to decreace.
- Age decrepite, vntil the last time of lyfe, accidently moist, but naturally cold and dry, wherin the powers and strength of the body be more and more minished.

¶ Colour.

- Of inwarde causes.
- Of outwarde causes.

Colour of inward causes.
- Of equalytie of humoures, as he that is redde and white.
- Of inequalytie of humoures, wherof doo procede, blacke, salowe, or white onely.
- Redde, Blacke, Salowe, } do betoken domynion of heate.
- White, colde of fleume.
- Pale, colde of melancolye.
- Redde, abundaunce of bloudde.
- Salowe, choler citrine.
- Blacke, melancoly or coler adust.

Colour of outwarde causes. { Of colde or heate, as englysshe me be white, Moores be black. Of thynges accydentalle, as of feare, of anger, of sorowe, or other lyke motions.

Colour of heare. { Blacke, either of abundaunce of coler inflamed, or of moche incendynge or adustion of bloudde. Red heare of moche heate not adust. Gray heares of abundaunce of melancholye. Whyte heares of the lacke of naturall heate, and by occasyon of fleume putrifyed.

¶ All the residue concerninge thinges naturall, contepned in the Introduction of Joannicius, and in the lyttell crafte of Galene, I pourposely passe ouer for this tyme, for almoche as it dothe requyre a reder haupnge some knowlege in philosophye naturall, or els it is to harde and tedyouse to be vnderstande.

¶ The seconde Table.

THYNGES not Naturall be soo called, by cause they be no portion of a naturall body, as they be which be called Naturall thinges: but yet by the temperance of them, the body beinge in healthe, is therin preserued. By the dystempe-

raunce

taunce of them, syckenesse is induced, and helth is dissolued.

¶ The fyrste of thinges not naturall is ayre, or breth which is properly of it selfe, or of some materiall cause or occasion, good or yll.

¶ That which is of it selfe good, hath pure vapours, and is of good sauour.

¶ Also it is of it selfe swifte in alteration, from hotte to colde, wherin the body is not moche prouoked to sweate for heate, ne to chylle for vehemency of colde.

¶ Ayre among al thinges not natural, is chiefly to be obserued, forasmoch as it dothe both inclose vs, and also enter into our bodyes, specially the moste noble member, which is the Harte, and we can not be seperate one howre from it, for the necessitie of breathinge and fetchinge of wynde.

The causes, wherby the ayre is corrupted, be specyally foure.

- Influences of sundry sterres.
- Greate standynge waters neuer refreshed.
- Carayne lyenge longe aboue grounde.
- Moch people in smal roume liuing vnclenly and sluttishely.

Wyndes bryngyng holsome ayre,

- North, which prolongeth lyfe by expoulsynge yll vapours.
- East is temperat & lusty.

wyndes bryngynge yll ayre. { Southe corruptethe, and maketh yll vapours. weste, is very mutable, whyche nature doth hate.

Of meate and drinke.

¶In meate and drynke we muste consyder syxe thynges.

- Substaunce,
- Quantitie,
- Qualitie,
- Custome.
- Tyme,
- Order.

¶Substaunce, somme is good, whiche maketh good iuyce, and good bloudde: some is ylle, and ingendreth yll iuyce, and yll bloudde.

Meates and drynkes makynge good iuyce.

Bread of pure flour somwhat leuened, well baked, not to olde nor to stale.
Egges of fesantes hennes or partriches newe layd, poched, meane betwene rere and harde.
Mylke newe mylked dronke fastynge, wherin is sugar, or the leaues of myntes,
Fesauntes.
Partriches or chikens.
Capons or hennes.
Brydes of the fieldes.
Fishe of stony ryuers,
Veale suckinge,
Porke yonge.
Bieke not passynge thre yeres.
Pygeons.

Venyson

Venyson of redde dere.
Peaſe potage with
myntes,
Fete of ſwine or calues.
Fygges ripe, } before
Raiſons, } meales.
Borage.
Languedebieke.
Perſely.
Myntes.
Ryſe with almōd mylk.
Letyſe.
Cycorie.
Grapes rype.
Wynes good moderatly taken, well fyned.
Ale and biere fyr dayes old, cleane brewed, and not ſtronge.
Mirthe and gladneſſe.
The lyuer and braines of hennes and chykens and ponge geeſe.
Inwarde of beaſtis.
Blacke puddynges.
The hart lyuer and kydneys of all beaſtes.
The brayne and mary of the backbone.
Wodde culuers.
Shell fyſhe, excepte creuyſe deau doulce.
Cheſe harde.
Apples and peres moche vſed.
Fygges and grapis not rype.
All rawe herbes, except letiſe, borage, & cykory.
Onios, } cōtinuelly eate
Garlik, } ſpecially of the
Lekes, } which be chole ryke.
Wine in muſt or ſoure.
Feare, ſorowe, penſyfeneſſe.

Meates and drynkes makynge yll iuyce.

Olde beefe.
Olde mutton.
Geeſe olde.
Swanne olde.
Duckes of the kanell.

Meates makynge thycke iuyce.

Rye breadde.
Muſte.
Breadde without leuen.
Cake breadde.
Sea fyſhe greatte.

Shelle fyshe.
Brefe.
The kydneys.
The lyuer of a swyne,
The stones of beastes.
Wylde moche sodden.
Rapes.
All rounde rootes,
Cucumbers,
Swite wyne.
Deepe redde wyne.
Fenell.
Cheese,
Egges fryed or harde.
Chesten nuttes,
Nauewes,
Fygges grene.
Appuls not rype.
Pepper.
Rokat.
Lekes,
Onyons, moche vsed.

THE SECONDE BOKE.

Of Quantitie. Ca. 1.

THE Quantitie of meate muste be proporcioned after the substaunce and qualite therof, and accordinge to the complexion of hym that eateth. Fyrst, it ought to be remembred, that meates hote and moyste, whyche are qualyties of the bloudde, are soone tourned into bloudde, and therfore moche nourysheth the body. Some meates do nourishe but lyttell, haupnge lyttell conformitie with bloudde in their qualities. Of them, whiche do nourishe, some are more grosse, some lyghter in digestyon. The grosse meate ingendreth grosse bloude, but where

where it is well concocte in the stomake, and well digested, it maketh the flesshe more fyrme, and the officiall members more stronge, thanne fyne meates. Wherfore of men, which vse moch labor or exercise, also of them, which haue very cholerike stomackes here in Englande, grosse meates may be eaten in a great quantitie: and in a cholerike stomake bieke is better dygested than a chykens legge, forasmoche as in a hotte stomacke fyne meates be shortly aduste and corrupted. Contrarywise in a colde or fleumatyke stomake grosse meate abydeth longe vndigested, and maketh putrified matter: lyght meates therfore be to suche a stomacke more apte and conuenyent. The temperate bodye is beste nourysshed with a lyttell quantitie of grosse meates: but of temperate meates in substaunce and qualytie, they maye safely eate a good quantitie. Foreseene alway, that they eate withoute gourmandyse, or leaue with sommme appetyte. And here it wolde be remembred, that the cholerycke stomake doth not desyre soo moche as he maye dygest: the melancholye stomacke maye nat dygeste soo moche as he desyreth. For colde maketh appetite, but naturall heate concocteth or boyleth. Not withstandynge vnnaturall or supernaturall heate distroyeth appetite, and corrupteth dygestyon, as it appereth in feuers. More ouer, fruytes and herbes, specyally rawe, wolde be eaten in a small quantitie, all thoughe the persone be very cholerycke, for asmoche as they do ingender thynne, watrys

Concocte or boyled

Aduste or burned.

Gourmãdyse or glouteny.

watrye bloudde, apte to receyue putryfactyon, whyche all thoughe it be not shortelye perceyued of theym that vse it, at lengthe they feele it by sondrye dyseases, whyche are longe in commynge, and shortelye sleeth, or be hardely escaped. Fynally, excesse of meates is to be abhorred. For as it is sayde in the booke called Ecclesiasticus, In moche meate shall be syckenesse, and inordinate appetite shall approche vnto choler. Semblablye, the quantitie of drynke wolde be moderated, that it excede not, nor be equalle vnto the quantitie of meate, specially wyne, whyche moderately taken, aydeth nature, and comforteth her, and as the sayde authour of Ecclesiasticus sayth, wyne is a reioycinge to the soule and bodye. And Theognes sayethe, in Galenes warke, A large draught of wyne, is yll. A moderate draught is not onely not yll, but also commodiouse or profytable.

Eccl. 37.

Eccl 31.

Calen. de cuen. saui.

Of qualitie of meates. Cap. 2.

Qualytie is in the complexion, that is to say, it is the state therof, as Hotte or colde, moist or dry. Also some meates be in wynter colde in acte, and in vertue hotte. And it wolde be consydered, that euerye complexyon temperate and vntemperate, is conserued in his state, by that whyche is lyke therto in fourme and degree. But that whyche excedeth moche in dystemperaunce, by that whyche is contrarye to hym in fourme or qualitie

qualytie. but lyke in degree moderately vsed. By fourme is vnderstand grosseneſſe, fynneneſſe, thickeneſſe, or thynneſſe, by degree, as the fyrſte, the ſeconde, the thyrde, the fourthe, in heate, colde, moyſture, or dryethe.

Of Cuſtome. Capit. 3.

CUſtome in feedynge is not to be contemned, or lyttell regarded: for thoſe meates, to the whiche a man hathe bene of longe tyme accuſtomed, though they be not of ſubſtaunce commendable, yet do they ſomtyme laſſe harme than better meates, whervnto a mā is not vſed. Alſo the meates and drynkes, whiche do moch delyte hym that eateth, are to be preferred before that, which is better, but more vnſauerye. But yf the cuſtome be ſoo pernycious, that hit needes muſte be lefte, thanne wolde it be withdrawen by lyttelle and lyttelle in tyme of healthe, and not of ſyckeneſſe. For yf it ſhoulde be withdrawen in tyme of ſyckeneſſe, Nature ſhulde ſuſteyne treble detriment, fyrſte by the griefe induced by ſyckneſſe, ſeconde by recepuynge of medicines, thirdly by forbearyng the thyng, wherin ſhe deliteth.

Hippocrates aphoriſmo. 2.

Galenus.

¶Of the temperature of meates to be receyued. Cap. 4.

TO kepe the body in good temper, to theym, whose naturall complexion is moyst, ought to be gyuen meates, that be moyste in vertue or power. Contrarywise to theym, whose naturalle complexion is drye, ought to be gyuen meates drye in vertue or power. The bodyes vntemperate, suche meates or drynkes are to be gyuen, which be in power cõtrary to the distemperance, but the degrees are alwaye to be considered, as welle of the temperaunce of the bodye, as of the meates. For where the meates doo mocke excede in degree the temperature of the bodye, they annoye the body in causyng distemperaunce, As hot wynes, pepper, garlycke, onyons, and salte, be noyfull to theym, whyche be cholerike, bycause they be in the highest degree of heate and dryethe, aboue the iuste temperaunce of mannes body in that complexion. And yet be they oftentymes hol some to them, whiche be fleumatike. Contrarye wyse, colde water, colde herbes, and colde fruites moderately vsed, be hollsom to cholerike bodyes, by puttynge away the heate, excedinge the naturall temperature: and to them, whyche be fleumatyke, they be vnholsome, and doo bryngе into them distemperaunce of colde and moist.

What

¶ what distemperaunce hapneth by the excesse of sundry qualities in meates and drynkes. Cap. 5.

Meates
- Colde, do congele and mortifye.
- Moyst, do putrifie and hasten age.
- Drye, sucketh vp naturall moisture.
- Clammy, stoppeth the issue of vapors and vrine, and ingendrethe toughe fleume and grauell.
- Fatte and oyly. swymmeth longe in the stomake, and bryngeth in lothesomnesse.
- Bytter, dothe not nourysshe.
- Salte, do frette moche the stomake.
- Harrysshe, lyke the taste of wylde fruites, do constipate and restrayne.
- Swete chaufeth the bloudde, and causeth opilations or stoppynges of the pores and cundytes of the body.
- Sower cooleth nature, and hasteneth age.

¶ *what commoditie happeneth by the moderate vse of the ſayd qualities of meates and drynkes. Cap. 6.*

Meates.
- Cold aſſwageth the burning of coler.
- Moiſt humecteth that which is dryed.
- Dry, cõſumeth ſuperfluous moiſture
- Clammye, thycketh that, whyche is ſubtyll and perſynge.
- Bytter, clenſeth and wypeth of, alſo mollifieth and expelleth fleume.
- Salte, relenteth fleume clammy, and dryeth it.
- Fatte and vnctuous, nouriſheth, and maketh ſoluble.
- Stiptike or rough on the tonge, byndeth and comforteth appetite.
- Sweete, dothe clenſe, diſſolue, and nouryſhe.

¶ *Of breadde. Cap. 7.*

BReadde of fyne floure of wheate, haupnge no leupn, is ſlowe of digeſtion, and makethe ſlymy humours, but it nouryſheth moche: if it be leupned, it digeſteth ſooner: breade hauing moch branne, fylleth the bealy with excrementes, and nouryſheth lytell or nothynge, but ſhortly deſcendeth from the ſtomake: The meane betwene both ſufficiently leupned, well moulded, and moderatly baken is the moſte holſome to euerye age, the greateſt loues do nouryſhe moſt faſt, forasmoch as

as the fyre hathe not exhausted the moysture of them. Hotte breadde, moch eaten, maketh fulnes and thyrste, and slowely passeth. Barley breadde clenseth the body, and doth not nourysshe so moch as wheate, and maketh colder iuyce in the body.

¶Of flesshe. Cap. 8.

Beefe of Englande to Englysshemen, whiche are in helth, bringeth stronge nourysshynge, but it maketh grosse bloude, and ingendreth melancoly: but beyng of yonge oxen, not excedynge the age of four yeres, to them, whiche haue colerike stomakes, it is more conuenient, than chikens, and other lyke fyne meates.

Swynes flesshe.

Aboue all kyndes of flesshe in nourysshynge the body, Galene most commendeth porke, not being of an olde swyne, and that it be well digested of hym that eateth it. For it maketh beste iuyce, it is moste conuenient for yonge persons, and them which haue sustayned moch labour, and therwith ar fattgate, and become weake, yonge pigges are not cõmended before that they be one month old, for they do bryede superfluous humours.

Lambe.

Is verye moyste and flumatike, wherfore it is not conuenient for aged men, except that it be very drye rosted, nor yet for theym, whiche haue in their stomake moche fleume.

Mutton.

Galene dothe not commende it, not withstan-

De alimē. lib.3. ding experience proueth here in this realme, that yf it be yonge, it is a right temperate meate, and maketh good iuyce: and therfore it is vsed more than any other meate, in all diseases. And yet it is not lyke good in all places, nor the shepe, whyche beareth fynest wolle, is not the sweetest in eatynge, nor the moste tender. But I haue founde in some countrays mutton, whiche in whiteneſſe, tenderneſſe, and sweteneſſe of the fleshe, mought be well nygh compared to kydde, and in digestion haue proued as holsome.

Kydde and veale,

Of Galene is commended nexte vnto porke, but some men do suppose, that in helth and sikues they be moch better than porke, the iuyce of them both being more pure. And here it is to be noted, that of all beastes, whiche be dyre of their nature, the yongest be mooste holsome: of them that are moyste, the eldest are lest hurtfull,

Hare, Cony,

Hippo. de ratione uictus lib.2. cap.19. Plin.28. Maketh grosse bloudde, it dyreth and stoppeth, but yet it prouoketh a man to pisse. Cony maketh better and more pure nourysshment, and is sooner digested than hare. It is well proued, that there is noo meate more holsome, or that more cleane, firmely, and temperatly norysheth than rabettes.

Dere redde and falowe.

Hippocrates affyrmeth the fleshe of hartes and hyndes, to be of yll iuyce, harde of digestion and dyre, but yet it moueth vrine. Of falowe dere, he nor any other olde writer dothe speake of, as I remember

remembred. I suppose, because there be not in all the world so many as be in Englande, where they consume a good parte of the beste pasture in the realme, and are in nothynge profytable, saynge that of the skynnes of them is made better lether than is of calues: the huntynge of them beynge not so pleasaunt, as the huntynge of other venery or bermyne, the flesshe moche more vnholsome and vnpleasant, than of a redde dere, ingendrynge melancoly, and makinge many feareful dreames, and disposeth the bodye to a feuer, if it be moche eaten: not withstandinge the fatte therof, as some lerned men haue supposed) is better to be digested, than the leane.

Of Byrdes.

The flesshe of all byrdes, is moch lighter than the flesshe of bestes in comparison, most specially of those foules, whiche truste most to theyr wynges, and do brede in high countreys.

Capons, Hennes, and Chyckens.

The Capon is aboue all other foules praised, for as moche as it is easily digested, and maketh lyttell ordure, and moche good nourysshment. It is commodious to the breaste and stomake.

Hennes in wynter, are almooste equall vnto the capon, but they do not make so stronge nourisshement. Aupcen sayth, if they be rosted in the bealy of a kydde or lambe, they wyll be the better.

Chickens in sommer, specially if they be cockrelles are very conuenient for a weake stomake, and nourisheth

nouriſheth a lytell. The fleſhe of a cocke is hard of digeſtion, but the broothe, wherin it is boyled, louſeth the bealy, and haupnge ſodden in it colewortes, Polypodium, or Cartamus, it purgith yl humours, and is medicinable agaynſte gowtes, ioynt aches, and feuers, which come by courſes.

Feſaunt,

Excedeth all fowles in ſweteneſſe and holſomneſſe, and is equall to a capon in nouriſhynge, but he is ſomwhat drier, and is of ſome men putte in cõpariſon, meane betwene a henne & a partriche.

Partryche,

Of all fowles is moſt ſoneſt digeſted: and hath in hym moche nutriment, comforteth the brayne, and maketh ſede of generation, and receiueth luſt whiche is abated.

Quayles,

Although they be of ſome men commended, yet experience proueth them to increace melancolye, and are of a ſmall nouriſhinge.

Larkes,

Be as well the fleſhe as the broth, very holſom, eaten roſted, they do moche helpe againſt the colyke, as Dioſcorides ſayth.

A plouer,

Is ſlowe of digeſtion, nouryſheth lytell, and increaſeth melancolye.

Blacke byrdes or ouſyls,

Amonge wylde fowle hath the chicke prayſe, for lyghtneſſe of digeſtion, and that they make good nouryſhment, and lyttell ordure.

Sparowes,

Sparowes

Be harde to digeſt, and are very hote, and ſtyreth vp Venus, and ſpecially the brayns of them.

woodcockes,

Are of a good temperaunce, and metely lyghte in digeſtion.

Pygeons,

Be eaſily digeſted, and ar very holſom to them. whiche are fleumatike, or pure melancoly.

Gooſe,

Is hard of digeſtion. but being yong and fatte, the wynges be eaſy to dygeſte in a hole ſtomake, and nourſheth competently.

Ducke,

Is hoter than gooſe, & hard to digeſt, & maketh wars iuice, ſauing the braunes on the breaſt bone and the necke is better than the remnaunt.

Crane and buſtarde,

Crane is harde of digeſtion, and maketh ylle iuyce, but beinge hanged vp longe in the ayre, he is the laſſe vnholſome. Buſtarde being fatte, and kept without meate a day or two afore that he be kylled, to expulſe his ordure, and than drawen. and hanged as the crane is, beinge roſted or baken, is a good meate, and nourſheth well, if he be well digeſted.

Hearon, Byttour, Shoueler,

Beinge yonge and fatte, be lyghtlyer dygeſted than crane: and the byttour ſoner than the hearone. And the ſhouelar ſooner than any of them: but all theſe fowles muſte be eaten with moche

gynger or pepper, & haue good olde wine drunke after theym, and soo shall they be more easyly dygested, and the iuyce commynge of theym, be the lasse nopkull.

¶ The partes and members of byrdes and beastes. Cap. 9.

The wynges brawnes and necke of geese, capons, hennes, fesaunt, partriche, and smalle byrdes beinge fatte, are better than the legges in digestion, and lyghter in nourishyng. Of wylde foule and pygeons beinge fatte, the legges are better than the wynges: the brawnes of ducke, teale, and wygeon except, whiche is better to dygeste: than the residue.

The gysar or stomake

Of a goose or henne beinge fatte with branne and mylke, beinge well sodden or made in poulder, is good for the stomake, in makinge it strong to digest, and nourysheth competently.

The lyuer,

Of a capon, henne, fesaunte, or goose, beinge made fatte with mylke myxte with their meate, is not onely easy to digeste, but also maketh good iuyce, and nourysheth excellently. But the lyuers of beastes be yll to digest, passethe slowly, and maketh grosse bloud, but it is strong in nourishinge.

The

¶ The inwarde of beastes, as trypes and chytterlynges.

THe flesshe of them is moze harde to dygest. And therfoze although they be wel digested, yet make they not iuyce naturallye sanguyne oz cleane, but rawe iuyce and colde: and requyreth a longe tyme to be conuerted in to bloud.

The lunges or lyghtes,

Are moze easy to digest, than the lyuer, and lasse nourisheth, but the nourishment, that it maketh, is fleumatike: albeit the lunges of a Foxe, is medicinable foz them, which haue siknes of ꝑ lūges.

The splene or mylte,

Is of yl iuice, foz it is the chamber of melancoly.

The harte,

Is of harde flesshe, and therfoze is not wel digested, noz passeth shoztly, but where he is wel digested, the iuyce ꝑ it maketh, is not to be dispzaised.

The brayne

Is fleumatyke, of grosse iuyce, slowe in dygestyng, nopouse to the stomake, but where it is wel digested, it nourisheth moche.

Marowe

Is moze delectable than the brayne, it is yll foz the stomacke, but where it is well digested, it norysheth moche.

The stones and vdders

Beinge well digested, do nourysshe moche, but the stones are hotter with their moystnes, the vdders colde and fleumatike, they both do increase sede of generation, but the bloud made of the vd-

der is better than that, whiche cometh of the stones, excepte it be of calues and lambes. Also the stones of cockes, maketh cõmendable nouryshmẽt.

The head,

The flesshe therof nourysheth moche, and augmenteth seede: but it is slowe of digestion, and noyeth the stomake, but to them, whiche vse moche exercise, it is not discommendable.

The tounge,

Is of a spũgy and sanguine substance, but the kernelles and gristell, whiche are in the rootes, if they be wel digested, they make good nourishmẽt: if they be not wel digested, they make fleme.

The feete

Beinge welle boyled and tender, in a holle stomake, dygesteth welle, and maketh good iuyce, and passeth forth easily. Galene commendeth the fete of swyne. But I haue proued, that the feete of a ponge bullocke tenderly sodden, and layde in sowse two dayes or thre, and eaten colde in the euenninge, haue brought a colerike stomake into a good digestion and slepe, and therwith hath also expulsed salt fleme and coler, and this haue I found in my selfe by often experience: alway forsene, that it be eaten before any other meate, without drynkynge immediatly after it.

Of fysshe generally. Cap. 10.

The beste fysshe after the opinion of Galen, is that, whiche swymmeth in the pure sea, and is tossed and lyfte vp with wyndes and sourges.

The

The more calme that the water is, the warse is the fysshe, they whiche are in muddy waters, doo make moche fleume and ordure: taken in fennes and dyches by warste, beinge in freshe ryuers, and swyfte, be sometyme commendable: all be it generally, al kyndes of fysshe maketh more thinner bloud, than flesshe, so that it dothe not moche nourysshe, and it doth soner passe out by vapors: to a hotte colerike stomake, or in feuers, somtyme they be holsome, being newe, freshe, and not very harde in substance or slymy. harde fysshe is harde of digestion, but the nourishment therof is more firme, than that, which is softe: those which haue moche grosse humours in them, at best, poudred.

¶Of Butter. Cap. xi.

Butter is also nourishynge, and profiteth to them, whiche haue humours superfluouse in the breaste or lunges, and lacketh ruppnge and clensynge of theym: specially if it be eaten with sugar or honye. If it be well salted, it heatethe and clenseth the more.

¶Of Chese. Cap. xii.

Chese by the hole sentence of all writers, letteth digestion, and is ennempe vnto the stomake. Also it ingendreth yll humours, and bredeth the stone. The chese which doth leest harme, is softe chese, reasonably salted, which some men do suppose, nourysheth moche.

¶Of Egges. Cap. 13.

EGges of fesauntes, hennes, and partryches, be of all other meates moste agreable vnto nature, specially if they be newe layde: If they be rere, they do clense the throte and brest. If they be harde, they be slowe in digestion. but beynge ones digested, they do nourysshe moche. Meane betwene rere and harde, they digest conuenyently and nourysshe quyckely. Egges well poched, are better than rosted. If they be fried harde, they be of yll nourysshment, and do make stynkynge fumes in the stomake, and do corrupt other meates with whome they be myngled. They be most holsome whan they be poched, and moste vnholsome whan they be fryed. Dioscorides sayth, If they be souped warme, before any other meat, they do heale the grefes of the bladder and raynes, made with grauell: also sorenes of the chekes & throte, and spittyng of bloude: and they be good ageinst catars or stulling out of the hed into the stomake.

¶Of Fruites. Cap. 14.

FOr as moche as before that tyllage of corne was inuented, and that deuouringe of flesshe and fysshe was of mankynde vsed, men vndoubtedlye lyued by fruites, and Nature was therewith contented and satisfied: but by chaunge of the diete of our progenytours, there is caused to be in our bodyes, suche alteration frome the nature, whiche was in men at the begynnynge, that nowe all fruites generally are noysfull to manne,

and

and do ingender yll humours, and be ofte tymes the cause of putrified feuers, if they be moche and continually eaten. Not withstanding vnto them, which haue abundaunce of coler, they be somtime conuenient, to represse the flame, which procedeth of coler. And some fruites whiche be styptike, or bynding in tast, eaten before meales, do bynd the bely, but eten after meales, they be rather laxatiue

¶Of *Gourdes.*

GOurdes rawe be vnpleasant in eatinge, yll for the stomake, and almost neuer digested, therfore he that wyll nedes eate them, must boyle them, roste them, or frye them, euery waye they be without sauour or taste, and of theyr proper nature, they gyue to the body cold and moyst norishment, and that very lyttell, but by reason of the slyppernes of their substance, and bycause al meates whiche be moyste of their nature, be not byndynge, they lyghtly passe forth by the bealye. And being well ordred, they wyll be metely concoct, if corruption in the stomake do not preuent them: they be cold and moist in the seconde degree.

¶Of *Melones and Pepones.*

MElones and Pepones be almooste of oone kynde, but that the melone is rounde lyke an apple, and the innermoste parte therof, where the sedes are conteyned, is vsed to be eaten. The Pepon is moche greatter, and somewhat longe nd the inner part therof is not to be eaten: They both

bothe are very colde and moyst, and do make yll iuyce in the body, if they be not well digested, but the pepon moch more than the melon, they do lest hurt, if they be eaten afore meales. Albe it, if they do fynde in the stomake fleume, they be turned in to fleume, if they finde choler, they be turned in to choler. Not withstandynge there is in theym the vertue to clense & to prouoke brine, they be colde and moyst in the seconde degree.

¶ Cucumbers.

Galen. de alimen. fa. 2.

CUcumbers do not excede so moche in moysture as melons: and therfore they be not so soone corrupted in the stomacke: but in some stomakes, being moderatly vsed, they do digest wel: but if they be abundantely eaten, or moche vsed, they ingender a colde and thycke humour in the veynes, whiche neuer or seldome is tourned in to good bloud, and somtyme byngeth in feuers. Also they abate carnall lust. The sedes as wel thereof, as of melones and gourdes, beinge dryed, and made cleane from the huskes, are very medycinable against syckenesses procedynge of heate, also the difficultie or let in pyssynge, they be colde and moist in the second degre.

Dates,

BE harde to digeste, therfore beinge moche eaten, and not wel digested, they annoy the head and cause gnawynge in the stomacke, and make grosse iuyce, and sometyme cause obstructyons or stoppynges in the lyuer and splene. And where there

there is inflammation or hardneſſe in the bodye, they are vnholſome, but beinge well digeſted and temperately vſed, they nouryſhe and make the fleſhe firme, and alſo byndeth the bealy: olde dates be hotte and dry in the fyrſt degree: newe gathered are hotte and moiſt in the firſt degree.

¶Of Fygges.

FIgges eaten, do ſhortely paſſe out of the ſtomacke, and are ſoone diſtributed in to all the partes of the body, and haue the power to clenſe, Actius.x. ſpecially grauelle, beinge in the raynes of the backe, but they make no ſubſtancial nouriſhment, but rather ſomewhat lowſe and wyndye, but by their quicke paſſage, the wynde is ſone diſſolued. Therfore if they be rype, they do leaſt harme of any fruites, or almoſte none. Dry figges and old, are more hotte and dryer than newe gathered, but beinge moche eaten, they make yll bloudde and iuyce, and as ſome do ſuppoſe, do ingender lyce, and alſo anoyeth the lyuer and the ſplene, if they be inflamed, but hauinge the power to attenuate or make humours currant, they make the bodye ſoluble, and do clenſe the raynes. Alſo beinge eaten afore diner with gynger or pepper, or powder of tyme, or peny royall, they profyt moch to them, whiche haue oppilations or harde congeled matter in the inner partes of the body, or haue diſtillations or reumes fallyng into the breſte and ſtomake. Newe figges are hot and moiſt, olde figges are hot in the firſt degree, and dry in the ſeconde.

