

REGIMEN
SANITATIS
SALERNI

THOMAS PAYNELLE

—
1557







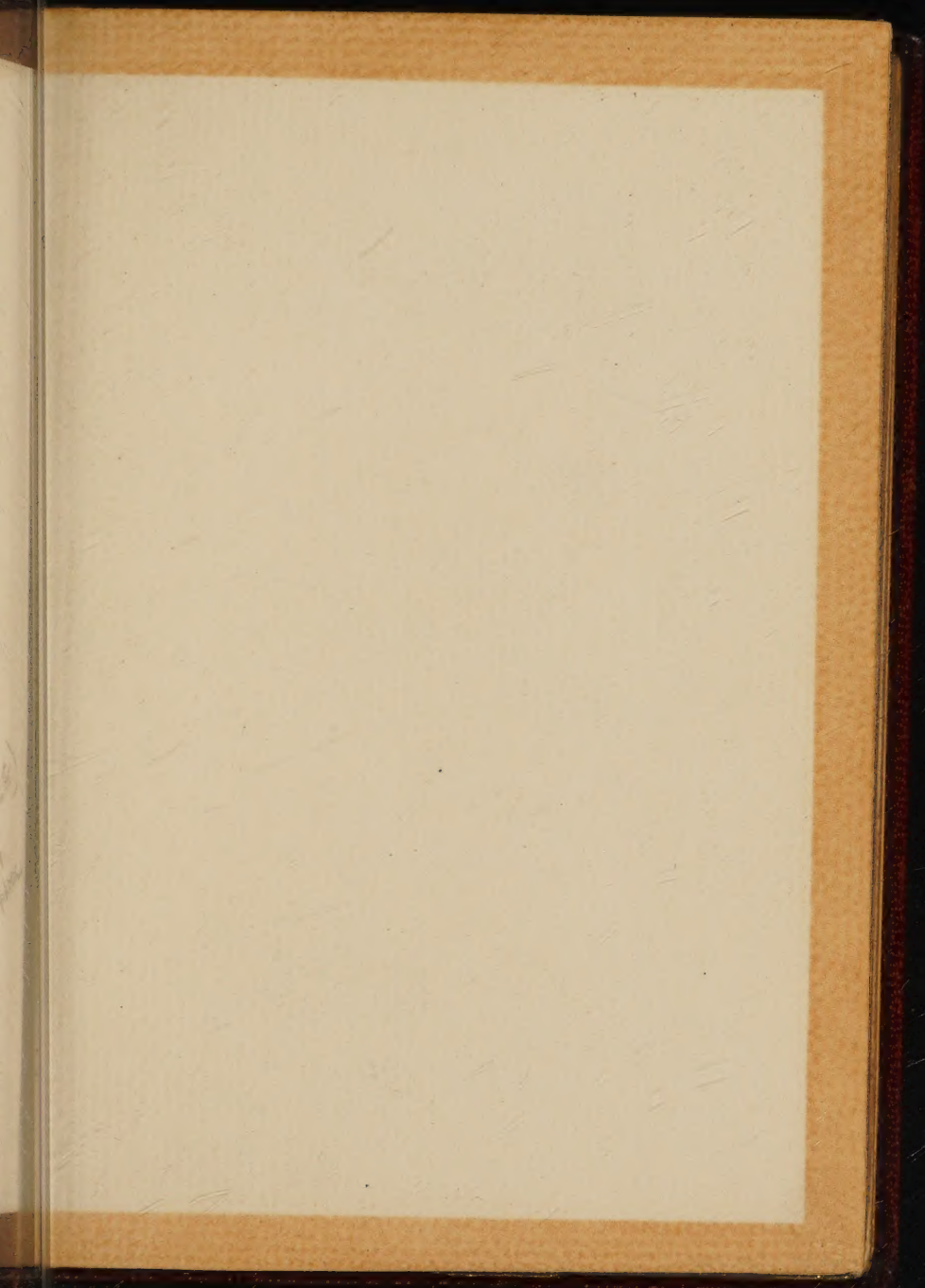
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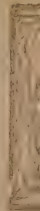
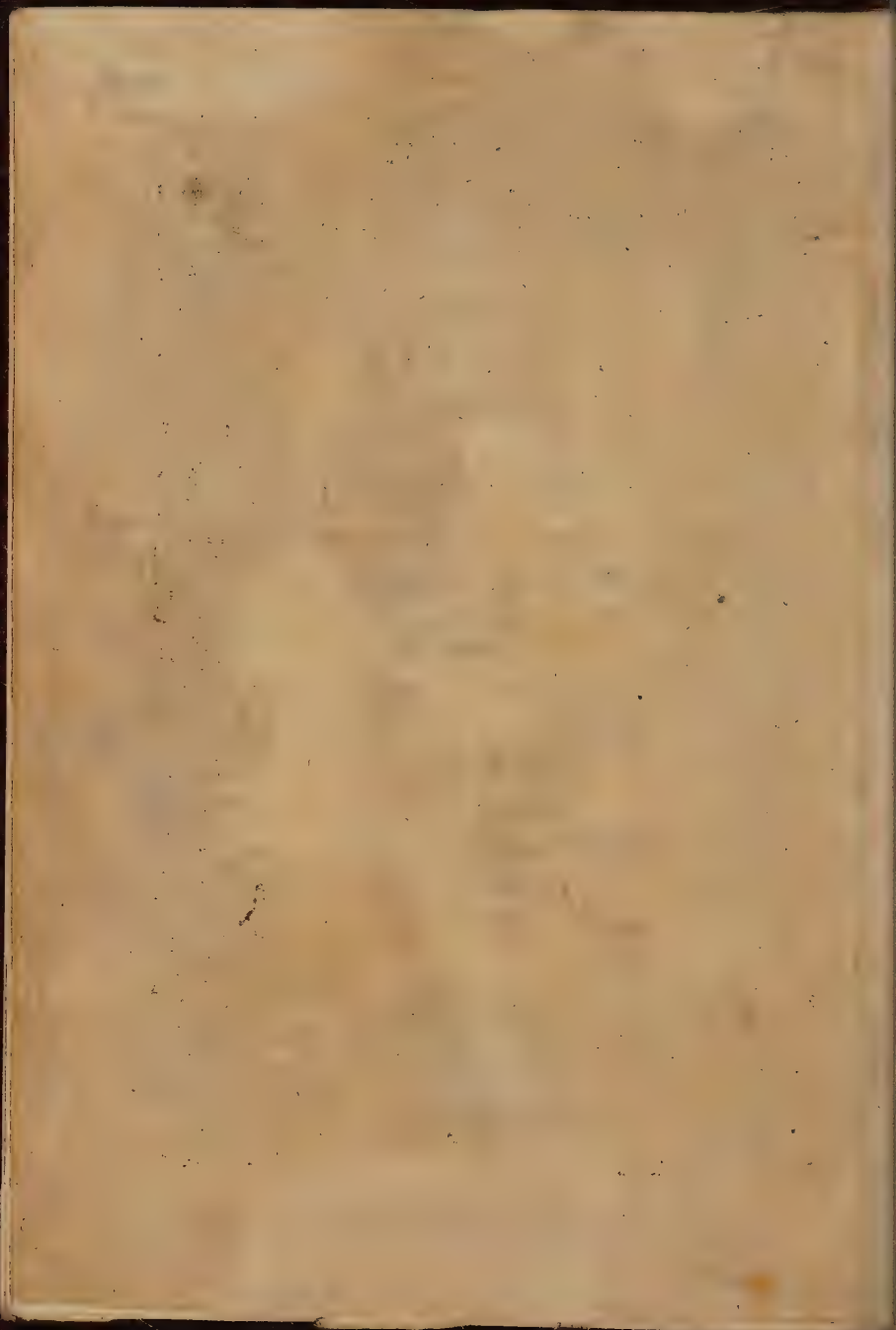
Hertyberger (11/9/28)
230 guilders = 2 19/3/4
59 (95)



x R m

REGIMEN SA
NITATIS
Salerni.

CThis booke tea-
chyng all people to go-
uerne them in healthe
is translated out of the
Latyne tongue into en-
gylshe by Thomas
Paynell whiche
booke is amē-
ded, aug-
mented, and diligent-
ly impru-
ted.



...
...
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23
THE PREFACE.

To the Ryght excellent and
honorabie Wyllyam Paulet, of the
order of the gartir, knyght lord. S.

John Erle of Wilthire, Mar-
ques of Winchester, & lorde

Treasurour of Englād,

Thomas Paynel,

sendeth gre-

tyng.



Eadyng of olde aunc-
tours and stozies my
most honorabie lorde
I fynde that men in

tyme paste were of longer lyfe,
and of moze prosperous helthe:
than they are nowe a dayes.

Whiche thinge as it greued me,
soo in maner it enforced me, to
seke the cause of this sodeyne &
strange alteration. For why, it

is wryttē, þ̄ Adā liued, ix. c. xxx. Gen. v.
pere. The Sybyls of Cumane

*.ii.

liued.

THE PREFACE.

liued. iiii. C. winters: Nestoz. iiii.
C. wynters: Arganton kyng of
Cartelles. iiii. C. yeres: And Ga
len that famous doctour a. C.
and. xl. yeres. but nowe a daies,
alas, yf a man may appzoch to.
xl. oz. lx. yeres, men repute hym
happye and forfortunate. But yet
howe manye come therto: To
serche and gyue the verye true
reson herof passeth my small ca-
pacite: without I may saie it be
bycause we fulfyll not the com-
mādementes of almightye god,
whyche to wel wyllynge persōs
are very lyght and of no burdē.
For oure lozde saieth. Mi yocke
is swete, and my bourden lyght
to be borne. Sayth not the pro-
phet Dauid that who so feareth
god, and walketh in his wayes
and

Mat. xi
Psal. cc.
xxvii.

THE PREFACE.

and preceptes, shall se his childers children. And Salomon Pro.iii.

saythe. O my chyldren, forgette not my preceptes and lawes, for they shall kepe you and prolong your dayes and yeres. And I Psa. xc. wylle, saythe our lord god by Dauid, lengthen his dayes.

Chan may not this be a reasonable cause of this our thorte & wretched lyfe? Cruely I suppose Ca. quia infirmitas dependet et res mis. it be by our mystryunge and fylthy synne: whiche beyng so abominable and soo horrible, is at sometime the verry cause of

corpozalle infirmite, & of thorte lyfe. Sayde not our lord, the phisitian of all phisititions, vnto the sycke man: Nowe I haue Ioan.v. healed the, departe thou frome hens, and loke thou synne no-

*.iii.

more

THE PREFACE.

more, lest a worse harme hap-
pen vppon the: Or whether shal
I saye, that it chaūcethe by our
myssse dyete: and to moch surfet-
tinge: **Eccl. xxx** **vii.** **Truelye,** þ̄ p̄suerbe say-
ethe, that there dye many mo by
surfette, than by the swoorde.

Accordyng wherto the wyse mā
sayethe, **Surfette** sleethe manye
a one: and temperance prolou-
gethe the lyfe. **Surfette** and di-
uersytes of meates and dryn-
kes, lettynge and corruptynge
the digestron, febleth man, and
very ofte causeth this shortenes
of lyfe. **Plini. l.** **vii.** **What** other thyng but
myssse diete caused **Ptolomeus**
Philadelphus to be so mysera-
bly and peynefullye bered wyth
the goute, and soo as it is wryt-
ten, that nothyng coude relese
his

THE PREFACE.

his peyne, sauing death: what caused Antipater, and that noble man Mecenas, to be continually vexed with the feuer, but ill diete: What other thing infected Aristarcus with the Dropsy but yll dyete: Yll dyete (as we thinketh) is chiefe cause of all dangerous and intollerable diseases, and of the shortenes of mans life. Than it muste nedes folowe, that a temperate and a moderate diete prologethe mans lyfe, and sauethe hym from all suche peynefull dysseases.

And therfore Asclepiades that noble phisition, professed, There are, v. necessary thynges to conserue and prolonge mans prosperite, and helth: that is, abstinence from meate, abstinēce frō

v. necessary thynges
in the regimen of
healte.

*.iiii.

wyne,

THE PREFACE.

woyne, rubbingge of the body, exercise, and digestion. O howe hollesome is it than to vse good diete, too lyue temperately, too escheue excesse of meates and drinckes. Yea howe greatly are we Englyssh men bounde to the maysters of the vniuersite of **Salerne.** Salerne (salerne is in y^e realme of Naples) whiche vouchesafed in our behalfe to compile this soo necessarye, and so hollesome a booke: But what auaylethe it, to haue golde or abundance of ryches, yf one can not vse it: What helpeth costely medicines, if one receyue them not: So what profytethe vs a booke, be it neuer so expedient and frutesfulle, yf we vnderstande it not: wherfore I, consyderynge the fruyte that myght

THE PREFACE.

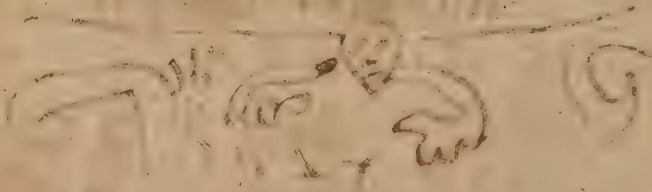
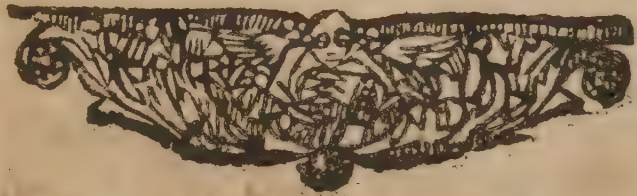
myght come of this boke, yf it were translated into the english tonge (for why, euerye man vnderstandethe not the latyne) I thoughte it were very expedient at sometymes, for the welthe of vnlerned persons, to busye my selfe therein. For lerned persons, and suche as haue great experience, nede no instructions to diete them selfe, nor to conserue their helth. Yet if suche other wyse and discrete persons, as is your lordshyppe, by chaunce reade this boke: they maye parauenture finde that shal please them, & that besydes theyr owne diete and custome of lyuyng, shal be for theyr corporall welfare and good helthe. I wyll not, nor it becomethe me not, to exhorte
your

THE PREFACE.

your lordshyp with let of other
your great busynesses, to rede
this my pooze translation: but if
perchaunce at your leysoure
ye rede it, I humblye desyre
& praye your lordeshyppe
to rede it with forgyue
nes: And to accepte
the same as it is
worthye.

“
”

Fingred translation bys bo



HERE FOLLOVETH the Table.

A

A Lyght supper.	fol. ii. r̄i.
Ale not well sodde.	fol. liiī
Ale moderately drunke.	fol. lb
Anger.	fol. i
Anger for certen folke is necessary	folio. ii
Anyoide water as ofte as nedeth.	fo. ii
Apples.	fol. xix. lxxxix
A strong brayne.	fol. xxx
Ayer is necessary two wayes fo.	rlbī
Ayer temperate and swete.	fol. r̄lbī. rlbī. clir.
Amite betwene a Pyke and a Perche	folio. lxxiii.
Alles mylke.	fol. lxxxix
Amarellus a byrde.	fol. lxxi
Aurispigmentum.	fol. cxxxi
Anis sede with the vtillites thereof	fol. xcix.
Abundaunce of bloud is knowen by thpckenes of the byrde.	fol. clriī
Arterie bloud.	fol. clriī
Atellaris the beyne.	fol. clriī

B

Bacon.	fol. lxx
Bay.	

THE TABLE

Wayning.	fol. clb
Basilica the beynge	fol. clxiiii
Best hogge flethe.	fol. cxliiii
Begynne thy dynner and thy supper with ale.	fol. lb
Begynne thy meales with moyste meate.	fol. lxxxviii
Beanes.	fol. lxxxix
Beware of frutes in Autūne.	fol. lxi
Byrdes that flye moſte ſwyftely, are moſte praysed.	fol. lxxii
Beſtiall fyſhe.	fol. lxxvi
Be not to nere in obſeruyng cuſtome folio.	cvi
Bloude the treaſure of nature.	folio, cxxxiii.
Bloud prouoketh to laughyng.	folio, cxlii.
Bloud lettynge.	fol. cxlviii
Blacke ryce	fol. lxxxi
Blacke wyne.	fol. xxx
Bodies ware moze ſtrōger by night than by daye.	fol. xii
Bzawne.	fol. xxvi
Bzayne of hennes, chekyns, hogges, thepe, hares, and conys.	fol. xcvi
Bzaynes.	fol. xxxiii
Bzaynes wel digeſted, and for whom they	they

THE TABLE.

they are holosome.	fol. xxxviii
Waynes are medicinable, and for whome.	fol. xxxviii
Wanchus.	fol. vii. cxxxii
Wymstone.	fol. cxxxii
Wroch of colewortes.	fol. cviii
Wreade.	fol. xxxviii
Wread made with pure flowre & some bzanne.	fol. lxxviii
Wytyng fume.	fol. xli
Butter mylke.	fol. xxxii. lxxxviii
Butter.	fol. lxxxviii
Bulles hozne.	fol. cxviii
Bloud lettynge restrayneth vometing and the laske.	fol. cxlii
Bloud lettynge may augmēte the laske two wayes.	fol. cxlii
Bloud lettynge coleteth and augmenteth coldenes.	fol. cli
Bloud lettynge is good for fevers and great aches.	fol. cli. clvi
Bodies that be apt to be let bloulde. folio.	clxii

C

Care of mynde.	fol. lvi
Catarri.	fol. vii
Camelles mylke.	fol. lxxxviii
Castozium.	fol. cxv
Cane	

THE TABLE.