¶Of grapes and raisons.

Galen. de alimen. 2. GRapes do not nourysche so moch as fygges, but beinge rype, they make not moche ylle iuyce in the body: albeit newely gathered, they trouble the bealye, and fylleth the stomacke with wynde. therfore if they be hanged vp a whyle, er they be eaten, they are the lasse noysfull. Sweete Dioscor. 5. grapes are hottest, and do lowse somewhat, and make a man thyrsty. Sowre grapes are cold, and do also lowse, but they are hard of digestion, and yet they do not nourisshe. They whiche are in tast bytter or harrysshe, be lyke to them that are soure. Raysons do make the stomake firme and strong, and do prouoke apetite, and do comforte weake bodyes, beinge eaten afore meales: they be hotte in the first degree, and moyst in the seconde.

¶Of Cheries.

CHeries, if they be swete, they do soone slyp downe into the stomake, but if they be soure or sharpe, they be more holsome, and do louse, if they be eaten freshe, and newly gathered. they be cold and moist in the first degree.

¶Of Peaches.

PEaches doo lasse harme, and doo make better iuyce in the bodye, for they are not soo sone corrupted being eaten. Of the iuyce of them may be made a syrope, very holsome agaynst the distemperance of coler, wherof procedeth a stynkynge breathe. they be colde in the fyrste degree, and moyste in the seconde.

Of

¶Of Appulles.

ALL appulles eaten sone after that they be gathered, are cold, hard to digest, and do make yll and corrupted bloudde, but beinge well kepte vntyll the nexte wynter, or the yere folowinge, eaten after meales, they are right holsome, and doo confirme the stomake, and make good digestion, specially if they be rosted or baken, most properly in a cholerike stomake. They are beste preserued in hony, so ỹ one touch not an other. The roughe tasted appuls are holsome, where the stomake is weake by distemperance of heate or moche moysture: The bytter appuls, where that grefe is increaced: The soure appuls, where the matter is congeled or made thycke with heate. In dystemperature of heate and drythe by drynkinge moch wine, they haue ben found cõmodious, being eaten at nyght, goinge to bedde, without drynkinge to them: they be cold and moist in the first degree.

¶Of Quynces.

QUynces be cold and dry, eaten afore meale, they bynde and restraine the stomake, that it may not digest well the mete, except that they be rosted or sodden, the core taken out, and myxte with honye clarified, or sugar, than they cause good appetite, and preserueth the hed from drunkennesse: taken after meate, it closeth and draweth the stomake togyther, and helpeth it to digeste, and mollyfieth the beely, if it be aboundantly taken, they be cold in the fyrst degree, and dry in the begynninge of the seconde.

¶ Of Pomegranates.

POmegranates be of good iuyce, and profytable to the stomake, specially they, which are swete: but in a hotte feuer, they that are sowre, be more expedient and holsome. for than the sweete do incende heate, and puffe vp the stomake.

¶ Of Peares.

PEares are moche of the nature of apples, but they are heuyer, but taken after meate, rosted or baken, they are not vnholsome, and do restrain and knytte the stomake, beinge rype: they be cold and moyst in the first degree.

¶ Medlars.

MEdlars ar cold & dry, and cõstrictike or straininge the stomake, and therfore they may be eaten after meles as a medycine, but not vsed as meate, for they ingender melancoly. they be colde and dry in the seconde degree.

¶ wallnuttes.

VWallnuttes, if they be blanched, are supposed to be good for the stomake and somwhat lousynge the bealy, myxt with sugar they do nourysche temperately. Of two drye nuttes, as many fygges, and .xx. leaues of Rewe, with a grayn of salt, is made a medicine, wherof if one doo eate fastyng, nothinge which is venomous, may that day hurte hym, and it also preserueth agaynst the pestilence, and this is the very ryght Mythridate. they be hot and dry in the second degre, after some opinions hot in the third degre, dry in the second.

Fyl-

Fylberdes and hasyll nurtes,

They are more stronge in substance than wall-nuttes, wherfore they are not so easily or sone digested. Also they do inflate the stomak, and cause head ache, but they ingender fatte. And if they be rosted, they are good to restrayne reumes. Also eaten with pepper, they are good againste tourmentes of the bealy, and the stoppynge of vryne. they be hotte and dre in the fyrst degree.

Of Almondes.

They do extenuate and clense without any bynd-ynge, wherfore they pourge the breste and lunges, specially bitter almondes. Also they do mollyfye the bealy, prouoke sleape, and causeth to pysse well. Fyue or syxe of them eaten afore meat, kepeth a man from beinge drunke: they be hotte and moyste in the fyrst degree.

Chestyns.

They beinge rosted vnder the embers or hot asshes, do nourysche the body strongly, & eaten with hony fastyng, do helpe a man of the cough.

Prunes

Of the gardeyn, and rype, do dispose a man to the stoole, but they do bynge no maner of nourysh-ement. To this fruite lyke as to figges, this propertye remayneth, that beinge dryed they doo profite. The damaske prune rather bindeth than lowseth, and is more commodious vnto the stomake, they be cold and moist in the second degree.

Olyues

Condyte in salt lycour, taken at the begynnyng

of a meale, dothe corroborate the stomake, stireth appetite, and louseth the bealy, beinge eaten with vyneger. They whiche be rype, are temperately hote: they which be grene, are cold and dry.

Of Capers.

They nourishe nothynge after that they be salted, but yet they make the bealy louse, and pourgeth fleume, whiche is therin conteyned. Also stireth appetite to meat, and openeth the obstructions or stoppynge of the lyuer and splene, beinge eaten with oximell, before any other meate: they be hote and dry in the second degree.

Orenges.

The rynde taken in a lyttell quantitie, do comfort the stomake, where it digesteth, specially condite with sugar, and taken fastynge in a smalle quantitie. The iuyce of orenges haupnge a toste of breadde put vnto it, with a lyttell powder of myntes, sugar, and a lyttell cynamom, maketh a very good sauce to prouoke appetite. The iuyce eaten with sugar in a hotte feuer, is nat to be discommended. The rynde is hotte in the firste degree, and dry in the seconde. The iuyce of theym is colde in the seconde degre, and dry in the fyrst.

Herbes vsed in potage, or to eate. Cap. 15.

GEnerally all herbes raw, and not sodden, do ingender cold & watry iuyce, if they be eaten customably, or in abundance: albeit some herbes are more comestible, and do lasse harme vnto nature, & moderatly vsed, maketh metely good blud.

Lettyse.

¶ Lettyse.

AMonge al herbes, none hath so good iuyce as lettyse: for some men do suppose, that it maketh aboundance of bloudde, albeit not very pure or perfyte. It dothe sette a hotte stomake in a very good temper, and maketh good appetite, and eaten in the euenynge, it prouoketh slepe, albeit, it neither dothe lowse nor bynde the bealye, of his owne propertie. It increaseth mylke in a womans breastes, but it abateth carnall appetite, and moche vsynge therof, hurteth the eye syght. It is colde and moyst temperately.

¶ Colewortes and Cabages.

BEfore that auarice caused marchauntes to fetche out of the easte and southe partes of the worlde, the traffyke of spyce and sundry drouges, to content the vnsaciablenes of wanton appetites, Colewortes for the vertues supposed to be in theym, were of suche estimation, that they were iudged to be a sufficient medicine agaynste all diseases, as it may appere in the boke of wyse Cato, wherin he writeth of husbandry. But nowe I wyll no more remember, than shalbe requyred, in that whyche shall be vsed as meate, and nat pure medicine. The iuyce thereof hath vertue to purge: the holle leaues beinge halfe sodden, and the water poured out, and they being put eftesones into hot water, and sodden vntyll they be tender, so eaten, they do bynde the bealy. Some doo suppose, if they be eaten rawe with vyneger, before meate, it shall preserue the stomake from surfettynge

kettynge, and the head from drunkeneſſe: albeit moche vſynge of them dulleth the ſyght, excepte the eyes be very moyſte. Fynally the iuyce that it maketh in the bodye is not ſo commendable, as that whiche is ingendred of lettyſe. It is hote in the firſt degree, and drie in the ſeconde.

¶Of Cykorie or ſuckorie.

IT is lyke in operation to lettuſe, and tempereth coler wonderfully, and therfore in all colerike feuers, the decoction of this herbe, or the water therof ſtylled, is ryght expedient. ſemblably the herbe and rote boyled with fleſhe, that is freſhe, being eaten, kepeth the ſtomake and head in very good temper. I ſuppoſe that Southiſtel & Dentdelyon, be of lyke qualities, but not ſo conuenient to be vſed of theym, whiche are hole, bycauſe they ar wylde of nature, and more bitter, and ther fore cauſeth faſtidiouſnes or lothſomneſſe of the ſtomake. It is colde and drie in the ſecond degre.

¶Endyue and Scariole.

THe moche like in their operation to Cykorie, but they are more conuenient to medicine than to meate. Albeit Scariole callyd whyte Endyue, haupnge the toppes of the leaues turned in, and layde in the erthe, at the latter ende of ſommer, and couered, becometh white and criſpe, lyke to the great ſtalkes of cabage lettyſe, which take vp and eten with vineger coolith the heate of the ſtomake. And to them that haue hote ſtomakes and dry, they be right holſome, but being to moch vſed, or in very great quantitie, they ingender the humour,

humour, whiche maketh the colyke. they be colde and moist in the first degree.

Malowes

Are not colde in operation, but rather somwhat warme, and haue in them a slypperneſſe: wherfore being boyled and moderatly eaten with oyle and vyneger, they make metely good concoction in the stomake, and causeth the superfluous matter therin easily to passe, and clenseth the bealye, It is hotte and moyst in the first degree. Galen. 2. dealimẽtis.

white betes

Are also abstersiue, and lowseth the bealye, but moche eaten, annoyeth the stomake: but they are ryght good against obstructions or stoppyng of the lyuer, if they be eaten with vyneger or mustarde. lykewyse it helpeth the splene. It is colde in the first degree, and moist in the seconde.

Pourslane

Dothe mitigate the great heat in al the inward partes of the bodye, semblably of the head and eyes: also it repressyth the rage of Venus, but yf it be preserued in salt or brine, it heateth and purgeth the stomake. It is colde in the thirde degre, and moist in the seconde.

¶ Cheruyle

Is verye profytable vnto the stomacke, but it may not sustein very moch boiling: eten with vineger, it prouoketh appetite, & also vrine. The decoctiõ therof drunk with wyne, clẽseth ỹ bladder.

Sorell

Beinge sodden, it louseth the bealy. In a tyme of pestilence, if one beinge fastynge, doo chewe some of the leaues, and sucke downe the iuyce, it meruaylously preserueth from infections, as a new practiser callid Guainerius doth write. And I my selfe haue proued it in my household. The sedes therof brated and drunke with wine & water, is very holsome agaynst the colyke, and frettinge of the guttes. it stoppeth fluxes, and helpeth the stomake annoyed with replecion. It is cold in the third degree, and dry in the seconde.

Dioscorides lib. 2. ca. 106.

Persely

Is very conuenient to the stomak, and comforteth appetite, and maketh the breathe sweete, the sedes and roote causeth urine to passe welle, and breaketh the stone, dissolueth wyndes. the rootes boyled in water, and therof oximell beinge made, it dissolueth fleume, and maketh good digestion. It is hote and dry in the third degree.

Fenell

Beinge eten, the sede or rote maketh abundance of mylke: lykewyse drunke with prysane or ale. The sede somewhat restrayneth fluxe, prouoketh to pysse, and mitigateth freattynges of the stomake and guttes, specially the decoction of the roote, if the matter, causynge frettynge be colde, but if it be of a hotte cause, the vse thereof is dangerous, for inflammation or exulceration of the raynes or bladder. It is hotte in the third degree, and dry in the fyrst.

Galē. sim. de medicamen. li. 3. ca. 74.

Anyse

¶Anyse sede.

Maketh swete breth, prouoketh urine, and dri-
ueth downe thinges, cleaupnge to the raynes or
bladder, stpreth vp courage, & causeth abundance
of mylke. It is hote and dry in the third degre.

¶Beanes

They make wynde, howe so euer they be ordere-
ed: the substance, whiche they do make, is spun-
gye, and not firme, albeit they be absterstue or
clensinge the body, they tary longe or they be dy-
gested, and make grosse iupce in the body, but yf
onyons be sodden with them, they be lasse noyful.

Peasyn

Are moche of the nature of beanes, but they be
lasse wyndy, and passeth faster out of the bodye:
they be also absterstue or clensing, spectally white
peason, & they also cause metely good nourishing,
the huskes taken awaye. And the brothe, wherin
they be sodden, clenseth right wel the raynes and
bladder.

Rape rotes and Nauews. Cap. 16.

The iupce made by them, is very grosse: And
therfore beinge moche eaten, if they be not
perfytely concocte in the stomake, they doo make
crude or rawe iupce in the raynes. Also if they be
not well boyled, they cause wyndes, and annoye
the stomake, and make sometyme frettynges: If
they be well boyled fyrst in cleane water, and that
beinge cast a way, the second tyme with fat flesche,
they nourysshe moche, and doo neyther lowse nor

bynde the bealy. But Nauews do not nourysshe so moche as rapes, but they be euen as wyndye.

¶ Turnepes,

Beinge welle boyled in water, and after with fatte flesshe, norisheth moch, augmenteth the sede of man, prouoketh carnall lust. Eaten rawe, they stirre vp appetite to eate, beinge temperatly vsed, and be conuenient vnto them, whyche haue putrified matter in their breastes or lunges, causinge them to spytte easily, but beinge moche and often eaten, they make rawe iuyce and wyndynesse.

Parsnepes and caretttes.

Gal. simp. med. li. 7.

¶ They do nourisshe with better iuyce than the other rootes, specially carettes, whyche are hotte and dry, and expelleth wynd. Not withstandinge moche vsed, they ingender yll iuyce: but carettes lasse than parsnepes, the one and the other expelleth vrine.

¶ Radisshe rootes

Paulus Egineta. Dioscorides.

Haue the vertu to extenuate, or make thyn, and also to warme. Also they cause to breake wynde, and to pysse: being eaten afore meales, they lette the meate, that it may not discende, but beinge eaten laste, they make good digestion, and louseth the bealy, though Galenus wryte contrarye. For I, amonge diuers other, by experience haue proued it: not withstandynge they be vnholsome for them, that haue continually the goute, or peynes in the ioyntes.

Lib. 7. de alimentis.

Garlyke,

It dothe extenuate and cutte grosse humours, & slymy,

slymy, dissolueth grosse wyndes, and heateth all the body. also openeth the places, whiche are stopped, generally where it is well digested in the stomake: it is holsome to dyuers purposes, specially in the body, wherin is grosse matter, or moch cold inclosed. if it be sodden vntyll it louseth his tartnesse, it somewhat nourysheth, and yet loseth not his properte, to extenuate grosse humours: being sodden in mylke, it profiteth moche agaynste distyllations from the head into the stomake.

Onions

Do also extenuate, but the longe onions more than the rounde, the red more than the whyte, the dyre more than they whiche be grene: also rawe more than sodden, they stire appetite to meat, and put away lothsomnes, and lowse the bealy, they quycken syght: and beinge eaten in great abundance with meat, they cause one to slepe soundly.

Leekes,

Be of yll iuyce, and do make troublous dreames, but they do extenuate and clense the bodye, and also make it soluble, and prouoketh vrine. More ouer it causeth one to spytte oute easily the fleume, whiche is in the breaste. Galen. 7. cap. 138.

Sauge.

It heateth, and somewhat byndeth, and therwith prouoketh vrine, the decoction of the leaues and braunches beinge dronke. Also it stoppeth bledynge of woundes, beinge layde vnto them. More ouer it hath ben proued, that women, whiche haue ben longe tyme without chylderne, and

haue dronke .x. ounces of the iuyce of sauge, with a grayne of salte, a quarter of an houre before that they haue companyed with their husbandes, haue conceyued at that tyme. It is hotte and dry in the thyrde degree, the blynde thereof is good against palseys.

Isope,

Bothe heate and extenuate, wherby it digesteth slymy fleume: beinge prepared with sygges, it pourgeth fleume downewarde, with honye and water vpwarde, boyled in vyneger, it helpeth the tothe ake, if the teethe be washed therwith. It is hote and dry in the third degree.

Bourage

Comforteth the harte, and maketh one merye, eaten rawe before meales, or layde in wyne that is dronke: Also mollifieth the bealy, and prepareth to the stoole. It is hote and moist in the mydell of the first degree.

Sauery

Pourgeth fleume, helpeth dygestion, maketh quyck syght, prouoketh vrine, and styreth carnall appetite. It is hote and dry in the third degre.

Rokat

Heateth moch, and increaseth sede of man, prouoketh courage, helpeth digestion, and somewhat louseth. It is hote and moyst in the second degre.

Tyme

Dissolueth wyndes, breaketh the stoone, expulsyth vrine, and ceasseth freattynges. It is hotte and dry in the third degree.

Pennriall

Penyryall

Dothe extenuate, heate, and decocte, it refourmeth the stomake, oppressed with fleume, it dothe recomforte the fayne spirite, it expelleth melancoly by sege, and is medicinable agaynst many diseases. It is hote and dry in the third degree.

¶ Townecresses.

Paulus discommendeth, sayenge, that it resisteth concoction, and hurteth the stomacke, and maketh yll iuyce in the body, taken as medicine it helpeth many diseases. It is hotte and drye in the third degree.

¶ Rosemary

Hath the vertue to heate, and therfore it dissolueth humour congeled with colde: It helpeth agaynst palseys, fallinge sickenes, olde diseases of the breaste, tourmentes or frettynge, it prouoketh brine and sweat: it helpeth the cough taken with pepper and hony, it putteth away tothe ake, the roote beinge chewed, or the iuyce therof put in to the tothe, beinge bourned, the fume therof resysteth the pestilence: the rynde thereof sodden or burned, & the fume receyued at the mouth, stoppeth the reume, whiche falleth out of the head into the chekes or throote: whiche I my selfe haue proued, the grene leaues bruysed, doo stoppe the hemoroides, yf they be layde vnto theym. This herbe is hote and dry in the third degree.

Spices

¶ Spyces growinge out of this realme vsed in meate or drynke. Cap. 17.

¶ Pepper.

BLacke pepper is hotteſt, and moſt dry, white pepper is next, longe pepper is moſte temperate. The general propertie of all kyndes of pepper is to heate the body: but as Galene ſayth, it perceth downewarde, and dothe not ſpreade in to the vaynes, if it be groſſe beaten. It diſſolueth fleume and wynde, it helpeth digeſtion, expulſeth vrine, and it helpeth againſte the diſeaſes of the breaſte, procedynge of colde. It is hotte in the firſt degre, and dry in the ſeconde.

¶ Gynger

Heateth the ſtomake, and helpeth digeſtion, but it heateth not ſo ſoone as pepper: but afterward the heate remayneth longer, & cauſeth the mouth to be moiſter: Being grene, or well confectioned in ſyrope, it comforteth moche the ſtomacke and head, and quyckeneth remembraunce, if it be taken in the morowe faſtynge. It is hotte in the ſecond degree, and dry in the firſt.

Saffron

Somewhat byndeth, heateth, and comforteth the ſtomake and the harte ſpecially, and maketh good digeſtion, being eaten or drunken in a ſmall quantitie. It is hotte in the ſeconde degree, and dry in the fyrſt.

Cloues,

Hath vertue to comfort the ſynewes, alſo to conſume and diſſolue ſuperfluous humours. They be

be hotte and dry in the thyrd degree: sodden with mylke, it comforteth the debilitie of nature.

Maces.

Dioscorides commendeth to be drunke agaynst spitting of blod, and bluddy fluxes, & excessiue lasks. Paulus Egneta addeth to it, that it helpeth the colyke: they be hotte in the second degree and drye in the thirde degree. It is to the stomake very commodyous, taken in a lyttell quantitie.

Nutmigges,

with their swete odour comforte and dissolue, and somtyme comforteth the power of the syght, and also the brayn in colde discrasies, and is hote and dry in the second degree.

¶ Of drynkes, and fyrst of water. Cap. 18.

VNdoubtedly water hathe preemynence aboue all other lycoures, not onely bycause it is an elemēt, that is to say, a pure matter, wher of al other lycours haue their original substance: but also forasmoche, as it was the very naturall and fyrst drynke to all maner of creatures. Wherfore the sayeng of Pindarus the poete, was euer well allowed, whiche sayethe, water is beste. And one thynge is well considered, that from the creation of the worlde, vntyll the vniuersall deluge or floudde, duringe which tyme, men lyued eight or nyne hunderde yeres, there was none other drynke vsed nor knowen, but water. Also the true folowers of Pythagoras doctrine, dranke onely water, and yet lyued longe: as Apollonius and

other: and in the serchinge out of secrete and mi-
sticall thynges, their wyttes excellyd. Moreouer,
we haue sene men and women of great age, and
stronge of body, whyche neuer or verye seldome,
dranke other drynke, than pure water: As by ex-
ample in Cornewall, although that the countrey
be in a very colde quarter, whiche prouoeth, that
if men from their infancye, were accustomed to
none other drinke, but to water onely, moderatly
vsed, it shuld be sufficient to kepe naturall moy-
sture, and to cause the meat that is eaten, to perce
and discende vnto the places of digestion, whiche
are the pourposes that drynke serueth for. But
nowe to the qualities of water, after the sentence
of auncient philosophers and physitions, The
rayne water, after the opinion of the most men, if
it be receyued pure and cleane, is most subtyl and
penetratiue of any other waters: the next is that,
whiche issueth out of a spring in the east, and pas-
seth swiftly among great stones or rockes: The
thirde is of a cleane ryuer, whyche renneth on
great harde stones or pebles. There be dyuerse
meanes to trie out, whiche is the beste water. For
that whiche is lightest in poyse or weight is best,
also that, wherof cometh leest skymme or frothe,
whan it doth boyle. Also that, which wyll soonest
be hot. Moreouer deape linnen clothes in to sun-
dry waters, and after lay them to dry, & that whi-
che is soonest dry, the water wherin it was deaped,
is most subtyl. After a great surfete, specially take
with superfluouse eatinge of banketynge mea-

tes, cold water dronken, is a general remedy. Hippocrates affermeth ꝑ in sharp ⁊ feruent diseases, none other remedy is to be requyred, than water. And Galen wyl not, that children shuld be let frō dринking of water: but that whan they fele thē selfes very hote, after meales, and do desire to drink water, specially of a cleane fountayne, they shuld be suffred. Also Hippocrates saith, In such sikenes where as thou fearest, lest the head shuld be vehemently greued, or the mynde perished, there must thou giue eyther water, or white wyne alayd with moche water. Not withstanding there be in water causes of dyuers diseases as of swellynge of the splene, and the lyuer, it also slytteth ⁊ swymmeth, and it is longe or it perceth, in as moche as it is colde ⁊ slowe in decoction, it lowseth not the bealy nor prouoketh brine. Also in this it is vycyouse, that of his proper nature, it maketh none ordure. Fynally, alway respect muste be hadde to the persone, that drynketh it. For to yong men, and them, that be hotte of complexion, it dothe lasse harme, and somtyme it profyteth. but to them that are feble, olde, fleumatike, or melancoly, it is not cōuenyent. De ratiōe uictus in mor. acutis lib. 3.

¶ Of wyne. Cap. 19.

PLato, the wyseste of all philosophers, dothe affirme, that wyne moderately dronke, nourysheth and comforteth, as well all the bodye, as the spirites of man. And therfore god dyd ordeyn it for mankynde, as a remedy againge the incommodities of age: that therby they shulde seme to

retourne vnto youth, and forgette heupnes. Undoubtedly wyne heateth and moysteth the bodye, whyche qualities chiefely conserueth Nature.

And Galene of all wynes, cõmendeth that, whiche is yelow and clere, saying. That it is the hottest, and white wyne leste hotte. And the coloure meane betwene both, of semblable temperature. The yelowe wyne, whiche is the proper colour of very hotte wynes, to olde men dothe bryngе theſe cõmodities. Fyrst it heateth all their members: also it purgeth by vrine, the watrye substance of the bloud. Moreouer, the wynes, whiche be pale or yelowe, and full of substance, they do increase bloude, and nourisshe the bodye: but for the more part olde men haue nede of suche wynes, whiche do prouoke vrine: forasmoche as in them doo abounde watry excrementes or superfluities. And they whiche do tary longe in the bealy, be not apt for aged men. Blacke or deepe redde wynes and thicke, do bind and congele that whiche they doo fynde in the body, and although some of theym do not long abyde in the bealy, yet they moue not vrine, but rather withdraweth: but yet they doo harme to olde men, forasmoche as they do stoppe the cundites of the splene, the lyuer, and the raynes. Also grosse wines be best for them, which desire to be fat, but it maketh opilations: olde wyne and clere, is better for them, that be fleumatike.

Galene also prohibiteth chylderne to drynke any wyne, forasmoche as they be of a hote and moyst temperature, and so is wyne: and therfore it heateth

Lib. 1. de sanen. sani.

teth and moysteth to moche their bodies, and fylleth their heades with vapoures. Moze ouer he wolde that ponge men shulde dzynke lyttell wine, foz it shall make them pzone to fury and to lecherye: and that parte of the soule, whiche is callyd rationall, it shall make troublous and dulle: not withstandinge, yet it is somtime pzofitable to mitigate oz expell ozdure, made of coler oz melancoly. Also it pzofyteth against dzythe, whiche happeneth in the substance of the body, either by to moche labour, oz by the pzoper temperature of age: foz wyne moysteth and nourisheth that, which is to dzie, also mitigateth and dissolueth the sharpnes of coler, & purgeth it also by vrine & sweate: Finally (as Theognes saith) Moch dzinkinge of wyne is yll, but moderate dzynkynge of wyne is not onely not yll, but also commodious and pzofytable. Whiche sentence is confyzmed by Jesus Syzac, in the boke named Ecclesiastic? sayinge, Wyne moderately dzunke, reioyseth both the body and soule. Wherfoze to conclude this chapter, There is neyther meate noz dzynke, in the vse wherof ought to be a moze discrete moderation, than in wyne, consyderynge that beinge good and dzunke in due tyme and measure, it not only conserueth naturall and radicall moysture, whereby lyfe indureth, but also it helpeth the pzincypall members, whiche belonge to digestion, to do their office: On the other parte, being yll oz corzupt, oz taken out of ozder and measure, it dothe contrary to all the pzemisses, besydes that it transfozmeth Eccle. 13.

a man or woman, makynge them beastly. More of the qualities of wine, shall be touched hereafter in the order of diete.

¶Of Mylke. Cap. 20.

Aetius.

MIlke is compact of thre substances, creame, whey, & cruddes. The moste excellent milke is of a woman. The mylke of a cow is thyckest, the mylke of a camell is most subtyll, the mylke of a goote is betwene cowe mylke, and camell mylk. Ewes mylke is betweene cowe mylke and asses mylke. Also the mylk of beastes, fedynge in large pastures, and out of fennes and marshes, is better than of them, whiche be fedde in lyttell closes, or in watry groundes. In springe tyme mylke is most subtyll, and mylke of yong beastes, is holsomer, than of olde. To chyldren, olde men, and to them, which be oppressed with melancoly, or haue the flesshe consumed with a feuer ethike, mylke is conuenient. And generally to all them, whiche do not fele the mylk rise in their stomakes, after that they haue eaten it: and in those persons, it dothe easily pourge that whiche is in the bealye superfluous. And afterwarde it entreth in to the vaynes, and bringeth good nourishement. Who soo euer hath an appetite to eate or drynke mylke, to the entēt that it shal not arise or abraied in the stomake, let hym put in to a vessell, out of the whiche he wyll receyue it a few leaues of myntes, sugar or pure hony. And in to that vessell cause the best to be mylked, and so drynke it warme from the

vdder:

bdder: or els let hym do as Paulus Egineta teacheth, that is to say, boyle first the mylke with an easy fire, & sethe it after with a hotter fire. & skym it clene, and with a spunge deaped in cold water, take that cleane away, which wolde be burned to the vessell, than put to the mylke, salt and sugar, & stere it often. Moze ouer mylke taken to purge melancoly, wold be dzunke in the mozning abundantly newe mylked as is befoze written. And he that dzinketh, shuld absteyn from meate, and exercise, vntyll the milke be digested, and haue somwhat purged the bealy. Foz with labour it becometh soure: & therfoze it requyzeth rest & watch or to walke very softly. Finally, where men & wome be vsed from their childhode, foz the moze part, to mylke, and do eate none or lyttell other meate, but mylke and butter, they appere to be of good complexion and facion of body, & not so moche vexed with sycknes, as they whiche dzynke wine or ale: not withstandinge moch vse of milke in men sanguine or colerike, doth ingender the stone.

Oribasius de confectione ciborū li. 3.

¶Of ale, biere, cyder, and whay.

I Can neither here noz rede, that ale is made and vsed foz a cōmon dzynke in any other countrey than England, Scotlād, Ireland, & Poyle. The latyn wozde *Cereuisia*, is indifferent as welle to ale as to biere. If the cozne be good, the water holsome and cleane, and the ale or biere welle and perfytelye bzewed and clensed, and by the space

of

of syx dayes or more, settled and defecate, it must nedes be a necessary & conuenient drynk, as well in syknes as in helth: consyderinge that barleye corne, wherof it is made, is commended, and vsed in medicine, in all partes of the world, & accompted to be of a syngular efficacy, in reducynge the body into good temper, specially which is in a distemperature of heate. For what auncient phisition is there, that in his workes commendeth not ptysane, whiche is none other than pure barley, brased in a morter, and sodden in water? The same thynge is smalle and cleane ale or byere, saynge that perchaunce, the drienge of the malte, is cause of more drypth to be in the ale, than in ptisane. And the hoppes in biere maketh it colder in operation. But to say as I thynke, I suppose, ỹ neither ale nor biere is to be compared to wyne, consideringe, that in them do lacke the heate and moysture which is in wyne. For that being moderately vsed, is most lyke to the naturall heate and moysture of mans bodye. And also the lykour of ale & biere beinge more grosse, do ingender more grosse vapours, and corrupt humors than wyne doth, beinge drunke in like excesse of quantitie.

¶ As for Cyder, maye nat be good in any condicion, consyderynge (as I sayde) that all fruites doo ingender yll humours, and doo coole to moche naturall heate: but to them, whiche haue abundance of red coler, moderatly vsed, it somewhat profyteth in mitigation of excessyue heate. But who that wyll diligently marke in the countreys,

treys, where syder is vsed for a common drynke, the men and women haue the colour of their vysage pallyd, and the skynne of theyr vysage ryuelled, although that they be yonge. Whay, yf it be lefte of the butter, beinge well ordred, and not drunke, vntyll it haue a thycke curde of mylke ouer it, lyke to a hatte, is a right temperate drinke for as moche as by the vnctuosittie of the butter, wherof the whay retayneth som portiõ, it is both moist and nourysshynge, and clenseth the breaste: and by the subtylnes of it selfe, it dissendeth sone from the stomake, and is shortly digested. Also by reason of the affinitie, whiche it hath with mylke, it is conuertible in to bloude and flesshe, specyally in those persons, whiche do inhabyte the northe partes, in whom naturall heate is conglutinate, and therfore is of more puissance and vertue in the office of concoction. Also custome from chyldhode doth eleuate the power of meates and drynkes in their disposition, not withstandynge that the foure humours, sanguine, coler, fleume, and melancoly, must also be consydered, as it shal appere in diuers places hereafter.

¶Of Honye. Cap. 22.

Honye as welle in meate as in drynke, is of incomparable efficacy, for it not onely clenseth, altereth, and norisheth, but also it long tyme preserueth that vncorrupted, which is put in in to it. In so moche as Plinye sayth: Suche is the nature of honye, that it suffreth not the bodies to putrifie.

Plin. li. 22

trifte. And he affirmeth, that he dyd se an Hippocentaure (whiche is a beaste halfe man, half horse) brought in honye to Claudius the emperour out of Egypte, to Rome. And he telleth also of oone Pollio Romulus, who was aboue a hundred yeres olde, of whome Augustus the emperour demanded, by what meanes he lyued so longe, and retayned styll the bygour or liuelines of body and mynd. Pollio answered, ỹ he dyd it inwarde with meade (which is drynke made with hony & water) outward with oyle. Whiche sayeng agreeth with the sentence of Democritus, the greate philosopher: who being demanded, how a man mought lyue longe in helthe, he aunswered, If he wette hym within with honye, without with oyle. The same philosopher, whan he was a hundred yeres olde and nyne, prolonged his lyfe certayne dayes with the euaporation of honye, as Aristotenus writeth. Of this excellent matter, moste wonderfully wrought and gathered by the lyttell bee, as wel of the pure dewe of heuen, as of the most subtyll humor of swete & vertuous herbes & floures, be made lykors cõmodious to mãkynd, as mead, metheglyn, and oximell. Meade, whiche is made with one parte of hony, and foure tymes so moche of pure water, and boyled vntyll no skym do remayne, is moche comended of Galene, drunke in sommer, for preseruynge of helth. The same author alway commendeth the bsynge of hony, eyther rawe eaten with fyne breadde, somewhat leuened, or sodden, and receyued as drynke. Also

Galen. de tuend. sanitat. li. 4.

meade

meade perfectly made, clenseth the brest and lunges, causeth a man to spytte easyly, and to pisse abundantly, and purgeth the bely moderatly. Methegelyn, whiche is moste vsed in wales, by reason of hotte herbes boyled with hony, is hotter than meade, and more comforteth a colde stomake, if it be perfectly made, and not new or very stale. Oximell is, where to one part of vyneger is put double so moche of honye, foure tymes as moche of water, and that being boyled vnto the third part, and cleane skymmed with a fether, is vsed to be taken, where in the stomacke is moche fleume or matter vndigested, so that it be nat redde choler. Loke the vse therof in Alexandro Trallano. Many other good qualities of honye. I omytte to write of, vntyll some other occasion shall happen, to remember them partycularly, where they shall seme to be profitable.

¶ Sugar. Cap. 23.

Of Sugar, I do fynd none auncient author of grekes or latynes, do write by name, but onely Paulus Aegineta, who sayth in this wyse, after that he hath treated of hony. Moreouer sugar, whiche they calle hony, that is brought to vs from Arabia, called Felix, is not so sweete as oure hony but is equall in vertue, and doth not anoy the stomake, nor causeth thyrst. These be the wordes of Paulus. It is nowe in dayely experyence, that Sugar is a thynge verye temperate and nourysshynge, and where there is choler in the

stomacke, or that the stomacke abhorreth honye, it may be vsed for hony in all thinges, wherin hony is required to be. With sugar and vyneger is made Sirupe acetose.

Sirupe acetose.

¶Of tyme. Cap. 24.

In the consyderation of tyme, for takynge of meates and drynkes, it is to be remembred, that in winter meates ought to be taken in great abundaunce, and of a more grosse substance than in sommer, forasmoch as the exteriour ayre, whiche compasseth the body beinge colde, causeth the heate to withdrawe into the inner partes, where being inclosed, and gathered nygh togither in the stomake and entrayles, it is of more force to boyle and digeste that, whiche is receyued in to it. Also meates rosted, are than better than sodden, & flesh and fyshe powdred, is than better than in sömer. Herbes be not than commendable, specially raw, neither fruites, excepte quynces rosted or baked: Drynke shuld be than taken in a lyttell quantitie. More ouer wynes shal nede no water, or very lyttell, and that to colerike persones: redde wynes, and they, whiche be thicke and swete may be than moste surely taken of them, whiche haue none opilations, or the stone. Alway remember, that in wynter fleume increaseth, by reason of rayne and moystnes of that season, also the length of nightes and moche rest. And therfore in that tyme colerike persones, at best at ease, semblably are yong men: but to olde men wynter is enemy. It begin-

vvynter.

Drinke.

Gal. in cõment. in aphor. 2. li. 3

neth

neth the.viii.day of Nouember, and endureth vn tyll the.viii. day of Febꝛuary.

The ſpꝛynge tyme dothe participate the fyꝛſte parte with wynter, the later parte with ſommer. Wherfoꝛe if the fyꝛſt parte be colde, than ſhall the diete be accoꝛdinge to winter. If the ende be hote, than ſhall the diete be of ſummer. If both partis be temperate, thā ſhuld there be alſo a temperāce in diete: alway conſyderynge, that fleume yet remaineth, and bloude than increaſeth. And meate wolde be laſſe in quantitie thanne in wynter, and dꝛynke ſomewhat moꝛe. Spꝛynge tyme begynneth the.viii.day of Febꝛuary, and continueth vn tyll the.viii.day of May. Sprynge tyme. Hippocrates de natura humana.

In Sommer the inward heate is but lytel, and the ſtomake doth not digeſt ſo ſtrongly noꝛ quikly, as in winter. Wherfoꝛe in that ſeaſon, eatinge often, and a lyttell at ones, is moſte conueniente, And Damaſcenus ſayth, that faſtyng in ſommer dꝛieth the bodye, maketh the colour ſalowe, ingendꝛeth melancolye, and hurteth the ſyght. alſo boyled meate, bꝛeade ſteped in white bꝛothe, with ſodden lettiſe, oꝛ cikoꝛie, are than good to be vſed, alſo varietie in meates, but not at one meale, potages made with colde herbes, dꝛynke in moꝛe abundance, wyne alayde with water, to hotte complexions moche, to colde natures laſſe. In this ſeaſon bloudde increaſeth, and towarde the ende therof, coler. And therfoꝛe they, whiche be cold of nature and moyſt, are than beſt at eaſe, hotte natures and dꝛye warſte. Moꝛeouer childerne, and Sommer. Gal.com. in aphor. 18.li.1. Hipocrates de humoribus. Galen.in commen. in aphor.

very yong men in the beginninge of sommer, are holest, olde folke in the latter ende, and in harvest. Sōmer begynneth the. viii. day of May, and continueth vntyll the. viii. day of August.

Autumne

Autumne begynneth the. viii. day of August, and endeth the. viii. day of Nouember. that season of the yere is variable, and the ayre changeable, by occasion wherof, happen sundry sykenesses, and blode decreaseth, and melancoly aboundeth: wherfore all sommer fruites wold than be eschewed, forasmoche as they make yll iuyce and wyndes in the body. In this tyme meate wold be more aboundant than in sommer, but somewhat drier: drynke must be lasse in quantitie, but lasse myxt with water. This tyme is daungerous to all ages, all natures, and in all countreys, but the natures hote and moyst, be leste indamaged.

¶ Diete concernynge sundrye tymes of the yere, wrytten by the olde phisition Diocles to kynge Antigonus.

From the. xii. day of December, at the whiche tyme the day is at the shortest, vntyl the ninth day of Marche, whiche do conteyne. xc. days, reumes and moystures do increase, than meates and drinkes naturally very hot, wold be moderatly vsed. Also to drynke wyne aboundantly without alaye or with lyttell water, and to vse lyberally the company of a woman, is not vnholsome to the body.

From the nynthe day of Marche, at whyche tyme

tyme is *æquinoctium vernum*, vnto the. xxb. daye of Apryll, swete fleume and bloud do increase, therfore vse than thinges haupnge moche iuyce and sharpe, exercise the body dilygently, than maye ye vse safely the company of a woman.

¶ From the. xxb. day of Apryll, to the. xiiii. daye of June, Choler increaseth, than vse all thynges that are swete, and do make the bealy soluble, forbeare carnall company with women.

¶ From the. xiiii. daye of June, at whiche tyme the day is at the lengest, vnto the. xii. day of September, dothe melancoly reigne, forbeare carnall company or vse it moderatelye.

¶ From the. xii. daye of September, vnto the xbii. daye of October, doo abounde fleume and thynne humours, than wolde all fluxes and distillations be prohibited, than all sharpe meates and drynkes, and of good iuyce, are to be vsed, and carnall occupation shulde than be exchewed.

¶ From the. xbii. day of October, to the. xii. daye of December, increaseth grosse fleume, vse therfore all bytter meates, swete wynes, fatte meate, and moche exercise.

¶ Of Ages. Cap. 25.

Children. Galen. de tuen. sani, lib. prim.

CHyldren wold be norysshed with meates and drynkes, whyche are moderatly hotte and moyst, not withstandinge Galene doth prohibite them the vse of wyne, bycause it moysteth and heteth to moche the body, and fylleth the heades of them, whyche are hote and moyst, with vapours.

also

also he permitteth them in hotte wether to drinke clere water.

Children. Oribasius de virtute simp. li. 1.

¶ A chylde growynge faste in his members towarde a man, so that he semeth well fedde in the body is than to be feared of fulnesse of humors, and if it be perceiued, that he is replete, than must be withdrawen and minished some parte of that nutriment, and accordinge vnto his age, some euacuation wolde be deuised, otherwhile by exercise, walkynge vp and downe fastinge, and before that they eate any meate, let them exercise theym selfes with their owne labours, and do their accustomed busynes, and eate the meates, wherunto they be most vsed, so that it be suche, that maye nat hurte theym. And this nede they not to know of philitions, but by experience and diligent serch by their stoole, their nources shal perceyue what digesteth wel, and what doth the contrary.

¶ But if it appere, that by excessiue fedinge, the bealy of the chylde is fuller and greatter than it was wonte to be, and that whiche passeth by the bealy, is corrupted, or his sweate stynketh. These thinges knowen, if they eate strong meates, giue them not one kynde of meate, but dyuers, that the noueltie of the meate may helpe, that they may go more easily to the stoole. For if any haue an vnreasonable appetite, he is sooner recouered, if he be pourged by a boyle or impostume cōmen forthe & broken, before that the meate be corrupted: & after that let him eate fine meates, and being ones hole retourne by lytell and lytell to his olde custome.

Yonge

¶ Yonge men, exceedynge the age of. xiiii. yeres, shall eate meates more grosse of substaunce, colder and moyster: also salades of cold herbes, and to drinke seldome wyne, excepte it be alayed with water. Albeit all these thynges must be tempred, accordinge to their complexions, and exercise and quietnesse in lyuinge, wherof ye shall rede in their proper places hereafter. Yong mē

¶ Olde men, in whome naturall heate & strength semeth to decay, shuld vse alway meates, whiche are of qualitie hotte and moyste, and therwithall easy to be digested, and abstayne vtterly from all meates and drynkes, which wyll ingender thicke iuyce and slymy, semblably from wyne, whiche is thycke, swete, and darke redde wynes, and rather vse them, which wyll make thynne humours, and wyl purge wel the bloud by vrine: therfore white or yelow wynes, and perchance frenche claret wines are for them very cōmendable. Also wine prepared with pure hony clarified, wherin rootes of persely or fenell be stieped, specially if they suspect any thing of the stone, or goute. And if they more desyre to clense their raynes and bladder: than is it good to vse small white wine, as racked renishe wine, or other like to it, and somtyme to stepe ouer night therin a persely rote slit, and somwhat bruised, and a lytel lykorice. Finally, let them beware of all meates, that wyll stoppe the pores, & make obstructions or oppilations, that is to saye, with clammy matter stoppe the places, where the naturall humours are wrought & digested, the whiche Olde mē. Paulus Egineta. li. 1 cap. 13. Opilatiōs what they are.

che meates I haue before set in a table. But if it chaunce them to eate any suche meate in aboundaunce, let them take shortely suche thynges, as do resyste oppilations, or resolue them. As whyte pepper bruised & myrt with their meates or drink: garlyke also, or onions, if they abhorre them nat. Alway remember, that aged men shuld eate often. and but litel at euery time, for it fareth by them as it doth by a lampe, the lyght wherof is almost extincte, which by pouring in of oyle litel and litel is long kept bourninge: & with moch oyle poured in at ones, it is clene put out. Also they must forbeare all thynges, which do ingender melancoly, wherof ye shall rede in the table before: and breadde clene without leuen is to them vnholsome.

¶ *Moderation in diete, hauyng respect to the strength or weakenes of the persone. Cap. 26*

NOw here it must be considred, that although I haue written a generall diet for euery age, yet nethelesse it muste be remembred, that somme chyldren and yong men, eyther by debilitie of nature, or by some accidentall cause, as syckenes, or moche studye, happen to gather humours fleumatik or melancoly in the places of digestion, so that concoction or digestion is as weke in them, as in those, whyche are aged. Semblablye, some olde men fynde nature so beneficiall vnto theym, that their stomakes and lyuers are more stronge to dygeste, than the sayde yonge men, somme perchaunce haue moche choler remaynynge in them.

In

In these cases the sayd yonge men muste vse the diete of olde men, or nygh vnto it, vntyll the distrasy be remoued, hauinge alway respect to theyr vnyuersall complexions, as they, which are naturally colerike, to vse hotte thynges in a more temperance than they, whiche be fleumatyke, or melancoly by nature. The same observation shall to be olde men, sauinge that age, of his owne propertie is colde and dyre, therefore the olde man, that is colerycke, shall haue more regarde to moysture in meates, than the yonge man, beinge of the same complexion. Forseene alwaye, that where nature is offended or greued, she is cured by that, whiche is contrary to that, whiche offendeth or greueth, as colde by heate, heate by colde, drythe by moysture, moysture by drythe. In that wherby Nature shoulde be nourysshed, in a hole and temperate body, thinges must be taken, whiche are lyke to the mannes nature in qualitie and degree. As where one hath his bodye in a good temper, thynges of the same temperaunce dothe nourysshe hym. But where he is out of temper, in heate, colde, moysture, or drythe, temperate meates or drynkes, nothynge do profyte hym. For beinge out of the meane and perfytte temperature, nature requyreth to be therto reduced by contraries, remembrynge not oonely, that contrarves are remedye vnto their contraries, but also in euery contrary, consideration be hadde of the proporcion in quantitie. Hippocra. aphor. Galen. in comment.

Tymes in the day concernynge meales. Cap. 27.

BEsydes the tymes of the yere and ages, there be also other tymes of eatinge and drinkinge to be remembred, as the sundry tymes in the day, whiche we call meales, which are in number and distance, accordinge to the temperature of the coũtrey and person: As where the countrey is colde, and the person lusty, and of a strong nature, there may mo meales be vsed, or the lasse distaunce of tyme betwene thẽ. Contrary wise in contrary coũtrais and personages, the cause is afore rehersed, where I haue spoken of the diete of the tymes of the yere, not withstandinge here must be also consideration of exercise and rest, which do augment or appaire the naturall disposition of bodyes, as shalbe more declared hereafter in the chapiter of exercise. But concernynge the generall vsage of countreis, and admitting the bodies to be in perfite state of helthe, I suppose, that in Englande, yong men, vntil they come to the age of. xl. yeres, may well eate thre meales in one day, as at breke fast, dyner, and supper, so that betwene breke fast, and diner, be the space of foure houres at the lest, betwene diner and supper. vi. houres, & the breke fast lasse than the diner, and the dyner moderate, that is to say, lasse than sacietie or fulnesse of beally, and the drynke therunto mesurable, accordinge to the drynesse or moystnes of the meate. For moche abundance of drynke at meale, drowneth the meate eaten, and not only letteth conuenient concoction

coction in the stomake, but also causeth it to passe faster than nature requireth, and therfore ingendreth moche fleume, and consequently reumes, & crudenes in the paynes, debilitie and slyppernes of the stomacke, contynuall fluxe, and many other inconueniences to the body and members.

But to retourne to meales, I thynke breakefastes necessary in this realme, as well for the causes before rehersed, as also forasmoch as coler beinge feruent in the stomacke, sendeth vp fumosities vnto the brayne, and causeth head ache, and sometyme becommeth aduste, and smouldreth in the stomake, wherby happeneth peryllous sycknes, and somtyme sodayne deathe, if the heate inclosed in the stomake haue nat other conueniente matter to worke on: this dayly experience proueth, and naturalle reason confirmeth. Therfore men and women not aged, hauynge their stomackes cleane without putrifyed matter, sleppynge moderately and soundly in the nyght, and felinge them selfe lyght in the mornynge, and swete brethed, let them on goddis name breake their fast: Colerike men with grosse meate, men of other complexiõs with lyghter meate. Forseene, that they laboure somwhat before: semblably their diner and supper, as I haue before written, so that they sleape not incõtinent after their meales. And here I wyl not recyte the sentences of authors, whyche had neuer experience of Englysshe mens natures, or of the iuste temperature of this realme of Englande, onely this counsayle of Hipocrates shall

Brekefast

Hipoc. aphor. 18. li. 1. Galen. de tuen. sani.

be sufficient. We oughte to graunt somewhat to time, to age, & to custom: not withstanding where great wearinesse or drith, greueth the body, their ought the dyner to be the lesse, and the longer distance betwene dyner and supper, also moche rest, excepte a lyttell softe walkynge, that by an vpryght mouynge, the meate being styred, may descende. This is alway to be remembred, that where one feleth hym selfe full, and greued with his diner, or the sauoure of his meate by eructation ascendeth, or that his stomake is weke by late sykenes or moche study, than is it most conuenient, to absteyne from supper, & rather prouoke him selfe to slepe moch, than to eate or drink any thinge. also to drinke betwene meales, is not laudable, excepte very greate thirste constrayneth, for it interrupteth the office of the stomake in concoction, & causeth the meate to passe faster thā it shuld do, & the drinke being cold, it rebuketh naturall heate that is worckinge, and the meate remaininge raw, it corrupteth digestion, & maketh crudenes in the vaines. Wherfore he ỹ is thirsty, let him consider the occasion. If it be of salt fleme, let hym walke faire & softly, and only washe his mouth and his throte, with barly water, or with small ale, or lye downe and slepe a lyttell, and so the thirst wil passe away, or at the least be well allwaged. If it happē by extreme heat of the aire, or by pure colet, or eatinge of hotte spices, let him drinke a lyttell iulep made with cleane water and sugar, or a lytel smal biere or ale, so that he drinke not a great glut, but

in a

in a lytel quantite, let it styl downe softly in to his stomake, as he sitteth, & than let him not moue sodainly. If the thirst be in the eueninge, by eatinge to moche, and drinkinge of wine, than after the opinion of the best lerned phisitions, and as I my selfe haue often experienced, the best remedy is, if there be no feuer, to drynk a lytell draught of cold water immediatly, or els if it be not peynefull for hym, to vomite, to prouoke hym therto with a litel warm water, & after to washe his mouth with vineger & water, and so to slepe long & sundly, if he can. And if in the mornynge he fele any fumosities rysynge, than to drinke iulep of violettes, or for lacke thereof, a good draught of verye smalle ale or biere, somewhat warmed, without eatynge any thynge after it.

¶Of diuersitie of meates, whereby healthe is appayred, Cap. 28.

NOwe let this be a generall rule, that sundry meates, being dyuers in substance and qualitie, eaten at one meale, is the greattest enmy to helth, that may be, & that whiche ingendreth most syknesses. for some meates being grosse and hard to digest, some fyne and easy to digest, do requyre dyuers operations of Nature, and dyuers temperatures of the stomake, that is to saye, moche heate, and temperate heate, whiche maye nat be togyther at one tyme. therfore whanne the fyne meate is sufficyentelye boyled in the stomacke, the grosse meate is rawe, so bothe iuyces, the one

good

good and perfite, the other grosse and crude, at one tyme digested, and sente in to the vaynes and body, nedes must helthe decaye, and sycknesses be ingendred. Lykewyse in dyuers meates beinge dyuers qualities, as where some are hot & moist, some colde and moyste, some hotte and drie, some colde and dry, accordynge therunto shall the iuice be dyuers, which they make in the body. And like as betwene the sayd qualities is contrarietie, soo therby shalbe in the body an vnequall temperature, forasmoche as it is not possyble for man to esteme so iust a proporcion of the qualites of that whiche he receyueth, that the one shall nat excede the other. Wherefore of the sayde vnequall myxture, nedes muste ensue corruption, and consequently sycknes. And therfore to a hole man it were better, to fede at one meale competentely on very grosse meate only, so that it be swete, and his nature do not abhorre it, than on diuers fyne meates, of sundry substance and qualities. I haue knowen and sene olde men and olde women, whiche eatynge onely biefe, bakon, chese, or curdes, haue continued in good healthe, whome I haue proued, that whan they haue eaten sundrye fyne meates at one meale, haue soone after felte theym selfe greued with frettynges and head ache, and after that they haue ben hole agayne, there hathe ben gyuen to them one kynde of lyght meate, they haue done as well therwith, as they were wonte to do with grosse meates, whan they eate it alone whiche proueth to be true that whiche I haue re-

herfed.

herſed. And it is good reſon, for after the generall opinion of philoſophers and phiſitions, the nature of mankynde is beſt contente with thynges moſte ſymple and vnmyxt, all thynges tendynge to vnitie, wherin is the only perfection. Alſo it is a generall rule of phiſyke, that where a ſyckneſſe may be cured with ſymples, that is to ſaye, with one onely thinge that is medicinable, there ſhuld the phiſition gyue no compounde medicine myxt with many thynges. Thele thynges conſydered it may ſeme to all men, that haue reaſon, what abuſe is here in this realme in the continual gourmandiſe, and daply fedinge on ſundry meates, at one meale, the ſpirite of gluttony, trumphynge amonge vs in his gloryous charlotte, callyd welfare, dryuynge vs afore hym, as his priſoners, into his dungeon of ſurfet, where we are tourmented with catarres, feuers, goutes, pluresies, frettinge of the guttes, and many other ſyckeneſſes, and fynally cruelly put to dethe by them, oftentimes in youth, or in the moſt pleaſant tyme of our lyfe, whan we wolde moſte gladly lyue. For the remedy wherof, how many tymes haue there ben deuyſed, ordynaunces and actes of counſayle, all though perchance bodyly helth was nat the chief occaſion thereof, but rather prouiſion agaynſte vayne and ſumptuous expenſes of the meane people. For the nobilitie was exempted and had lybertie to abide ſtyl in the dongeon, if they wold, and to lyue laſſe while than other men: But whā, where, and howe longe were the ſayd good deui-

Gluttony.

ses put in due execution, for all that therof shuld succede double profit, that is to say, helth of body and increase of substance, by eschewinge of superfluous expenses in sundry dishes. Alas how lōge wyll men fantasy lawes and good ordynaunces, and neuer determyne them. Fantasy procedeth of wytte, determination of wisedome, witte is in the deuising & speckynge, but wisdom is in the performance, whiche resteth onely in execution. Here I had almost forgotten, þ my purpose was to write of the order of diete, and not of lawes, but the feruent loue that I haue to the publike weale of my countrey, constrained me to digresse somwhat from my matter: but nowe wyll I procede forth to write of order, whyche in takynge of meates and drinkes, is not the leste parte of diete.

¶ Of Order in receyuynge of meate and drynke. Cap. 29.

HErbes as well sodden as vnsodden, also frutes, whiche do mollifie and louse the bealye, ought to be eaten before any other meate, excepte that sometyme for the represſynge of fumosities, rysynge in the head by moche drinkynge of wyne, rawe lettyse, or a colde apull, or the iuyce of orenges or lymons maye be taken after meales in a lyttell quantitie. Moreouer all brothes, mylke, rere egges, and meates, whiche are purposely taken to make the bely soluble, wold be fyrst eaten. All fruites and other meates, that are stiptike or byndynge, wolde be eaten last of all other. Frui-

tes

tes confectionate specially with hony ar not to be eaten with other meates. But here it is to be diligently noted, that where the stomake is colericke and stronge, grosse meates wolde be fyrste eaten: where the stomake is colde or weake, there wolde fyne meates be first eaten. for in a hot stomak fine meates are bourned, whyle the grosse meate is digestyng. Contrarywise in a colde stomake, the litell heate is suffocate with grosse meate, and the fine meate left raw, for lacke of concoction, where if the fine meate be first taken moderately, it styreth vp and comforteth naturall heate, and maketh it more able to concoct grosse meates, if they be eaten afterward: so that it be but in smal quantite. not withstanding, as I late affirmed, one maner of meate is most sure to euery cõplexion. forsene that it be alway most cõmonly in conformitie of qualites, with the person that eateth. More ouer take hede, that slypper meates be not fyrste eaten, lest it draw with it to hastyly other meates or they be digested, nor that stiptik or restrainyng meates be taken at the begynnynge, as quinces, peares, and medlars, lest they may let other meates, that they descende not in to the bottom of the stomake, where they shulde be digested, not withstandynge the confection made with the iuyce of quynces called *Dacytonites*, taken. ii. houres afore dyner or supper, is commended of Galen, & other, for restoring appetite, & making good concoction. Also concerninge drynke at meales, it wold not be afore that somwhat were eaten. And at the begin- Drinke at meales.

ninge, the drynk wold be strongest, and so toward the end more small, if it be ale or biere: and if it be wyne, more and more alayde with water. And after the better opinion of physitions, the drynke wolde rather be myxte with the meate by sundrye lyttell draughtes, than with one greate draughte at thende of the meale, for the myxture tempreth well the meate without anoyāce: a great draught with moch drynke, drowneth the meate, rebuketh naturall heate, that than worketh in concoction, and with his weight dryueth downe the meate to hastily. Note wynes & swete, or confectioned with spices, or very stronge ale or biere, are not conuenient at meales, for the meate is by theym rather corrupted, than digested, and they make hote and stynkynge vapours ascend vp to the braynes, albeit if the stomacke be very wyndy, or so cold and feble, that it can not concocte suche a quantitie of meat, as is requyred to the sufficient nourishmēt of the body of hym that eateth, or hath eaten raw herbes or fruites, wherby he feleth some annoyance, than may he drynke laste incontinent after his meale a lyttell quantitie of secke, or good aqua vite in small ale: but if he haue moche coler in his stomake, or a head full of vapours, it were moche better, that he dyd neither drynke the one, nor the other, but rather eate a lyttell colyander sede prepared, or a piece of a quynce rosted, or in marmelade, and after rest, to amende the lacke of nature with slepe, moderate exercise, and plasters prouyded for comfortynge of the stomacke. And

here

here wyll I leaue to wryte any more of the diete in eatinge and drinkynge, sauinge that I wold, that the readers shulde haue in remembrance these two counsayles. Fyrst, that to a hole man, to precise a rule is not conuenient in diete: and that the diseases, whiche do happen by to moche abstinence, are wars to be cured, than they whiche come by repletion. And as Cornelius Celsus saith, A man that is hole and well at ease, & is at his lybertie, ought not to bynde him selfe to rules, or nede a physition: but yet where the stomacke is feeble, as is of the more part of citesyns, and well nygh all they that be studyous in lernynge or weyghtye affayres, there ought to be more circumspection, that the meate may be suche, as that eyther in qualitie or quantitie, nature being but feble, be not rebuked, or to moche oppressed. Cor. Cel. li. 1. ca. 1. Idē. cap. 2.