Canker.	fol. cxix
Causes of hozsenes,	fol. cxvii
Carnall copulation,	fol. cxviii, cli
Celendine,	fol. cxvii
Cephalica the beyne,	fol. cxviii
Certen commaundemētes to obserue health.	fol. rv
Chaw yng and swalowyng of meate. folio.	rvi
Chole of mylke,	fol. xi. lxxxii
Choyse of good fleshe shādeth in thze thynges.	fol. xxviii
Choyse of egges.	fol. xxvi
Choyse of wheate,	fol. xxxii
Choyse of byaynes,	fol. xxxiiii
Choyse of hol some ayre,	fol. rlv
Choyse of foules fleshe,	fol. lxxii
Chearfull and his thzee operations. fol.	cxix
Chese.	fol. lxxviii
Chese engendzeth grosse humours. fol.	lxxxv
Chese with bread doth digest. fol.	lxxxv
Chaunge of diet,	fol. cv
Cheris with their commodities. fol. lxxxix.	
Cheristones,	fol. lxxxix
Ches	

THE TABLE

Cheris are of twoo soztes.	fol. lxxviii
Chylozen should dzynte no wyne,	fol. llii. clxii
Chylozen and olde folke should be let bloude but lytle,	fol. clx. clxviii
Claret wyne,	fol. xxx
Clysters.	fol. clxi
Cockestones.	fol. xxv. xxxviii
Constrayne not the fundament.	fol. lii
Close ayze.	fol. xlvi
Combyng of the head in the mozning	fol. v
Coziza a reume.	fol. ii
Colike and the incōueniences therof.	fol. xli. clxii
Condicion of good fythe.	fol. lxxv
Coie woazes.	fol. clvii
Colde of the head.	fol. cxxx
Clene and a cozrupt stomake.	fol. xv
Cowe fleshe.	fol. xxii. xxiii
Cowe mylke.	fol. lxxvii
Crampe and the diuersitie of crampes.	fol. x
Creneces.	fol. lxxvii
Cryps.	fol. clx
Crustes.	

THE TABLE.

Crustes must be eaten after dýner.	folio.
folio.	lxviii
Custom is another nature	fol. ciiii
Customes ought to be kept.	fol. lxxxx
Customes in eatyng and dzyngkyng.	fol.
fol.	xliii

D

Dayes foꝛbidden to let blond.	fol. cl
Darnell.	fol. xcvi
Damaske pꝛunes.	fol. xc
Delicate meates and dzyngke.	fol. iiii
Delicius meates.	fol. xxxiiii
Decoction of peches.	fol. xviii
Decoction of rape seede.	fol. cxiii
Diffinitio wether a man should eate moze at dýner oz at supper.	fol. xxi
Dissenteria.	fol. lxxv
Diuers sauces foꝛ dýuers meates.	fol.
fol.	lxi. lxii.
Digestion by daye is but feble.	fol. v
Diseases engendze of the afternones slepe.	fol. viii
Dzessyng of bzaynes.	fol. xxxiii
Diet and the diuersite of diettes.	fol.
fol.	cvi. cvii. cxiii
Dye sygges.	fol. xxxvi
Dye grapes.	fol. eodent
Dye nattes, and hurtes that they en gendze.	fol.

THE TABLE.

gendze.	fol. xlvi
Drynke so that once in a moneth thou mayste vomit.	fol. xlii
Drynke a lytle at ones.	fol. lxxix
Drynke lytle and oft at meate.	folio. lxxvi.
Drynke not betwene meales.	fo. eod.
Drynke after a newe layde egge.	fol. lxxvii.
Drynke wyne after peres.	fo. lxxviii
Dronkennes is cause of syr inconue- niences.	fol. xlix
Dronkardes are infected with the pal- seye.	eodem
Dropsy and thze spices therof.	fol. x
Dulce and swete thynges engender coler.	fol. xxxix

E

Eate and drynke soberly.	fol. ii
Eate not tyl thou haue a lust.	fol. xvi
Eate not much of sundzy meates.	xvi
Eate litle cheese.	fol. xxi
Eate no great quantite of meate in ber.	fol. lb. lvi
Eate litle in sommer and muche in wynter.	fol. lbii. cbiii
Eate no crustes.	fol. lxxiii
Eatynge of sythe good & bad.	fol. lxxix
†.j. Eate	

THE TABLE.

Eate nuttes after fythe.	fol. lxxxviii
Eatynge of eales.	fol. cxxvii
Egges rosted.	fol. xxviii
Egges are rosted two wayes.	fo. eod.
Egges sodde in water twoo wayes.	fol. xxviii
Egges were rosted engender bloude.	fol. cxlviii
Eies and. xxi. thynges hurtfull vnto them.	fol. cxxvi
Englyshe men doo fyrste eate or euer they dzyinke.	fol. lxxvii
Enula campana and the effectes therof.	fol. cxix
Excelltue eatynge and dzyynkyng.	fol. ii
Excedyng swete wyne is not to bee chosen.	fol. xxxix
Emptynes.	fol. lxi. clii

F

Fat cozly folke.	fol. i
Fatnes is a token of a colde compiection.	fol. cxli
Fastynge in sommer.	fol. clxviii
Felantes.	fol. lxxi
Fenel seede and the properties thereof.	fol. rcviii
Fenell Charpeneth the syghte of serpentes	

THE TABLE:

pentes.	fol. xcviij
Feuers.	fol. vii
Fygges & the choyle of the.	fol. xxxiiii
Fygges with nuttes and almondes.	fol. rrrb
Fygges must be eatē fastyng.	fo. rrrb
Fistle and remedy for it.	fol. cxxxi
Fylthe of the tethe.	fol. v
Fylthe is lyter of digestiō than fleshy.	fol. lxxv
Fylthe taken in the north sea.	fo. lxxvi
Fylthe shoulde not be eaten after tra- uayll.	fol. lxxvii
Fylthe cornyd with salte.	fol. eod.
Fynnes and scales of fylthes.	fol. lxxv
Fyue conditions of dayly slepe.	fol. ix
Fyue thynges by the whiche good wyne is prouyd.	fol. rrrvii
Fyue bounties of wyne moderately dronke.	fol. l
Fyue thynges to knowe good ale.	fol. lliii
Fyue properties of good bread.	fo. lxxii
Fyue incōueniēces that brede of drin- kyng of newe wyne.	fol. lxx
Fyue thynges that ought to be doone about bloud lettyng.	fol. clvii
✠. y.	Fyue

THE TABLE.

Fyne causes of blood lettyng.	fol. clb
Fyne thynges must be eschewed of him that is let blood.	fol. clviii
Fyne comodities that come by letting of blood of y ^e heine saluatella.	clxii
Fleshes that engedze the feuer quar- ten.	fol. xxv
Fleshes that should be sod and roasted	xxvi
Fleshes of foules is moze hollome thā of foure legged bestes.	fo. lxxviii
Fleume is of two kyndes.	fol. cxxv
Freshe water fylthe.	fol. lxxv
Fyssh is lyter of digestion than fleshe.	eodem.
Folio.	eodem.
Flowze of wheate.	fol. xxvi
Fryde egges.	fol. xxviii
Foure properties of chese.	fol. lxxviii
Foure thynges that mollifie.	fol. cix
Fruites should be eschewed.	fol. xix
Fruites hurte thē that haue the ague.	eodem
fol.	eodem
Funis bzachij.	fol. clxviii

G

Garlike.	fol. xlii. xliii. xliiii
Gasse made in blood lettyng.	fol. clvii. clviii
Gall the receptacle of coler.	fol. clxvii
	Good

THE TABLE.

Good wyne is pꝛoued fyue maner of wayes.	fol. xxxvi. xxxvii
Good wyne sharpeneth y wytte.	xxx
Good medicines foꝝ the paliey.	fo. cxii
Gotes mylke.	fol. xix. xx. lxxxix
Gotes flethe.	fol. xxii
Grey goole.	fol. lxx
Grolle flethe is best foꝝ labozers.	folio xxiiii.
Grosse nouryshement is best in wynter.	fol. lviii
Grosse meates.	fol. eodem
Grene chele.	fol. xxxii. lxxxiiii
Grapes.	fol. xxxv. xxxvi
Gurnarde.	fol. lxxvi
Gowte.	fol. viii. cxvii. cxxxvii

H

Harte of bestes.	fol. xcvi
Hartes is the engēder of bloud.	fo. clv
Hartes flethe.	fol. xxii
Hare flethe.	fol. eodem
Hard egges.	fol. xxviii
Head ache.	fol. viii. clvii
Head ache called vertigo.	fol. xl
Henne.	fol. lxx
Heate is cause of augmentacion.	fol. cxliiii.
Herbes hollsom put in drinke,	fo. lviii
†.ij.	Her

THE TABLE

Herbes wose water is hollsome for the soght.	fol. cxxix
Herbes sodde in byneger.	fol. lx
Hearpng.	fol. lxxvi
Holdpng of wynde.	fol. x
Hogges fed with peares.	fol. xlviii
Hogge fleshe.	fol. xliii
Hotte bread.	fol. lxi
Howe grapes should be eaten.	fol. xxxvi.
Howe to be lette bloude for a pluresy.	fol. clvi
Hony.	fol. cxxix
Hyll worthe.	fol. cxx
Hunger.	fol. clxxviii
Hunger is after two sortes.	fol. xvi
Hunger longe endured.	fol. eodenz
Horse dunge.	fol. cxliii
Hogges stones.	fol. xxxiii
Hurtes of red wyne.	fol. lx
Hurtes that come by drynkyng of water.	fol. lxxvi
Hurtes of salte meate.	fol. ci
Hurtes of colewortes.	fol. clviii
Hurtes of bometpng.	fol. cxix
I	
Jeuce of peches.	fol. xvii
Jeuce of new gethered fruts.	fol. xix
Jeuce	

THE TABLE.

Peuce of colewortes.	fol. cix
Peuce of watercresses.	fol. cxx
Plica.	fol. xi
Incision of the beynes.	fol. clxxvii
Popfull lyfe.	fol. iiii

K

Kernels.	fol. xcix
Kernell of cheris stones.	fol. lxxxix
Kyd fleshe.	fol. xxiiii
Knowledge of the best fleshe of soure foted beastes.	fol. eodent

L

Lampres and dressyng of them.	fol. lxxviii.
Laender.	fol. cxix
Laske.	fol. cxlix
Laxative meates.	fol. lvi
Lekes rawe and sodden.	fol. xliii
Lyte supper.	fol. ii
Lychtes.	fol. xcvi
Lychtes of a tuppe.	fol. xcvi
Let not bloudde in longe sykenes.	fol. cliii.
Lettyng of bloudde is holsome in the begynnyng of the drooply.	fol. cliii
Lettyng of bloudde kepeth louers frō furious raunyng.	fol. clv
✠.iiij.	Let

THE TABLE.

Lettyng of blood may not be doone in
the ague fit. fol. clx
Lettyng of blood should not be much
bled. fol. clxi

M

Makynge of water. fol. lii
Mare and the choise therof. fo. xxxiiii
Many good thynges come by dryn-
kyng of wyne soberly. fol. liiij
Man may lyue by the smell of hooce
bread. fol. lxxiiij
Malarde. fol. lxxv
Malowes and thre pproperties of them
fol. clx
Mawe of beastes. fol. xcviij
Meate a litle pouzred. fol. ci
Meate and why it is taken. fol. cxiiij
Meat byō meat is hurtfull. fol. cx. cxvi
Meates y engēder melancoly. fo. cxvii
Meate that conserueth health. fo. cxvii
Meates vnholosome. fol. eodem
Mene and thynne mylke. fol. cxv
Meane meates. fol. lviij
Medlars and their vtilities. fol. cxviiij
Mediana the beyne. fol. clxxiiij
Megrym. fol. clxxv. clxxviij
Medicine to Franche blood. fol. cxviiij
Medicine against the pestilēce. fo. cxv
Medi-

THE TABLE.

Medicines to comfozte diuers mem- bers.	fol. c
Medicine for y ^e ventosite of aire. fo.	cxi
Medicines to kill flees. fol.	cxiii. cxiiii
Medicine to restoze heare agayne. fol.	cxv
Medicine for wartes. fol.	cxv. cxvii
Medicines for the toth ache, fo.	cxviii
Medicine for the fistle. fol.	cxvii
Medice to auoyde the tothe ache. fo.	v
Melancoly. fol.	xvii
Milke, and for whome it is good & not good. fol.	xix
Mylke must be dronke fastyng. fol.	xx
Mylke of it selfe is very cozruptible. fol.	clviii
Mynthe. fol.	cx
Milke daily bled engēdzeth y ^e stone. xx	
Moderate ioye. fol.	iii
Moderate diete. fol.	eodem
Moderate eatynges encreasythe the body. fol.	xiiii
Moznyng rest. fol.	ix.
Must that is very redde causeth the fyre. fol.	xli
Must letteth the vzyne. fol.	lxv
Must engendzeth the stone, and ser- ueth a man from the stone. fol.	lxvi
Must	

THE TABLE.

Must and his thze properties.	fo. xcviij
Mustarde seede and thze properties thereof.	fol. cxviij
Mutton.	fol. cxv
Mushrooms.	fol. cxv

N

Naturall rest is moſte metest for noble men.	fol. iij
Naturall heate is in many thynges foztified in the nyght.	fol. xij
Naturall heate is suffocated with a bundance of humors.	fol. cliij
Nature cannot suffer soden inuitatiō	fol. viii
Nature is the worker of all thynges	fol. clx
Netes tongue.	fol. xcviij
Nettelles and eyght properties of the	fol. cxviiij
Nyght is the very season of perfect digestion.	fol. vj
Noble menne are dype and coleryke.	fol. ij
Pourpshyng meates.	fol. xv
Puttes.	fol. lxxxvii. xci
Putmegges.	fol. lxxxviiij
Number of bones, tethe and beynes	fol. cxxviiij
	Dte

THE TABLE.

O

Oft angry.	fol. cxliiii
Oleander.	fol. cxliii
Olde wyne is all fyzy.	fol. lii
Oynions.	fol. xlii. xliiii. cxv. cxviii
Oyle of Castoy.	fol. cxii
Operations of calages.	fol. cii
Opilations engender feuers.	fol. vi
Ore fleshe.	fol. xxii

P

Parbrakyng healeth great diseases.	fol. lix
Pensyuenes is expediēt for fatt men.	fol. i
Peches and whan they should be eatē	fol. xvii
Peches are hurtfull to sycke folkes.	fol. xviii. xxi.
Perceley.	fol. lx
Peares.	fol. xviii. lxxxviii
Peares make folke fat.	fol. xviii
Peares sod with musherōnes.	fol. xlv
Peares without wyne are hurtfull.	fol. lxxxviii
Pygeons bakē are better then roasted.	fol. lxxii
Perche.	fol. lxxiii. lxxvii
Peasen, & how they be holssome.	fo. lxxx pyke

THE TABLE.

Pyke.	fol. lxxviii
Pertryches.	fol. lxxi. lxxii
Pepper whyte and blacke.	fol. cxxiii
Pygge.	fol. xxviii
Plaiſter made of garlyke.	fol. xliii
Plaiſter made of an onion.	fol. xliii
Plaiſter of walnutttes.	fol. xliiii
Plaiſter made of ſygges.	fol. xcii
Plaiſter made of ſygges & popy ſede.	xcii
Phyſicke maketh a man ſure of twoo thynges,	fol. cxi
Plureſy.	fol. clb. clbē
Pozke.	fol. xxviii. xxviii
Bochyd egges.	fol. xxvi. xxvii
Pozke with wine nouryſheth.	fo. lxviii
Popy ſede.	fol. xcii
Pouder of peches.	fol. xviii
Prolongyng of tyme in eatyng mo- deratly.	fol. xvii
Properties of melācoly & wyne.	fo. li
Properties of butter.	fol. lxxviii
Properties of ſtematike folke.	f. cxliii
Properties of colozike men.	fo. cxliiii
Proſites of bloud lettyng.	fol. cxlix
Proſites of vometyng.	fol. clxxii
Pouder of peches,	fol. xviii
Putrified ſeuers,	fol. vii
Poulce	

THE TABLE

Poulce,	fol. lxxxv
Pzimerose,	fol. cxii
Pzunes and their vtillities,	fol. xc
Purflayne,	fol. cxxii

Q

Quayles are not to be praised,	fo. lxxi
Qualities of all sauerines,	fol. ci
Quietnes of mynde,	fol. iiii

R

Radythe rootes.	fol. xlv. xlvf
Rawe peares.	fol. lxxxi
Rawe appell.	fol. cxxx
Rawnes of humers is cald by two wayes.	fol. cliii
Rapis with theyze vtillities.	fo. xcvi
Red wyne.	fol. xxviii. xxx
Reyn the must,	fol. lrv
Remoue a tyle after meate	fol. v
Remedi for the tothe ache,	fol. v. xxxi cxv.
Remedies agaynst venome.	fol. xlii
Remedies against yll dzynke,	fo. lviii
Remedies for parbzakyng on the sea.	fol. lix
Remedy for coler,	fol. cxx
Remedies against the reume.	fo. cxxx
Reumes and pose,	fol. vii
Repletio of the supper hurte the,	xiiii
Resol.	

THE TABLE.