¶Of *sleape and watche*. Cap. 30.

The commoditie of moderate slepe appereth by this, that naturall heate, whiche is occupied about the matter, wherof procedeth nourishment, is comforted in the places of digestion, and so digestiō is made better, or more perfit by slepe, the body fatter, the mynde more quiete and clere, the humours temperate: as by moche watche all thynges happen contrarye. The moderation of slepe must be measured by helthe and syckenes, by age, by tyme, by emptynesse or fulnesse of the body, & by naturall complexions. Fyrst to a hole mā hauing no debilitie of nature, and digesting per-

fytly the meate that he eateth, a lytel slepe is sufficient: but to them, which haue weake stomakis, & do digest slowly, it requireth that sleape be moch lengar. semblable tẽperance is required in youth and age, wynter and sommer. The body beinge full of yll humoꝛs, very lyttell slepe is sufficient, except the humoꝛs be crude oꝛ raw, foꝛ thã is slepe necessary, whiche digesteth theym better than labour. Semblably, where the body is long empty by longe sykneſſe oꝛ abstinence, slepe comfoꝛteth nature, as well in the pꝛincipall members, as in all the other. Also regarde must be had to the complexion, foꝛ they that are hot, & do eate lyttell & digest quickly, a lytell slepe serueth, specially to colerike persons, foꝛ in them moche slepe augmenteth heate, moꝛe than is necessary, wherby hot fumes and inflamations ar often ingendꝛed, & som tyme the naturall coler is adust oꝛ putrified, as experience teacheth. Fleumatike persons are naturally inclyned to slepe: and bycause they ingender moche humoꝛs, they require moꝛe sleape than sanguine oꝛ colerike. Persones hauynge natural melancoly, not pꝛocedynge of coler adust, do requyꝛe very moch slepe, which in them comfoꝛteth the powers animall, vitall, and natural, which ye may finde wꝛiten in the tables pꝛecedinge. Slepe wold be taken not immediatly after meales, & befoꝛe that the meate is discended from the mouthe of the stomake. Foꝛ therby is ingendꝛed peines & noyse in the bely, & digestion coꝛrupted, & the slepe by yl vapoꝛs asceding, made vnquiet & troublus.

Moꝛe

Moreouer immoderate slepe maketh ỹ body apt vnto palseis, apoplexis, falling sikues, reumes, & impostumes, also it maketh the wittes dulle, and the body slowe & vnapt to honest exercise. semblably imoderate watch drieth to moch the body, and doth debilitate the powers animall, letteth digestion, & maketh the body apt to consũptiõs. wherfore in these .ii. thiges, aswel as al other, a diligẽt tẽperance is to be vsed. the moderation is best cõiected (for it is hard perfitly to know it) by the sensible lightnes of al the body, specially of the brain the browes and the eies, the passage downe of the meat from the stomake, the wyll to make brine, & to go to the stoole. Contrarywyse, heuynes in the body & eies, and sauour of the meate before eaten signifieth that the slepe was not sufficient. They that are hole must slepe fyrst on the right syde, bycause the meate may approche to the lyuer, whiche is to the stomake, as fyre vnder the pot, & by hym is digested. To them, which haue feble digestion, it is good to slepe prostrate on their bealies, or to haue their bare hand on their stomakes. Lienge vpright on the backe is to be vtterly abhorred.

¶ The commoditie of exercise, and the tyme whan it shuld be vsed. Cap. 31.

Euery meuyng is not an exercise, but only that whiche is behement, thende wherof is alteration of the breath or wynde of a man. Of exercise do procede two commodities, euacuation of excrementes, and also good habite of the body, for Euacuatiõ Excremẽtes,

Exercise

Exercise beinge a vehement motion, therof nedes must ensue hardnes of the members, wherby labour shal the lesse greue, and the body be the more stronge to labour. also therof commeth augmentation of heate, wherby hapneth the more attraction of thynges to be digested, also more quycke alteration, and better nourysshynge. More ouer, that all and syngular partes of the body, be therwith somwhat humected, wherby it hapneth, that thynges harde be mollified, moyste thynges are extenuate, and the poores of the bodye are more opened. And by the vyolence of the breathe or wynde, the poores are clensed, and the fylthe in the bodye naturally expelled. This thynge is soo necessary to the preseruation of helth, that without it, no man may be longe without sycknesse, whiche is affirmed by Cornelius Celsus, sayeng, that sluggyshenes dulleth the body, labour doth strength it, the firste bringeth the incommodities of age shortely, the last maketh a man longe tyme lusty. Not withstandynge in exercise ought to be foure thinges dilygentely consydered, that is to say, the tyme, the thynges precedynge, the qualytie and the quantitie of exercise.

Cor. Cel. li. i.

¶ Fyrst as concernynge the tyme conuenient for exercise, that it be not whā there is in the stomake or bowels, greatte quantitie of meate not sufficyently digested, or of humours crude or rawe, leste therby peryll moughte insue by conueyaunce of them in to al the members, before those meates or humours be concoct or boyled sufficiently. Galen sayth.

sayth, that the tyme moste conuenient for exercise is, whan bothe the firste and seconde digestion is complete, as wel in the stomake, as in the vaines, & that the tyme approcheth to eate eftsones. For if ye do exercise sonet or later, ye shall eyther fyll the body with crude humours, or elles augment yelowe coler. The knowlege of this tyme is perceyued by the colour of the vrine, for that whiche resembleth vnto clere water, betokenethe, that the iuyce, whiche cometh from the stomake, is crude in the vaynes: that whiche is well coloured, not to high or base, betokeneth, that the second digestion is nowe perfite: where the colour is very high or redde, it sygnifyeth, that the concoction is more than sufficient. Wherfore whan the vryne appereth in a temperate color, not red nor pale, but as it were gilt, thā shuld exercise haue his begining. Galen. de tuen. sani. lib. 2.

¶ Of fricasies or rubbynges precedinge exercise. Cap. 32.

AS touching thinges preceding exercise, for as moch as it is to be feared, lest by behement exercise any of the excremētes of the bely or bladder, shuld hastily be receiued into the habit of the body, by the violence of hete, kendlyd by exercise: also lest some thinge, which is hole, be by heuynes of excrementes, or vyolent motion, broken or pullyd oute of his place, or that the excrementes, by violence of the breth, shuld stop the pores or cundites of the body, it shalbe necessary lytell and lytell, by chafinge the body, first to mollify the par- Galenus. Paulus. Oribasius Aetius.

tes consolidate, & to extenuate or make thinne the humours, and to louse and open the poores, and than shall ensue to hym that exerciseth, no peryll of obstruction or rupture. And to bryng that to passe, it shall be expedient, after that the body is clensed, to rubbe the body with a course lynnen cloth, first softly & easily, & after to increase more and more, to a harde and swift rubbing, vntyl the flesshe do swelle, and be somwhat ruddy, and that not only down right, but also ouerthwart & rounde. Som do vse fricasies in this forme. In the morning, after that they haue ben at the stoole, with their shirte sleue or bare hande, if their flesshe be tender, they do first softly, & afterward faster, rub their breaste, and sydes downewarde, and ouerthwarte, not touching their stomake or bealy, and after cause their seruant semblably to rubbe ouerthwart their shulders and backe, begynnynge at the neckebone, and not touchynge the raynes of their backe, excepte they do fele there moche colde and wynde, and afterward their legges from the knees to the ancle: last their armes, from the elbowe to the handewreste. And in this fourme of fricasy, I my self haue founden an excellent commoditie. Olde men, or they, whiche be very dry in their bodies, if they put to some swete oyles, as Yrinum, Nardinum, Chamemelinum, or other lyke, myxt with a lyttell swete oyle of roses, I suppose they do wel. I wyl not here speke of oyntementes vsed in olde tyme amonge the Romayns and Grekes, in fricasies or rubbynges. For I suppose, ỹ they

Obstructi on rupture

were

were neuer here vsed. and in the sayd places, they be also lefte, onles it be in palseys, or apoplexies, or agaynst the rigour. whiche hapneth in feuers. only I wyl remember the saying of Hippocrates. Fricasye hath power to louse, to bynde, to increase flesshe. and to minysshe it. For harde fricasies doo bynde or consolydate, softe rubbynge dothe lowse or mollifie. moch doth minisshe flesshe, meane rubbyng doth augment or increase it. He that wylle knowe more abundantly hereof, let hym rede the boke of Galen of the preseruation of helth, called in latyn De tuenda sanitate, thanslated mooste truely & eloquently, out of Greke in to latyn, by doctour Linacre, late physition of moste worthy memory to our souerayne lorde kynge Henry the eight. The same mattier is writen more brefely of Paulus Aegineta, Oribasius, Aetius. and some other late writers, but vnto Galene not to be compared.

¶ The diuersities of exercises. Cap. 33.

The qualitie of exercise is the diuersitie therof. forasmoche as therin be many differences in mouynge, and also some exercise moueth more one part of the body, some an other. In difference of mouynge, some is slow or softe, some is swifte or faste: some is stronge or vyolent, some be myxt with strength & swiftnesse. Stronge or vyolente exercises be these, delyynge (specially in toughe clay and heuy. bearynge or sustaynynge of heuye burdeyns. clymmyng or walkyng agaynst a stipe vpryght hyll, holdyng a rope, and clymmynge vp

therby, hangyng by the handes on any thing, a-boue a mans reache, that his fete touche not the grounde: standing and holdinge vp, or spredinge the armes, with the handes fast closed, & abidinge so a longe tyme. Also to holde the armes stedfast, causinge an other man, to assay, to pull them out, and not withstandynge he kepeth his arme stedfast, in forcynge therbnto the sinewes and muscules. Wrastlynge also with the armes and legges, if the persons be equall in strength, it dothe exercise the one and the other: if the one be stronger, than is it to the weaker a more violent exercise. All these kyndes of exercises, and other like them, do augment strength, and therfore they serue only for ponge men, which be inclined, or be apte to the warres. Swifte exercise without violence is, runnynge, playeng with weopons, tenise, or throwinge of the ball, trotting a space of grounde forward and backward, going on the toes, and holdynge vp the handes. Also stirring vp and downe his armes, without plummettes. Vehement exercise is compounde of violent exercise and swifte, whan they are ioyned togither at one time, as dansyng of galyardes, throwing of the ball, and runninng after it, footeball play may be in the number therof, throwinge of the longe dart, and continuing it many times, runnyng in harneys and other like. The moderate exercise is longe walkinge or going a iourneye. The partes of the bodye haue sundry exercises appropried vnto them, as rounning and going is the most proper for the leggis.

Mo-

Mouinge of the armes vp & downe, or stretching them out, & playeng with weapons, serueth most for the armes and shulders, stouping and risinge often tyme, or lyftinge great weightes, taking vp plummettes or other lyke poyses on the endes of staues, & in lykewise, liftynge vp in euery hande a speare or morysplke by the endes, specialy crossing the handes, and to lay them downe ageine in their places, these do exercise the backe & loynes. Of the bulke & lunges the proper exercise is meuyng of the breath in syngyng or crieng. The entrayles, which be vnderneth the myddreffe, be exercised by blowinge, eyther by constraint, or playeng on shaulmes, or sackbottes, or other lyke instrumentes, which do requite moch wynde. The muscules are best exercised with holding the breth in, a longe tyme, so that he, whiche dothe exercise, hath well digested his meate, and is not troubled with moche wynde in his bodye. Fynallye lowde readynge, counterfayte bactayle, tenyse, or throwinge the ball, runnynge, walkinge, adde to shotynge, which in myne opinion excede all the other, do exercise the bodye commodiously. Allway remember, that the ende of vyolent exercise, is difficultie in fetching of the breth. Of moderate exercise, alteration of breath onely, or the beginninge of sweate. Moreouer in wynter, runnynge, and wrastlynge is conuenient. In sommer wrastlynge alytell, but not rūning. In very cold wether, moche walkinge, in hote wether, rest is more expedient. They which seme to haue moist bodies, & liue Celsus. 1.

in idelnes they haue nede of violēt exercise. They which ar lean and colerike, must walk softly, and exercise them selfes very temperatly. The plummettes, callid of Galen Alteres, whiche are nowe moch vsed with gret men, being of equall weight & accoꝛding to the strength of him that exerciseth, are verye goood to be vsed fastynge, a lytel beforꝛe breakefast oꝛ dyner, holdynge in euery hande one plūmet, and lyftyng them on high, and bringing them downe with moche vyolence, and so he may make the exercise violent, oꝛ moderate, after the poyse of the plummettes, heuyer oꝛ lyghter, and with moche oꝛ lyttell labourynge with them.

¶ Of Gestation, that is to say, where one is caryed, and is of an other thynge meued, and not of hym selfe. Cap. 34.

Gestation. Paulus Egineta. Aetius.

There is also an nother kynde of exercise, whiche is called Gestation, and is myxt with moꝛe uyng and rest. Foꝛ as moche as the body, settinge oꝛ lyenge, semeth to rest, and not withstandynge it is meued by that, which beareth it, as lienge in a bedde, hanginge by coꝛdes oꝛ chaynes, oꝛ in a cradell, syttinge in a chaire, whiche is caried on mens shulders with staues, as was the vse of the auncient Romaynes, oꝛ syttynge in a boote oꝛ barge, whiche is rowed, rydyng on a hoꝛse, whiche ambleth very easyly, oꝛ gothe a very softe pace. The bed, cradel, and chaire caried, serueth foꝛ them, e ar in long & continuall sikues, oꝛ be lately recouered of a feuer. Also them, whiche haue the franesy oꝛ

or letharge, or haue a lyghte terciane feuer, or a cotidiane. This exercise swetely asswageth troubles of the mynde, and prouoketh slepe, as it appereth in chylderne, whiche are rocked. Also it is conuenient for them, whiche haue the palsey, the stone, or the gowte. Gestation in a charyot or wagon hath in it a shakyng of the body, but som behement, and some more softe. the softe serueth in diseases of the heade, and where any matter runneth downe in to the stomake and entrayles. But the behement shakynge is to be vsed in the griefes of the breast and stomake. Also in swellyng of the body and legges in dropsies, palseys, mygrimes, and scotomies, which is an imagination of darkenes, beynge retourned, at the ende of his tourney, he muste sytte vp and be easyly moued. I haue knowen, sayethe Aetius, many persones in suche wyse cured without any other helpe. Nauigation or rowynge nygh to the land, in a calme water, is expedient for them that haue dropsies, lepries, palseys, called of the vulgare people, takynges, and fransies. To be carryed on a roughe water, it is a vyolent exercise, and inducyth sundrye affections of the mynde, sommetyme feare, sometyme hope, nowe cowarde harte, nowe hardynesse, one whyle pleasure, an other whyle displeasure. These exercises, if they be wel tempred, they may put out of the body, all longe durynge sycknesses. For that whiche is myxt with reste and meuyng, if any thinge els may, it most excellently causeth the body to be well nourished. Celsus

sus doth prohibite gestation, where the body feeleth peyne, and in the begynnynge of feuers, but
Celsus.2. whan they ceasse, he aloweth it. Rydynge moderately, and without greke, it doth corroborate the spirite and body aboue other exercises, specially the stomacke. it clenseth the sences, and maketh them more quycke: albeit to the breste, it is verye noyfull. It ought to be remembred, that as well this, as all other kyndes of exercise, wold be vsed in a hole countraye, & where the ayre is pure and vncorrupted. Foresene, that he that woll exercise, do go first to the stoole, for the causes rehersed in the laste chapiter.

¶Of vociferation. Cap. 35.

The chiefe exercise of the brest & instrumentes of the voyce is vociferation, whiche is syngynge, redynge, or crienge, wherof is the proper-tie, that it purgeth naturall heate, and maketh it also subtyll and stable, and maketh the members of the body substanciall and stronge, resisting diseases. This exercise wolde be vsed of persones shorte wynded, and them, which can nat fetch their brethe, but holdinge their necke streight vpright. Also of them, whose flesche is consumed, specially about the breste and shulders. Also whiche haue had apostumes broken in their brestes: moreouer of them that are hoorse by to moch moisture. and to them, which haue quarteyn feuers, it is conuenient, it louseth the humour, that stycketh in the brest, and dryeth vp the moystnes of the stomake, whiche

which properly the course of the quarten is wont to bring with hym, it also profiteth them, whiche haue feble stomakes, or do vomite continually, or do breake vp sowrenes out of the stomake. it is good also for griefes of the head. He that intendeth to attempte this exercise, after that he hathe ben at the stoole, and softly rubbed the lower partes, and washed his handes. Let him speake with as base a voyce as he can, and walkynge, begyne to synge lowder & lowder, but styl in a base voice, and to take no hede of sweete tunes or armonye. For that nothinge doth profite vnto helthe of the body. but to inforce him selfe to synge great, for therby moch aire drawen in by fetchyng of breth, thrusteth forth the breast & stomake, and openeth and inlargeth the poores. By high crieng & loude redinge, are expelled superfluous humors. Therfore men and women, hauinge their bodies feble, and their flesshe louse, and not firme, must reade oftentimes loude, and in a base voyce, extendyng out the wynd pipe, & other passages of the brethe. But not withstādinge this exercise is not vsed alway, and of all persons. For they, in whome is abundance of humours corrupted, or be moch diseased with cruditie in the stomacke and baynes, those do I counsayle, to absteyn frō the exercise of ỹ voice, lest moche corrupted iuice or vapors, may therby be into al the body distributed. And here I conclude to speake of exercise, which of thē, that desire to remain lōg in helth, is most diligētly, & as I mought say, most scrupulously to be obserued.

THE THYRDE BOKE

¶Of Replecion. Cap. 1.

REPLECION IS A superfluous abundaunce of humours in the body: and that is in two maner of wyse, that is to say in quantitie, and in qualitie. In quantitie, as where all the foure humours are more in abundance, than be equall in proporcion to the body that conteyneth theym, or where one humour moche excedeth the remenaunt in quantitie. In qualytie, as where the bloud, or other humour, is hotter or colder, thycker, or thinner, than is conuenient vnto the body. Fyrste, where all the humours, beinge superfluously increased, fylleth and extendeth the receptories of the bodye, as the stomacke, the baynes, and bowelles, and is mooste properly callyd fulnesse, in greke *Plethora*, in latyne *Plenitudo*. The other is, where the bodye is infarced, eyther with coler, yelow or blacke, or with fleume, or with watry humours, and is properly callid in greke *Cacochymia*, in latyne *Vitiosus succus*, in englische it may be called corrupt iuyce. I wyll not here write, the subtyll and abundant definitions and discriptions of Galene in his bokes *de Plenitudine*, and in his cōmentaries vpon the aphorismes of Hippocrates,

crates. For it shall here suffise, to shewe the operations of replecion good or yll, remittinge them, which be curious, and desire a more ample declaration, to the most excellente warkes of Galene, where he may be satisfied, if he be not determyned to repugne against reason. Hipocrates saith, where meat is receyued moch aboue nature, that maketh syckenesse. Galene declarynge that place sayth: More meate than accordeth with natures measure, is named Replecion. And afterwarde he expoundeth that worde aboue nature, to syg-nyfye to moche and superfluously, as who sayth, where the meate is superfluously taken, it maketh syckenesse. For meate but a lyttell excedynge temperance, may not forth with make syckenes, but may yet kepe the body within the latitude or boundes of helthe, for the meate that shall make syckenes, must nat a lyttell excede the exquisite measure. The incommoditie, whyche hapneth therby is, that moystnesse is to moche extended and naturall heate is debilitate. Also naturalle heate, resolueth sommewhat of the superfluouse meate and drynke. And of that, whyche is resolued of meate vndygested, procedeth fumosytie, grosse and vndygested, which ascendynge vp into the head, and touchynge the ryne, wherin the brayne is wrapped, causeth head ache, trembling of the members, duskyshnes of the sight, and many other syckenesses: also by the sharpnes therof, it prycketh and anoyeth the sinewes, which make sensibilitie, the rootes of whom, are in the brayne,

Aph. li. 2.

Apho. 15. Vbi cibus præter naturã plus ingestũ est hic morbũ facit.

Galen. in comment. loco præ dicto.

and from thens passeth throughe all the bodye. Fynallye, the sayd fumositie, ingendred of repletion, percynge the innermooste parte of the sayd synewes, called sensible, it greuously annoyeth the power animall, there consistinge, by the occasion wherof, vnderstandynge and reason, as to the vse of them, are lette and troubled. And also the tongue, whiche is raysons expositour, is depriued of his office, as it appereth in them, whyche are drunke, and them, whyche haue greuous peynes in theyr head, procedynge of repletion.

Oribasius Euporistō lib. 1.

Sygnes of replecyon be these, losse of appetite, delyte in nothynge, slouthfulnesse, dulnesse of the wytte, and sences, more sleape, than was accustomed to be, crampes in the bodye stertynge or saltion of the members, fulnesse of the vaynes, and thyckenesse of the poulses, horrour or chrouelynge of the body myxt with heate. The remedies are abstinence, and all euacuations, wherof I wil make mencio in the next chapiter.

¶ Of Euacuation. Cap. 2.

The meates and drynkes receyued in to the body, if the stomake and lyuer doo their naturall office, be altered by concoction and digestiō in suche wise that the best parte therof goth in the nourishement of the body: the warst, beinge seperate by the members officiall, from the residue, are made excrementes in sundrye fourmes and substances, whiche are lyke in qualitie to the natural humour, whiche than raigneth most in the body.

Theise

These excrementes be none other, but matter superfluouse and vnsauery, whiche by naturall powers may not be cõuerted in to flesche, but remaynyng in the body corupt the members, and therfore nature abhorrynge them, desireth to haue thẽ expelled. These excrementes be thre in number, ordure, brine, humour superfluous. More ouer, there be two sortes of ordure, that is to saye, one digested, whiche passeth by siege, the other vndigested, whiche is expellyd by vompte. Where I saye digested, I meane, that it is passed the stomake, and tourned in to an other fygure. Lyke wyse I calle that vndigested, whyche styll retayneth the fygure of meate. Urine is the watry substance of the bloudde, lyke as whay is of mylke, whiche out of the meate that is altered and concocte or boyled in the stomacke, is strayned in the vaynes called Meſaraicę, whiche proceedeth frome the holowe part of the lyuer, and sente by the vaynes in to the bladder, passeth by the Instrument, the whiche is ordeyned as well to that purpose, as for generation. Humor superfluous is in. iii. sortes, either myxt with any of the foure humours, callyd natural, orels it is gathered in to the brain or it is betwene the skyn and the flesche, or lyeth amonge the sinewes, muscules, or ioyntes. Of humours some are more grosse and colde, some are subtyl and hot, and are called vapours. Now for to expell the sayd excrementes, are. ix. sundry kyndes of euacuation, that is to say, abstinence, vompte, purgation by siege, lettynge of bloude, scarifieng,

Excrementes.

Ordure.

Dygested.

Vrine.

Humor superfluous.

rifieng callid cupping, sweating, prouocatiō of vrine, spitting, bleding at ẏ nose, or by hemoroides: & in womē, their natural purgatiōs. Of these euacuatiōs I wil brefely declare, with ẏ cōmodities, which by ẏ discret vse of thē do happē vnto ẏ body

¶ Of Abstinence. Cap. 3.

Abstinence is a forbearynge to receyue any meate or drinke. For if it be but in parte, it is than callyd rather temperance than abstinēce. It ought to be vsed onely after replecion, as the proper remedye therfore. And than if it be moderate, it consumeth superfluities, & in consuminge them, it clarifieth the humours, maketh the body fayre coloured, and not onely kepeth out sicknes, but also where syckenes is entred, nothynge more helpeth, if it be vsed in season. To them, whyche haue very moyst bodies, hunger is right expediēt for it maketh them more drie, not withstandynge there ought to be consyderatiōs, in the meate before eaten, in the age of the person, in the tyme of the yere, & in custom. Fyrst in the mete before eatē, if it be moch in excesse or very grosse, or not moch excedynge, or lyght of digestion, and accordinge therto, wolde abstinence more or lasse be proporcioned. Concernyng age, Hipocrates saith, old mē may susteyn fastinge easily: next vnto them, men of myddel age, yong men may wars beare it, childern warst of all, specially they that be lusty: not withstanding here Galen correcteth Hipocrates, saying, that he shuld haue excepted men very old, who

Cels. li. 2. Hipoc. apho. li. 7.

Consyderations in abstinence

Apho. li. 1.

Galen. in. comment

who, as experience declareth, must eate often and lyttell. As touchinge tyme, it must be remembred, that in wynter and spринge tyme, the stomakes be naturally very hote, & slepe is longe, & therfore in that tyme meates wolde be more abundant, & all though moche be eaten, it wyll be soner digested. Wherfore abstinence wold not be thā so moch as in sommer, albeit to absteyn moch in sommer, except it be after repletion, Damascene sayth, it dryeth the body, it maketh the colour salowe, it ingendreth melancoly, and hurteth the sight. Moreouer custome may not be forgoten, for they, whiche are vsed from childhode, to eate sundry meales in the day, wold rather be reduced to fewer meales, & lyttell meate, than to be cōpelled to abstеyn vtterly, to thintent, that nature, which is made by custom, be not rubuked, & the power digestiue therby debilitate. And note well, that by to moch abstinence, the moysture of the body is withdrawen and consequently the body dryeth, and wareth leane: naturall heate, by withdrawinge of moysture, is to moche incended, and not fyndynge humoure to warke in, tourneth his violence to the radycall or substanciall moysture of the body, and exhaustynge that humour, bringeth the body into a cōsumption. Wherfore Hipocrates sayth, that to scarse and exquisite an order in meate and drinke, is for the more parte more dangerous than that, whiche is more abundant. Contrarywyse moderation in abstinence, accordinge to the sayde considerations, is to heith a sure bulwarke.

Damascenus apho.

Aph. li. 2.

Of

¶Of Vomyte. Cap. 4.

THe meate or drynke superfluous, or corrupted in the stomak is best expelled by vomyte, if it be not very greuous to hym, whyche is diseased. Also the moderate vse of it, pourgeth fleume, lighteth the head, causeth that the excesse of meates or drynkes, shall not anoy or hurge syckenes. More ouer, it amēdeth the affectes of the raynes, the bladder, and the fundement. It also helpeth against leprles, cankers, goutes, dropsies, & also dyuers syckenesses procedynge of the stomacke. For if any greke hapneth of the heade, vomite is than vncommodious. It is better in winter, than in sommer. Also good for them, which are replete or very colerike, if they haue not welle digested. but it is yll for them that be leane, or haue weake stomakes. And therfore where one feeleth bytter vapours, rysynge out of his stomacke, with grieke and weightynes, in the ouer partes of his bodye, let him runne forth with to this remedy. It is also good for him that is hart burned, and hath moche spittel, or his stomake wambleth, and for him that remeueth into sundry places, yet I counsaile saith Celsus, hym that wyll be in helth, and wold not be to soone aged, that he vse not this dayelye. And I my selfe haue knowen men, whiche dayly vlinge it, haue brought therby their stomakes in to suche custome, that what so euer they dyd eate, they coude not longe retaine it, wherby they shortenē their liues. Wherfore it wold not be vsid, but onely where great surfet, or abundance of fleume

Aetio. li. 1.

Cels. li. 1.

do require it. He that wyll vompte after meate, let hym drynke sundry drinkes myxte togyther, and last of all, warme water: or if that be to easy, let hym myxt therwith salt or hony. If he wyll vomite fastynge, let him drinke water and hony sodden togither, or I slope with it, or eate of a radysche roote, and drinke warme water vpon it. also water, wherin radysche is boyled, and afterward prouoke hym selfe to it. Them, that wyll haue more violent purgations, I remytte to phisitions lerned. But yet I do eftsones warne them, that therin they be circumspect. and do not moche vse it.

Moreouer in vomytes, the matter brought forth, wold be consydered, accordyng to the rules of Hipocrates, in his seconde boke of prognostications, that is to say, if it be myxt with fleme and coler, it is most profitable if it be not in very great quantity, nor thick, the lasse mixture it hath, the wars is it. If it be grene, like to leke blades, thyn or blak, it is to be iuged yll. If it haue al colours, it is extreme perillous. If it be ledy coloured, & sauorith horribly, it signifieth a short abolicion, or dissolution of nature. For as Galene affirmeth there in his commente, suche maner of vomite declareth corruption with extinctinge of nature. Also euery putrified and stynkynge sauoure in vompte is yll. These thinges be ryght necessary, to be loked for, where one doth vompte without any difficultie: but to inforce one to vompte which can not, is very odious, and to be abhorred.

Hipocra. præsag. 2. cap. 7.

Galen. de locis affectis. lib. 1.

¶ Of Purgations by siege. Cap. 5.

Celsi. li. 2 Actio. li. 1. If the hed be heuy, or the eien dimme, or if there be peyne felt of the colyke, or in the lower parte of the bely, or in the hippes, or some coleryke matter or fleume in the stomake. Also if the breath be hardely fetched, if the bealy of hym selfe sendeth forth nothing, or if being costiue, one feleth pl sauour or bytternes in his mouth, or that which he maketh, hath an horrible sauour, or if abstinence do not, at the fyrst putte awaye the feuer, or if the strength of the body may nat sustayne lettynge of blud, orels the tyme therfore conuenient is past, or if one haue dronke moche before his syckenes, or if he whiche oftentymes vnconstrayned, hath had great sieges, be sodeynly stopped: in all these cases, and where it is peynfull to vompte, and in gnawynge or frettinges of the stomake, finally in all replections, where a man can not or wyll not be let bloudde or vompte, it is expedient to prouoke siege by purgations, whiche are receyued by two wayes: vpwarde at the foundement by suppositories or clysters. Downewarde at the mouth, by potions, electuaries, or pylles. Suppositories are vsed, where the patient is weake, and maye not receyue any other purgations. sometyme for as moche as the strayt gutte is stopped with excrementes, which are dry and hard: sometyme where there nedeth none other pourgation, specially in bourninge feuers, wherof the matter ascendeth in to the head, than clisters may do harme, & by the benefit of suppositories, excrementes are brought forthe

forthe without any annoyance. And oftentymes it bringeth forth that which clysters may not.

Suppositories are made somtyme with hony only, sodden, rolled on a bourde, and made rounde, smaller at the one ende than at the other, & of the length and greatnes, according to the quātitie of the body that taketh it. Somtyme there is myxte with the hony salt dried, or salt peter, or the powder of suche thinges, as do eyther purge the humor, which offēdeth, or dissolueth grosse windes, or other matter: they be somtyme made with roseyn, pitche, waxe, or gūmes, somtyme of rotes, or the leaues of mercury grene, very small bruised. also with figgis or reisons, the stones takē out, or of white sope, made i the figure aforesayd, & being made in the forme aforesayd, they must be put vp in at the fundement, to the great end, and the patient must kepe it there the space of halfe an houre or more. Clysters are made of lycour, sommetyme symple, as water sodden, mylk, oyle, or wyne. somtyme myxt, as water and oyle togither, or decoctions, as where herbes, rotes, fruites, sedes, or gūmes, haupnge propertie to make softe, dissolue, drawe forthe, or expelle matter that greueth, be boyled, and the lycour therof, sometyme warme, sometyme hote, is receyued at the fundement into the body by a lyttell pipe of golde or syluer, yuorie or wodde, therfore ordeyned and callyd a clyster pipe. This is necessary, where the stomake is weake, and may not susteyn the warkinge of medicines receyued at the mouth. also in feuers, co-

lykes, and other diſeaſes in the bowels, griefe in the raynes of the backe or huckle bone, ventoſyties in the bealye, inflamation or exulceration in the guttes or bladder. It is a cõuenyent and ſure medicine, and leſt hurt doth enſue of it. The makinge and ordringe therof, I wyll omytte to wryte in this place, partly that I wold not, that phiſitions ſhuld to moch note in me preſumption, partly that an nother place may be more apte to that pourpoſe.

¶ *The particular commodities of euery pourgation. Cap. 6.*

IN potions, electuaries, and pylles ought to be moch more obſeruation, than in clyſters or ſuppoſitories, for as moche as theſe do enter no further than in to the gutte, where the ordure lieth, & by that place only, bringeth forth the matter, whiche cauſeth diſeaſe. But the other entringe in that way, that meates and drinkes do, commeth in to the ſtomacke, and there is boyled, and ſente in to the places of digeſtion, and afterwarde is mixte with the iuyce, wherof the ſubſtance of the body is made, and expellynge the aduerſary humours, ſomewhat therof doutleſſe remayneth in the body. Wherfore men haue nede to beware, what medycines they receyue, that in them be no veneno-ſitie, malyce, or corruption, leſte for the expellinge of a ſuperfluous humor, whiche perchance good diete, or ſom brothes made of good herbes, or the ſayde euacuation, with ſuppolytorie or clyſter, mought

mought bring forth at leysure. by desyringe of to hasty remedy. they receyue in medicine that, whiche shall ingender a venomous humour, and vnsuitable distructiō vnto all the body. And therfore happy is he, whiche in sycknes fyndeth a discrete and well lerned physition, and so true a poticary, that hath alway drowges vncorrupted. & whom the physition may surely trust, to dispence his thinges truely. But now to returne to the sayd forme of purgation, I wyll nowe set forth some counsayles, concernynge that matter, whiche I haue collected out of the chiefe authors of physike.

Bodies hote & moyst: may easily susteyn purgation by the stoole. They, whiche be leane or thyn, hauinge the members tender, may take harme by purgations. To men that are colerike, and them, that eate litell, purgations are greuous. In yong chyldern and olde men, it is daungerous to louse moche the bealy. To them that are not wont to it, purgation is noysfull. He that liueth in a good order of diet, nedeth neither purgation nor vomite. After that the purgatiō hath wrought, thirstines and sounde slepe, be signes that the body is sufficiently purged. By dayly takynge of medicines, nature is corrupted. Whan ye wylle pourge any thing, make first the matter flowing and soluble. Medicine to purge ought not to be mingled with meate, but to be takē foure houres at the least before meales, or three houres after meales, excepte certayne easy pylles made to clense and comforte the stomake, whiche wold be taken at the begyn- Hipocra. aphor.

ning of supper, or after supper, a litell before that one goth to bed, makinge a light supper or none. After purgation taken, the pacient shuld rest, and not walke, vntyll the medicine hath wrought, nor eate or drynke in the meane space. This is a generall rule cõcernyng excrementes, that ỹ cause of retaynynge of them beinge perceyued, the contraryes vnto that cause wolde be gyuen, as if a lytell quantytie and drythe be the cause, than to take more in quantitie, and that whiche is moyste yt drythe be the cause onely, than not to increase the quantitie, but that whiche is moyste. If the cause be of takinge soure thynges or bytter, than to vse competently thynges sweete, or fatte. Lykewyse in order of meales, as if he whyche was wonte to eate twyse in one day eateth but ones, and therby is discrased, he must feede not onely twyse in one day, but also oftener, hauinge respect to a conuenient quantitie. These thinges haue I remembred, bycause I haue knowen right good phisitions, to haue forgotten, to instruct therof their pacientes. Nowe wyll I settle forthe the table of suche thinges, which of their propertie do digest or purge superfluous humors particularly, whiche I haue gathered out of the bokes of Dioscorides Galen, Paul⁹ Egineta, Oribasius, & Aetius, and other late writers. not with standynge, I haue not writen all, for as moche as there be dyuers thinges, wher vnto we haue not yet founden any names in englishe.

Galen. de sani. tuen. li. 1.

Dige-

¶Digestynes of Choler

¶Endyue.
Lettyse.
Cykorie.
Scabiose.
Maydenheare.
Malowes.
Mercurye.
The iuyce of pomegranades.
Pourselane.
Poppe.
Berberyes.
Roses.
Violettes, the leafe and flowre.
Sorell.
Lyuerworte
Sorell de boyse.
Whay clarifyed.
The greate foure colde sedes, that is to saye, of gourdes, cucumbers, melones, and citruls.
Psillium.
Vineger.
Saunders.
Barley water.
Prunes.
Tamarindes.

¶Pourgers of Choler.

¶Wylde hoppes.
Worme wode.
Centorie.
Fumitorie.
Whay of butter.
Violettes.
Mercurye.
Iuyce of roses.
Prunes.
Agrimony.
Tamaryndes halfe an ounce in a decoction:
Manna. vi. drammes at the leaste, and soo to xxv. in the brothe of a henne or capon.
Reubarbarū by it selfe from two drammes, vn to foure, infused or stiped in lycour, from .iiii. drammes vnto .viii.

¶Digestiues of fleume.

¶Fenell. } the rotes.
Perselye. }
Smallage.
Capers.
Lawrell.

Synuy

Synuye.
Puly.
Watozam.
Penyroyall.
Wylde parſnyp ſede.
Wynt.
Pympernell.
Hozemynt.
Gladen.
Agrymonye.
Calamynt.
Nep.
Betayne.
Sauge.
Radyſhe.
Mugwozte.
Junyper.
Hyſope,
Yonye.
Baulme.
Honye.
Gynger.
Squilla.
Ariſtolochia,
Cynamome.
Pepper.
Cumyne.

Purgers of fleume.

¶ Centozie.
Nettyll.
Agrimonye.
Alder.
Polypodiū of the oke.
Myzobalani kebuli, in
ſuſed from half an oūce
to an ounce, and.ii. dzā-
mes. In ſubſtāce, from
two dzammes to halfe
an ounce.
Agaricus frō a dzāme
to two dzāmes infuſed,
from.ii.dzāmes to fiue.
Yreos.
Waydenheare.
Sticados.

¶ Purgers of melan-
colye.

¶ The bzothe of cole-
wozte ſyght boyled.
Baulme mynte.
Sticados.
Tyme.
Seene, boyled in white
wine oz in the bzothe of
a henne.
Laſed ſauery.
Epithymus.
Unwzought ſylke.
Dzganum.
Calamynt.

Bourage

Bourage. wyth wynde.
Hartis tongue. Pulyall mountayne.
Quickbeme. Honye.
Wayndenheare. Sugar.

¶ Melancolye for the thynnesse and subtylnesse of the humour, nedeth no digestiue.

¶ They whiche wyll take sharper purgations, or compound with dyuers thinges, let them take the counsayle of an honest and perfite phisition, & not aduenture to myxte thynges togither, without knowing the temperance of them in degrees, and that he can proporcion them to the body, that shall receyue them in symples, as they be writen. And so he may vse them without peryll, ageynste the humours, wherunto they serue.

Lettynge of bloudde. Cap. 7.

The parte of Euacuation by lettinge of blude is incision or cuttynge of the vayne, wherby the bloud, whiche is cause of syckenes or grieke to the hole body, or any particular part therof, doth most aptly passe. The commodities wherof, beinge in a moderate quantitie, and in a due tyme taken, be these that folowe, it clarifieth the wytte, and maketh good memory, it clenseth the bladder, it dryeth the brayne, it warmeth the marowe, beinge in the bones, it openeth the herynge, it stoppeth teares or droppynges of the eyen, it taketh away lothsomnes, and confirmeth the stomake, it norysheth that which is propre to nature, and the Arnoldus de uilla nona.

contrary expelleth. It is thought, that therby life is prolonged, and the matter makynge sykenesse shortely consumed. Wherfore lettynge of bloude is not only expedient for them, whiche are full of bloud, or haue abundance of strength, but also for them, in whom, without plenitude, callyd fulnes, inflammations begyn to be in their bodies, or by some outwarde stroke, the bloude being gathered within by collection therof, do sele grefe or disease. Also where there is moche peyne felte, or debilitie of some member, wherof is supposed to be ingendred some greuous disease. Moreouer they whiche vse excesse of meates and drynkes, maye be cured by lettynge of bloudde. But those, whiche be temperate, keppnge good diete, be holpen without lettynge of bloude: as by fricasies, vsing of bathes, exercise, walkynge, and rydyng moderately. Also vnctions with oyles and oyntementes, callyd Diaphoretice, which by euaporation, do shortely euacuate the fulnesse. All be it, if the fulnesse be of melancolye bloud, than alwaye nedes muste be lettynge of bloudde. Aboundaunce of melancolye bloudde is knowen by these sygnes. There is felt in the entrayles, or within the bulke of a man or woman, a weyghtynesse with tension or thrustyng outwarde: and all that part, whiche is aboue the nauell, is more heuy, than it was wont to be. Also moch vrin and fatty, the residēce or bottom thycke, troublous, and fatte. Sometyme blacke pouches or boyles, with inflamation and moch peyne. These must be shortly let bloud, and the

Oribasius sug medicing compendio.

the melancoly humor also purged by siege. They whiche haue crude or raw humors, must be warely let bloudde, before that syknesse ingender, but hauynge the feuer, in no wyse. Concernynge lettynge of bloud, these thinges folowinge wold be hadde in continuall remembraunce, and be afore thought on. In abundance of the bloud, the qualitie and quantitie, the greatnesse of the sycknes, and if it be present, or loked for. also the diete precedynge, the age and strength of the persone, the naturall fourme of his body, the time of the yere, the region or countrey, the presēt state of the aire, the disvse of accustomed exercise, the sessinge of euacuations vsed before. In qualitie consyder, of what humour the fulnesse procedeth. In quantitie the abundance of that, whiche is to be purged. In siknes, if it be dangerous or tollerable: yf the siknes be present, it requireth the more diligēce: if it be loked for, it may be the better proporcioned. In diet, the custome in eating & drinking must be specially noted. In yong men & womē, lettinge of bloud wold be more liberall. In old men & yonge children, it wold be scarser: stronge men may susteyne bledinge, they which are feble, may not endure it: Large bodies haue greater vessels, than they, whiche be litell. leane men haue more bloud, corporate men haue more fleshe. The tyme of the yere must be specially marked. For in the begynninge of springe tyme is the best letting of bloud, as Oribasius saythe, and so dothe continue, after the opinion of Arnolde, vnto the eighte calendes

Actis. li. 3.

Cor. Celsus, li. 3.

Oriba. ſu. Arnoldus de uilla noua de flobothomia. Io. Damaſcenus in arte med.

of June. Aetius affirmeth, that in wynter, or in a colde countrey, or where the perſon is of a very colde nature, the vaynes ſhulde not be opened. And Damaſcene ſaythe, They whiche in youthe haue vſed to be moche let blond, after they be thre ſcore yeres olde, their nature wareth colde, and naturall heate is in them ſuffocate, ſpecyallye yf they were of a colde complexion, but that is to be vnderſtande, where they that are in helth, are often let bloud. For in the laple from helth, and in dyuers diſeaſes, wherin the blonde is corrupted, or where it ingēdreth impoſtumes, or reſorteth to any place, where it ought not to be, or paſſeth by any other cundyte, than nature hath ordeyned, or where it is furious or inflamed, or by any other meanes bredeth greuous diſeaſes. in all theſe caſes, it ought to be practiſed, ye ſometyme in aged perſons, women with childe, and yonge infantes. For in extreme neceſſitie it were better experience ſome remedy, than to do nothynge. All other thinges concernynge this matter, partayn to the part curatiue, whiche treateth of healynge of ſyckues, wherof I wyll not nowe ſpeake, but remytte the reders to the counſaile of diſcrete phiſitions.

Of ſcarifyeng called boxyng or cuppyng. Cap. 8.

Galenus. Aetiꝰ li. 3.

For as moche as it is not conuenient, to be let bloud oftentimes in the yere, bycauſe moch of the bytall ſpirite, paſſeth forth with the bloudde, whiche being exhauſt, the body wareth colde, and naturall operations becom the more feble, I therfore

foze do counsayle(sayth Galen) that the base partes of the body, as the legges, be scarified, which is the moste sure remedy, as well in conseruynge helthe, as in repayrynge therof, beinge decayed. For it cureth the eyen being annoyed with longe dystillations. It profiteth also to the head, and ouer parte of the body against sundry diseases. In what member the bloud is gathered, the body being fyrst pourged by scarification, the greke maye be cured. Also Dribasius affirmeth the same, and also addeth therto, that it helpeth squynances, or quynces in the throte, and dissolueth the constipations or stoppinges made of all places, if the places be scarified: not withstanding application of boxes about the stomake, in hot feuers, where reson is troubled, ar to be eschewed, for feare of suffocation. Lykewise put to the head vndiscretely, it hurteth both the head and the eies. The late authors do affirme, that scarifieng is in the stede of lettinge bloudde, where for age, debilitie, or tyme of the yere, or other lyke consyderation, a manne may not sustayn bloud lettynge, and it bryngethe forth the thyn blod, which is next to the skynne.

Oribasius in medicine compendio.

Aetius.

Of bloud suckers or leaches. Cap. 9.

There is also an other fourme of euacuation by wormes, founde in waters called bloudde suckers, or leaches, whiche being put vnto the body or member, doo drawe out bloudde. And their drawynge is more conuenient for fulnesse of blod thanne scarifienge is, for as moche as they fetche

bloude more deper, and is more of the substaunce of bloude. yet the opinion of somme men is, that they do drawe no bloudde but that, whiche is corrupted, and not proporcionable vnto our body. And therfore in griefes, whiche happen betwene the skynne and the flesshe of bloudde corrupted, these are more conuenient than scarifienge. But before that they be put vnto any part of the body they must be fyrst kept all one day before, giuinge vnto them a lyttell bloude in fresshe flesshe. And than put them in a clene water, somwhat warme, and with a spounge wype away the slyme, whiche is about them, and than lay a lyttell bloud on the place greued. and put them than to it, and lay on theym a spounge, that whan they be fulle, they may falle awaye, or if ye wyll sooner haue theym of, putte a horse heare bytweene theyr mouthes, and the place, and drawe theym awaye, or putte to their mouthes salte or asshes, or vyneger, and forthwith they shall falle, and than wasshe the place with a spounge: and if there doo yssue moche bloudde, laye on the place the poulder of a spounge. and pytche bourned, or lynnen clothe bourned, or galles bourned, or the herbe callyd *Bursa pastoris* bruysed. And this suffyseth concernyng bloud suckers.

Oribasius in medicine compendio.

¶ Of hemoroides or pylles. Cap. 10.

HEmoroides be vaynes in the foundement, of whome do happen sundry passions. sometyme swellyng, without bledynge, sometyme superfluous

perfluous bloud by the puissance of nature, is by them expelled, and than be they very conuenient. for by them a man shall escape many great sycknesses, whiche be ingendred of corrupted bloude, or of melancoly. Semblably, if they be hastily stopped frome the course, whiche they haue bene vsed to, therby do increase the said syknesses, whiche by them were expelled, as dropsies, cōsumptions, madnes, fransies, and diuers diseases of the head, and other sycknesses, palenes of the vysage, grieke in the raines of the backe, and thies. And if they flow to moch, there insueth feblenes, leannes of the body, alteration of colour, great peynes in the lower partes of the bodye. And yf the flure be vnmoderate, it ingendreth myscheuous diseases. Wherfore it wolde be dyligentely taken hede, that they runne in mesure, or els to vse some thinges moderately, whiche may restrayn them.

¶ Concerninge other euacuatiōs, I do purposely omytte to wryte of theym in this place, for as moche as in this realme, it hath bene accompted not honest, to declare them in the vulgar tongue, but onely secretely.

Of affectes of the mynde. Cap. II.

The last of thynges callid not naturall, is not the least parte to be consydered, the whyche is of affectes and passions of the mynde. For yf they be immoderate, they do not onely annoye the body, & shorten the lyfe, but also they do appaire, and somtyme lose vtterly a mans estimation. And

that

that moche moze is, they bringe a man from the vse of reason, and sometyme in the displeasure of almighty god. wherfoze they do not only require the helpe of phisyke cozporall, but also the counsell of a man wyse and well lerned in mozall philosophye. Wherefoze after that I haue recyted, what they be, I wyll briefely declare suche counsayles, as I haue gathered. And as concernynge remedies of phisike sauinge a few symples, which do comfoze the harte & spirites, the residue I wyl rempyte to the counsayle of phisitions, lyke as I haue done in euacuation. Affectes of the mynde, wherby the body is annoyed, and do bring in sikenes, be these, yre oz wzath, heuynes oz sozow, gladnes, oz reioycynge.

¶Of Ire. Cap. ii.

IRe is kendlyd in the harte, inozdynately chaufynge the spirites there, and than is sent fozthe in to the members, and doth superfluously heate them, and disturbeth reason, where the bodyes be hotte afoze. Where naturall heate is feeble, the heate may nat be dispersed vnto the extreme partes, and than dothe the extreme members, that is to say, whiche are farre frome the harte, remayne colde, and tremblynge. Of this affection cometh sometyme feuers, sometyme apoplexies, oz pziuation of sencis, tremblynge, palseys, madnes, frantes, deformitie of visage, and that warse is, outragious swearynge, blasphemy, despze of vengeance, losse of charitie, amitie, credence, also forgetfulnes

fulnes of benefyte precedynge, and of obedyence, duetie, and reuerence. There also do succede contencion, chargeable suite, vnquietnes of mynde, lacke of appetite, lacke of slepe, feeble digestion, scorne, disdayne, and hatrede of other, with peryll of losynge of all good reputation. These incommodities of Ire, perfitely had in remembraunce, & at the fyrst motion therof one of them thought on, may happen to bynge in his felowes, & therby the flame may be quenched. Or let hym that is angry, euen at the fyrst consyder one of these thinges, that lyke as he is a man, so is also the other, with whom he is angry, and therfore it is as lefull for the other to be angry, as vnto hym: and if he so be, than shall that anger be to hym displeasant, and stere hym more to be angrye. Wherby it appereth, that Ire is to hym lothsome. If the other be patient, than let hym abhorre that thynge in hym selfe, the lacke whereof, in the other contenteth hym, and asswageth his malice. More ouer, let hym before, that occasion of Ire doth happen, accustome hym selfe to beholde, and marke well them that be angry, with the successe of that anger, & ruminate it in his mynde, a good space after. And in that tyme, let hym remember, how Christe, the sonne of God, and God, who (as he hym selfe sayd) mought haue had of God his father, if he wolde haue asked them, legions of angels to haue defended hym, ye with lasse than a wynge, mought haue slayne all his aduersaries: yet he not withstandinge rebuked, scorned, falsely

accused, plucked hyther & thyther, stryped, bounden with halters, whypped, spytte on, buffetted, crowned with sharpe thorne, laded with a heuye piece of tymber, his owne proper torment, halyd, & driuen forth lyke a calfe to the slaughter house, eftsones beaten and ouerthrowen, retched forthe with ropes, armes and legges layd on the crosse, and therunto with long yron nayles through the handes and fete nayled, with many strokes of hãmers, with many prickynges, or euer the nayles mought perce by his tender & most blessed flesshe, and synewes, qupte throughe the harde tymber, vp to the heades of the nayles, and all this being done for the offence of mankynd, and not his, yet with the men, whiche dyd it, his mooste vnkynde countrey men, his most vnnaturall kynnesmen, whom he fyrste made of nothynge, preserued by myracles, delyuered from perylles, and cured of dyseases, in all his veration and trouble, he was neuer sene or perceyued angry. If one wyll saye, that Anger is naturall, lette hym also consyder, that in Christis manhoode were all naturall powers. If he wyll saye, that Ire is token of courage, and in Christe it lacked not, whome both angels and deuyls trembled and feared. The premysses often reuolued, and borne in the mynde, I wyll not say, shall vtterly extincte all motions of wrath, whiche is not possible, but it shall, whan it kyndleth lyghtly represse it, and lette that it shall not growe into flame. And in speakynge here of wrathe, I do not meane that, whiche good menne

haue

haue against vices: or wyse and discrete gouernours, and maisters, agaynst the defautes or negligences of their subiectes or seruauntes, vsed in rebukynge them, or moderately punyschynge them. For that is not properly yre, but rather to be callyd displesure, and is that wherof god speketh, by his prophete Dauyd, sayenge, Be you angry, and do not synne. And that maner of anger, hath ben in dyuers holy men, prophetes, and other. And it appered in Chriſte, whan he draue oute theym, whyche made their markette, in the holy temple of god, where there oughte to be nothynge but prayer. And in lykewyse whan he rebuked the hypocrites. But yf none of these thynges may come so shortely to his remembraunce, that is meued with anger, at the leaste, lette hym thynke on the lesson, that Apollodorus the philosopher, taught to the emperour Octauian, that before he speake or do any thynge in anger, he do recite in order, all the letters of the A, B, C, and remoue somwhat out of the place, that he is in, and seke occasion to be otherwyse occupied. This shal for this tyme suffise, for the remedyes of Yre. And he that wyll knowe more of this matter, lette him rede in my warke, callyd the Gouernour, where I therof do write more abundantly.

Pſal. 4.
Geneſ. 31.
Exod. 32.
Leuit. 10.
Marc. 11.

¶Of dolour or heuyneſſe of mynde. Capitulo. 12.

There is nothynge more ennempe to lyke, thā sorowe, callyd also heupnes, for it exhausteth

bothe naturall heate and moysture of the bodye, and dothe extenuate or make the body leane, dulleth the wytte, and darkeneth the spirites, letteth the vse and iudgement of reason, and oppresseth
o.17. memorye. And Salomon sayth, that sorowe drieth vp the bones. And also, lyke as the mothe in the garment, and the wourme in the tree, so dothe heupnesse annoye the harte of a manne. Also in the
Ecclesiasti.25.28. boke callyd Ecclesiasticus, Sorowe hath kylled many, and in it selfe is founde no commoditie.
Also by heupnesse deth is hastened, it hydeth vertue or strengthe, and heupnesse of harte boweth downe the necke. This is so puissant an ennemye to nature and bodily helth, that to resiste the malyce and violence therof, are required remedies, as well of the hollsome counsayles founde in holy scripture, and in the bokes of morall doctrine, as also of certayne herbes, fruites, and spyces, haupnge the propretie to expelle melancolyke humours, and to comfort and kepe lyuely the spirites, whyche haue their proper habytation in the harte of man, and moderate nourishynge of the naturall heate and humour callyd radicall, which is the base or foūdation, wherupon the lyfe of mā standeth, and that kayling, lyfe falleth in ruine, & the body is dissolued. Nowe fyrste I wyll declare some remedies a gepnst sorowfulnesse of harte, cōcernynge necessary counsayle.

Sometyme this affecte hapneth of Ingratytude, eyther where for benefyte, or special loue employde, one receyueth damage, or is abandoned

in his

in his necessitie, or is deceyued of hym, whome he trusted, or fyndeth hym, of whom he hath greate expectation, forgetfull or negly gent in his cōmoditie, or perceyueth the persone, whome of longe tyme he hath loued, to be estraunged from him, or to haue one of later acquayntaunce in more estymation. This affection nyppeth the harte, ye of moste wyse men, for they loue moste hartily, not prouoked by carnal affection, but rather by good opinion, ingēdred by similitude of honest studyes and vertuous maners of longe tyme mutuallye experienced. And it is not only vnto mā greuous, but also vnto god most displeasant and odious, as it is abundantly declared in scripture. Wherfore the persone, whiche feleth hym selfe touched with this affecte, before that it growe into a passion, and waxeth a sycknesse, lette hym call to remembrance these articles folowinge, or at the lest ways some of them, for eueryche of theym maye ease hym, though perchaunce they can nat forthe with perfitely cure hym.

¶ Consyder, that the corruption of mans nature is not so moch declared in any thing, as in ingratitude, wherby a man is made warse, thā dyuers brute beastes. The lyttell ant or emote helpeth vp his folow, whom he seeth ouerthrowen with burdeyn, or by other occasion. Also whan olyphantes do passe ouer any great water, the grettest & most puissant of them deuide them selfes, and settynge the weakest in the myddell, part go before, trieng the depenes and peryls, parte come after, succou-

Consaites ageinst ingratitude.