Resolution of the humers is the chese cause of the apetyte.	fol. ix
Rest of the day and nyght.	fol. ix
Here rosted egges.	fol. xxvii. xxxviii
Kewe.	fol. xliii
Kewe and foure pproperties thereof.	fol. cxliii
Kochet.	fol. lxxvi
Kesyngs of cozans.	fol. xci
Kice.	fol. lxxxv
Rose flower.	fol. lix
Rose water.	fol. cxvii
Raddocke.	fol. lxxv
Rules concernyng lettynge of bloude.	fol. cliv. clv
Rules declaring who be mete to be let bloud.	fol. clxv

S

Salte meate.	fol. xxv. c
Sage.	fol. lix. cxv
Sauces varie after the seasons of the yeare.	fol. lx
Salmon.	fol. lxxvi
Salte.	fol. c
Sage wyne.	fol. cxv
Saffron.	fol. cxvii
Sanguine persones and their proper ties.	fol. cxli. cliv
	Seuen

THE TABLE.

Seuen doctrines to chuse wyne.	fol. ii
Sea fysh.	fol. lxxv
Sede of colewortes.	fol. cix
Slepe not after meate.	fol. ii
Slepe is vnhollosome in the ague fit.	
fol.	clvii
Slepe not by day.	fol. vi
Sharpe wynes.	fol. xxxvii
Saluatella the beyne.	fol. clxiii. clxv
Soden chaunge of custome fo.	fol. riiii. cv
Sodden egges.	fol. xxviii
Sole.	fol. lxxiiii
Sower mylke.	fol. lxxxiii
Stande after meate.	fol. v
Stretche thy selfe after slepe.	fol. eod.
Stronge thynges coꝛrupt the body.	
fol.	vi
Stones of aged beastes.	fol. xxxiii
Stones of young beastes.	fol. eodem
Stale bread.	fol. xiii
Starlyng.	fol. lxx
Sparrowes.	fol. lxxii
Spodium.	fol. c
Splene the receptacle of melancoly.	
fol.	clxiii
Suppynges of chyckyns.	fol. xxx
Subtyle and grosse bloud.	fol. clxiiii
Swymyng of the head.	fol. xi
	Swete

THE TABLE.

Swete wynes,	fol. xxxvii. xxxviii
Swynes euyll,	fol. xcii
Swalowes donge,	fol. cxxi
Swondyng,	fol. cliii

T

Tarte meates,	fol. lii
Tarte chese,	fol. lxxxvi
Tansley & why it is eaten after easter	fol. cxiii
The beste hogge fleshe,	fol. xxiii
The yolke and whyte of an egge.	fol. xxviii
The inconueniencences of to much meate	fol. xi
The proprietie of fygges,	fol. xxxv
The tokes of good wyne.	fol. xxxvi. xxxvii
The hollomenes of eger and sharpe	fol. xxxix
thynges,	fol. xxxix
The sede and water of radysh.	fol. clv
The best foules to eate,	fol. lxx
The best tyme and age of lettynge of	fol. clix
bloud,	fol. clix
The smell of newe bread,	fol. lxiii
The broth of a henne & a cocke,	fo. lxx
The operacion of fygges,	fol. xciii
The thynges that a physicion should	fol. c
consyder in ministring of dietes,	fol. c
folio.	cbii
The	The

THE TABLE.

The foure humers.	fo. cxxxiii. cxxxiiii
The cause why olde mens legges are swollen.	fol. cxxxvii
The monthes of the mone.	fol. cl
The cause why many swounde whan they be let blood.	fol. clii
The profites of bometyng.	fol. clxviii. clxix.
Thynge hurtfull to the hearyng.	fol. cxxiiii. cxxv.
Thynge causyng a hūmyng in ones eare.	fol. cxxv
Thynge hurtfull to the eses.	fol. cxxvi. cxxvii.
Thynge after the which blood shuld not be letted.	fol. clxi
Thre inconueniencences engendred of doulce and swete fodes.	fol. xxxix
Thre maner of dzyngynges.	fol. lxxix
Thre kyndes of poppy seede.	fol. xcii
Thre maner of dietes.	fol. cbi
Thre thynge that drawe vnto them	fol. clii. clxi
Thre indirecte causes of lettyng of blood.	fol. clbi
Thre thynge are considered whan one is lette blood.	fol. clbii
Thoughte and care dzyeth by mans A. j.	body

THE TABLE.

body.	fol. 10
To walke in a fayre ayre.	fol. xlvi
To ryse early.	fol. eodem
To kylle woymes.	fol. cxx
Tokes of a melācoly parsons.	fo. cxi
Tenche.	fol. lxxiii
Tranquillite of mynde.	fol. lxi
Triacle.	fol. xlvi
Tympany.	fol. l
Tonge.	fol. xcvi. xcvi
Trypes.	fol. lxx
Troute.	fol. lxxiii
Two kyndes of rewe.	fol. xli
Two knowleges touching the choys of fythe.	fol. lxxiii
Two vtilities of cheese.	fol. lxxv
Two kyndes of sage.	fol. cxi
Two kyndes of bloud.	fol. cxxiii
Two kyndes of coler.	fol. cxxviii
Two kyndes of melācoly.	fo. cxi. cxi
Two tokens to knowe whan the Sto make is boyde and empty.	fol. xvi

V

Walke after meate.	fol. li
Washing of the eyes.	fol. lxx
Washing of the handes.	fol. lxxi. lxx
Washing of the tethe.	fol. b
Warne not thy selfe to sodenly.	fo. vi
Waulke	

THE TABLE.

Waunke softly after meate.	fol. cccv
Water destroyeth the appetite.	fol. lxxvi
Water should not be vled with meate.	fol. lxxvii.
Warrythe meate doth not nourythe.	fol. lxxviii
Walnuttes.	fol. lxxxviii
Water cresses, and when they should be eaten.	fol. ccciii. ccc
Water holtsome for the eyes.	fol. cccix
Weathers and hogges of a yeare old.	fol. cccvi
Wesell.	fol. cccviii
Weynes miser takes.	fol. ii
Weynes and when they should be let bloude.	fol. cccviii
Weale.	fol. ccc. lxx
Wineger myrt with an onion.	fol. cccv
Wineger and the properties thereof.	fol. ccc
Wineger continually vled bredeth many inconueniencies.	fol. cccviii
Wincle stomake hurteth the syghte.	fol. cccix
Wnholsome egges.	fol. cccviii
Wiolettes and thzee effectes of them.	fol. cccvi
Wlilite of fleume.	fol. cccvii
A. y.	Wlomite

THE TABLE.

Comet every month twice.	fol. clxxviii
What thynges should be eaten first.	fol. rbiij
What lothsome meate doth engender	fol. rxxviii
What tyme a man shoulde dyne and suppe in sommer and in wynter.	fol. cbiij
What heate of all graynes is mosste hol- some.	fol. rxxviiij
Whylde porke.	fol. rxxviii
Whyte wyne.	fol. rxxviii. rxxix
Why whyte wyne prouoketh to pylle	fol. rxxix
Whyte wyne quenchet thyrste.	fol. cl
Why diuines loue to dzyinke good wyne.	fol. rxx. rxxi
Whytyng.	fol. lxxiiii.
Whyte peasen.	fol. lxxxi
Why nuttes are the lasse seruice in lent.	fol. lxxviiij
Why plowe.	fol. cxxviii
Why they and the properties thereof.	fol. lxxviii.
Whyne citrine.	fol. rxxi
Whyne alayde with water.	fol. lii.
Whyne hurteth chyldzen many ways	fol. liii
fol.	fol. liii
	wyne

THE TABLE.

Wyne for olde folkes is moſte hoſſom
fol. eodem

Wyne is a maruelus percer. fo. lxxviii

Wyne ſoppes and their comodities.
fol. ciiii

Womans mylke. fol. lxxxi

Women with childe ſhould not be let
bloud. fol. clxi. clxxviii

Womit or thou eate. fol. lb

Wormewood. fol. cx

Wormes in the tethe. fol. cxxix

Y

Yeles. fol. lxxviii. lxxviii

Yeis are of the nature of water .fol. c

Yſope & the effectes therof. fol. cxxviii

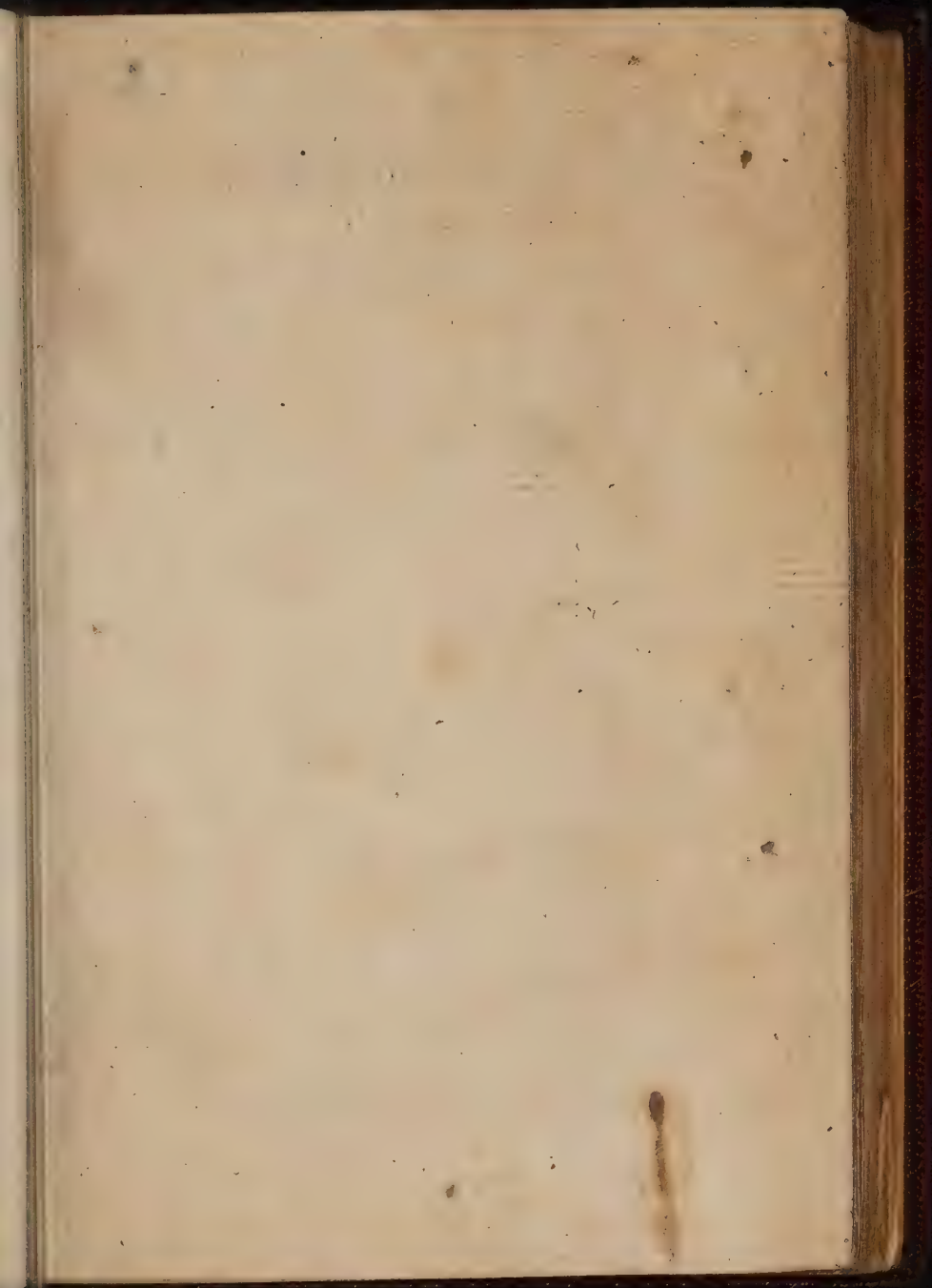
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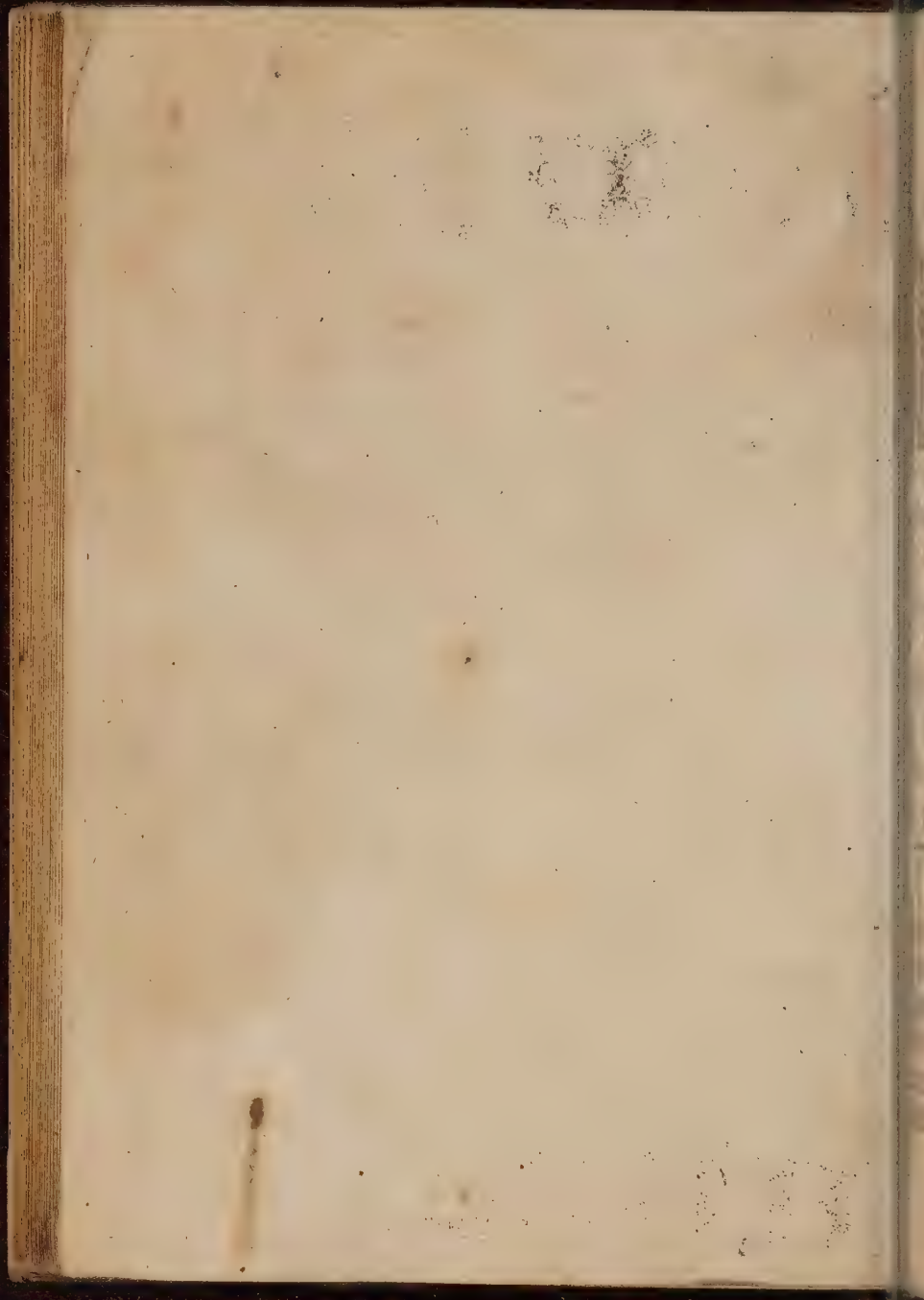
1844

Received of the
Honble the Secretary
of the Treasury
the sum of
Five hundred
Dollars
for
the purchase of
the
United States
Government
Bonds
of the
year
1844

Witness my hand
at Washington
this
1st day of
January
1844

1844





Chere beginneth this ryght Fol. i.
fruteful and very necessary
boke called the Regi-
ment of helth.



Anglorū regi scripsit
schola tota Salerni.
Si vis incolnm, si
vis te reddere sanū.
Curas tolle graues.
irasci crede prophanum.

Parce mero. cenato parum. non sit
tibi vanum.

Surgere post epulas. somnum fuge
meridianum.

Non mictum retine. non comprime
fortiter anum:

Hec bene si serues, tu longo tem-
pore viues.

This ryghte frutefull and necessa-
ry boke, was compyled at the in-
staunce and for the vie of the moste
noble and victorious kyng of Eng-
lande, and of Fraunce, by al the doc-
tours in philike of y vniversite of Sa-
lerne, to the entet man should knowe
how to kepe his body in good health.

B. s. The

THE REGEMENT

The auctoz in the begynnyng of this boke teacheth. viii. general doctrines the whiche hereafter be specified and also declared at length. The first doctrine is that he that desireth health of body, must eschewe and auoide grea charges, thought and care. Foz thought dryeth vp mans body, hurting and leauyng the spirites in desolation and comfortles: whiche so left and full of heuines drieth vp the bones. In this doctrine be comprehended melancolines and heuines, the whyche greatly hurt the body: foz by their operacion y body wareth leane and colde, the harte shrynketh vp, the witte & vnderstandyng wareth dulle, the reason is troubled, and the memorie vtterly marred. Yet neuertheles, it is very expedient foz fatte and cozely folke, to be somtyme pensyue and heuy, that thereby they may moderate the ranke heate of their spirites, & make their bodies leaner and moze slender. The seconde doctrine is to eschewe anger. Foz anger in lyke manner drieth vp the body, & excessiuely chaufeth and inflameth the meñbres.

And

And to great heate, as Auicen sayeth Aui. dist
 dzieth by mans body. Secondly an i. cap. i.
 ger hurteth through heatyng and in doc.iii,
 flamyng of mans harte, and it letteth
 also the operacions of reason. Some
 there be that naturally, eyther by lyc-
 kenes or chaunce of poyson, are cold:
 for suche folke to be angry is very ne-
 cessary for their bodely health, that
 their naturall heate by suche meanes
 may be styred by, gotten, and kepte.
 The thirde doctrine is to eate & drinke *Sallua. Drinking*
 soberly: for eating and drynkyng ex-
 cessiuely, causeth vs to be vnlusty,
 dzously, and slouthfull, hurtynge and
 infeblyng the stomake. Many other
 inconueniencies, as Auicen saith, gro Aui. cap
 weth and chanceth through excelle of de vino
 meates & drinckes, as hereafter shalbe et aqua.
 declared. The fourth doctrine is to
 make a lyght supper. For to muche
 meate taken at nyght, causeth and en-
 gendzeth gnawynge and payne in the
 bealy, vnquietnes, let of natural rest,
 and other grefes, whiche we fele & see
 by experience the whiche hereafter
 shalbe moze pleyaly declared. The v.
 doctrine is to walke after meate. For
 B.ij. ther.

THE REGIMENT

ther by the meat discendeth to the bot-
tum of the stomake, wher (as Auicenn
saith) resteth the vertue of digestion.

For the mouthe of the stomake desi-
reth fode, & maketh digestiō. The first
doctrine is to eschew slepe incontinet
after meat, which causeth health and
auoydeth diuers infirmities, as it is
after shewed in these verses: Febris

Regim

pigrities. &c. The seventh doctrine
is to make water as ofte as nedeth:

For who that kepeth or holdeth his
water longer than nature requireth,
shall auoye it with great payne, and
so it may chaunce that death shall fo-

Regim

Aui. dist lowe, as Auicenn sayeth. Also to kepe

xix. li. iii the dzeggess and superfluite of mans

ca. de dit fode longer than nature requireth,

ficultate ingendzeth many inconueniencies in
mingēdi the body. For the lyuer and baynes

called meser takes, drie vp, for y^e molfe

parte, the humours of the forsayd su-

perfluite, and so they be made harde &

can not be auoyded, and thus causeth

opilations in the guttes and ventosi-

ties, and so it may chaunce, it bredeth

impostumes: as after shalbe shewed.

The eyght doctrine is, that one doing

his

his esemēt and auoyding the ordeurs
and filth of the body, shuld not moche
fozce and constrayne his fundament:
foz so doyng the emerardes & fistule
shal greue hym, and the fundament
many times is misordred & thrust out
of his ppropze and natural place. Fi-
nally thauctoꝝ sayth, that who so wil
obserue the fozsayde doctrines, shall
lyue longe in good healthe and pros-
perite.

Si tibi deficient medici, medici
tibi fiant

Hec tria, mens leta, requies,
moderata dieta.

Here are taught thyrve generall re-
medies to conserue in helthe all crea-
tures, and specially noble men. The
fyrste is to liue ioyfully: foz ioye and
myrth causeth man to be yonge and
lustye. By moderate ioye and myrthe
youth is conserued, naturalle vertue
comforted, the witte sharped, & therbi
man is more prompte, quicke, and of
abylite to do all good and honest ope-
rations. For it is not said without a
cause, that our ioy and mirth must be

B.iiij. moderate

THE REGIMENT

moderate. For whan it is without measure, it ingendzeth dethe bothe bodily and gostlye. This moderate toy is mosse conuenient for them that haue moche care & trouble. Whiche toy may be gotte by the vse of delicate meates and drinckes, by auordinge of such thinges as engendre melancoly. And also, as Auicen saith in his. xi. boke & chap. of failinge of mans hart, by dwellynge & accompanieng among our frendes. The. ii. Remedy is tranquillitie of mynde, of vnderstandyng, & of thoughte. For nobleme thozughe theyz great busynes and charges, are moche moze greued and troubled than other meane parsonnes. Great carke of mynde and vnderstandyng distroiethe the natural reste of man, whiche is most expedient for noble men: for they most commonly are naturally dry and colerike: & therfore for them rest and quiet is ryght profitable and conuenient. The. iij. remedy is moderate diete, that is to eate and drinke moderately. And after shall be declared, what icoueniēces grow through excessse of meates and drinckes.

Lumina

Lumina mane manus surgens
gelida lauit unda.

Hac illac modicū pergat. mos-
dicum sua membra,

Extendat. crinem pectat. den-
tes fricet. ista,

Contortant cerebrum, confor-
tant cetera membra.

Lote cale, sta, pasce, uel infri-
gisce minute.

Here are declared. vi. doctrynes, whiche
che comforte mannes brayne, and the
other membez of the bodye. The fyr-
ste, is whan we ryle in the moynge
yearly to washe our eies, wyth clere
colde water. The eies wolde be was-
hed to clense awaye the ozdure and
filthines that hāge in the bzies of thē.
And Auicen saythe, y^e the souerainste
thinge to mundifie and clense, and to
make sharpe of sight the eyes, is to
open them, & so to put and plunge thē
in clere water. And ayene he saith,
that to bathe and plunge the eies in
clere water, and therin to open them,
conforteth and conseruenth the sight
and specialli of yonge folke. The rea-

62

ca. de cō

Aui. dist

xiii. li. iii

ca. de cō

serua.

oculorū.

Idē dist.

iii. cap.

dede. v.

which vnperfet digestion is the pꝛin-
 cipal cause that woꝛmes be engedꝛed
 The thꝛd doctrine is to roome a litel
 hither and thither, whā we are risen
 frome reſte, that ſo the ſuperfluities
 of the ſtomake, guttes, and lyuer, as
 the groſſe mater of the brine, may the
 moꝛe ſpedily be thruſt vnder. The.
 iiii. doctrine is competētly after reſte
 oꝛ ſlepe to extend and ſtretch out our
 handes, fete, and other lymmes, that
 the liuely ſpiritis may come to the vt-
 ter parties of the body, and ſo cauſe
 the ſpirites of the bꝛayne to be moꝛe
 quicke & ſubtile. The.v. doctrine is to
 combe our heed in the moꝛninge, that
 the pꝛes of y^e heed may be opened to
 auoyde ſuch vapours as yet by ſlepe
 are not conſumed: & alſo to quickē the
 ſpirites of y^e bꝛaine. Farthermoꝛe to
 cōbe y^e heed is very hollſome, & ſpecial-
 ly foꝛ aged men. And Auicen ſaith, y^e Au. diſt.
 to cōbe the heed is hollſome, ſpecially iii.li. iiii
 foꝛ olde mē. Therfoꝛe one ſhulde day- cap. de
 ly and ofte combe his heed. Foꝛ ofte debili.
 combinge dꝛaweth by the vapours to viſus.
 the ſuperioꝛ parties, and ſo deuideth
 them from the eies. The.vi. doctrine
 is

THE REGEMENT

is to washe & purge y^e teethe. For the filthines of y^e teethe causethe y^e bzeche to stink. And of the filthines of the teeth groweth certeine vapours, that greatly anoye and hurt the bzayne.

Aui. dist
VII. li. iii
cap. de
cōdent.

Farthermoze the filthines of y^e teethe myngled with the meate, causethe the meate to cozrupt and putryfye in the stomacke. Auicenna enstructeth and teacheth vs howe we may kepe the teth from ache and stynche. That is to washe y^e mouthe with wyne twayne a monethe: but to make the bzeche swete, it muste be boyled with y^e rote of spurge, who so euer vseth the forsayde decoction and medycyne shall neuer haue the toothe ache. In the laste verse are certayne generall rules: The fyrst is that after we haue washed & bathed our selues, we must kepe vs warme. For thā the cundites of y^e bodye, y^e is the pores, ben opē: by the whiche colde wyl perce in to the body, and engēdre in vs diuers diseases. The. ii. is that after we haue dynded or taken our repaste, we muste for a whyle stande by ryght, that so the meate may discende downe to the
bottum

bottum of the stomake, and than to walke a litel softly: for hasty mouing draweth natural hete fro the interior partis to the outwarde, and causeth y^e digestion. The.iii. is, that one of colde complexion shulde not warme him selfe too sodainli, but by litel and lytell, for sodayne change hurteth nature: as Galen saythe in the glose of this canon, Secundum multum et repente. &c. All ströge thynges and of extreme nature cozrupt the bodye.

Sit breuis aut nullus tibi somnus meridianus.

Febris, pigrities, capitis dolor, atque catarrus.

Hec tibi proueniunt ex somno meridiano.

Here he teacheth, that.iiii. inconueniencies are ingedred by the sleeping at after none. Fy^rst the after none slepe causeth and ingendzeth feuers by rayson of opilatiōs. For the natural hete and spirite of mā by day draweth to the outward parties of the body, and therfore digestiō by day is but feble: But whā the natural heate
and

THE REGIMENT

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

The cau.
of heed
ache.

and spiritis of man drawe to the in
warde parties of y^e bodi: thā throughe
they^r motion the naturall heate is
stered vp, and therfore y^e nyght is the
very season of perfit digestiō, and the
vndigested & rawe humours are the
cause of opilations, whiche opilatiōs
engendze feuers, as Auicē saith. Se-
cōdly, the after none slepe causeth mā
to be slouthful in his operatiōs & bu-
sines, by the resō aforesaid, for grosse
humours & vndigested cause mā's spiri-
tes slowely to moue the bodi. For as a
subtile quicke spirite causeth lightnes
of bodi, so a lumpishe or a heui spirite
causeth a sluggishe body. Thirdly, the
after none slepe engēdrez heed ache.
For the gros & vndigested meate y^e re-
mayneth in the stomake doth lyft vp
to the bzaine gros vapours, y^e whiche
trouble & greue it. And of very conse-
quens, if vapours of grosse matter be
stered vp & caused, they must also be
gros. For Galen saithe in the glose of
this aphorisme, Qui crescunt. &c.
that it muste nedes folowe, that all
thinges be lyke those thynges, of
whom they be engendzed. The
fourth

fourth inconuenience is the pose and reume. Reumes be humours that runne from one membze to an other, and as they runne to diuers partes of the body, so they haue dyuers names. For whan the reume cometh to the lyghtes, they be called Catarri: and whan they runne to the chekes, they be called branchus: and whan they runne to the nose, they are called conzam: as it appeareth in these verses:

Si fluit ad pectus, dicatur reu-
ma catarrus,
Ad fauces branchus, ad nares
dico conzam.

But besides the reasons of the diseases before reherſed, there be many other reasons, and moze effectual. The cause of the first inconuenience that is of feuers, whiche sometyme are called putrified feuers, and sometyme feuers effimeras. A feuer effimere is engendzed of vapours and smudge fumes, kept and retayned after noone slepe, the whiche abstaynyng from slepe is wonte to consume.

The diuersite of feuers.

A feuer effimeras is a daily feuer.

Galen

THE REGEMENT

Galen de Galen sayeth, that these feuers effi-
arte cura meras come through fayntnesse, dzo-
tua ad kennes, angre, furiousnes, inward
Glauc. i. sozowe, and other vehement cares of
 the mynde: and the feuers that come
 by inflammation of the preney mem-
 bres are of the same kynde. These fe-
 uers be soone cured, as by baynyng
 and customable diete. The putrifid
 feuer is engendzed of the humidites
 in man vndigested, and augmented
 by the after none slepe. Galen sayth, y
Gal. de feuers engendzed of cozruption of hu-
arte cura mours are called putrifid feuers.
tua ad The seconde inconuenience that is to
Glauc. i. be slowe in operation and mocions,
 chaunceth by reason that by the after
 noone slepe the humidites, and fumes
 in man are reteyned about the mus-
 kys, beynes, and ioyntes, & eke cau-
 seth the sozayd membes to be asto-
 nied and a slepe, and therfoze the bo-
 dy after dynner is slowe, and heuy in
 operacions. The thyzd inconueniece
 (that is the head ache) commeth, as is
 befoze declared in the seconde incon-
 uenience: that is to saye, by the humi-
 dities and vapours retained in the bo-
 dy,

by, thzough slepe and rest, whiche by
suche meanes are troubled and mo-
ued towarde the bzaïne, and so cause
the head ache. The .iiij. incōueniece,
that is the catarr, signifiyng ali ma-
ner of reumes, chanceth to man and
greatly greueth hym, thozough va-
pours and fumes, whiche are wont
to be dissolued and consumed by wat-
che, and by reason of slepe they drawe
to the inwarde partes of man, and
fume bywarde towarde the bzaïne:
whiche fumes ingrossed by colde, re-
tourne to y lowe partes caterrilans
of mans body. Auicen allegeth many
other incōueniencences and diseases en-
gendzed of the after noone slepe. The
first disease is the gout and palsey, the
whiche greue vs, by reason that the
humidites, that are wont to be dzyed
by and consumed by the heate of the
sunne and by watche, dooe remayne
styll in the body. The seconde is the
couloz, and cozruption of the face,
thzough the warrilthe humidites, like
vnto mans bzine myngled with the
bloudd, whiche warrilthe humidi-
tes are wont to be wasted and consu-
med

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

THE REGIMENT

med by watche, and by reason of slepyng, they ascende with the blood towarde the brayne and the face, and so they cause the face to swelle & to waxe pale. The thyrde inconuenience, is that after noone slepe, ingendzeth the splene, and that by the keepng in of y grosse melancoly humoꝝ by the daye rest. For as watche with the heate of the day (whiche doth open) geueth moꝝuyng and way to melancoly humoꝝ by the strayte cundites of the body: so the daye slepe letteth & destroyeth the passages and pꝛopꝛe wayes of them: and specially it destroyeth and stoppeth the cundites that come from the splene to the mouche of the stomake, that are ordeyned to pꝛouoke mans appetite, by whiche cundites al melancoly superfluites are wonte commonly to be clarified. The fourth hurte is that the after noone sleepe mollifieth the veynes, because that the humidities the whiche are wont to be dissolved by the day watche, can not be restored, whiche so remainyng in mā's body, do dꝛye vp the veines. The fifth inconuenience is, that man by reason
of

of rest or slepe, loseth his appetyte, for
 lacke of resolution of the humours :
 whiche resolution is chiefe and prin-
 cypall cause of the appetyte. An other
 Reason is, that the replenyshyng and
 filling of the stomake with fumes and
 humidites mollifieth and shutteth the
 mouthe thereof. The first inconue-
 nience that after noone slepe doth en-
 gendze is inipostumes, by meanes of
 humidites encreased by the day slepe,
 the whiche drawe to one membre or
 other, and so cause it to swelle. An-
 ten sayeth that belydes all these foze-
 sayde, there be two other speciall cau-
 ses that proue the after noone slepe to
 be hurtfull. The firste is, that the day
 rest is soone corrupted, because the
 heate of the day draweth the corporal
 heate to the exterior partes of man :
 but the nyght rest doth clene contra-
 rie: for it draweth the corporall heate
 of man towarde the inwarde partes.
 Of the whiche two mocions there is
 engendred a violent motion that di-
 sturbeth nature. And therefore they
 that wyll sleepe and reste them by
 daye, are counsayled to slepe in darke
 C. j. places

THE REGIMENT

places and in shadowe . The seconde cause is that the day rest maketh a mā vninsty, drouly, and as halfe aserde, & that by the chaungyng of nature frō his olde custome, that is frō digestion of his meate: yet notwithstandinge that the after noone rest oz slepe is generally dispresed, and the nyght rest greatly commended and praysed, yet the slepe that is taken in the mozning thze houres befoze the sunne rylng, and thze houres after the sunne risen, is not to be dispzayed: As Hippocrates sayth in his seconde booke of pzo- nost. Slepe conuenient and naturall takē by nyght oz by day is allowable, and contrary is hurtful: but the moz- nyng slepe of all the day, is less woꝝ thy dispzesse. And all be it the day sle- pe and at after noone, are soꝝ bydden by olde fathers and doctours, yet soꝝ all that, nowe adaves slepe taken in the daye tyme, is not greatly to be bla- med, specially as Bartrucius sayth, if these fyue condicions therein be di- ligently obserued. The first is, if it be customably vled. The seconde is that it be not taken immediatly after dy-
ner.

ner. The thyzde is, that one slepe not with his head lyng lowe. The.iiii. is not to slepe to long. The.v. not to be waked sodaynly & fearfully, but with good moderation.

Quatuor ex vento veniunt in vētre retento.

Spasmus, hidrops, colica, vertigo quatuor ista.

Here are declared.iiii. incōueniēces or diseases that come by long holding of wynde in mans body. The firſte is called the crampe. The ventosities of the body, runne oft amōg the ioyntes and veines, & filleth thē with wynde. Of the which filling cometh retractiō and wrynkyng together of ȳ veines. And Auicen ſaith, that the crampe is a disease that lieth in the beynes, by the whiche the membez of manne moue and extende them ſelfe. This crampe is diuers, one is caused by replenyſhyng, whereby the membez is made ſhorſe and great, and wrynkyng to gether lyke leather, or a harpe ſtryng, thozough the matter replenyſhyng the membez.

Auic. di.

ii.

C. y.

This

THE REGIMENT

This maner of crampe commeth so daynly. There is another kynde of crampe, muche lyke a tabozer, which inforceth the membze after his legth and largenes to crompull to gether lyke parchement caste in the fyze.

This maner of crampe cometh slowly. The seconde inconuenience is called the dropsy, a materiall disease engendzed of a very colde matter, which entreth and enflateth the membzes or places of a mannes body, in whiche is the regiment, that is the digestion of meates and humoys, as in the stomake, the lyuer, and the voyde places about the bealy. For dropsye neuer engendzeth, but whan the lyuer is corrupt by reason of the bloude.