Appianus in varia historia.

cinge the weakest or least, with there longe noses, whan they se them in danger. The same beastes haue ben sene not onely bringe men out of desertes, which haue lost their ways, but also reuenge the displeasures done to theym, the whiche gaue them meate, as one that slewe him, which hade cōmytted aduoutrie with his maysters wyfe. The terrible Lyons and Panthers, haue ben seene in their maner, to render thankes to their benefactours, ye and to obiecte their owne bodyes and lyues for their defence. The same we maye dayly beholde in our owne dogges. Thā in whom thou fyndest the detestable vyce of Ingratitude, reputynge hym amonge the warst sorte of creatures, thinke not that thou hast lost a frende, but thinke that thou arte delyuered from a monster of nature, that deuoured thy loue, & that thou art now at libertie, and hast won experience to chese the a better. But if this may not suffise, than eftsones consyder, that if thou loke well on thy selfe, perchance thou mayst fynde the faute, wherof thou complaynest, within thyn owne bosome. Calle to thy remembrance, if thou hast alway rendred vnto euery man condigne thankes or benefitte, of whom thou hast kyndnes receyued, or if thou hast alway remembred, euery one of theym, that haue doone to the any commoditie or pleasure. Thou shalte well percepue, that what thynge thou receyuedst in childehode, thou forgattest or diddest litel esteme, whan thou camist to the state of a mā. And what thou dyddeste remember in youthe, in age

Seneca de benefi. 7.

age thou dyddest lyttell thynke on: thy nouryces pappe, her rockynges, her watchynges, thou hast not alway remembred, or equally recompensed. Thy schole maysters study, his labour, his dylygēce, in a like degre, thou hast not requited. What greter frēdes hast thou had, of whom thou coudest receyue any greater benefites, than thy norischynge and preseruinge of thy lyfe, in thy most feblenes, or thyne erudicīō, wherby thy nature was made more excellent. Remembrynge this, leaue to be angry or sorowfull for so cōmon a vyce, yet if it cesse not to greue the, cōferre the ingratitude that doth vexe the, with that ingratitude, whiche was shewed by the Israelites, whome god chase for his owne people, delyuered from seruage, shewed for them wōders, preserued them forty yeres in desert, destroyd for them kynges, gaue to them the countrey, whiche flowed mylke and hony, defended them agaynst all outwarde hostilitie, sente vnto them such abundance of ryches, that spluer was in Hierusalē, as stones in the strete, had his tabernacle, and afterwarde his moste holye temple amonge them, whiche he dyd dayly vysit with his diuine maiestie, made their kynges to reigne gloriously, and spake with their prophetes familyarlye, and corrected their errours mooste gentilly: and yet for all this, they imbracynge the paynyms idolatrie, they left so gracious and louyng a lorde, and seruynge god, and to his greatte dispite, gaue diuine honours, to calues of brasse, and other monstruous images, and at the laste,

put

put to moſte cruell dethe, the onely ſonne of god, that had done ſo moch for them.

And if we chriſten men, do loke well on our ſelues, reuolupnge the incomparable benefite, whiche we haue receyued by Chriſtis paſſion, and cõſyder the circumſtance of his moſte excellent pacience, and moſte feruent loue towarde vs, with our forgetfulneſſe, and the dayly breache of oure promyſe, whiche we made at our baptyſme, conferringe our mutuall vnkyndnes thervnto, there ſhall appere none ingratitude that ſhulde offende vs. Fynally for a concluſion, beholde well about the, and thou ſhalt all day fynde the chylderne ingrate to their parentes, and wyues to their huſbandes. And wylte thou loke that thy benefite or bayne expectation, ſhuld make the more fre from ingratitude of thy frende, whome chaunce hath ſent the, than nature maye the parentes towarde their children, or the coniũction of bodies by lefull mariage, take vnkyndeneſſe from the wyues toward their huſbandes? This vice therfore of Ingratitude, being ſo common a chance, maketh no worldly frendſhyp ſo precious, that lyke or helthe therfore ſhulde be ſpent or conſumed. I haue bene the lengar in this place, bycauſe I haue hadde in this grieke ſufficient experience.

Deathe of chylderen.

If deathe of chylderne be cauſe of thy heuyneſſe, call to thy remembrance ſome chylderne (of whome there is no lyttell number) whoſe lyues either for vncorrigible vices, or infortunate chances, haue ben more greuous vnto theyr parentes, than

than the death of thy children, oughte to be vnto the: consideringe that deth is the discharger of al griefes and myseries, and to them that dye well, the fyrst entrie in to lyfe euerlastynge.

¶ The losse of goodes or authoritie doo greue none but fooles, which do not marke diligently, that lyke as neyther the one nor the other doth alway happen to them that are worthy, so we haue in dayly experience, that they falle from hym sodeynly, who in increasynge or keppynge theym semeth moste busye. Losse of goodes.

¶ Oftentymes the repulse frome promotion is cause of discomforte. but than consyder, whether in the opinion of good men, thou art demed worthy to haue such aduauncement, or in thyne owne expectation and fantasy. If good men so iudge the, thanke thou god of that felicitie, and laughe at the blyndnesse of them, that soo haue refused the. If it procede of thyne owne folye, abhorre al arrogance, and inforce thy selfe to be aduanced in mens estimation, before thou canst fynde thy selfe worthy in thy proper opinion. Lacke of promotis.

¶ All other chaunces of fortune, esteme as noothynge, & that longe before they do happen. The ofte recordynge of myserie, prepareth the mynde to fele lesse aduersitie. And the cõtempt of fortune is sure quietnesse and most perfite felicitie. Chaunces of fortune.

¶ This nowe shall suffise concerninge remedies of morall philosophie. Nowe wyll I write somewhat touchynge the counsayle of phisycke, as in relieuynge the bodye, whiche eyther by the sayde

occasions, or by the humoure of melancolye is brought out of temper.

The fyrste counsayle is, that durynge the tyme of that passion, eschewe to be angry, studyous, or solytarie, and reioyse the with melody, or els be al way in suche company, as beste may content the.

Auoyde all thynges that be noyous in syghte, smellyng, and herynge, and imbrace al thinge that is dilectable.

Flee darknes, moche watche, and busyneſſe of mynde, moche companieng with women, the vse of thinges very hote and drie: often purgations, immoderate exercise, thirst, moche abstinence, dry wyndes and colde.

Absteyne from dayly eatinge of moch olde biefe or olde mutton, harde chese, hare flesshe, boores flesche, venyson, saltfysshe, colewortes, beanes, and peason, very course breadde, greatte fyshes of the see, as thurlepole, porpyse, and sturgeon, & other of lyke natures, wyne redde and thycke, meates beinge very salte or sowre, olde, burned, or fried, garlyke, onyons, and lekes.

Use meates, whiche are temperately hotte, and therewith somewhat moyste, boyled rather than rosted, lyght of digestion, and ingendryng blonde clere and fine. As mylke hot from the vdder, or at the leſt newe milked, ruen chese, sweete almondes, the yelkes of rere egges, litel bryddes of ỹ bussches, chyckens, & hennes. Wyne white or clarette, clere or fragraunte. Sweete sauours, in winter hot, in sommer colde, in the meane tyme temperate.

Con-

¶Confortatiues of the Harte hotte.

Bourage, the floure or leafe.
Bugloſſe.
Baulme mynte.
Elycampane.
Cloues.
Cardamomum.
Roſemarye.
Lignum aloes.
Muſke.
Ambergriſe.
Saffron.
The bone of the harte of a redde dere.
Myntes.
The rynde of Cytron.
Been.
Cububes.
Baſyle.

¶Confortatiues of the Harte colde.

Violettes.
Perles.
Coralle.
The vnicornes horne.
Olde appulles whiche be good.
Roſes.
Saunders.
The olyphantes tothe.
Water lyllies.
Coriander prepared.

¶Confortatiues temperate.

Iacincte.
Saphire.
Emeraudes.
Myrabolanes, callyd kebuli.
Bugloſſe.
Golde, ſyluer.

¶Of Ioye.

Ioye or gladneſſe of harte dothe prolonge the lyfe, it fatteth the body that is leane with troubles, bringinge the humours to an equall temperance, and drawinge naturall heate outwarde. But if it be ſodayne and feruente, it oftentymes ſleeth, for as moche as it draweth to ſodeynly and

excessiuely naturall heate outwarde. And therfore dyuers men and women haue ben sene to falle in a sounde, whan they haue sodeynly beholden the persones, whom they feruently loued.

Ti. Liuius. As a woman in Rome, herynge fyrste, that her sonne was slayne in battayle. After whan he cam to her, she seinge hym a lyue, imbracynge eche other, she dyed in his armes. This well consydred ageynst suche inordinate gladnes, the beste preseruatiue is to remember, that the extreme partes of mundayne ioye is sorowe and heuynesse: And that nothinge of this world, may so moche reioyce vs: but occasion maye cause it to be displeasant vnto vs.

¶ The domynion of sundry complexions. Cap. 13.

IT semeth to me not inconuenient, that I doo declare as well the counsayles of ancient and approued authors, as also myne owne opynion gathered by diligent marking in dayly experiēce, concernynge as well the necessary diete of euery complexion, age, and declination of helth, as also the meane to resyste distracties of the body, before syckenes be therin confirmed, leauynge the residue vnto the substāciall lernyng and circumspect practise of good phisitions, whiche shall the more easily cure the pacientes, if their pacientes do not disdayne to beare away and folowe my counsell.

And fyrst it ought to be consydred, that none of the foure complexions, haue sooly suche dominion in one man or womans body, that no parte of any

any other complexion is therwith myxt. For whā we call a man sanguine, colerike, fleumatike, or melancolye, we do not meane, that he hath bloud only without any of the other humours, or coler without bloude, or fleume without bloude or melancoly, or melancoly without blod or coler. And therfore the man, whiche is sangupne, the more that he draweth into age. wherby naturall moysture decayeth, the more is he colerike, by reason that heate, surmountynge moysture, nedes must remayne heate and drithe. semblably the colerike man, the more that he waxeth into aege, the more naturall heate in hym is abated, and dryethe surmountynge naturall moysture, he becometh melancolyke: but some sangupne man hath in the proporcion of temperatures, a greatter myxture with coler, than an other hath. Likewise the colerike or fleumatike man with the humour of sanguine or melancoly. And therfore late practisers of phisike are wont to call men, accordynge to the myxture of their complexions, whiche man receyueth in his generation, the humours, wherof the same complexions do consyst, beinge augmented superfluously in the body or members by any of the sayd thinges callid not natural, euery of them do semblably augment the complexion, whiche is proper vnto hym, and bryngeth vnequall temperature vnto the bodye. And for these causes, the sanguine or fleumatike man or woman, felynge any discrasy by choler hapned to them by the sayd thynges called not Naturalle, they shall vse the

dyete discribed hereafter to hym, whyche is naturally colerike. Semblably the colerike or melancolyke man or woman, haupnge any discrasye by fleume, to vse the diete of hym, which is naturally fleumatike, alway remembrynge, that sanguyne and fleumaticke men haue more respecte vnto drithe, colerike and melancolyke vnto moisture, and that alway as the accidētall complexiō decayeth, to resort by lyttell and lytel to the diete, pertaynynge to his naturall complexion.

¶ The tymes appropried to euery naturall humour. Cap. 14.

But fyrste it muste be consydered, that where the foure humours, be alway in manne, and in somme man commonly one humoure is more aboundant than an nother naturally, that is to saye, from his generation. The sayde humours haue also peculyar tymes assygned to euery oone of theym, wherin eche of them is in his most power and force, as after ensueth, after the discription of Sozanus.

Soranus Ephesius.

¶ Fleume hath moste puissance in wynter, from the. viii. Idus of Nouember, vnto the. viii. Idus of Februarye, whereby are ingendred Catarres or reumes, the buula, the cough, and the stytche. This humour is part in the head, part in the stomake. It hath dominyon from the thyrde houre of nyghte, vntyll the nynthe houre of the same nyghte.

¶ Bloudde increaseth in Spryngе tyme, frome the

the. viii. Idus of Febzuary, vnto the. viii. Idus of May, wherof are ingendzed, feuers, and swete humours, whyche do shortely putrifye, the power of this humour is about the hart, and hath dominion from the. ix. houre of night, vntyll the thirde houre of the mozynge.

¶ Redde choler hath power in sommer from the viii. Idus of May, vntyll the. viii. Idus of August, whereby are ingendzed hotte and sharpe feuers, this humoure is specially in the lyuer, and hath dominion from the thirde houre of day, vntyll the. ix. houre of the same day.

¶ Yelowe choler, wherof is ingendzed the fleme of the stomake, is nourysshed in Autumme, whyche begynneth the. viii. Idus of August, and dureth vnto the. viii. Idus of Nouember, and maketh shakynge feuers and sharpe, the blacke coler than increaseth, and than foloweth thyckneffe of the bloude in the vaynes. Blacke coler oz melancoly moste raigneth in the splene, and it raigneth from the vnthe howze of daye, vntylle the thirde howze of nyght.

¶ *Peculyar remedyes againſt the diſtemperance of euerye humour.*

If the diſtemperance be of bloude, helpe it with thynges colde, sharpe, and dzye: foz bloudde is moyſte, hotte, and swete. If it be of redde coler, gyue thynges cold, moyſt, and swete, foz redde coler is better and fyzy. If it be of blacke coler giue thynges hotte moyſt and swete, foz blacke coler is sharpe

Soranus in arte medendi.

sharpe and colde. If the disease be of salt fleume, gyue thynges swete hot and dyre, thus sayth Socranus. Not withstandynge where there is abundance of colde fleume not myxte with coler, there thinges very sharpe and hote be mooste conuenient, as tarte vyneger with hote rotes and sedes, or wynes stronge and rough, hony beinge sodden in the one and the other, or where choler is myxte with fleume, syrope acetose made with vyneger and sugar boyled, sometyme with herbes, rootes, or sedes, which may dissolue fleume and digest it.

¶ Diete of them, whiche are of sanguyne complexion. Cap. 15.

For almoche as in sanguyne men bloud moste raigneth, whiche is soone corrupted, it shal be necessary for them, whiche are of that complexiõ, to be circumspecte in eatynge meate that shortely wylle receyue putrifaction, as the more parte of fruites, specially not being perfitly ripe, also meates that be of yl iuyce, as flesshe of beastes to olde, or to yonge, vdders of beastes, brayns except of capons and chykens, marowe of the backe bone, moche vse of onyons, lekes, garlyke, moche vse of olde eyggs, moche vse of rawe herbes, and althynge, wherin is excesse of hete, colde, or moysture, meates that be stale, fyshes of the fennes or muddye waters, and to moche slepe, as experyence sheweth.

Diete

¶Dyete of cholerike persons. Cap. 16.

TO them, whiche be cholerike, beinge in their naturall temperature, and hauinge not from their youth vsed the contrary, grosse meates moderately taken, be more cõuenient, than the meates that be fyne, and better shall they dygeste a piece of good bieke, than a chykens legge. Choler of his propertie rather burnynge than well digestynge meates of lyght substaunce, not withstandynge some gentylmen, whiche be nycely brought vp in theyr infancy, may not so well sustayne that diete as poore men, beinge the more parte vsed to grosse meates. wherfore theyr diete muste be in a temperance, as ponge bieke, olde beale, mutton, and venyson powdred, ponge geese, and suche lyke, conserupnge their complexion with meates lyke therevnto in qualitie and degree, accordinge to the counsaile of Hipocrates. And as he perceyueth choler to aboũde, so to interlace meates, whiche be cold in a moderate quantite, & to alay their wyne more or lasse with water, eschewynge hotte spices, hotte wines, and excessiue labour, wherby the bodye maye be moche chafed. Also he maye eate oftener in the day, than any other: forsene, that there be suche distance betwene his meales, as the meate before eaten be fully dygested. whyche in some person is more, in some lasse, accordinge to the heate and strength of his stomake, nothynge alwaye, that the colerike persone digesteth more meate than his appetite desireth, the melan-

colyke person desyreth by false appetite more thā his stomacke may digest. And to a cholerike person, it is right dangerous, to vse longe abstinēce: for choler, fyndynge nothynge in the stomacke to concocte, it fareth than, as where a lytell potage or mylke, beinge in a vessell ouer a great fire, it is burned to the vessell, and vnsauery fumes & vapours do issue out therof. Likewise in a cholerike stomake, by abstinence, these inconueniences do happen, humours adust, consumynge of natural moysture, fumosities and stynkynge vapours, ascendynge vp to the head, wherof is ingendred, duskynge of the eyes, head aches, hotte and thyn reumes, after euery littel surfete, and many other inconueniences. Wherfore besyde the opynion of best lerned men, myne own peynful experience also moueth me, to exhorte them, whiche be of this complexion, to eschewe moche abstynence. And althoughe they be studyous, and vse lyttell exercise, yet in the mornynge, to eate somewhat in littell quantitie, and not to study immediatly, but fyrst to sytte a whyle, and after to stand or walke softely, whiche vsynge these two yeres, I and also other, that haue longe knowen me, haue perceyued in my body a greate alteration, that is to say, from yll astate to better. Alway remember, that if any other humour do abound in the colerike person, as fleume, or melancoly, than vntill that humour be expelled, the diete muste be correctiue of that humour, and therfore more hote and fine, than the naturall diete before rehersed: but

yet

pet there wolde be alwaye respecte had to the naturall complexion, sometyme sufferynge the person to eate or drynke that, which nature worcking, feruently desireth.

¶Dyete of *fleumatike persones*. Cap. 17.

It is to be remembred, that pure fleume is properly cold and moyste, and lacketh tast. Salte fleume is myxte with choler, and therfore hathe not in hym so moche colde nor humiditie, as pure fleume hath: & therfore it requyreth a temperance in thinges hot & dry, wherby fleume is dygested or expulsed. To fleumatike persons al meates ar noyfull, which are very cold, biscous or slymy, fat or sone puttrified, eating moch and often, specially meates ingendringe fleume, whiche be remembred in the table precedynge. All thynges be good whiche are hotte and dry, also meates and drynkes whyche be sower: onyons also, and garlyke, moderatelye vsed, be very commendable, in pure fleume not myxte with choler, moche vsynge of salt, specially dried. Pepper grosse beaten and eaten with meate, ought to be with all fleumatycke persons familyar, also gynger is ryghte conuenient, but not to be so frequently vsed as pepper, for as moche as the nature of pepper is, that beinge eaten, it passeth through the bodye, heatyng and comfortinge the stomake, not entrynge into the vaynes, or annoyenge the lyuer, whiche vertue is not in gynger. Gynger condyte, the whiche we do call grene Gynger, specially candyd with

Sugar, if it may be goten, and also Myrobalanes, called kebuli, condite in India, be most excellente remedyes agaynst fleume. also the herbes, which are remembred afore in the table of digestiues of fleme, and the rootes of perſely, fenell, pyreos, Elycampane, and carettes be very commendable. Exerciſe twiſe in the day, the ſtomake beinge almoſt empty, ſo that ſweate begynne to appere, is very expedient, clenſinge of the body from al filthyneſſe, with rubbynge and wyppinge, oftentymes with waſhinge, ſpecially the head and partis therabout, modetate ſweatynge in hot bathes or ſtufes be to this complexion neceſſary, ſpecially whan they haue eaten or dronken exceſſyuely. The head and fete to be kept from cold, & to dwel hygh and far from mores and marſhes, is a rule right neceſſary. alſo to abſteyne from eatinge herbes and rotes not boyled, and generally from all meates, whiche wyll not be eaſyly dygeſted.

¶ The diuiſion of *melancoly*, and the diete of perſons melancolike. Cap. 18.

MElancolye is of two ſortes, the one is called naturall, whiche is onelye colde and dreye, the other is callyd aduſte or burned. Naturall melancolye is (as Galene ſaythe) the reſydence or dregges of the bloud: and therfore is colder and thycker than the bloude. Melancoly aduſte is in foure kyndes, eyther it is of naturall melancoly aduſte, or of the more pure parte of the bloudde aduſte, or of choler aduſt, or of ſalt fleume aduſt.

But

But of all other that melancoly is warst, whiche is ingendred of choler: fynally all adust melancoly annoyeth the wytte and iudgement of man. for whan that humour is hotte, it maketh menne madde, and whan it is extincte, it maketh menne fooles, forgetfull, and dulle. The natural melancoly kepte in his temperance, profyteth moche to true iugement of the wyt, but yet if it be to thicke, it darkeneth the spirites, maketh one timorous, and the wytte dulle. If it be myxte with fleume, it mortifieth the bloude with to moche cold. Wherfore it may not be so littell, that the bloud and spirites in their feruentnes, be as it were vnbridlyd, wherof do happen vnstablenesse of witte and slipper remembraunce: nor yet so moche, that by the weight therof (for it is heuy, approchynge nyghe to the erthe) that we seme to be alwaye in sleape, and nede a spurre to pycke vs forwarde. Wherfore it is ryght expediente, to kepe that humoure as thyn as nature wyll suffer it, and not to haue to moche of it. But nowe to the diete pertaynyng to them, whom this humor anoyeth. The knowledge, that melancoly reigneth, is oftentimes heuynesse of mynde, or feare without cause, sleppynesse in the members, many crampes without repletion or emtynesse, sodayn fury, sodayn incontinencie of the tongue, moche solicitude of lyght thynges, with paleness of the vysage, and fearefull dreames of terrible vysyons, dreampnge of darkenes, depe pyttes, or deathe of frendes or acqueyntance, and of all thinge that is blacke. The

Ex Marcilio ficino. de vita sana.

meates conuenient are they, whiche be temperate in heate, but specially they that be moyst: meates sone digested, and they rather boyled than rosted. temperately myxte with spices, mylke hotte from the bodder, or late mylked, is very conuenient for that complexion, swete almondes blaunched, and almonde mylke, the yelkes of rere egges, and fynally all thynges, whiche ingender pure bloude, and all that is writen in the chapiter of age. All these be yll for them, wyne thycke or troublouse, specially redde wyne, meates harde, dry, very salt, or sowre, bourned meate, fried meate, moche bief, hares flesshe, beanes, roket, colewortes, mustard, radysshe, garlyke, excepte there be moche wynde in the body, for than is it very holsome, onyons, lekes, fynally all thynges, whyche heateth to moche, keleth to moch, or drieth to moche, also wrath, feare, compassion, sorow, moche study or care, moche ydelnesse or reste: all thynge that is greuouse to see, to smell, or to here, but most specially darknesse. Moreouer moche drienge of the body, eyther with longe watche, or with moche care and tossynge of the mynde, or with moche lecherye, or moche eatynge and drynkynge of thynges that be hotte and dry, or with immoderate euacuation, labour, abstinence, thyrst, going in the aire vntemperately hotte, colde, or drie, all these thinges do anoye them that be greued with any melancolye. It is to be diligentely consydered, that where melancolye happeneth of choler aduste, there meates, whyche be hotte in warkynge,

wold

wolde be wyselye tempered, and drynkynge of hotte wynes wolde be eschewed: semblable cautele wolde be in sauoures. Not withstandynge moderate vse of small wynes, clere, and well verdured, is herein very commendable, the humour therby beinge clarified, and the spirites clensed, but the abuse or excesse therof doth as moche damage. Also it is ryghte expedient, to putte into wyne or ale, a gadde of syluer or golde, glowinge hotte oute of the fyre, to temper hotte meates with roses, Vyolettes, Saunders, Rose water, bourage, Bugloss, baulme callyd in latyne Melyssa, or the water of all thre drunken with good wyne, whyte, or clarette, or made in a Julep with sugar, is wonderfull holsome, chewynge of lykorise, or raisons of corraunce is ryght expedyente: but mooste of all other thynges, myrthe, good companye, gladnesse, moderate exercyse, with moderate feedynge. And thus I leaue to speake of dyetes aptely belongynge to the foure complexions.

The

Of what cruditie is, and remedies therefore. Capitulo .1.

VVYL SOMEVVHAT wryttē of two diſcraſyes of the body, whiche doo happen by the exceſſe or lacke of thynges callyd not naturall, wherof I haue ſpoken before. The one is callyd cruditie, ỹ other laſſitude, whyche althoughe they be wordes made of latyne, haupnge none apte englyſche worde therefore, yet by the defynytions and more ample declaratiō of them, they ſhall be vnderſtande ſuffycyentely, and from henſeforthe vſed for engliſſche. But fyrſte it ſhall be neceſſarye, to conſyder, that concoctiō is an alteration in the ſtomacke of meates and drynkes, accordynge to their qualities, wherby they are made lyke to the ſubſtance of the body. Cruditie is a vycious concoction of thynges receyued, they not beinge holly or perfitely altered. The cauſe therof is, ſometyme the diſtemperature of the ſtomake, ſomtyme inflammations, ſomtyme matter congeled, or impoſtumes in the ſtomake, otherwhile ingurgitation of meate and drynke: or for the vycious qualitie of the ſame meates or drinkes, or the receyupnge therof out of order, or lacke of exerciſe, or of conuenient euacuation. Galene ſayth, that in crudity or vicious concoction it muſt be conſidred,

Concoctiō what it is.

Crudyty what it is.

The cauſe of crudity.

Galen de uen. ſani. I. 4.

as

as well if the iuyce be vtterly corrupted, and may not be sufficiently concocte, as also if it be in the way of concoction, for if it be corrupted, it must be expelled by sweate or vryne, if it be halfe concocte, than must suche thynges be mynystred as maye helpe to profite concoction, hauynge regarde to the quality and temperaunce of the iuyce, that is to saye, whether it be thycke or thynne, fleumatyke or cholerike: whyche shall be perceyued by the diet precedyng, and also by other thinges named not Natural, for fleumatike meates eaten in great quantity or often, maketh fleumatike iuice. Lykewyse dothe lacke of conuenyent exercise, to moche rest or ydelnesse: as cholerike meates and vehemēt labours do make colerike iuyce in somer and melancolike iuice in Autume, specially where labours be contynuall or longe duryuge. Also where labour is with moch sweate, there is the vryne more grosse: where it is without sweat, there is it thynner. Moreouer the colour and substance of the vrine, declareth the temperance of the iuice, whiche shall be hereafter declared in the table of vrynes. Semblably the colour of the body declarith the iuyce that is in it, for beinge whiter than it was wont to be, it sygnifieth aboundaunce of fleume: beinge more pale or yelow, it betokeneth excesse of coler: if it be blacker, it sygnifieth melancolye, if the yll iuyce be moch in quantity and the bloudde lyttell, the yll iuyce wolde be digested and expelled with suche thynges as doo serue for that temperature: but if the bloude be moche,

and the yll iuyce lytell in quantity, there wold the bayne be opened, and after sufficient bledynge, a conuenyent purgation gyuen, haupnge regarde aswel of the quantitie of the iuyce, as of the kinde therof, in case that either for age or for timorousenesse, a man wyll not be lette bloude, than muste he be purged by siege in more abundance: But if he in whome is lyttell good bloude, and moche yll iuyce, and feeleth a lassitude or werynesse in all his body, he shulde neither be lette bloude, nor receyue purgation, nor yet labour or walke moche: but abyde in moch quyete, & assay to sleape moche and receyue such meates drynkes and medicines, whiche doth attenuate or make thynne, cutte, and digest grosse humours without vehement heate, wherof it is writen in the table of digestyues: in the number of whome is oximell, being wel made, or *Acetosus symplex*, where the iuyce is moche cholerike or melancolike. Semblably capers with oyle and vyneger be praysyd of Galene. When there apperith in the bryne a residence light and white, than wyne white or clarette moderately taken helpeth to concoction, maketh good iuyce, and prouoketh bryne: than increase fricacions and exercise by litel & litel, and than let him retourn to his naturall dyete. In whome is abundaunce of raw iuyce, and outwardly feeleth a lassitude, to them Galene counsayleth, the seconde or thirde daye, to giue Weathe, wherin Issope is boyled, and afterward to vomite. The meane to escape cruditie, is to be diligente in obseruation, of the councels

Galen in lib. 6.

before

before wrytten, concernynge the thynges called not naturall, not moche vsynge meates that be very harde to concocte, also fatte meate and megtes longe kept, also corrupted or stynkynge, swete fruites, and banketynge dyshes, hasty fedynge without good chewynge. also moche or very ofte drynkynge at meales. very moche heate, or very moche colde after meate.

¶ Furthermore it must be consydered, that all thynges whiche bryngeth griefe to the body, is ingendred eyther of to moche abundance of iuyce, or of the vycious quality therof. He that is sycke of abundance, the dyete of hym holy consisteth, in reducinge the iuyce to a conuenyent quantytie. He that is greued with the vicioule qualytie of the iuyces, his order resteth in makynge the iuyces equall in temperature. Moreouer where that which passeth out of the body, is lesse than that which is receyued in to the body, there hapneth syckenesse, whiche commeth of abundance. In the which case it ought to be diligently foreseene, that there be obserued a conuenient meane of meates and drynkes, in respect of that which is expelled out of the body, whiche may be done if the quantity of eche of them be wisely consydered. And where aboundance is, there the quantytie or qualytie, or both be tempred. Allway remember, that of crude iuyce be dyuers kyndes, some be colde and fleumatike, some be hotte and cholerike, other be more thynne and watty, some of blacke coler or melancholyke. They whiche do abounde in any of them, muste

absteyne from suche meates and drynkes, whiche do ingender suche iuyce as dothe annoye theym: those meates and drynkes be declared in tables preceding. Aetius also wold, that he shuld drinke a draughte of cold water, affirmynge, that therby the stomake being corroborate, driueth out of him downe into the bely, that which cleaueth fast to it. I my self vsinge to drink fasting, very smal biere or ale, whan I haue ben in that case, haue found ease by it. Paulus Aegineta wylleth, that at the begynnynge, the legges and armes shoulde be rubbed with a course lynnen clothe, the legges downewarde to the fete, the armes to the toppes of the fyngers, and whan they be wel chaufed, thā to rubbe them agayne with some oyle, that dothe open the poores, and dyscusse the vapours, as oyle of camomyll, oyle of anete, and other lyke, he prayseth moche Mulse, or the water of honye, specially yf some Isope be boyled in it. Galene, & all other, do agre, that in this case Pepper bruysed and eaten with meate, is very expedient: And where there is moche wynde in the stomake, than to eate all tymes of the day of the medycine made of the thre kindes of pepper, tyme, anyse sede, and hony clarified, whiche is called Diatrion pipereon, or that which is called Diaspoliticon, or Diapiganon, whiche is made of cummyne, stieped one daye and a nyght, or lenger in tarte vyneger and after fryed or layde on a burninge hot stone, and made in powlder, also pepper, and rewe dryed somewhat, and made into powlder, all in equall

Aetiꝰ sermone. 9.