There be thze spices of dropsie, Iposarca, Asclides, and Timpanites: and of the tympany this two inconueniēces are vnderstande. A tympany (as saith maister Bartruce) is engendzed of an yll complexion, by coldenes of the stomake and lyuer, whiche wyl not suffre mans dzyneke or meate to be conuerted in to good humoys, but tourneth thē in to ventosities, whiche
p

If they be annoyded by belchynge, by
 swette or other wyle, they wyl stoppe
 the wayes of boydaunce. Also these
 ventosities gether together betwene
 the places of the bealy called mirac,
 and siphar, and there they engendze
 the droply. The thirde inconuenience
 is called the colyke, a perillous and a
 paynfull diseale, it is engendzed in a
 gutte named colon. Lyke as the dis-
 ease called ilica, is engendzed in one
 of the guttes called ylion. And these
 two diseases are engendzed by ventos-
 ities closed in the guttes. The fourth
 inconuenience and diseale is the head
 ache called vertigo, the which maketh
 a man to wene that the woorld tur-
 neth: the ventosities whiche drawe to
 the brayne and myre them with the
 lyuely spirites, cause the sayde diseale
 called vertigo, whiche as the name de-
 clareth is a turning or a swymmyng
 in the head: and as Galen sayth, they
 that haue the sayd infirmitie, are sone
 astonied, and with a lytell tournyng
 about they fal downe. And Auicenn re-
 herseth these inconueniences with o-
 ther, & he sayth, that ventosities kept

Gal. de
locis aff.
cap. viii.

Auic. dit
xvi.

C. ij.

long,

THE REGIMENT

long, cause and engēdze the colike, by reason they assende and gether together, febllyshyng the guttes. And somtyme they engendze the droply, & somtyme darkenes of syght, and somtyme the megrime, and somtyme the falling euell, and sometime it runneth vnto y ioyntes and causeth the crampe.

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

Here we be taught to make a lyght souper. For to muche meate letteth mans naturall rest, and causeth anguythe and gnawyng in the bealpe, and causeth the face to bzeake oute: and maketh one to haue a heuy head in the mozning, & an vnsauery mouth. Here this questio cometh wel to purpose: Whether a man shoulde eate moze at dyner oz at supper? For diffinicion hereof, it is to be noted: that after the quantitie of the body moze oz lesse, meate is conuenient at souper, oz at dyner. For eyther the bodyes be hole and sounde, oz els sicke. If they be

be sicke, eyther they inclyne to mater-
riall sickenes or to vnmatteriall: If
the sickenes be not caused thozoughe
some humour, one may eate the moze
at soupper, because in suche sycke-
nesses, nature onely endeuereth to di-
geste the meat. If the sickenes be ma-
teriall, one may eate the moze at dy-
ner, as it is declared in y^e fourth trea-
tise in the. v. chap. of the curation of
falling syckenes on this wyse: He
that can not be suffised wth one meale
in a day, because he is otherwyse ac-
customed, he must deuyde his meate
into thre partes, & eate two partes at
diner, and the other part after temper-
ate exercise at supper. The reason
hereof is this, at suche season the fe-
ble nature hath helpe by the naturall
heate of the sunne to digeste, and the
supfluities therby are more resolued,
wherfoze y^e refectiō shuld be larger at
diner thā at supper. And mozeouer be-
cause the heate of the day, which cau-
seth digestion, ioyneth wth the natu-
rall heate of mannes body, there are
by daye two sondrye heates to helpe y^e
digestion: but it is not so in the night.

C. liij.

Like

THE REGIMENT

Likewyse nature endeuereth her by nyght to digest the superfluities. And therefore she shoulde not be hyndred with the digesting of to much meate. And though it be so that the naturall heate of man is in many thinges fortified in the nyght, as by retraction of the spirites and reduction of slepe; yet that selfe heate can not digeste two diuers thynges, as the meate, & the superfluities. Than it foloweth that suche folke shoulde eate lesse at souper thā at diner. If y^e bodies of suche folke seme hole, or els if they be very hole, strong and without any sensibilitie of superfluities, auoidyng all throught their vigour and strength, as mighty bygge men: suche may eate moze at souper. For the nature of these bodies labour onely by nyght to digeste the meate receyued: and not to rype the superfluities, for in a maner they haue none. Also they labour only to fortifie their bodies, which wareth moze stronger by nyght than by daye: because the bloud & corporall spirites be engedred by night in a moze quātitie, & better deuided throught out y^e body.

If the bodies be not greatly disposed to helthe, as is reherſed, but are diſpoſed to be lyghtly ſicke: Than whether they trauayle and labour ſoze continually wyth theyꝝ armes and handis oꝝ not, hit is beſte they eate moze at dyner than at ſupper. For meate is not onely taken to noziſhe & reſtoze the body: but alſo to make moyſte, and to ouer ſpꝛynkylle and water the mēbꝛes that thꝛough great labour and trauayle they ware not dꝛye, and lyke wyſe to withſtande the diſſolution of naturalle heate. For ſuche trauayle and labour lettethe not their true digeſtion. For we ſe by experience, y they eate twyſe oꝝ thꝛiſe in a day with good appetite, & good digeſtion. If the bodyes be not apte noꝝ diſpoſed to labour continuallye, as the bodyes afoze reherſed, hyt may chaunce two wayes: For eyther they labour verſe ſoze, but not cōtinually, oꝝ elles they labour ſebly, wher by ſuparfluites encreace. They that trauayle moche, as in ridinge oꝝ goynge about theyꝝ worldly buſynes, ſhulde eate moze at ſupper than at dyner:
bicauſe

THE REGIMENT

bicause the vnaccustomed great tra-
uayle wolde not suffre the meate ta-
ken at dyner to digest, but doth coz-
rupt it. Pea and further thzough su-
perfluuous motion the natural hete is
dissolued and spzed in euery membze
of the body, whiche in the nyght dra-
weth to y inward partis of the body,
and is the pzincipall cause of good di-
gestiō. And therfoze a good and a lar-
ge supper is moze expediēte foz them
than a large diner. Also the same per-
sons were not bzought by before this
season in suche great trauayle: and
therfoze their bodyes are ful of humi-
dities: whiche lyttel meate at dyner
may resiste the resolutions caused by
great motions and trauayle. But in
case they trauayle lyttelle and easely
by the waye, to eate moze at dyner
than at soupper is best: as it is declar-
ed in sicke bodyes, foz they most cō-
monly are feble bothe of complection
and of digestion, and the heate & light
of the sonne dothe comfozte theyz na-
tural heate and spirites. Also the rea-
son herof is this, the cozpozall cundi-
tes and passages by daye are open:
wherfoze

Wherfoze the superfluites of the body are sooner expelled by daye than by nyghte. Farther they ought to eate but lytel meate by night, for than nature is greatly occupied to dygeste rawe humours, the which slepe must digest and bying to good point. And though the digestion to digest & great repletions of meates, and the superfluous humours be holpe by y night: Yet neuer thelesse, the strengthinge therof is not sufficient to digest great repletions of meates, & also superfluous humours And witteth wel, y custome in eatinge moche or lytel at diner or souper, ought to be regarded & kepte.

For custome is good and necessarie both for helth of the body, and to cure sickenes: as Galen saith, For sodaine change of custome is very hurtfull, & specially for old folkes. For nature can not beare noz yet suffre sodeyne mutatio. But as Galē saith y alteration y is done by lytell & lytell is sure inough. And th^o it is wel proued y we ought to eate moze at diner thā at supper & y bicause sickeneses are most comonly materialles, yet for al y, if a mā

Galen. li
ix. de
morbis
curād is.

Galē. in
secundo
aphor.

Hippe.

coulde

THE REGIMENT

colude be contented with one repast
in a daye, it were better to take it at
soupper thā at diner, so that he be not
diseled in the eies, or in the bzaine: for
than it were better to take it at diner,
than at soupper. For the repletion of
the soupper, hurte th sore the bzaine
and the eies. And witteth well that
not onely the repletion of the soupper
hurte th the stomake, but also all ma-
ner of other repletions. For they in-
gendze opilations, feuers, putrifac-
tiōs, the lepze, & vndigested humours

And Auicen sayth, that all maner of
repletions hurte the stomake, nor
the great eater by repletion augmen-
teth not his body, for he digesteth not
his meate: but he that eateth mode-
rately, hath alwayes some appetite,
and increaseteth his body, for he di-
gesteth well his meate. Therfore we
ought to take good hede, we hurt not
our stomake by ouer moche repletio,
nor that we make not our selfe pour-
cy and the pulse to beate more behe-
mently. In like maner repletion that
ingendzeth lochynge of meate, ought
pyncipally to be eschewed, but spe-
cially

Aui. dist
iii. li. iii.
cap. de
his que
nocēt sto-
macho.

cially whan it cometh of y^el meates.
 For if it come by y^el meates, hit ingē-
 drethe payne in the ioyntes, in the
 raynes, in the lyuer and the gowte,
 and generally all other fleumatyke
 diseales. And if it come by cleene mea-
 tes: it ingendretth sharpe feuers and
 hotte impostumes. It foloweth than
 that this repletion must be eschewed
 above all other thynges. For as Ga^l Galē in.
 len sayth, ouer moche repletion preⁱ. apho.
 tendeth stranglinge or sodaine dethe. hip.
 Secondly we must take hede we ouer
 fylle not our stomakes and bitterly
 dystroye our appetite, but we muste
 kepe some appetite: and in especyall
 they that haue a stronge and a good
 appetite. Some ther be that haue a
 feble appetite, & these oughte to eate
 moze than theyr appetite requireth.

Tu nunquam comedas, stomas-
 chum nisi noueris ante

Purgatum uacuū que cibo, quē
 sumpseris ante,

Ex desiderio poteris congno-
 cere certo,

Hec tria sunt signa subtilis in
 ore dieta, Vers

THE REGIMENT

Here are certeyne cōmandementes,
the whiche he that desireth his helth,
muste of necessitie obserue and kepe
moze duly than eate or drynke. The
fyrste is, he shoulde eate no maner of
metes without his stomacke be nete,
& purged of all yl humours, by vomit
or other conuenient wayes. For if a
man receyue meate in to his stomake
in the whiche are cozrupte humours
they wyll myngle them selfe togeder,
and cause the meate newly eaten to
cozrupte. The seconde is to eate no
moze tyll the fyrste meate that is ea-
ten be digested and auoyded out of the
stomake. For there is nochinge moze
hurtefull to mans bodye, than to re-
ceyue meate vpon meate, that is but
onely begunne to be digested. For the
meate last taken shall let the dygesty-
on of that that was fyrst eten, and the
digestion of the meate first taken, shal
be first fynished, whiche departeth to
the lyuer by the veynes called meseri-
akes, and therwith carrieth the meate
laste taken not yet well digested.
Wherof rawe humours, and vndy-
gested be multiplied in mans bodye.
Farther

Farther in the text are put .ii. tokens
 to knowe whan the stomake is boyde
 of the meate befoze eaten. The first is
 very hunger. And for a knowlede her
 of, witteth well that there is .ii. ma-
 nner of hungers, very hunger, and fai-
 ned hunger. Very hunger is descri-
 ued by Galen in this wyle. Very hun- Galē in.
 ger (sayth he) is whan a man nedeth apho.
 meate: But sayned hunger is an ap- hip.
 petyte to haue meate, though the bo-
 dy haue no neade therof. And as veri-
 hunger cometh by contractyon and
 corrugation of the veynes proceding
 from the mouthe of the stomake, by
 tugyllatyon of the membrs nedyng
 meate, so in lyke wyle feyned hunger
 is wont to be caused of them that con-
 trayne, that they shuld prouoke the
 mouthe of the stomake, the membrs
 payunge no nede of foode, as by colde
 thynges harde or sharpe. And of this
 signe & secōde precept precedēt, Auicē Aui. iii. i
 saythe: No mā ought to eate but after doc. ii.
 he hath a luste, For he shulde not ta- ca. de eo
 ke longe therein whan luste pricketh, quo. &c.
 unless it be a feined lust, as the lust of
 dyons

THE REGIMENT

byonkerdes, or suche whose stomakes
abozrethe meate. For to endure hun-
ger longe doth fylle the stomake full
of putrified and cozrupte humours.
And after in the same chap. he saithe,
that who so euer loue theyz helthe,
shulde neuer eat till they haue a sure
luste, noz tyll theyz stomacke and by-
parmost entrayles be voyded of the
fyrste foode that they toke. For the
daingerouste thinge that may chaunce
a mans bodye, is to receyue meate

The knowlege of vpon vndigeste meate. The seconde
wlege of thynge that signifieth true luste or
truist or very hunger, is sklender diete pzece-
very hū- dent: that is small sustinaunce before
gre. taken, for whan hunger foloweth
therbyppon, it is very true hunger.

Forthermore ye shall vnderstāde, that
to eat moche and of sondrye meates
mynghed to gether at one repaste or
refection, is worste of all, as fleshe
and fylshe, chekens, and porke, and
after to prolonge the tyme in eatyng
For the firste meate beginneth nowe
to digeste whan the other meates are
serued in to the table: and so y partis
of the meate be vnylyke in digestion:

So that the fyrste taken are digested,
 or the laste that is eate come to the
 middes of theyr digestynge: And this
 causeth that some parties corrupt o-
 ther some. And of this thinge Auicen
 warneth sayenge: There is nothinge
 moze dangerus than to myngle dy-
 uers meates and sustinaunces toge-
 ther, and after to prolonge the tyme
 in eatinge. For whan the laste meate
 is receyued, the fyrste is welnere dy-
 gested. Therfoze the sayd meates in
 diuers of theyr parties (as thouching
 digestio) be not like. But yet witteth
 well, that prolongynge of tyme in ea-
 tyng moderately (as an houre space)
 to chaue and swalowe our mete wel,
 is alloweable, and helpeth moche to
 the conseruation of helth. For good
 chawinge and swalowinge do wne is
 as halfe a digestion: And yl chawing
 doth eyther let digestyon oz els doth
 gretly hyndze it. But prolonginge of
 tyme in eatinge, with talkynge and
 tellyng of tales two oz thre, houres,
 is ryght hurtfulle, and therof are in-
 genzred the diseases besoze reherfed.

Auic. iiii.
 i. doc. ii.
 cap. de
 eo. & c.

D. i.

Persica,

THE REGIMENT

Perfica, poma, pira, lac, caseus, et
caro falsa.

Et caro ceruina, leporina, capri-
na, bouina,

Hec melancolica sunt, infirmis
inimica.

Here are declared .x. maner of meates
oz foodes that ingendze melancoly,
and are vnholosome foz sick folkes.

Gal. ii.
aliment.
cap. ix.

Of the whiche the fyrste is eatynge
of peches: Wherof Galen sayth, the
iuce of peches, and theyr mater pfall
substance is soone corrupted and vt-
terly yll. Wherfoze they ought not
as some say, to be eaten after o:her
meates. Foz they swymme aboue, &
soone corrupte. But this oughte to
be mynded, whiche is a commune
thyng, that all that is moyste, App-
perye, and lyghtly goth vnder, shulde
be eaten fyrste, and so shulde peches,
whiche swiftly go to the bottum of
the stomake, and make waye foz the
meates that come after. But whan
they be eaten laste, they both corrup-
pte them selfe & also the other meates.
And thus it appereth, that this sayeg
ought

ought to be vnderstonde of peaches eaten after other meates. For whan they be eaten befoze meate, they be good for the stomake, and they mollifye the bealy, and pzoouoke the appetite, as Auicen saith: Rype peaches be good for the stomake, and cause the one to haue an appetite to meate And farther he sayth: They ought not to be eaten after other meate, for than they coꝝrupt, but they must be eaten befoze. Lyke wyse Serapion, in the chapter of Peches, by auctozite of Dioscorides sayth: Rype peches are good for the stomake, & they mollifye the bealye. But whā they be not rype they make a man colliue: and whan they be dꝛye they bynde sozer. And a decoction made of dꝛye peches and soꝝronken, doth let the flouynge of humidites to the stomake & beaue. And the powder of peches cast vꝓ the place where one bledeth, stauncheth the bleedig. And although peches haue these medicinable vertues aforesaid, yet because they egeoze putrifid humours they be hurtful to sicke folkes, & specially when they be not taken dewly.

Aui.ii.

ca.ca.de

persicis.

To stāch
bloude.

D.ii.

Peches

THE REGIMENT

Di. li. i.
de medi
mat.

Eatynge
of peares

Auii. ca.
cap. de
pyris.

Peches be colde in the fyrste degre, & moiste in the seconde. Dioscorides saythe, that ripe peches bene hollsome bothe for the stomake & bealye. The seconde thinge is peres or eatynge of peres. The cause is, for peares, and generallye all maner of newe & rawe frute, fylle y^e bludde with water, that boylethe by in the bodye: And soo preparerth and causeth y^e blod to putrifye & by consequens is hurtefull for sicke folkes. Peres, as Auicen sayth, engendre y^e colike. But yet peares aboue al frute make folke fatte. And therfore hogges fed with peres, are made fatter than with any other frute. And bycause peres engendre ventosities, and so cause the colyke: therfore they be vsed to be eaten with suche frute that breake or auoide ventosities, or elles to withstande the yll operation of these fruites, drynke after theym, a draughte of olde wine of good sauour. And the sweter sauour that peres haue and the moze doulce, the beter they be. And also sod peares be better than rawe & they may be sodde wth any seede fenel seede & suger. Dioscorides saith, that

that it is hurtefull to eate peares sa-
 dyng. Plinius sayth, it is an heuy
 meate of al peares, though they be in
 helth that eate theym. The thyzde
 thinge is eatinge of apples of whiche
 as Auicen sayth, to eate often and
 moche, causeth ache of the sinowes.
 And also apples haue an yll proper-
 tee, for they engendze ventosities
 in the secōd digestion, wherfoze they
 be vnholsome for sicke folkes. And
 also for lyke cause, as it is befoze re-
 herced of peares. And these sayenges
 touchinge the vnholsomenes of pea-
 res and apples, ought especially to be
 vnderstande whan they be rawe, and
 not whā they be sodde or rosted. And
 not onely these frutes shulde be esche-
 wed of them that be sicke, but also all
 other frutes that fyll the bloud with
 boylunge water, as newe fruite, of
 whiche the ieuice boileth in a mannes
 body, as hit were muste or new wine
 For ye may se by experience, that the
 ieuice of newe gethzed fruite boyleth
 whan hit is put in a vessell, by reason
 of the heate of the son that remaineth
 in them after theyz rypunge.

D. iij.

These

Dio. li. i.

de medi

mat.

Plini. in

denat.

hist li.

xxiii. ca.

vii.

Au. ii. cā

cap. pri-

mo.

THE REGIMENT

These newe frutes, throughte boilling of theyz ieuice cause the bloude to putrefie, although they cōforte a mannes bodye with theyz moysture, whā they be eaten. And for this cause most specially Auicen forbiddeth them eatynge of frute, that haue the ague. For he sayth, that all frutes hurte them that haue the ague, throught theyz boylunge and coruptinge in y^e stomake. The. iiii. thinge is eatinge of milke: y^e cause why eating of milke is not good, is bycause it is lyghtly corupted, and tournethe vnto fume or tharpenes in y^e stomake as in their stomake specialllye, that are diseased with putrified feuers: and therfoze they that haue a putrified feuer are forbydden eatynge of mylke. And as Hippocrates saith, it is hurteful for them to eate mylke that haue the heed ache, for them whose guttes suspended, do rumble, and for them that be very thyrsty. Yet not with standyng in some deseases Hippocrates sayth, mylke is agreable: as for them that haue the tike, the feuer etike, and for them that be in a consumption.

And

Aui. di.
iiii. ca.
de vni-
uersali
cura.

Hip. aph
lac. dare
caput do
lentibus
&c.

And also hereafter folowynge some
 thynge moze shall be said whan we
 come to Lac ethicis. &c. And al-
 though mylke in the forsayde disea-
 ses is blamed yet in them that be hole
 it is allowable, and that if it be well
 digested in the stomacke and lyuer.

And Galen sayth, that mylke well
 sodde dothe bothe nozyshe and ingen-
 dre good humours. Also milke by rea-
 son that it is watrishe, it washethe þ
 entrayles, and by reason it is buttry,
 it mundifieth, and stryucth agayne
 venemous humours, and moysteth
 the membzres, & alleuiateth the grefes
 of the breste, and it dothe mittigate
 the hotynge oz pickynge of the longes
 guttes, raines, Entrayles, and the
 bladder, and it is good agaynst pzi-
 kyng humours in the entrayles.

Farthermoze mylke is good for tem-
 perate bodyes, whose stomake is
 clenys from coleryke and fleugmaty-
 ke humours. For vnto suche folkes
 mylke well digested is great nory-
 shynge, it engendzeth good bloude,
 it nouryseth the body, and conue-
 nyently moysteth and makethe sayre

THE REGIMENT

the exterior partes, as Isaac saith, in the vniuersall dyetes. And there also he saith, by auctoritie of Ruffus, that they that wil dzyinke milke must dzyinke hit fastynge, and it muste be dronke hotte frome the cowe: and to eate nothinge tyll that be digested, noz one shulde not than labour noz ster about moche. Yet seldome oz at no tyme one shulde soz bere walking, but than one muste walke an easye pace, tyll he perceyue hit be descended to the bottum of the stomake. But mylke is vnhollosome for these bodies y be distempered. For in hotte bodyes it is soone turned in to colerike sumosite. In suche as he coude, it tourneth to sharpenes and putrifaction. Also mylke is vnhollosome for an vnclene stomake, for therin hit corruptethe. Galē saithe, y he knewe a man, that of the dayly vse of mylke, had a stone bredde in the raines of his backe. And a nother that losse all his tethe. And some he knewe that vsed to eate milke cōtinuall withoute hurte. Yea to some it was moche hollosome, as to an halbād man y lyued aboue a hundzeth

Gal. de
sanitate
tuen da
li. v.

hundredth yere, and his moste foode was milke: and another that thought to do likewise, founde it alway hurtfull to hym. Touchyng the choise of mylke, it is to be noted, that meane mylke is to be chosen for nourishment, and not thirne milke, as milke of a camel, or of an asse, nor the moste fatte & grosse is not to be chosen, as mylke of kyne and shepe, wherfoze goottes mylke should be chosen. For it is not so watrisshe as camels mylke, the whiche is not apt to nouryshe, by reason of humidite, and it maketh a man to laske: For it is not so fatte, nor so grosse, nor so full of cruddes and butter, as cowe mylke and shopes mylke is: whiche by reason of their fatnes, stoppe the veynes and engendze ventosities, and is moze harder of digestion than is requisite in the gouernance of health. Therfoze mylke of a goote, not to nere kyddyng tyme, nor to farre from it, and that goeth in a good pasture, and whan pastures be at the best, shoulde be chosen. The pastures as Galene sayeth, where the beastes go, helpe muche the goodnes

Choise of
mylke.

Gale. de
sanitate
tuenda.
lib. v.
of

THE REGIMENT

Eatynge
of cheese.

of the mylke. The .v. thyng is eatynge
of cheese: and it may be vnderstande of
all sortes of cheese, but specially of old
cheese. The reason is, because newe
cheese is colde, moyste, & of grosse sub-
stance, and harde of digestion: and
engendzeth opilacions and the stone,
and helpeth or cōserueth mans health
(by way of nourishment) but verve
lyttell or nothyng. And olde cheese is
hote & drie, by reason of the salte ther-
in, it causeth digestiō, but yet of it self
it is harde of digestion, and of small
nourishment, and hurteth the sto-
make, and dryeth ouer soze, and agre-
eth worse then newe cheese. But cheese
betwene both, neither newe nor olde,
not so tough, nor so bryttell, so harde
nor so soft: so swete nor so sowre, not
so salte, nor so full of eies, of good tal-
lege and of good saueur whan it is
cutte, whiche tarteth not long in the
stomake, made conueniently of good
mylke, sufficiently oyle, is good and
shold be chosen afore all other, wher
of after meate we shold eate a lyttell
quantite, soz muche in quantite, in
waye of nourishment is vniuersally
yll, and hurteth the stomake, and wil

What
cheese is
beste.

not digest, and engendzeth opflatiōs,
the stooone in the raynes, grosse hu-
mours in the body, and ventosities.

Therefore that chese is onely good
that cometh out of a nygardes hādes.

The syrte thyng is salte meate, dzyed
with salte oz smoke, oz of what kynde
of beaste so euer it be, it engendzeth
grosse bloude and melancoly, and so
per consequens, it is vniholosome for

sycke folkes: noz it is not holosome for
them that be hole. For as Auicen

sayeth, salte fleshe nouryssheth but lit-
tell, and it is grosse, and engendzeth
yll bloude. The seuenth thyng is
hartes fleshe, whiche lykewyse en-
gendzeth melancoly bloude, as wyt-
nesseth Rasys Alaman. iii. capit. De

animalibus siluestribus et domesti-
cis. The eyght thyng is hare fleshe,

whycher lykewyse engendzeth melan-
coly bloude, as Rasys sayeth in the
place afore alegate: This fleshe engen-
dzeth more melancoly thā any other,
as Galen sayeth. And of this Isaac

in dietis vniuersalibus sayeth, that
hare fleshe shoulde not be eaten as
meate, but onely bled in medecines.

salt mete.

Gale. de
locis af-
fect. li. iii

Auic. iii.
doct. ii.
cap. xv.

Hartes
fleshe.

Hare
fleshe.

Gale. de
locis af-
fect. li.
iii.

And

THE REGIMENT

And witteth well, that hare flesh, and harris, flesh whan they be olde, ought vtterly to be eschewed: yet neuer thelesse they may be eaten, and they be beste befoze calupnyng time, that their dryenelle may be tempered with the age: And yet they ought to be eschewed except they be fatte. For their drienenes is tēpered with their fatnes. The nynthe is gootes fleshe. The .x. is ore fleshe. For these be melancolye fleshes. For Isaac in die. vniuers. sayth: Gootes fleshe and ore fleshe be worste, hardest & slowest of digestion, and whan they be digested, they engēd: e grosse bloud and melancoly. And Auicen in his scond canon of gootes fleshe sayth: Gootes fleshe is not very good, and parchaunce the humour is very yll. And likewyse ye shal vnderstande, of gootes fleshe & cowes fleshe, the whiche are worse than the forsaide fleshes, gootes and ore fleshe. For of them Auicen sayth: Cowe fleshe, harris fleshe, wylde gootes fleshe, & great foules, engendzeth the feuers quarzans. And yet farther he sayth: of cowe fleshe, y cowe fleshe nourissheth much
and

Gootes
fleshe.

Ore fleshe

Aui. ii. cā
cap. de
carne.

and engendzeth grosse melācoly, and melancoly diseases. And he sayth farther, that colwe fleshe engendzeth lepre. And of gootes fleshe he sayth, that it is absolutely yll. And for as muche as it is towded in the terte, what fleshes should be eschewed, specially of foure footed beastes, me semeth it were cōuenient to the we, what fleshe of foure foted beastes ar to be chosen. And in the choyce of fleshes the physicians agree not. For Galen and certayne other say. that porke is beste.

Choyse of
fleshe.

Some other, as Auicen, Rasis, and Auerroys saye, that kyddes fleshe is best. Yet notwithstanding Auerroys in the .v. coll. blameth Auicen, because he sayth porke was best, yet he sayd it not as though he helde therewith, but after the christen opinion. Some other prayse deale aboue all other. A man may knowe the best fleshe of. six foted beastes, and the goodnes thereof many maner of wayes. First by gret nourythyng, whiche thyng betokeneth harde digestion, and by the lykness of mans fleshe: & this wyse porke is better than any other fleshe, first
for

THE REGIMENT

for h̄ likenes vnto mā's flesh, as witnes
seth Galē. iiii. alimētor. wher he saith:
That porke is lyke mans flesh, may
be knowen, by that that many haue
eaten mans flesh in stede of porke,
& could not perceiue neither by the sa-
uour, nor by the taste, but that it had
bene porke. And Auicen sayeth: Mās
blouddē and hogges blouddē be lyke
in euery thyngē, so that there haue
bene, that haue solde mans flesh in
steede of porke, whiche thyngē was
not spied til a mā's finger was founde
among the flesh. Auerroys wyrteth
the same. Secondly, porke nouryseth
greatly. For Galen sayeth. iiii. alimē-
tor, that porke aboue other fleshē no-
ryseth moste, whereof those that bee
called athlete, haue best experience.
And after in the same booke he saith:
One can eate no fleshē that noury-
seth moze than porke. Thyrdlye
porke engendzeth a stedfast & a strong
nouryshement, that resyseth resolu-
tion. This is Galens opinion in the
places afoze reherled, where he prefer-
reth porke aboue all other fleshē: and
in his. viii. boke de ingenio, he sayth,
porke

Au. ii. cā
ca. de fā.

Auer. v.
coll. ca.
de carne

porke of all fleshe is mooste laudable,
 so that it is wilde brought by on mou
 traynes: and next vnto porke is kydde
 fleshe. And likewise in .b. tera. he saith
 of all fleshe of foure footed beastes,
 porke is mooste laudable, whiche is
 temperate in heate and moysture:
 and engendreth better bloude than
 any other fleshe: so that it be of young
 wyne, that is of a yeare or two olde,
 whether it be wylde or tame: nor yōg
 suckers are not so good: for their fleshe
 is mooste moyste. And of a moze lyke
 yhode wylde porke brought by in the
 woodes, is better than tame brought
 up at home, for tame porke is moze
 clammy than it ought to be. And of *Au.ii.cā*
 wylde hogges fleshe or boore, *Auicen* *cap. de*
carne.
The best
hog flesh
 sayth: Chyssen men and their folo
 wers saye, that the beste wylde fleshe
 that is, is of wylde swyne. For besides
 that it is moze lyghte than the tame
 swynes fleshe, so it is of moze strength
 and muche moze nouryshyng, and
 moze sooner digesteth: and in wynter
 there can be no better fleshe. So than
 it foloweth, that hogges fleshe is right
 good and hollome for their bodyes
 that

THE REGIMENT

that be ponge, hole, strong, occupied
in labour, and not disposed to opila-
tions: and for them that desyre to bee
fatte: For suche haue nede of muche
nouryshment: and harde of digestiō.

Almē. ca
de virtu-
te carniū

Aui. iii. i
capit. de
regim. e-
ius quod
comedi-
tur.

Rasis iii.
Almā. ca
de aniz
ma. silue
stribus &
domesti.

And therfore Rasys saith: grosse fleshy
is couenable for them y labour much:
but clene fleshe is best for them that
do contrary wyse. Auicen wyll the
same sayng: Thei that laboure much
may better away with grosse meates
than other. The choyce of good fleshe
standeth in thre thynges, in tempe-
raunce of complexion, in lyghtnes of
digestion, and in gendryng of good
bloude, that is to say, the better fleshy
is of temperate complexion, easy of
digestion, & temperate in engendring
bloude, betwene hotte & colde, scien-
dernes and grossenes. And for this
cause kydde fleshe is better and more
laudable than any other fleshe, after
the mynde of Rasys, Auicen, & Auer-
roys. For Rasys sayeth: Kydde fleshe
is temperate, without any yll myx-
ion: the whiche though it engendreth
temperate bloude, yet it is not con-
uenient for labourers: but yet for all
that

that there is none other fleshe shoulde
 be preferred afoze it. It is not so we-
 ke, that a mans strength is minished
 therby: noz the nourythyng therof is
 not so mucche grosse, that repletion
 shoulde come of it, oꝝ grosse bloude be
 engedzed. The blood also that is engē-
 dzed thereof, is betwene subtyle and
 grosse, hotte and colde. For this fleshe
 is not mete for great labozers, but for
 temperate young folkes, the which vse
 meane exercise. For this fleshe engen-
 dzeth bloude, that by mighty exercise
 oꝝ labour is soone resolued, but not
 with meane trauayle. And Galen
 sayeth, that kydde fleshe is not vnhol-
 some for an olde man. And touchyng
 the intencion, as kydde fleshe is better
 than any other housholde fleshe, soo
 gootes fleshe is better than any other
 bredde in h woddess. And next to kydde
 fleshe many physitions, as Rasis and
 Auerrors, put mutton. And Auer-
 roys sayth, that mosse parte of physiti-
 ons are of this opinion, saue Galen,
 whichē laudeth not mutton. For he
 sayeth that mutton is not pl for yong
 folkes, but it is vnholosome for olde

Gale. de
 sanitate
 tuenda.
 lib. v.

Auerrois
 v. col. ca.
 de carne

THE REGIMENT

Gale, de And he thinketh that beale nour-
sanitate risheth moze than mutton. And per-
tuenda, adventure Galen vnderstandeth here
lib. v. the betternes of nourishment of
that that is to nourish muche, and to
geue nourishment moze harde of re-
solution, whiche moze agreeth vnto
beale than mutton, syns mutton is
of moze humidite. Thyrly the good-
nes and choyce of fleshe may be taken
by reason of their small clamminesse
and by their good sauour: and herein
beale is better than any other fleshe.

Auerrois And Auerrois to this agreeth, sai-
v. col. ca. yng: Beale is good fleshe, for as much
de carne as it is not clammy, colde, nor drye,
as befe is, and beale hath sweeter sa-
uour than any other fleshe, and in
these poyntes it is better than kydde
fleshe, for in kydde fleshe one may per-
ceyue a clammines before it is sodde,
and in that that beale engendzeth bet-
ter humours, it is better than kydde

The con- fleshe. And thus it appereth playnlye
trouersis what thyng causeth controuerisie a-
re in choi monge the physicians touchyng the
se of flesh choyse of fleshes. Farther wyrteth
wel, that the fleshe of a dry cōplexion,
is bet

is better nere caluyng tyme thā farre from it: And therfoze kyddes and calves be better than gootes & oren, because their drynes is abated with the humidite of their yongnes. But flesch of beastes of moyst complexion, is better and moze holsome in age than in youth. For great parte of their overmuch humidites is dzyed away, as they do encrease in age: And therfoze weathers of a yere olde are lesse clammy, and moze holsome than suckyng lammes: and lykewyse porkes, of a yere or two olde, are better than yong pigges. And therfoze Auicen sayeth: It behoueth that the meate that conserueth health shoulde be suche as the fleshe of kyddoe or a suckyng caulfe is, or lammes of a yere olde. Than by these reasons it appereth that y fleshe of gootes male and female, of old mutton, of bese, of old porke, and specially of brawne, of pygges, and of suckyng lammes, is not very holsome for the conseruation of mans health, but the fleshe of young calves, of yere lunge weathers, & porke of a yere or .ii. old, is couenient inough to eate, to pferue

Au. lii. i.
ca. de re.
ei⁹ quod
comeditur.