Paul. Egi. lib. 2.

Galenꝰ de tuenda sani. lib. 5.

por-

portions, and myxt with clarified hony. Galene addeth therto salte peter, called in latyn Nitrum. The confection made with the iuyce of quynces, and is called Diacytoniten, is very excellent, but it is to be diligently noted, that where cruditie is in a cholerike personne, there wolde the sayde medicines be temperatly vsed, and the sayde Diacytoniten, to haue lyttell or no spices in it. And for my parte, beinge of a cholerike humour myxte with fleume, many yeres continually in cruditie, I neuer found any thinge better than fyne Reubarbe, chewed with raysons of corens, whiche I toke by the counsayle of the worshypfull and well lerned phisition, maister Doctour Augustine, who in his maners declareth the gentylnesse of his auncient bloudde, whyche medicyne I do not leaue to vse dayely fastynge, whan I fele suche cruditie to begynne. Also syrope acetose, that is to say, sugar sodden in pure vyneger, and lyttell water, vntyll it be thycke as a syrope, is sometyme conuenyent, and that as well to cholerike personnes, as vnto fleumatycke: and yf fleume be aboundant, than with rootes and sedes of fenelle and persely sodden with it. Also in that case Oxymel, that is to saye, hony and water sodden togyther, with the sayde rootes and sedes, and a quantitie of vyneger put therto in the boylynge, is very commendable, yf the patient be very costiue, than the medicine of Galene, called Hierapicra, frome halfe an ounce to an ounce, taken in water of hony or ale, or taken in pylles the weyght of a grote

and a halfe, or two grotes, yf the stuffe be good, wyll purge the bodye sufficyently, without makynge the body weaker. Also that medicyne by clensinge the stomake and body, deliuereth a man and woman, frome many perylous syckenesses. If the humours in the stomake be not putrified, but that it is greued with aboundaunce of salte fleume, I haue founde that mylke newe mylked, wherin is put a quantitie of good hony or suger, and three leaues of good speare myntes, and a lyttell boyled, so beynge dronke warme fastynge, the quantitie of a pynte, and restynge on it, without eatynge or drinkynge any other thynge the space of thre houres after, haue abundantly purged and comforted the stomake, but where there is no fleume, but only choler, it is not so holsome, but rather hurteth, makinge fumosities in the hed, wherof commeth head ache.

¶ Of destillations called commonly Rewmes, and of some remedies agaynst them ryght necessary. Cap. 2.

For as moche as at this present tyme in this realme of England, there is not any one more annoyaunce to the helth of mans body, than destillacions frome the head called rewmes, I wyll not let to write somewhat of them, wherby men may take benefite, if they wyll: although some phisitions, more consydering their market than their dutye to God and their countrey, wyll be neuer so moch offended with myne honest enterprise.

Destillati-

Destyllation is a droppynge downe of a lyquyde mater out of the head, and fallynge eyther in to the mouth, or in to the nosethrilles, or in to the eyes, and sometime into the chekes and eares, that whiche falleth in to the mouthe, is receyued of the throte in to that parte whiche is the instrument of the voice, which at the first maketh horsenesse, and in processe of tyme maketh the voice littell, and vneth to be harde. And if the reume be sharpe, it raseth the inner skyn of the throte, and sometime it doth exulcerate the lunges. If it doth fall into the stomake, the rewme beinge colde, it altereth the body in to a cold distemperance, if it be hot it maketh a hot distemperature, and dothe sometyme exulcerate in processe of tyme: And at the begynnynge abateth appetite, and maketh feble concoction. The cold reume maketh concoction slowe, and also crudytie, and ingendreth sowre fumes in the mouthe If it be corrupted, it tourneth also nourishment vnto corruption, whiche maketh vpbradinges fumishe or sharp, or of som yll qualitie, whiche can not be expressed. If the mater do discende lower, it tormenteth the guttes called *Ieiunum, and colon*, and toucheth other vesselles, from whense procedeth digestion. In this discracy two thynges are to be prouyded for, fyrst to lette that the reume do not destyll in to the sayde places, or if it hath done, that it be shortly expelled from thense. Fyrst to lette that it shall not destyll, it shal be necessary to eate some meate the soner in the morning, if there hath not preceded replecion.

Where

Where the temperature of all the body is colerike, and the stomake is weake, the stomake wold be made stronge with suche thynges as of theyr property do comfort the stomake: forsceene that they be moderately cold and moist: And that whiche is all redy fallen into the stomake, must be expelled with dompt or siege, prouoked with worm wode steped all one day and a nyght in a lyttell small white wyne, or small ale and stale, whiche hath vertue onely to wype away the filthe from the stomake, but if it be louked depe in to the filth of the stomake, than is it better to take the medycyne called Hierapicra, either in poulder with drunk warmyd, or els in pylles, to the number of fyue or mo in the morynge. vi. houres before any other meate or drinke taken: afterwarde to noynt the mouthe of the stomacke with oyle of Mastyke or Nardinum temperately warme. Alway if a hotte reume do fall in to a hotte stomake, than meates and drynkes whiche be colde in vertue wold only be vsed. where the stomacke is distempred with heat, and the reume destilleth into a cold, hed there is the dissracy harde to be cured: And they which be so affecte, or diseased, must take suche thynges as may dissolue the fleume and clense the stomak without heatinge therof, of the whiche vertue we knowe oxymell to be of.

If the stomake and head be bothe distempred with cold, than must be vsed meates drynkes and oyntmentes, whiche onely be hotte, and vtterly to forbeare all that is colde.

By

¶By these destillatiõs or reumes hapneth many other greuouse diseases, besydes those wherof I haue spokẽ, as in the hed whyrlinges, called in latyn Vertigines, sodayne soundynges, sallynge sycnesse, polis, stynkynge of the nose, callyd Polypus, sores in the mouthe, tothe ache, pynne and webe in the eyes, dulnesse of heringe, quynces, krettinge of the bowelles with flixes, shortnesse of brethe, griefe in the harte, palseyes, ache in the muscules and ioyntes, wherfore it is not to be neglected. And I doo moche meruayle, that our phisitions do not more studyously proupde therfore remedies. I my selfe was by the space of foure yeres continually in this discrasy, and was counsayled by dyuers phisitions, to kepe my hed warme, and to vse Diatrion piperion, & such other hot thinges as I haue rehersed, at the last selynge my selfe very feeble, and lackinge appetite and slepe, as I happned to reade the boke of Galene De temperamentis, whiche treatith De inæquali temperatura, and afterwarde the. vi. boke, De tuenda sanitate, I percepued that I had ben longe in an errour. wherfore first I dyd throwe away my quylted cappe, and my other close bonettes, and onely dyd lye in a thynne coyfe, whiche I haue euer sens vsed both wynter and somer, and ware a light bonet of veluet only, than made I oxymel after the doctrine of Galen, saupnge that I boyled in the vyneger rootes of persely and fenell, with endyue, cichory and, betayne, and after that I hadde taken it thre dayes continually, euery day thre spoonesful in the mor-

nynge warme: than toke I of the same oxymell, wherin I had infused or steapid one dramme of Agaryke, and halfe a dramme of fyne Reubarbe, the space of.iii. dayes and.iii.nyghtes, whyche I receyued in the morynynge, eatynge noo meate vi.houres after, and that but a lyttell brothe of a boyled henne, wherof ensuyd. viii. stoles abundant of choler and fleume: soone after I slepte soundly, and had good appetite to eate, after supper I wolde eyther eate a fewe colyander sedes prepared or swalowe downe a litel fyne mastyk, & forbeare wyne, and dranke only ale, and that but lytell and stale, and also warmed. And sometyme in the morninge woulde take a perfume of *Storax calamita*, and now and than I wolde put in to my nosethrilles eyther a leafe of grene laurell or betaine, or water of maiorame brused, which caused the humour to distill by my nosethrilles. And if I lacked storax, I toke for a perfume the ryndes of olde rosemary and burned them, and held my mouth ouer the fume closynge myne eyes, afterwarde to comfort my stomake and make it strong sometyme I wold eate with my meat a litel white pepper grosse brused, sometyme Galens electuary made of the iuice of quinces, called *Diacytonites*, somtyme marmalade of quynces, or a quynce rosted. And by this diete I thanke almighty god vnto whome onely be gyuen all glory, I was reduced to a better state in my stomacke and head, than I was.xvi.yeres before, as it maye appere vnto them, whiche haue longe knowen me. And

this

this haue I not written for vayngloryе or of pre-
sumption, but to the intent that they whiche haue
their bodies in lyke temperature as myne was,
that is to saye, beynge cholerycke of complexion,
and haupnge reumes fallynge out of a hote head,
may if they liste assay myne experience, or in the
stede of my sayd infusion, take Hierapicra, with ale
or water to purge them, wherof shall not ensue so
moche perile, as of corrupted siropes, & other con-
fectiones called Magistrales, made with olde rotten
drugges, though the physitions be neuer so well
lerned. In bodyes of other temperature, I wold
not that myne experience shulde be practised but
with discretion, temprynge the medicyne, as the
qualities of the stomake and head do requyre, re-
membrynge alway, that hote reumes by thyn and
subtell, colde reumes be for the more parte thicke.
Also that they which be thyn wold be made thike,
that they perce not to fast. And that they whiche
be thycke, wolde be made thynne that they maye
the sooner be purged. by what tokens one maye
knowe whether the stomake and head be hote or
cold. Finally this dare I affirme, that the reumes
which of late time haue ben more frequent in this
realm, than they were wont to be, xl. yeres passed,
haue hapned of none occasion more than of ban-
kettinges after souper & drinking moch, specially
wyne a lyttell afore slepe. An other thinge is the
keppng the head to hote or to long couered wher-
by the brayne whiche is naturally cold is distem-
pred with hote vapours ascendynge from the sto-

make those same vapours beinge lette to euapo-
rate or passe forth out of the head, and therfore be
concrete or gathered into humour superfluouse,
whiche stilleth downe eftsones out of the head in
to the places before rehersed. Yet now a dayes if a
boye of. viii. yeres age, or a ponge man of. xx. yeres
haue not two cappes on his hed, he and his fren-
des wil thynke that he may not continue in helth.
And yet if the inner cappe be not of veluet or sa-
tyn, a seruinge man feareth to lose his credence. A
persone vicare or parisshe preste, by vsynge their
veluet cappes embrowdred with laces, do make
some men thynke that they be ashamyd of theyr
crounes that reuerend toke of the order of preest-
hode, the whiche notable abuse, I moch meruayle
that the byshoppes wyl suffer, specially they whi-
che haue hadde leasour to reade the warkes of
saynt Cyprian, saynt Hierome, Chrisostomus,
saynt Ambrose, & sundry decrees made by the olde
fathers, cõcernynge the honest vesture of preestes,
whiche althoughe it seme a lyght matter to some
men, yet it augmenteth or minisheth not a lytel in
preestes, the estimation of their conditions. Salo
mon confirming the same, saying. The garmẽt, ỹ
gate, and lawghter of a mã declareth what he is,
but this mater wil I leue to a nother place where
I intend to speake more abundantly of it, if it be
not the sooner amended. Nowe to conclude, as
longe as the sayde occasions continue, so longe
men shall not be without reumes, although they
were all perfite physitions.

Nowe

¶ Now to retourne to the remedies agaynst the sayde anoyaunce wherof hapneth so many great sycknesses. I wyll be bolde to write a lytell out of the warkes of the moste famouse and expert phisitions. Fyrst the cause of the reume must be digested, after expulsed, thirdly diuerted, that is to say, tourned from the eyen or throte, into the nose from whese it may be more easily purged, fourthly it may be stopped, that it shall not destyll. In hote destillations the head is very hot in felinge, the reume being in the mouth is thyn and warme, the tongue or chekes within blistered, the face somtyme redder than it is accustomed to be, somtyme a burninge within the nose. To them which haue this hote rewme, may be gyuen the sede of white popy. Diacodion made of the heddes of white popy and rayne water. Amylum with mylke, if there be no feuer, pendees, malowes, orage, gourdes, and spinage, boyled and eaten with oyle of almondes, sirope of violettes, nemiphar or the wine of swete pomegarnates, the waters of a great Cucumber, boyled with a lyttell sugar, beinge dronke, dothe mitigate coler, stoppeth the reume, and easily lousith the belye, the sedes of melons brayed in a morter with water, and strained with softe breade hauynge sugar put to it, maketh an excellent good meate agaynst the hot reumes, playsters made of barly brused, violettes, popy, and camompl boyled in water, wherin spounges or linen clothes beinge dept, shulde be layd on ỹ hed, & the genitores or legges therwith washed. If the sick mã can not

sleape, than the sayde partes with the bealy and fundement shall be noynted withe the oyles of violets and Nemiphar, the sauour of Camphar in rosewater with vpollettes is good in that case. Galen exhorteth and I haue proued, that in a very hote reume whiche hath stilled faste, the powrynge of cold water in vpon ones head hath stinted the reume. He that is therin diseased must exchewe goinge in the sonne, or to come nigh a gret fyre, or to stande or be longe couered, or to were moche on his hed, he must rest moch and prouoke him selfe to slepe a nyght, but not very longe and to lye on the one syde on a harde bedde, haupnge his head hygh, also rubbynge of his legges before meale is very holsome. Cold reumes be percepued by coldnesse of the humour and head with paleneſse of the vysage, all colde thynges increasinge the rewme. These thinges are good ageinst it, the decoction of cicer with honye and raysons, kylberd nuttes tosted eaten after meales, nothing is more holsome than abstinence, specially in the euenynge, they whiche haue it must beware of Northern windes, the moneshine by nyght, washinge in cold water, and to be long barehedded. The sedes of Nigella a lyttell tosted and putte in to a ypece of thynne sarcenet and smelled vnto, stoppeth the reumes.

¶ Neesynge in the begynnynge of the reume is dispraised of Galen, but after that the matter is dygested it is very holsome that maye be made with leaues of laurel or betayne put into the nose thrilles

thystles, the iuyce of colewortes, the rootes of red beetes, water of Maiorame. A pzety medycine foz that purpose pzoued. The iuyce of ponge betes and Maiorame of euerichc one ounce, good whit wyne. iiii. ounces, saffrone the weight of. ii. pence, that beinge hette and taken in the mouth, shalbe dzawen vp with bzeth to the place wherby the destillation falleth out of the nose in to the mouthe. And if the reume do destill in to the cheekes and teeth, I haue pzoued that the iuice of ground iuy, and that herbe whiche we call Mouse eare, taken within a quyll in to the nosethzilles, oftentymes purgeth excedingely the reume and taketh away the ache of the teethe.

¶ Gargarising if it be not discretly vsed, may do moze harme than good, bzynge downe moche abundaunce of mater vndigested, but taken in ozder with water hony and pepper, oz with Issope and fygges boyled in white wyne, and taken very hote in a gargarise is right conuenient.

¶ Foz compassion which I haue of them that be vexed with toothe ache caused of reumes, I wyll by the leaue of physitions conclude this chapiter with an excellēt medicine against the said passion, whiche is writen of an honozable physition of late peres, which medicine also maketh teethe fast whi che be louse, and also stoppeth the superfluouse bledinge of goumes, wherwith the bzeth is made vnsauery: Take the rindes of Caper rotes, ỹ rotes of bzembles whiche do beare blacke beryes, the

floures

floures of pomegranates callyd Balaustia, of euery of theym, the weyght of.ii. ducates, pelytory of Spayn one ducate, sede of white henbane, the rindes of mandrage of euery of thē one ducate and a half, spourge of the garden one handful, alume of the roke, ii. ducates, boyle all this in whit wine or clarette, which is very rowgh in tast, & strayne it therwith, let the pacient oftentymes washe his mouthe. Albeit I will counsayle them which will take this medicine or any other, fyrste to pourge ꝑ cause of ꝑ reume as before is rehersed, or in any other wyse, as they shal be counsayled by well lerned and discrete phisitions.

¶Of Lassitude. Cap. 3.

LAssitude is a disposition towarde syckenesse, wherin a man feleth a soorenesse, a swellinge or an inflammation. Sorenesse happeth of humours sharpe and gnawing, as after great exercise and labours, whyche lassitude happeneth to them, whose bodies are full of yll iuyce and excrementes. Also after cruditie in them, which are not exercised, or doo abyde longe in the heate of the sonne. It may also be in the body, wherin is good iuyce, if he be fatigate with immoderate exercise. In them, whiche do fele this lassitude, the skinne appereth thicke and rough, & there is felt a greke somtyme in the skynne onely, somtyme also in the flesshe, as it were of a soore. The cure therof, is by moche and pleasant rubbinge, with sweete oyles, whiche haue not the vertue to restrayne or close

Aeti°. li. 3.

Galen° de tuenda sani. lib. 5.

close, and that with many handes, and afterward to exercise moderately, and to be bayned in water swete and temperate in heate. also than muste be gyuen meates of good iuyce, potage but selde, wyne is not to be forboden. for vnto wyne vneth any thynge may be compared. that so well dygesteth crude humours. it also prouoketh sweatte & vrine, and maketh one to slepe soudly. but if this lassitude do abyde the nyght and day folowinge, or wareth more and more, than if the paciente be of good strength and yonge, and hath abundance of bloude, let hym be let bloud, or prouoke the hemoroides or piles to blede, if they do appere. But yf it procede of the malyce of any humour, without abundance of bloud, than resort to purgatios apte for the humour that greeueth. The tokens wherof, shall appere as well by the colour of the skynne and diete precedynge, as by vrine, ordure, sweatte, thirste, and appetite, as it is rehersed before in the complexions. If the yll bloudde be lytell in quantitie, and the crude humours aboundant, than shal he not be let bloud, nor behementely pourged, neyther shall exercyse or moue hym selfe, nor be bayned. for all exercise carieth humors throughout al the body, and stoppith the powers. Wherfore these maner of persons shulde be kept in rest, and suche meates drynkes and medicines shuld be gyuen to them, whiche shulde attenuate or dissolue the grossenes of the humors, without notable heate, as oxymell, barley water, & mulse, if the pacient abhorre not hony. And for as moch

as in the sayde personnes, commonly there is abundance of wynde about their stomackes. therfore pepper, specyallye longe pepper, or whyte, is very conuenient to be vsed, and the medicine before writen, called Diaspoliticum. Whan the humors are dissolued, thā is it good to drynke white wine, or small clarette wyne moderately.

¶ Lassitude extensiue. Cap. 4.

VWhan one thynketh that he doth fele a swellynge or bollynge of the bodye, wher in dede there dothe not appere in syght or touchynge any swellynge, that is callyd Lassitude extensiue, if it happeneth without exercise or behement moupnge. This doth happen of excessiue multitude of humors, which do extende the muscules or fyllettes. In this no sorenes is felt, but onely an heupnesse with extention or thrustinge out of the body. And bycause that there is abundance of bloude in the body, best remedy is to be letten bloude about the elbowe or ancle, after to be purged, than to vse softe fricasyes with oyles afore rehersed, afterward moche rest and temperate bathes, and meates lackyng sharpnes, and being absterssiue.

¶ Lassitude with the feelynge of inflammation. Capitulo. 5.

IF withoute any moupnge, the muscules and flesshe rise vp in the bodye, as it swelled, with great peynes and exceedinge heate, than sone after foloweth most hottest feuers, except it be preuen-

ted

ted by letting of blud, and that in abundance, and almoſt to ſownynge, but it were moze ſure to be let bloud twyſe in one daye, the firſte tyme withoute ſownynge, at the next tyme ſownynge is not to be fered. If the greſe be in the neck oz hed, the bloud muſt be lette of the vayne called Cephalea, oz the ſhulder veyne. If it be in the bulke oz vppermoſt part of the body, than muſt the veyne be cut, whiche is callyd Baſilica, oz the innermoſt veyne. If all the body be greued, thã cut the veyn, which is named Mediana, oz the myddel veyn. If a feuer remayne after bloud letting, than oꝛder him with the diete of them that haue feuers, which ye ſhall fynde wꝛitten hereafter. If noo feuer remayne, than vſe moderate fricaſies, and lyttell eatyng, & that of meates haupnge good iuyce, increacynge by lyttell and lyttell to the naturall diete. Aetius.

¶ Diete of them that are redy to falle into ſyckeneſſe. Capitulo. 6.

NOwe retourne eftſones to ſpeake of diete, it is to be remembꝛed, that they, whiche are redy to fall into diſeaſes, they are pꝛepared thervnto, either by repletion of ſuperfluous humoꝛs, oꝛels by cruditie oꝛ malyce of humours, which ar in them. As touchynge the fyꝛſt, the generall diete muſt be ſuche, as therby the humours may be attenuate, and by conuenient euacuation, bꝛought to a moderate quantitie. As foꝛ the ſeconde muſte be coꝛrected with meates and dꝛinkes of contrary qualities, hauinge alway reſpecte to the age of

the person, tyme of the yere, place of habitation, and most specyally the vniuersall complexion. for cholet offendynge in an olde manne, in wynter tyme, in a colde countreye, or the persone beinge of his naturall complexion fleumatike or melancoly, wolde not be so habūdantly expulsed or subdewed, as if it be in one yong and lusty, in the hot sommer, in the coūtreys, where the sonne feruently burneth, or the persone of his proper nature is verye colerike. And in lykewise contrarye. Wherfore euery manne, knowynge his owne naturall complexion, with the qualitie of the humour that offendeth, lette hym make temperance his chiefe coke, and remembringe that whiche I haue before declared, ordayne to hym selfe suche diete, as may refourme the offence with none or lyttell annoyance, to his vniuersal complexion. And yf he can so do, he shal happily escape, not only diuers sykenesses, but also the most pernicious danger, proceding of corrupted drouges or spices, wherof som couetous poticaries do make medicines, maugre the hedes of good and well lerned phisitions.

¶ *Sickenes moste commune to particular tymes of the yere and ages.* Cap. 7.

ALthoughe I do not intende to write of the cure of egritudes or sykenesses confyrmed, as well bycause it moughte be reputed in me a great presumption, as also forasmoche as it were very perillous, to dyuulgate that noble scyence, to commune people, not lerned in lyberall scien-

ces

ces and philosophy, which be requyred to be sufficiently in a physition. And moreouer, many bokes of Hipocrates and Galene ought to be radde, before that one do take vpon hym the generall cure of mennes bodies: yet not withstandinge, I trust I maye without any note of arrogaunce wryte, what diseases do most commonly happen in sundry tymes of the yere and ages of men and women, with some significations, wherby the dyscrasy or distemperature of the body is perceyued, to the intēt that the physition beinge farre of, may be treuly informed, consideryng that vrines farre caried, do often deceyue them, and lykewise lack of the syght of the pacīēt, and inquisition of thinges, whiche do precede or folow the sycknes. And with this I trust none honest and charitable physition wylle be offended, but rather gyue to me thankes for my dilygence, in the aduauncinge of their estimation, whiche by lacke of perfytte instruction hath ben appaired.

¶ Syckenesses of Springe tyme.

¶ Diseases procedynge of melancolye, as madnesse, fallynge syckenesse, bleedynges, quynces, poses, hoorsenes, coughes, lepries, scabbes, ache in the toyntes.

¶ Syckenesses of Sommer.

¶ Many of the sayde diseases, also feuers continual, hot feuers, feuers terciane, quartains, bompytes, flyxes, watringe of eies, peynes of the eares, blisters & sores of the mouth & sweattinges.

¶Syckenesses of Autumne.

¶Wpuers of somer syckenesses, also oppilations of the splene, dropsies, consumptions, stranglyons, costiuenesse, ache in the huckle bones, shortnesse of wynde, krettynge of the bowelles, fallyng syckenes, and melancolyke diseases.

¶Syckenesses of wynter.

¶Stytches and grefes in the sides, inflamation of the lunges, reumes, coughes, pepnes in the brest, sydes, and lopnes, head ache, and palseyes.

¶Syckenesses happenynge to children.

¶Whan they be newe borne, there do happen to them sores of the mouth called Aphte, vomityng, coughes, watchinge, fearefulnesse, inflamations of the nauell, moysture of the eares.

¶Whan they brede tethe, ytchinge of the gummes, feuers, crampes, and laskes.

¶Whan they ware elder, than be they greued with kernelles, openesse of the mould of ꝑ head, shortnesse of wynde, the stone of the bladder, wormes of the bealy, waters, swellynges vnder the chynne, and in Englande cõmonly purpyls, measels, and small pockes.

¶Syckenesse happeninge to yonge men from .xiiii. yeres of age

¶Feuers cotidiane, tercyane, quarteyne, hotte feuers, spittynge or vomytinge of bloude, pleuresies, diseases of the sydes, inflammation of the lunges, lethargies, franesy, hote syckenesses, cholerike passions, costiuenes or vehement laskes.

Sycke-

¶Syckenesses of age.

¶Difficultie of breth, reumes with coughes, strangulyon, and difficultie in pysynge, ache in the ioyntes, diseases of the raynes, swymmynges in the head, palseyes, ytchynge of all the bodye, lacke of slepe, moysture in the eyes and eares, dulnesse of syght, hardnesse of hearynge, tiskinesse or shortnesse of breth.

¶Although many of the said syckenesses do happen in euery tyme and age: yet because they be most frequent in the sayde tymes & ages, I haue written them, to thintēt, that in the ages & tymes moste inclyned vnto them, such thinges mought be than eschewed, which are aptte to ingendre the sayde dyseases.

¶The *generall significations and tokens of syckenes*. Cap. 8.

YF the body be hotter, colder, moyster, dryer, leaner, fuller, the colour more pale, or swart, the eyes more holowe, than is accustomed to be, it signifieth that the body is disposed to sicknes, or alredy sicke.

The brayn sick.
- Raupnge.
- Forgetfulnesse.
- Fantasye.
- Humours commynge frome ỹ rouke of the mouthe, the eyes, the nose, or the eares.
- Watche.
- Slepe.

Diffi-

The harte sycke.
- Difficultie of breathe.
- Tremblynge of the hert.
- Beatynge of the pulse.
- Feuers.
- Colde.
- Diuersitie of colours.
- Griefe about the hart.

The lyuer sycke.
- Lacke or aboundaunce of humours.
- The forme of ꝑ body altered.
- Palenesse.
- Concoction.
- Digestion.
- Alteration of excrementes accustomed.
- Peyne in the place of ꝑ lyuer.
- Swellynge.
- Difficultie of breth.

The stomake sick.
- Concoction, slow or quicke.
- Appetite of moyst or dry, dul or quycke.
- Separation of excrementes moist or hard with their colours.
- Yerynge. Belchynge.
- Vomitynge with peyne and difficultie of breth.
- Urine moch or litel with the colour and substance, to red or to pale, to thick or to thin.

Diffi=

The brest. { Difficultie of breath. / Cowghe. / Spyttinge. / Peyne in the brest.

¶ This haue I written, not to gyue iudgement therby, but onely for the pacient to haue in a redyneſſe, to thintent that what ſo euer he feleth or percepueth in euery of the ſayde thynges, therof to inſtructe his phiſition, wherbnto he maye adapt his counſayle and remedies.

¶ Of vrines. Cap. 9.

FOraſmoch as now a dayes the moſt common iudgement in ſyckeneſſe is by brynes, whiche beynge farre caried or moche meued, or ſtandinge longe after that it is made, the fourme therof is ſo altered, that the phiſition ſhal not perfytly percepue the natural colour, nor contentes, although it be neuer ſo well chaufed at the fyre, as Actuarius and other great lerned men do affirme. I wil therfore ſomewhat ſpeake of brines, not ſo moche as a phiſition knoweth, but as moche as is neceſſary to euery man, for to percepue the place and cauſe of his griefe, wherby he maye the better inſtructe the Phiſition.

¶ Fyrſt in brine, foure thinges are to be conſydered, that is to ſaye, the ſubſtaunce, the colour, the regions or partes of the bryne, and the contentes or thynges therin conteyned.

¶ Alſo foraſmoch as in the body of man be foure

qualities, heate, colde, moysture, and dryth, two of them, heate and cold, are causes of the colour, dryth and moysture are causes of the substance.

¶ Moreouer in urine, being in a vessell apt ther vnto to be sene, are thre regiõs. The lowest regiõ in the bottome of the urynall, conteynynge the space of two fyngers or lyttell more. The myddel region, from whense the lowest ended, vnto the cerkle. The hyghest region is the cerkle.

¶ The hyghnesse of the colour signifieth heate: the pale, blacke or grene, signifieth colde.

¶ Also the grossenes or thickenesse of the vryne sygnyfyeth moysture, the clerenes or thynnes, signyfieth drythe.

¶ *The colours of* Vrines.

¶ Colour of bryght golde. } Perfyte digestion.
Colour of gylte. }

Red as a red apple or chery. }
Base redde, lyke to bole armenake, or saffron dry. } Excesse of dygestion.
Redde glowynge lyke fyre. }

Colour of a beastes lyuer. }
Colour of darke red wine. } Adustion of humours.
Grene lyke to colewortes. }

Leaddy colour. }
Blacke as ynke. } Feblenes or mortification of nature, excepte it be in purginge of melancoly.
Blacke as horne. }

white

Whyte clere as water.
Gray as a horne.
Whyte as whay.
Colour of a camels heare.
} Lacke of digestion.

Pale lyke to brothe of flesshe sodden. } The begynnynge of digestion.

Citrine colour or yelowe, Subcitrine or paler. } The myddell of digestion.

Whyte and thynne betokeneth melancolye to haue dominion.
Whyte and thycke, signifieth fleume.
Redde and thycke betokeneth sanguine.
Redde and thynne betokenethe choler to haue the soueraynte.

¶ *The substance of the vrine. Cap. 10.*

AT the fyrst pissynge, all vrines well nigh do appere thyn, as longe as they abide warme. for natural heate, during the tyme that it preuayleth, suffreth not that the lycour, which is the substance of the vrine, to congele or be thycke for any occasion: but after that heate is gone, some vrynes shortly, some a longer time after, ware thick. Lykewise somtime, some ar pissed thicker, and after ware clere, some remayne stylle as they were made, some be metely thycke, as they were troubled, some very thick and grosse. They that ware clere, sone do gather that, which is thycke into the bottome of the vrinal: some remayn troubled, the grossenes not withstandinge gathered in the bottome

tome. Semblably the diuersitie of thyn or subtyl vrines, must be perceyued, that is to say, that som are very subtyll as water, some lasse subtyll, some in a meane betwene thicke and thinne.

¶ Of thynges conteyned in the vrine, some doo discende downe to the bottome, and be called in a greke worde *Hypostasis*, in englysshe some calle it the groundes, some the residence, whiche if it be whyte, lyght, risynge vp from the bottome of the vrinall, lyke a peare, it signifieth helth, if it be of any other fygure or colour, it betokeneth some anoyance. If lyke thynges be sene in the myddell of the vrynall, they be called sublations, yf they approche vnto the hyghest region of the vryne, they be named cloudes, in latin *Nebule*. The groūdes or residences not perfite, some is lyke lyttelle redde betches, and is callyd in latyn *Orobea*, some is lyke to braune of wheat grounde, and seuered from the meale, and is called braunny residence, in latyn *Furfurea*. some be lyke vnto plates, haupnge bredth and length without thycknes, and may be named platy residence, in latyne *Laminea*, some is lyke to meale, wheate, or barley, and may be named mealy residence, in latyn *Similacea*.

¶ There is also seene in the vryne lyke to whyte heares, some lengar, some shorter. somtime like to ragges somwhat red. there is also sene in the vppermoste parte of the vrine, sometyme a some or froth, somtyme belles or bobles. sometyme there swymmeth in the vrine a thinge like a copwebbe, otherwhile ther is about the cerkle, as it were the ren-

rentynge of clothe, somtyme there is in the brine lyke motes of the sonne, somtyme lyke the matter of a soze, otherwhile lyke the sede of a man. also grauelle oz sande. And in these thynges maye be dyuers colours, some whyte, some red, some betwene bothe, some yelow, some graye, and some blacke. All this muste be diligently marked, and therof seperatly to aduertise the Phisition, vnto whome I referre the iudgement of the syckenes, foz the cause afoze rehersed, and foz as moche as the iudgement of them is very subtyll.

¶ Semblably of ozdure, whyther it be very thin oz very thicke: what other matter ysshueth out with it, what colour it is of, the sauour very great, lytell oz none, if it were easyly expulsed, oz peynefully, how oft oz how seldome.

¶ Mozeouer of sweat, what colour it is of, and of what sauour, if in tastinge it be salt, sowze, bitter, oz vnsauery.

¶ Also the bompte, yf it be of one colour oz many, if it doo smell hozribly, of what humoure it had most aboundaunce, yf it were fastinge, oz after meales, if it were peynefull oz easy.

¶ Lykewise spettel, whether it be thycke oz thin, oz myxt with bloude, oz matter cozrupt accozdyngly of the humour issuynge out at the nose, and if that be bloude, than whyther it be red, watrye, oz blacke.

¶ Mozeouer, it maye not be fozgotten, to aduertyse the Phisition of the diete vsed by the pacyent, aswell afoze the syckenesse, as in the tyme of the

ſyckeneſſe, his age, the ſtrength of his body, his exercyſe, and place, where he lengeſt abode in his youth, whether it were hye or lowe, watry or dry, hotte or colde.

¶ This I truſt ſhall be ſufficient, to inſtructe a phiſition: he that deſyreth to know more particularly hereof, let him rede the bokes of Hipocrates Galene, Cornelius Cellus, Actuarius, Paulus, and dyuers other late writers, for this lyttell treatyſe maye not receyue it.

The preceptes of the auncient phiſition Diocles vnto kynge Antigonus. Cap. 11.

We wyll nowe diuide the body of man in to foure partes, the head, the boulke, called in latyn thorax, whiche conteyneth the breſt, the ſides, the ſtomake, and entrayles. The bely, called in latyn venter, conteyneth the panche and the bowels. Alſo the bladder, called in latyn veſica, in the whiche name is alſo conteyned the cundytes, by the which brine paſſeth. Whan any dyſeaſe approcheth to the head, theſe tokens do commonly precede, ſwymmynge in the head, head ache, heuines of the browes, ſoundynge in the eares, prycknynges in the temples, the eyes in the mornynge do water, or ware dymme, the ſmellynge is dulle, ye gummes do ſwelle. Whan thou feleſt ſuche tokens, forthwith pourge the head with somewhat, not with vehement medicines, but takinge Iſope or Origanum, and the croppes of them boyle with whyte or claret wyne halfe a pynte, and therwith gar-

gargarise your mouth fastinge, vntyll the fleume be purged oute of youre head, this is the easyest medicine in discrasies of the head. It is also very holsome to gargarise the mouthe and brest with hony water, wherinto mustarde is put and myngled, but firste the head must be rubbed with a warme clothe, that the fleume maye easyly come out of the head. And if these tokens be neglected, these maner of syckenesses do folowe sone after, bleared eyes, & humour lettynge ꝑ sight, clefes in the eares, swellinges in the neck ful of matter, called the kinges euyll, coꝛruptiō of the brain, poses, oꝛ reumes, heupnes of the hed, and tooth ache.

¶ Whan the bulke is lyke to suffer any syckenes, it is percepued by these tokens, all the body is in a sweatte, the bulke most specially, the tunge wareth thycke, the spettyll is eyther salt oꝛ bytter, oꝛ choleryke, the sydes and shoulders do ake without any occasion, the pacient gapeth often, also there dothe happen moche wakynge, suffocations oꝛ lacke of breth, thirste after slepe, the mynd is vexed with heupnesse, also the brest and armes are verye colde, and the handes doo tremble. Agaynst these thynges this remedy maye be pꝛouyded. After a moderate soupper, assaye to vomite withoute any medicyne: vomite is also pꝛofytable, whiche meate dothe folowe: He that in suche wyse will vomite, let hym eate hastyly small radysshe rootes, townkersis, rokatte, synuy, oꝛ purslane, and drynke after it a greate quantitie of warme water, and pꝛouoke hym selfe to vomyte,

mynde. He that setteth lyttell by the sayde tokens, lette hym feare these syckenesses folowynge, the pleuresie, the sickenes of the lunges, melancolye or madnes, sharpe feuers, the frensye, the letargie, inflamation with peringe.

If any syckenesse be towarde the bealye, they maye be espied by these tokens, the bealy is fyllde wrapped together, and in it selfe is troubled, all meates and drynkes do seeme bytter in tast, he feleth heuynesse in his knees, a stykkenes in his lopnes, a wearinesse in all his body without any occasion, a sleppnesse in his legges, with a lyttell feuer, whan thou feleste these tokens, mollyfie the bealy, not with medicyne, but with good order of diete, for it is best and most sure, to vse those thinges, wherof lyghtly may ensue none annoyance, in the number of them are betes boyled in water of hony, garlike sodden, malowes, sozel, mercury, and all thinges condite in hony. All these do expel the ordure of the belye: but if any of the said signes dothe more & more increase, the lyquour, wherein the sede of *Carthamus*, callyd also *Cnicus*, is boyled, is a plesant & sure medicine. smal colewortes boyled in a good quantitie of water, the licour therof in measure. ii. pintes, saupnge the third parte of a pint, with hony & salt being drunken, shall profite moch. *Cicer*, & the pulse callid in latin *ervum*, in englishe I suppose chittes) in water drunk fasting, hath the same effect. To them, which set lyttell by the said tokens, these diseases do sodenly happen, Flure of the bealy, bluddy flure, flyppernes of the

bowels

bowels, peines in the guts, ache in huckle bones, the feuer terciane, the gowte, the apoplexie or palsey in the lymmes, hemoroides, akinge of toyntes.

¶ Whan the bladder is towarde any sickenes, it is perceyued by these tokens, fulnesse felt after lytell meat, brekinge wynde downewarde and bywarde, paleneſſe of colour in all the body, heuy or troublous sleapes, the bryne pale, and passynge forth peynefully, swellynges about the coddes & priuy members. Whan these tokens appere, than is it expedient to haue remedy of odoriferous thinges, whiche do expell bryne, whiche shall be done without any peryll with the rotes of fenell & persely stieped one or two dayes in good white wyne, and to drinke therof fastinge euery morning thre ounces and two dr̃ames, with the water of wilde carettes, or elycampane, which of these is next at hande, euery of them haue lyke effect. Also water wherin the pealyn callyd in latyne *Ciceres*, are stieped, beynge drunke with wyne, is lyke commodiouse: he that neglecteth the sayde tokens, let him loke for these sycknesses folowynge, the dropsy, the greatnes of the splene, grieke in the lyuer, the stone, ache of the backe, or peynes in the raynes, the difficultie of bryne, fulnesse of the bely. In all these thinges that we haue spokē of, we shal giue to childrē most easy medicines, to men, those whiche be stronger in worknge.

¶ This diete of Diocles, although at this tyme it semeth not moste pleasaunt, nor accordynge to the practise nowe vsed, yet beinge tempred with

that, which I haue before remembred, some thing may be founde in it, which being experienced, may be as commodious for the helth of mās body, as that diete, which is more curyous or pleasaunt.

Of them in whose stomakes meat is corrupted. Cap. 12.

They in whome customably meate is corrupted, let them afore that they eate any meate, assay to vompte, drinkynge swete wyne, absteyne from meate, that ingender botches, inflammations, fumous ructuations or vapours, and take suche as nourysh good iuyce, and chose them out which do mollify the bely, & at sundry tymes take them. It is also good to take temperatly ŷ which lowseth the bely, as the medicine called Picra and to absteyne from suche thinges, wherby yll iuyce is gathered, and do ingender sykenesses, harde to be cured or neuer, as goutes, boneache, peynes of the raynes &c.

Of the vertue of meates. Cap. 13.

Oribasius de medicina simpli.

He that is studyous aboute the conseruation of healthe, he nedeth to knowe the vertue of meates. The meate whiche hath vertue to extenuate, or make humours subtylle, it openeth the poores, and bryngeth forthe that whiche is faste in the flesshe, it maketh that whiche is clammye, subtylle, and doethe extenuate; or relent that which is fatte, it bryngeth forthe that whiche abideth longe in the bealy, but that which is eaten, is a superfluitie watty and colerike, and

at length maketh melancolyke blonde. Wherfore moche vsinge of them is prohibited specially to them, that are colerike, and only serueth for them that are replete with fleume, crude, or vndigested humours, clammy or fatte. The diete of fattynge thinges, dothe nourishe abundantly, soo that the stomake and lyuer do dygest well: meate of good iuyce, maketh good blonde, but yet it stoppeth the lyuer and splene. These do they, whiche make fat humours onely, as the poulse callyd *Lenticulæ*, and they that are slymy lyke malowes, some do make fat humours, & be also slymy, as fishes with hard shelles. Fynally the diete, whiche doth extenuate and make leane, is more sure for kepyng of helth, than that whiche fatteth moch. Norishinge meates wold be therfore moderately vsed, whan a mā perceyueth hym selfe to haue nede therof. it maye be most surely vsed of them that be exercised temperately, and can slepe whan they lyst. They that can not slepe by reason of exercise, lette theym eschewe fattynge meates, lette none ydelle persone attempte to vse theym. In the preseruation of helth, sluggardy is the greattest mischiefe. Lyke as the temperate mouinge is good, so is the meat whiche betwene thycke and thynne, is to mannes helth most conuenent, which ingendreth blonde, according to the competent constitution of mans body, & therfore is it to be chiefly vsed. Meate of yll iuyce is alway nopfull, wherfore it ought to be eschewed. Lykewyse the varietie of meates is to be obserued diligently, for it is a great thynge to

couple wel togither thinges of contrary vertues, for if they be not well digested, that whiche is receyued, may bringe displeasure.

¶ A diete preseruatiue in the tyme of pestilence. Capitulo. 14.

Marsilius ficinus.

The bodies most apte to be infected, are specially sanguine, next colerike, thā fleumatike, laste melancolyke. for in them the humour beinge cold and drye, is most vnapt to receyue putrifaction, hauinge also strayte passages, by the which venim must passe. The diet conuenient for ỹ tyme is to absteyn frō metes, inflamig & openig ỹ pores also from the heat of the sonne, frō to moch heate of fire, or garmentes, from very hot herbes, & moche vse of tart thinges, except onions and cikory, or radisshe with vineger. for they do resist against venim, from wine very fumishe, exercise incontinent after meales, from swetting, from al thinges that wyll cause oppilations & putrifaction, from thinges hot & moist, where moysture hath the dominion in degree, specially beinge not sufficiently boiled: also from milke, except it be in a litel quātite, & that with a litel sugar. Frutis & herbis cold & dry, & therwith soure or somwhat bitter, are not prohibited. If ye eate figges, grapes, or swete cheries, eate after them of an orenge with salt. If ye eate thinges cold & moyst, as cucūbers, melones, fyshe soft and fresshe, or damsyns, eate by and by after some fenel, and orenge with salt, drynkynge therwith a draughte of good wyne. Beware of

mushe-

mucherons, moch purslane, gourdes, and al other thinges, whiche wyll sone putrifie: not withstandinge, I wyll not forbyd eatinge of lettyse, with a fewe myntes, or myrt with cynamom. All thinges sowre are commended, aswel in diet conseruatiue, as in that whiche is curatiue or healeth, excepte where there is straytnesse of the breste, or weakenes of the stomak, than ought they to be tempred with sugar, salt, almond milke, cinamom, pepper, fenell, saffron, egges, and some thing that is fatte or vnctuous. Capers ar good to be vsed with vineger. Chese very fatte and salt, is not cõmended, no more is colewortes, or any kynde of pulse, except chittes: great peason, tapes, nor spynache is good. Also there be forboden rokat and mustard, moche wine and egges, except they be eaten with sorell sauce, vyneger or iuyce of orenges: persely and also parsnepes be good. newe wynes be noyfull, let the meate be somewhat more than drynke. but yet susteyn not to moch hunger nor thyrst. be ware of lechery, of a clowdy wether and close, eschewe moche resorte or thronge of people, wyndes commynge from sennes or mores, from slepe at none: vse with your meate this poulder, sanders redde, halfe an ounce, cynamom thre drammes and a halfe, saffron halfe a dramme. After your meate, eate a lyttell of coriander sede, welle prepared. In the mornynge, at a temperate tyme kembe your hed backward, clense your body and head of all superfluities: vse also moderate fricasies, with swete perfumes, and odours, washe

oftentymes your face and handes with pure vyneger myxt with rose water. In cold wether myxt it with myntes, baulme, rue, or myrtes, and some tyme cloues. In hotte sommer with roses or vyolettes. Aboue all thynges vse to take whyte wine good, white vyneger rosette, water of roses, in equall porcions, put therevnto a lyttel setuale, or of the rynde of a citron, and drynke therof a lyttell, and oftentimes washe therwith your handes and vysage. Medicines preseruatiue agaynst the pestilēce, which be alway most redy, ar these, a figge with rue, and a wal nutte eaten fastynge, also triakle, or mithridate, to old men a dramme weight, to ponge men halfe a dramme, or a scruple dissolued in vyneger and rose water, or in water of tormentill, scabiose, or balme, if the plage be in sommer: if it be in wynter, putte to the waters some whyte wine. Also the pilles callyd comonly Pillulę Rasis, but in dede they were inuented by Rufus) are very excellent, specially if the aloe, whiche is in it, be washed, and therevnto added a lyttel Bolus armenus, & terra sigillata, And if the person be of hot complexion, a quantitte of sorell sede, and red corall, this confectioned with syrope of citrons, in cold complexions, or to old men with white wyne, vse them euery thyrd day one pille at a time, three houres or foure afore diner or supper. If ye take triakle or Mithridate, abstayne from meate at the least syx houres after. A pece of the rote of setual, borne in the mouth, preserueth from infection. In likewise doth sorell chewed fasting, and the iuyce

sucked

ſucked downe. To poore menne, Marſilius was wont to gyue a toſte of breade ſteped in vineger, with a piece of an onyon or rewe. All thinges whiche be cordiall, that is to ſay, which do in any wiſe comfort the hart, do reſiſt peſtilẽce, behement anger, or heupneſſe, be very pernicious. other more exquiſite and coſtly preſeruatiues, I purpoſely paſſe ouer, which Marſilius, & other phiſitions, do write of abundantly, foraſmoch as I deſyre to be in this warke compendious. One thing I had almoſt forgotten, that there is no better preſeruatiue, than to fle from the place corrupted, betyme and farre of, and to let none approche you, that hath made their abode, where the plage is feruẽt. Moreouer receyue not into your hous any ſtuffe, that commeth out of a houſe, wherin any perſon hath ben infected. For it hath bene ſene, that ſuche ſtuffe lyenge in a cofer faſt ſhutte by the ſpace of two yeres, after that the coffer hath bẽ opened, they which haue ſtande nigh to it, haue ben infected, & ſone after haue died. But here I alway except the power of god, which is wonderful, & alſo mercifull, aboue mãs reſon or coũſell, pſeruyng or ſtrikig whom, whã & where it ſhall like his maieſtie, to whom be glory & prayſe euerlaſting. Amen.

¶ THVS make I an ende of this treatyſe, deſyringe them that ſhall take profite therby, to defende it agaynſt enuyouſe dyſdayne, on whome I haue ſet the aduenture, for the loue that I beare to my countrey: requyringe all honeſt phiſitions to remember, that the intent of my labour was, ỹ

men

men and women redinge this warke, and obseruinge the counsayles therin, shulde adapte therby their bodies, to receyue moze sure remedy by the medicines prepared by good phisitions in dãgerous syckenesses, they keppnge good dyet, and inkourmynge diligently the same phisitions, of ȳ maner of their affectes, passions, and sensible tokens. And so shall the noble and moste necessarye science of phisyke, with the ministers thereof, escape the sclaunder, which they haue of long tyme susteyned, and accozdynge to the pzecepte of the wyse man, be wozthely honoured, fozasmoche as the hyghest god dyd create the phisition, foz mãs necessitie, And of the earth created medicine, and ȳ wyse man shall not abhoze it. Thus fare ye wel gentyll reders, and forget me not with your good repozte, and pzaye to God that I be neuer wars occuppyed.

LONDINI in ædibus Thomæ Bertheleti typis impress.
Cum priuilegio ad imprimendum solum.

THE KATHERIN GOLDEN BITTING
COLLECTION ON GASTRONOMY
Presented by A. W. Bitting
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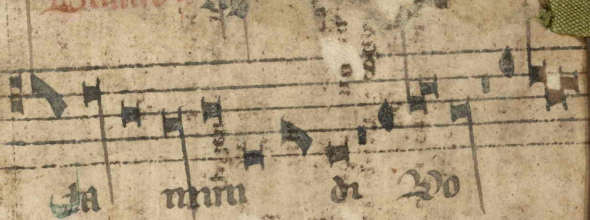
Elyot, Sir Thomas

castitate vincat hō corp⁹ suū ī paupta-
te mūd' in obediā mactat hō seipm. g°
ꝛc. Sz q̄ q̄ possit in omni dispensare vr̄
q̄ votū vnū nō minꝰ obligat q̄ aliud sz
pot̄ dispensare ī aliquo ut pote ī voto pe-
gr̄inacōis ꝛ abstinencie. g° ꝛ ī omni. Jt̄
q̄ spālit̄ in voto ꝯtinencie vr̄ q̄ dispensacō
locū hꝫ ut dicit B'. ubi cadit necitas vel
ꝯmunis utilitas. sz possibile est q̄ aliq̄s
ex defectu vlteris incurrat periculū mortis sic
dr̄ de rege lodouyco. sz possibile est q̄ omīs
moriantur qui possunt gr̄uare solo eo rema-
nente q̄ nouit ꝛ rema nente ꝓp̄ ꝛ vilire. g° si necitas ē ꝯseruacōis
spēi in casu isto posset ꝯhere. Jt̄ possibile
ē ex matrimonio pacē ecc̄e dari q̄ ē ꝯmūis
utilitas sz ꝯmūis utilitas p̄ferenda est bono
p̄uato. g° ꝛc. Jt̄ q̄ ī voto paupt̄atis
vr̄ q̄ dispensare pot̄ in voto abstinencie. sz ma-
ius ē carnē suā mactare q̄ diuicias dimittere g°
ꝛc. Jt̄ q̄ ī voto obediē vr̄ q̄ sūmꝰ pontifex
assumit de religionibz ad dignitates ꝛ p̄la-
cōes. sz sic nō tenent̄ obedire p̄latis sui ordīs
quibz nouerint obediam. g° ꝛc. Rō. dd' q̄
dispensacio dr̄ dupl̄i. vno m̄ iuris relaxacio a
m̄ iuris declarō. dicit g° aliq̄ q̄ ꝓp̄ pot̄ in voto
dispensare. ꝛ q̄ dispensacio ē iuris relaxacio eo
[illegible]

Ad intelligiam eius ē notandū q̄ vis obligōis voti
ꝯsistit ex duplici iure naturali. ex hoc inde-
licet q̄ hō dz ēē verax ī p̄misso ꝛ ex alio q̄ n̄
dz hō p̄mittere nisi salua sua salute ꝛ d'me
maiestatis honore. g° ex iure naturali est
q̄ quis p̄ votum nō impediri dz quin facere
possit sibi vtilius ꝛ dō acceptabilius ꝛ ideo ī oī
voto q̄ recipit reꝯpensacōm melioris boni
siue simplr̄ cū p̄ loco ꝛ tp̄r dō ꝓp̄ cū ē ī delu-
cidare p̄ dispēsare ꝛ ī hoc ꝯ oīs ꝯuenit.
sz diuisificant̄ p̄ modū dispensando. aliq̄ eī
dicit q̄ nō est aliq̄ votū q̄ p̄ loco ꝛ tp̄r nō
recipiat reꝯpensacōm. ideo nullum est q̄ nō possit
dispensare. vn̄ dicit q̄ bono ꝯtinencie p̄fertur
bonū vlis ecc̄e ut pax ꝛ ideo in voto ꝯtinē-
cie de quo minꝰ vr̄ p̄ fieri dispēsacō vl' simplr̄
vl' ad tp̄s sic ꝛ aliū fr̄m ē. alij vero dicunt q̄d
votū ꝯtinencie n̄ recipit reꝯpensacōem q̄ n̄
ē digna ponderacio anime ꝯtinentis q̄n obti-
netur. dupl̄ domestico inimico. In omnibz a-
liis est reꝯpensacō ideo pot̄ dispēsare ī omnibz
p̄t q̄ in hoc. Scij dicit q̄ p̄fectioi religionis q̄ ē
ī imitacōe xp̄i nichil pot̄ eq̄ri nec p̄ illa reꝯpen-
sari ꝛ illa sbālit̄ ꝯsistit ī triplici voto. s. ꝯtinē-
paupt̄atis ꝛ obediē. q̄ in hijs tribz nō pot̄ dis-
pensare. p̄fectio eī ꝯsistit ī assimilacōe ad epm̄

ceuentum fruat. Tertium ꝓcessum. ꝑ si contingit esse in ceuentu esse qd nefarium vel inhonestum contingat non licet vel expedit communiter alicui generaliter. nefarium. Et vtile expedit quod non potest refrenari. tunc est dispensandum ꝑ ecclesiam ꝓpter illud quod esset ꝓpter vitandum maius malum. Ad illud quod obijcitur de abstinentia carnium. dicendum quod licet abstinentia carnium sit ꝓpria regula ordinis. tamen ꝓpter necessitatem vel ꝓpter aliquam honestam causam licet carnibus vesci. Ad illud quod obijcitur de voto obedientie. dicendum quod sicut dictum est. religiosi ꝓmittunt obedientiam ꝓlatis suis in ea que ꝓtinent ad regulam vite sue. Et ideo si ꝓlatus aliquid ꝓcipiat quod non ꝓtinet ad regulam vite. non tenetur religiosus illud facere. Et ideo non sequitur quod religiosus ꝓmittens obedientiam ꝓmittat ꝓprium arbitrium. Ad illud quod obijcitur de voto ꝓfectionis. dicendum quod ꝓfectio vite non consistit in ipso voto. sed in hoc quod aliquis tendit ad perfectionem caritatis. Et ideo ille qui vouit aliquid quod ꝓtinet ad perfectionem caritatis. non tenetur illud implere. nisi ꝓpter hoc quod ꝓmisit. Ad illud quod obijcitur de voto castitatis. dicendum quod ꝓpter votum castitatis non tenetur aliquis ꝓfiteri se castum. nisi ꝓpter hoc quod ꝓmisit. Et ideo non sequitur quod ille qui vouit castitatis. teneatur ꝓfiteri se castum. Ad illud quod obijcitur de voto paupertatis. dicendum quod ille qui vouit paupertatis. non tenetur ꝓfiteri se pauperem. nisi ꝓpter hoc quod ꝓmisit. Et ideo non sequitur quod ille qui vouit paupertatis. teneatur ꝓfiteri se pauperem. Ad illud quod obijcitur de voto religionis. dicendum quod ille qui vouit religionem. tenetur ad illud quod ꝓmisit. Et ideo non sequitur quod ille qui vouit religionem. teneatur ꝓfiteri se religiosum. Ad illud quod obijcitur de voto ꝓfectionis. dicendum quod ꝓfectio vite non consistit in ipso voto. sed in hoc quod aliquis tendit ad perfectionem caritatis. Et ideo ille qui vouit aliquid quod ꝓtinet ad perfectionem caritatis. non tenetur illud implere. nisi ꝓpter hoc quod ꝓmisit. Et ideo non sequitur quod ille qui vouit castitatis. teneatur ꝓfiteri se castum. Ad illud quod obijcitur de voto paupertatis. dicendum quod ille qui vouit paupertatis. non tenetur ꝓfiteri se pauperem. nisi ꝓpter hoc quod ꝓmisit. Et ideo non sequitur quod ille qui vouit paupertatis. teneatur ꝓfiteri se pauperem. Ad illud quod obijcitur de voto religionis. dicendum quod ille qui vouit religionem. tenetur ad illud quod ꝓmisit. Et ideo non sequitur quod ille qui vouit religionem. teneatur ꝓfiteri se religiosum. Ad illud quod obijcitur de voto ꝓfectionis. dicendum quod ꝓfectio vite non consistit in ipso voto. sed in hoc quod aliquis tendit ad perfectionem caritatis. Et ideo ille qui vouit aliquid quod ꝓtinet ad perfectionem caritatis. non tenetur illud implere. nisi ꝓpter hoc quod ꝓmisit. Et ideo non sequitur quod ille qui vouit castitatis. teneatur ꝓfiteri se castum. Ad illud quod obijcitur de voto paupertatis. dicendum quod ille qui vouit paupertatis. non tenetur ꝓfiteri se pauperem. nisi ꝓpter hoc quod ꝓmisit. Et ideo non sequitur quod ille qui vouit paupertatis. teneatur ꝓfiteri se pauperem. Ad illud quod obijcitur de voto religionis. dicendum quod ille qui vouit religionem. tenetur ad illud quod ꝓmisit. Et ideo non sequitur quod ille qui vouit religionem. teneatur ꝓfiteri se religiosum.