E. ij.

mans

THE REGIMENT

mans health . And it is to be well noted, that the fleshe that is enclined too drynes, must be sod: and the fleshe that is enclined to humidite , must be roasted, thereby to attempze their drynes and humidite: And therfoze the fleshe of conys and hares , hartes , calues, and kyddes, shuld be sodde: and porke and lambe roasted. And by this reason appereth, that in moyste seasons, and for moyste complexions, fleshe disposed to drynes should be roasted: And in drye seasons , and for complexions drye and olde, moyste meates be moze conuenient.

Oua recentia, vina rubentia,
pinguia iura.

Cum similia pura nature sunt
valitura.

Here in this terte diuers nourishyng meates been expzessed . The firste is newe layde egges , whiche be of that sorte of foodes , that in a lytell quantite nouryshe muche . For Auicen ca. de o-
uis. et
iii. ca. i. sayeth , that thynge small in quantite and great of nouryshelemente , are egges and cocke stones . Touchyng
the

the choyce of egges, wytteth wel that the egges of hennes, pertriches, and of felantes yonge and fatte, are very good in the regiment of health, and simply, better than any other egges: For the priestes daughter sayed, that longe egges and smalle were the best of all, as in these verses:

Filia presbyteri iubet pro lege teneri.

Quod bona sunt oua candida longa noua.

Farther, poched egges are better than egges costed harde or rere, and they be of great nourishment, and of good and lyght digestion, and they engendre bloude specially proportionable to the harte: wherfore they be exceeding good for suche as be recovered from syckenes, for aged folke, and for weake persons, and specially the yolke. For Auicen sayeth, that the

Auic. in tract de viribus cordis.

E.ij. addeth

THE REGIMENT

addeth folowynge: that they be lyghtly turned in to blood, and after they be turned, there remaineth of them but smalle superfluite. And therefore they cōfozt moste specially the harte. And farther he sayth, that they be excellent good to restore the spirites and bloude of the harte. Kere roasted egges are lightly digested, and they ease the longes and the bzeste, and mollifie the bealy temperatly, but they nouryshe not so muche as poched egges. Harde egges sodde, are harde of digestion, & they nouryshe the body grossely, discōdyng slowly to the stomake, & slowly they entre therein. Farther wytteth well, that egges by the dzessyng of the are made better and worse. For either they be roasted, sodde alons, or fryed, or sodde with some broth. Roasted egges be moze grosse than sodde, & moze harde of digestion: for the herthe or syer dryeth by the substance of their humidite. And they be roasted two wayes: One is in the shelles raked in the hotte imbers: an other waye is, they be roasted standyng on imbers wth their shelles a lyttel broken. But they
that

Dzessyng
of egges.

that be brokē be worse than the other,
and they that in y shells be raked in
the hotte imbers are done two maner
of waies, either thei be al raked in the
imiters, oꝛ els set vpon imbers & coles
with part vncouered. They that be al
couered be worse, soꝛ by reason that y
heate of the fyze goeth about thē, the
fumosities are kept skyll in, and they
that be set vpon the imbers, and parte
vncouered, auoide out the fumosities,
wherby they be purified. They be bet
ter sodden in water than rosted, soꝛ y
humidite of the water striueth with y
heate of the fire, that dzieth by their
humidite. And thus thei be dressed. ii.
waies: soꝛ either they be sodde in the
shelles oꝛ els brokē in the water. Thei
that be sodden in the shelles are worse
than the other. For the shelles do let y
dissolution of fumosities and grosse
nesse. Whan thei be poched, the heate
of the water temperatly percethe in,
and maketh moze pure their grosse
nes, and taketh away the yl smel & sa
uour. Wherefoze poched egges bee
moste hollome, and fried be moste vn
hollome: For whan they be fryed
C. liij. they

THE REGIMENT

Rasis opi they engendze moost yll humours,
 nid idia. and hurt the stomake, and causeth fu^e
 vniuer. mosite and cozturion, and maketh
 one to lothe his meate. But egges
 sodde in some good broth are betwene
 bothe, rosted and poched. Also wit-
 teth well, that there is a dyuersitie in
 an egge touchyng his compound par-
 tes. For the yolke is temperatelye

Gale. de morbis curandis lib. xii. hotte: The whyte is colde and clam-
 mye, and hardly digesteth, and the
 bloude also therof engendzed, is not
 good. And as the foresayde egges,

Rasis. iii. Almen. ca. de vir- tu te ouo m. that is to saye of hennes, pertryches,
 and of selantes, be moze conuen-
 able in the regimete of healthe, so eg-
 ges of duckes, gees, shouelardes, and
 suchelike foules, are vnholosome in
 the regiment of healthe, and shoulde
 be eschewed. The seconde thyng

Red wine is redde wyne. And here ye shall vn-
 derstande, that wynes dyfferre in
 theyr colours. For some wynes bee
 white, some be claret, some be citrine,
 and some be blacke, whyte wyne is fe-
 bler than any other, colder and lesse
 nourythyng, but it doth least hurte
 the head, and it dooeth make one to pyffe
 better

better than any other wyne. That whyte wyne is weaker than other wines apperethe by this that Galene saithe: weake wyne is hit, y least heateth oz enflameth, and lesse greueth y bzaine than other. And Galen sayth: It is impossible y whyte wine shulde greatly enflame any mā. And he saith whyte wyne enflameth oz heateth least of all wynes. Whiche thinge is true if one wil make comparison betwene white wyne and redde of one countre growyng, and none other wyse. For the redde wynes of France are not so botte, noz yet so stronge as the whyte wynes of some other countre. And therfoze the cōparyson must be made bitwene the wines of one maner and countre, and whyte wyne nourissheth the lesse than other wynes. For Galē saythe: watteryshe, sklender, & white wyne is vniuersally neyghbour to water, and as touchyng nourysshement is lyke water, wherby it prouoketh one to pisse, and nourissheth the body but lyttel. And lyke wyse Galen saythe, watteryshe wyne nouryssheth the body leaste, whose licour is as

Gal. sus
per. i. cā.
iii. part.
reg. acus
torum

Ga. i hip
apho. li.
ii.

Ga. i hip
apho. li.
ii.

sklender

THE REGIMENT

Auic. iii. And Auicen saith, Whyte sklendre
 i. doc. ii. wyne is best for them that be chaffed
 cap. de and hotte. For it doth not fume nor
 reg. aq cause the heede to ake, but it moy-
 et vini. tethe the bodye, and easeth the heed
 ache. To this agree the Galen. The
 Ga. i cō. reason why whyte wyne leeste hur-
 iii. parti. tethe the heed is this, bicause it is lesse
 regi. acu fumshe and lesse vaperous thā other
 Hip. iii. That it prouoketh or causeth one to
 par. reg. pisse more thā other appereth by this
 acutorū. sayenge of Hippocrates. The passage
 or entrance of this whyte wyne in to
 the bladder, is easper than of anye o-
 ther drynke: wherby we may percey-
 ue, that hit hath the strengthe to open.
 By this it well appereth that whyte
 wyne is better for them that be hotte
 and chaffed than other wynes, whe-
 ther they be hotte of nature as cole-
 rike and sanguine folkes or els by ac-
 cydēce, as hotte chaffed by angre and
 bydynge in the sonne. And lyke wyle
 it is better for thē that studeye, whiche
 oughte to vse suche wyne as wyll not
 distempere the bryne. And like wyle
 it is conuenient for them that haue a
 feble

ble bzayne, whether it be natural oꝝ
 accidental: Foꝝ stronge wine maketh
 hem some dzonke, that haue a weake
 bzayne, as Auicenn saythe: and ther
 eze if suche persons wil dzinke stroꝝg
 wyne, they must alaye them well
 with water. And also it is good foꝝ
 peym, whose lyuer and stomake is
 cotte: and foꝝ them that dwelle in a
 cotte countrey: Foꝝ hotte and stroꝝge
 wyne wolde all to enflame and bour
 ne theyꝝ bodyes. Redde wine and cla
 ret, as of the countrey of Berne are
 hotter than other. And Galen sayth:
 wyne that is redde of colour and cla
 ret, be very hotte, and they noury
 noch moze than other wines. And a
 bzayne he sayth. That the wyne that
 is grosse & ruddy of colour, noury
 moze thā other wyne. And they some
 repliny oꝝ bovyde of substance. And her
 eze it is to be noted, that it is said redde
 wines noury moze, bicause foꝝ the
 most parte they be tourned in to sub
 stance of mā's mebzies. Yet foꝝ all y
 wyne blacke of colour, may be called
 greater noythers thā other: foꝝ they
 gye

Aui. iiii.

doc.ii ca

de reg.

aq̄ & vini

Red wine

& claret.

Ga. sup

cā de vis

no etenī

albo.

Ga. i hip

apho. li.

ii.

THE REGIMENT

Ga. i hip
apho .li.
ii.

Isa. i die
tis part.

Auic. iii.
i. cap.
pre al.

Auic. iii.
i. cap.
pre al.

gyue moze constantly nourishemēte,
and moze slowli be resolued from the
membzes. Wherfoze Galen sayth:
That grosse redde wyne nouryſhe
moze thā wattrishe, but yet they nouryſhe
lesse thā blacke colozed wyne.

And on this wyse the sayēge of Isaac
is vnderstande, where he sayth, that
blacke colozed wine nourisheth moze
than redde. And these redde wyne,
hurte the heed moze than whyte, and
lesse prouoke one to pylle. And this is
the cause that stronge wyne be not
conuenient for feble bzayned folkes,
as hit is afoze sayde. But it agreeth
well with them that haue a stronge
braine. For a stronge braine resisteth
vapours, whan they luyte by there
vnto, as Auicen saithe. And here note
wel, that the wyte of a man that hath
a stronge bzayne, is clarified & sharped
moze yf he drinke good wyne, than if
he dranke none, as Auice sayth. And
the cause why, is by reason y of good
wyne moze than of any other drinke,
are engendzed and multiplied subtyll
spirites clene & pure. And this is the
cause eke why the diuynes, that ima-
gine

fine and study vpon highe and subtyle
 matters, loue to drynke good wynes.
 And after y^e opinion of Auicen, these
 wynes are good for men of colde and
 humatike complection. For suche
 wynes redresse and amende the colde
 humatike complection: and they open
 the opilations and stoppynge, that
 are wonte to be engendred in suche
 persons, and they digest fleume, and
 they helpe nature to conuert & tourne
 the same in to bludde, they lyghtlye digeste
 and entre quykely, they encrease &
 greatly quicken the spirites. But
 wyne citrine is not so burnyng as
 redde claret, as Galen saythe. Redde
 wynes be hotter than whyte, & ther-
 fore they greue y^e heed moze, As Ga-
 len sayth. Also claret wyne nouris-
 heth lesse than redde and moze than
 whyte. And in some places they call
 claret wyne whyte, and that is the
 cause that some say, white wyne doth
 quykely enflame mans body. The
 blacke wines be not so feruent hotte
 as the redde wynes be. And therefore
 they hurte the heed lesse. But for as
 moche as they discende moze lowlye
 in

Auic.iii.

i.cap.

preal.

Ga. i hip

apho. li.

ii.

THE REGIMENT

Ga. sup
cā potus
aut dul-
cis.
Suppyn-
ges or
brothes.

Rasis .iii
Almen.
Auic. iiii.
do. li. sū.
i. ca. xv.

in to þ bealpe, & prouoke moze flowe
 mā's brine, they greue the hede moze
 thā white wine doth, as Galen saith
 The thyzde thing is suppinges, made
 of good brothe of fleshe, but specially
 of chekēs, for suche brothes are verpe
 kindly to mans nature, & are lightly
 cōuerted in to good bloud, & they en
 gendre good bloude, specially whan
 they be made with fyne flower. For
 flower p̄cipalli of wheate, is a great
 nourisher, & causethe great nourishe
 ment as Rasis sayth. And of these. iiii.
 forsayd thinges, Auicen saithe: Crā
 ple of clene & good nourishinge mea
 tes & humours be the yolkes of egges
 wyne, and brothes made of fleshe, &
 there vpon he concludeth, that these
 thre forsayde thinges are cōfortable
 & of great restozatiue for mā's bodye.

Nutrit et impinguat, triticum,
 lac, caseus infans,
 Testiculi, porcina caro, cerebel
 la medulle,
 Dulcia uina, cibus gustu iocun
 dior, oua
 Sorbilia, mature ficus, uuaque
 recentes.

Dere

Here are touched. xii. maner of thinges the whiche greatly nourishe and make fat mans bodye. The fyrste is breadde made of wheate: whiche as Auicē sayth, fattereth swyftely, specialy whan it is made of newe wheate. Rasis sayth, wheate is neyghbour to temperaunce, al thoughe it enclyne a lyttell to heate, and the heuieft & soundest wheate doth nouryshe best, and of al graynes it is moost holsome for all folkes: And the bludde that is ingendred therof, is moze tēperate than of any other grayne. And touchynge y choyce of wheate ye shal vnderstāde that the election is to be considered in two thinges. fyrste the substance of the wheate oughte to be considered, & and secondly the preparation therof: And of the choyce touchynge the substance, Auicē sayth, that that wheat is best, that is neither harde nor soft great, fatte, and newe, & not to olde, and betwene redde & whyte. Blacke wheate is an yl nozther. Rasis sayth it is heuy. And of the choyce concerninge the preparation, witteth well, that all thynges made of wheaten
flower

Breadde

Auic. i.

cā. ca. de

pane.

Rasis. iij

Alman.

Chosse of
wheate.

THE REGIMENT

flower discende frō the stomake slowly, & doth engendze grosse humours, and doth cause opilations aboute the lyuer, and dothe augment the splene, and engendze the itone, and whan hit is digested, it nouryseth moche.

Wheate sodde is heuye meate, and harde to digeste, but whan it is digested it nouryseth strongly, & streyngeth a mā moche. But wheate made in breade, well leuened, and baken in an ouen, hatte with moderate fyze, is meruaylous holsome. All these thinges are gethered out of Galen. The

Gal de
alimen.

seconde thinge is milke: and after the mynde of some doctours, it is vnderstonde by butter mylke, called Odor, and cōmonly called Balbuca. there

Butter
mylke.

is nothyng e nourysethe moze than this mylke, whan hit is newe supped vppe, wyth newe hotte breade. Hit may also be vnderstonde by gootes

Grene
chese.

mylke: whiche nourysethe moche, wherof we haue largely spoken before. The thyrde thing is grene chese,

Aui. ii.
canoca

whiche as Auicen saythe, is a nourysher and a fatter, And althoughe

ae caseo

grene chese dothe nourysher and fatte,

pet

yet it is not holssome in the regement
 of helth, for therof come the inconue-
 niences befoze declared. The fourth Cokes
 thynge is stones, and speciallpe stoo-
 nes of fatte cokes: whiche as Auicen
 sayth, be very good and great noury-
 thers : And he sayth that in a small
 quancite they nourishe moche. This
 also may be vnderstonde of hogges
 stones very fatte, that hath not booz-
 red a sowe . For as porke of all. iiii.
 legged beastis (touchynge nouryshe-
 ment) is beste, in lyke maner the stoo-
 nes, in regarde of other beastes sto-
 nes, are the beste. And here it is to be
 well noted, that the stoonnes of aged
 beastes, whose sede is fermented, be
 mothyngge nourysyngge. But the sto-
 nes of yonge beastis, y be not yet able
 to do theyr kynde, and whose sede of
 generation is not yet ripe, be metely
 good nouryshe, if they be well dige-
 sted. The. v. thynge is porke, in cho-
 yngge therof, & of the effecte of y same it
 was largely declared befoze, wherof
 Galen saithe: That of al foodes porke
 is the greatestt nourisher. The. lxxth.
 thynge is eatynge of byaynes : And

Cokes
 stoonnes.
 Aui. ii.
 cā. ca. de
 teste.

Porke.

Gal. de
 morbis
 curandis
 li. vii.

F. j. wyttethe

THE REGIMENT

**Eatig of
bzaines.**

wytte the welle that bzaines be yit
foz the stomake, and they cause loth-
sonnes, and take awaye a mannes
appetite, and bzaine engedzeth grosse
humours, yet neuer the lesse it nou-
ritheth the bodye, if it be wel digested
But in noo wyle it shulde be eaten
after other meates, and if it be dzessed
with penyrialle oz nepte, to attempte
the clammynesse and colde therof, oz
with thynges, that by theyr vertue
gyue heate, it is good and holsome.

And take heede that ye eate no bzaine,
suxcepte it be fyrste hatte vpon the col-
les. And wytte the well, that bzaine is
not good foz them that be sycke other
whyle of colde diseases, but foz them
that be hot of complexio it is holsome

**Rasis. in
Alme. ca
de virt.
mem bro
rum ani-
malium.**

as Rasis saithe, And bzeafely to speake
bzaine is fozbydden in the regiment
of helthe. But yet sometyme it dothe
well in medicines, as the bzaine of a
lyttel goot is good agaynste venome,
and agaynste venomous bytrynges:
And a haares bzaine is good agaynste
tremblinge: And some say the bzaine
of chekins and capons is good foz the
memozie, and comfozter the wytte.

¶ Pet

Pet touchynge the choyle of bzaynes, Choyle of
 it is to be knowen, that the best bzay- bzaynes.
 nes be of foules that flee, and propre
 y aboute mountaynes. And of. iiii.
 footed beastes the beste is of a ram
 ne, and nerte of a caulfe, as Auicen Aui.ii.
 saythe. The. vii. thynge is marye, cā.ca.de
 whiche wel digested nourisheth moche cere.
 as Auicen saythe. And it is lyghtly Aui.iiibis
 urred into blonde. Pet neuer the dē ca.de
 esse, it destroyethe the appetite, and medulla
 maketh one to lothe his mete: And
 herfoze Auycein teachethe vs to eate
 t with pepper. And touchinge the
 hoyle of marye, Auicen sayth, that
 he marye of beale, of a harte, of a
 ulle, of Boottes, and of shepe, is
 rooste hollome. And some saye the
 rary of yonge fatte bulles, is verye
 ollome and good. The. viii. thynge Dolico
 s swete wyne, wherof we shall en- meates.
 reate hereafter. The. ix. thynge is
 elicious meates: for suche moste spe-
 ially nourishe, as Hippocrates saith
 and Galen saythe, that all sauorye Ga.in ii.
 reate, wherin one hath a delecta- partic.
 on whan he eateth it, is of the flo- aphoris.
 rake receiued, retained, and digested
 f.ii. with

THE REGIMENT

wyth a moze feruent desyre than any other. But if the meate be lothesome, the stomake wyll not abide it, wherof vomyte, abhozrynge of meate, inflation and belching are engendzed. And this is the cause that we se some moze helthie, fedde with course meate than wyth good, bycause the course meate is moze delicious vnto them.

Here egges.

The .x. thyng is rere egges: whiche in small quantite nouryssh the moche, wherof we haue spoken befoze at large. The .xi. thyng is rype fygges: whiche thzoughe they swetenes nouryssh and fatte moche. And thouchige fygges, though they nouryssh not as strongely as fleshe and grayne: yet

**Au. ii. cā
ca. de fi-
cubus.**

there is no fruite so stronge a nouryssh: as Auicen saythe. And he saythe, that fygges nouryssh moze than any other fruites. And eke he sayth, that fruites of moste nourysshment, and most like and nere vnto fleshe in nourysshing, be fygges, very rype resins, and dates. And as concernynge the choyce of them, witteth well, that as

**Choise of
fygges.**

Auicen saythe: the white fygges be beste, for they be lyghter: & nexte vnto them

them be the ruddy oz cytryne fygges,
and than the blacke. And they that be
rype be beste. Also the moyste & newe
fygges are greater and swyfter nou-
rishers, than the drie and sooner passe
frome the stomake to the lyuer, and
they moyst the liuer moze, & are moze
mellowe than the drye fygges. But
yet y drye fygges enflate not so moche
and are moze holsomer for y stomake
than the moyste, as Auicen saythe.

The drie fygges in theyr operacyons
be laudable, but the bludde of them
engedyed is not good and therof lycs
are engendred: But eate theym with
nuttes and almondes, and theyr hu-
mour is made good. And he saythe,
the operation of fygges is meruey-
lous nouryshynge, if they be takē fast-
yng, with nuttes oz almondes, for
they open, and prepare the way for
meats, but yet the fygge that is eaten
with a nutte, nouryseth moze thā the
fygge that is eaten with an almonde.
And wytteth well, that all fygges do
enflate, mellowe, and expulle super-
fluities to the skyne: & they prouoke
wette, and auoyde oz remoue owayne

F. ij.

Sharpnes

THE REGIMENT

Grapes. Sharpnes of the throte, and they close
 the breast, longes, & pipe of the same,
 and open all maner opilations of the
 lyuer and splene. The. xii. thyng is
 grapes, that is to say swete and rype.
 And ye shall vnderstande, that there
 are. iii. maner of grapes. For some be
 grene and sowet, wherof verieuse is
 made: these grapes bynde soze, and
 repzesse the ruddy colour and sanguy
 ne, & are holsome for a coleryke laske.
 There is another sozte naturally
 grene & newe, wherof wyne is made.
 Those grapis (specially yf they be
 whyte, and the graynes & huske, sette
 a parte oz taken awaye) cause one to
 haue a laske, and they nourythe moze
 than other frutes, but not soo moche
 as fygges, as Auicen saythe. Yet of
 trouthe they ingendze ventosytes, in-
 flations, and ache of the bealy. And if
 they remayne. ii. oz. iii. dayes after
 they be gathered, tyll y huske be some
 what alwaged, they nourythe the bet-
 ter, and are lesse laratyue: noz than
 they enflate nat. And they, whose sto-
 make is full of meate, and vnclene of
 yll humours, shulde in no wyse eate
 grapes

Auic. ii.
 cā ca. de
 yua.

grapis, speciall ye if they be newe and without graynes or kyzels: For in suche a stomake they corrupte soone, for they be ouer soone digested, and canne not auoyde out of the stomake after they be dygested, by reasonne of the meate, that is not yet dygested.

Wherefore than they both be corrupted in the stomake, & they corrupts the other meate. And lyke wyse it is to be vnderstonde of other fruites late Ratine. And who that wyleate grapes grene & newe gathered, it is good to lay the in warme water an houre, & after in colde water, & than eat the. Rasis saythe, y grapes swete & newe do soone fatte the body, & they augment rysyng of a mans yarde. And farther he saythe, that the grape that hath the thinnest huske, descendeth sooneste frome the stomake, and the thicker huske, the slowyer. There is a nother called a drye grape, or a resin of lent, and though this grape be nobred among his egals, yet it is lytel enclyned to heate, and after Rasis in the places before allegate, it nourishethe wyl, & comforteth the stomacke

Rasis. iii
alimen.

THE REGIMENT

Cōstā.v. them. There be other wynes, that be
theorice byter, but they be not so hotte, as **Cō-**
stantine sayeth. The thyrde thyng is
clerenes or byghtnes, whiche the-
weth the purenes of the wyne, and so
consequently of the spirites therof en-
gendred. The fourth thyng is the col-
our. In their colour wynes vary, &
differ greatly in their nourythyng.

Foz the ruddier wines of the same pa-
rell doe nourythe more than whyte.

And therefore they be more hollsome
foz leane folkes than whyte be, and
whyte more hollsome foz them that be
fat. And touchyng the diuersitie of
wyne in colour, we haue spoken be-
foze at oua recentia. Farther in the

text are reherled fyue special thinges
by whiche a man shoulde proue and
knowe good wyne. The fyrste is the
strength, whiche is knowen by the or-

Gale.iii. peracion. Foz as Galen sayth, strong
reg.acu. wine is it that vehemently enflameth
cōmen, i a mans body, and repleteth or filleth
the head. This strong wyne is a spe-
ciall encreaser of the spirites, and a
great nourysher. But yet I aduyse
them that haue a weake byayne to be
ware

ware howe they drinke strong wyne,
except it be well alaied with water.

For the fummythenes therof hurteth y
head. The second thing is fairenes, of
the wyne: For the fairenes oz goodly-
nes of the wyne, causeth one to drinke
it desirously, whiche doth cause it bet-
ter to digest, and better to nouryshe.
The thirde thyng is fragrant and of
good odour. For fragrant and redo-
lent wyne comfourteth moste, and en-
gendreth subtil spirites, as it is afoze
sayd. The.iiii. thyng is, wyne ought
to be colde, touching y taste, but hotte
in effect & operacion. For wyne made
hotte, by reason of the clerenes and fi-
nes, doth overcome a mans brayne y
soner, and enfebleth the sinowes, and
hurteth the head, except it be take mo-
derately. The.v. thyng is, that wyne
ought to be friske & sprinkling, & with
the spuming to make a litle noise, and
the spume to be thinne & sone flashed
and the spume to remayne in the
midde of the cuppe. For if it haue
not these proprieties, it must be called
hangvng, that is seble wyne, and
specially if it make no sowne, and
bath

THE REGIMENT

hath great bubuls and spume, that re
mayne long by the sydes of the cuppe.

Sunt nutritiua plus dulcia
candida vina.

Cōstā. v.
theori.

Auic. iii.
i. de reg.
aquæ. &
vini.

Auic. ii.
tract. i.

1. cap. iii.

Here is one doctrine of wyne decla
red: the whiche is that grosse & swete
wynes do nouryſhe moze than any o
ther of the parell. To this agreeth Cō
stantine: and so doeth Auicen, sayng
on this wyse. Grosse wyne that is
doulce, is best for hym that woulde be
fat. The reason is, because the dulce
wynes, thzough their dulcetes are
vehemently drawn of the membzes,
wherwith nature reioyseth. For Au
icen sayth, that the operacion of dulce
wynes do digesse, mellowe, and en
crease nouryſhement, and nature lo
ueth them, and the vertue attractiue
draweth them. And although this
terte may be verified by al dulcet wy
nes, yet the moderate doulce or swete
wyne, is to be chosen, & not that that
that is exceedyng doulce, as muska
dell: For suche wynes do corrupt the
bloude, by reason that nature dra
weth it violently from the stomake to
the

the lyuer, before it be well digested,
 and before the superfluite thereof be
 ryped, and through the great doul-
 cetnes thereof, it filleth the blood with
 vndigested warrines, that maketh y
 bludde apt to boyle, and putrifie. And
 this also shuld be vnderstāde by other
 meates that be excedyng swete. And
 farther wytteth well, that of the vse
 of swete wyne and other doulce nou-
 ryshmentes thze inconueniencies are Thze in-
 to be feared, specially of them that bee conueniē
 inclined thereto. The first is lothyng: ces engē
 for the swete foodes, thozoughe their dzed of
 heate and moisture souppull and fylle doulce
 the mouthe of the stomake, and there foodes,
 engendze a disposition cōtrary to the
 vacuacion and cozzugation of it, that
 should cause hunger. The seconde is,
 these doulce fodes do swyftly enflame
 and tourne into coler. For doulce
 thynges are moſte apte to engendze
 coler. Therfore hony aboue al other
 thynges soonest engendzeth coler, be- Gale. in
 cause it is of swete thynges the moſte cōmen.
 swetest: and next hony is swete wine, cā.iii.
 as Galen saith. And here vpon ryzeth par. reg.
 thyztynes: noz it is not hollsome for acutorū.
 theim

THE REGIMENT

them that haue the ague, noz for cole-
 rike folkes. The thyrde is opilation
 oz stoppyng of the lyuer and splene:
 For these two membrs (and specially
 the liuer) dooe drawe doulce thynges
 with their dregges vnto them, by rea-
 son of the great delyte that they haue
 in the, befoze they be digested. Wher-
 foze in these parties thei lightly cause
 opilacions, thzough the helpe and ope-
 ration of the grosse substance, wher-
 in the sauorynes of swetenes is groū-
 ded, as Auicen sayth. And this is the
 cause that swete wine doeth lesse stere
 one to pylle thā other wines. Against
 these.iii. nocumētes eger oz sharpe sa-
 uory thynges are very holosome: for wth
 their tartenes they prouoke y^e appetite,
 & with their coldnes thei queche enflā-
 macion, & with their fynes of substaū-
 ce they open opilacions. Farther wit-
 teth well, that although swete wy-
 nes, and other doulce nouryshmentes
 stoppe oz shutte the lyuer and splene:
 yet they vnstoppe the longes. And the
 reason why they stoppe not the lon-
 ges as well as the lyuer and splene,
 Galen declareth. Because doulce
 thynges

An.ii. cā
 tract.i.
 cap.iii.

hynges in their passage, refuse no
 thynge therto, but that that is fyne &
 pure: and the bloude engendred of
 such dulce thynges cometh to the longes,
 purified fyrst in the lyuer, and syned
 in the hearte. Also as Hippocrates
 sayth, dulce wynee do leest make one
 drunken. Thus we may conclude, yf
 a wyne be drunken for nourishment,
 for restorative of the body, or to make
 them fatte that be leane, whether it
 be naturally or accidentally: Than
 such dulce wynes and grosse, sufficiently
 coloured are hollesome. For such wy-
 nes are nourishmentes and restora-
 tives for such as be lowe brought,
 wherfore they be moste convenient to
 make leane bodies fatte. But such as
 wyl not nouryssh, restore, nor make
 fatte their bodies, as they that be cor-
 rupte and fatte alreadye: than though
 they may not vse swete wines but sub-
 tyle, yet they ought to chose such as be
 amiable & haue good lauour & flauour
 are enclined to whitenes, & be suffi-
 ciently strong. If one drinke wyne
 to quenche his thirste, than he muste
 take whyte wyne, thynne, and feble.
 For such wynes dooe moyste better,

Gale. iii
 par. reg.
 acut.

Hip. iii.
 part. re.
 acut. cā.
 Mentēle
 uius. &c.

THE REGIMENT

and coulethe moze, and so consequent
ly do better quenche thyrste than any
other: And the greater the thyrste is,
the hollomer suche wyne is. But yf
so be wyne be dronke to refreshe the
spirates, and to comfozte the cozpozal
bertue, than it wold be subtyle, swete
and of delectable sauour, of meane co-
lour: and of suffycient strengthe: and
suche wyne gught to be taken with a
lyttel meate, and it muste be depured
from either superfluyte, and to be tak-
ken in smalle quantyte. But doulce
wynes of meane substaunce, and of
good flauour, shuld be chosen to scour
the brest and longes, and to cause one
to laske.

*Si vinum rubeum nimium quan-
doque bibatur,
Venter stipatur, vox limpida tur-
pificatur.*

This terte sheweth to vs two hurtes
that come by ouer muche drynkyng
of redde wyne. The fyrst is that ouer
muche drynkyng of red wyne maketh
one costive. The cause, as some say is.
For suche redde wyne heateth moze
than

than other of the parell, and is more
nutratiue. For in that that it is hot-
ter, it dryeth more: and in that that it
is more nutratiue, it is more desy-
rouly reteyned of nature. But yet
this cert may be vnderstande by ouer-
muche drynkyng of byndyng redde
wyne, whiche is somewhat eger,
harde, and coltyue. And concerning
this, wirteth wel, if the stomake oz the
guttcs be seble in their naturall ope-
ration: that than red oz blacke wyne,
called stypticke, y is somewhat tarte,
ought to be vled and dronken, as they
ble to do, that by debilitie of stomake
are laxatyue, and can holde nothyng.
This saith Hippocrates in the canon
Palmeus quidem. &c. And also Gal-
len in the coment of the same. But he
that wylle comfozte the vertue of di-
gestion, the clene wyne oz meane in
substaunce and colour, of good and co-
uenient sauour, & of sufficiēt strēgth,
and somewhat stypticke, is most hol-
some. The seconde thyng is hozlenes
of the throte, the which hozlenes some
red wynes do cause & enduce througħ
their drynes and erthynges. And this
hurte

THE REGIMENT

hurte commeth also by dzynkyng of redde wyne that growe in the partes of Brabant, thzough the ir stypticitie and earthines: and specially this grese chaunceth whan the said wyne be not fyned. But yet they make not a man costiuie. For must that is very redde, is wouete to cause the fyre, by reason of his earthy dzegges mingled there with all: the whiche byteth and gnaweth the guttes: of whiche gnawing cometh the fyre. And such wine should not be dzonke tyll it be fyned.

For so long as it gnaweth, thzough the earthy dzegges therof, a bytynge fume is a reysed to the brayne, which gnaweth and byteth the eyes, and maketh them redde: Suche inconueniēces are engendzed by newe vnfynd wyne of Brabant, whether they be whyte or redde thzough their earthynes. The cause why this fume is mozdicative, is by reason that the wyne that he cometh of, is mozdicative. For Galen sayeth: what so euer is dissolved from a thyng, must nedes be like the thyng, from whiche it is dissolved.

Gale. in
cōm. to
illius az
phorif.
et qui
crescunt
&c.

Allea

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

Hec sunt antidotum contra mortale venenum.

In this text are comprised. vi. remedies against venome. The first is garlyke: whiche is very medicinable against suche inconueniencies, as are wonte to be engendred of water: and especially it is holosome, if one happe to drinke noughty corrupt water. wherfore Serapion sayth: That if one eate garlyke first, and drinke corrupt water after, it shal not hurt him. Wherunto Auicen agreeth. The same operation is also in onyons, as Auicen saith, and so onyons may be comprised vnder garlike. And Auicē saith that an onyion is subtil, percying, & scouring, with skipticite: and openeth rongly: and it is hotte in the thyrde degree, wherfore it heateth yll waters, and letteth that they with their coldnes hurte not the stomake: and it maketh grosse humours pure, and useth them lyghly to yssue. And negre myrte with an onyion doeth

Garlyke

Serap. in

fegre. ca

de alleo.

Au. ii. cā

capit. de

alleo.

et. iii. i.

ca. de cō

serua. a

noct. di.

aquarū.

Au. ii. cā

ca. de ceo

pis.

G. y.

greatly

THE REGIMENT

**Eatynge
of lykcs.**

**Eatynge
of oynios**

vertue inclypue oz cuttynge, and sub-
tylative remayneth. Therfore whan
they be sodde they be holsomer than
rawe. Lykes be hotte and drye, and
their nouryshment is nought, they
hurte the eyes, and engendze blacke
melācoly bloudde, and cause terrible
dreames: thei hurte the senowes with
their pyckynge: and they hurte the
teeth and gommes, and coleryke and
melancoly folkes shuld not vse to eat
them, and specially rawe. Oynion
be hotte, and they haue an earthy su-
perfluos heate, with a warrysh
moistenes, subtile, and vndigested. If
they be eaten rawe, they engendze y-
humours and cozruptible putrifac-
tions in the stomake, and they cause
yll dreames and dreadfull, and alle
head ache. And if thei be to much vse
they marre the memozy, and trouble
the vnderstandyng, and make one be
syde hym selfe. But whan they be se-
with the broth of good flesch and eaten
they cause good digestion, and the
hurtfulnes is dimynished, and they
moderate the coldenes of meates
where with they be sodde: but the be
in

is, not to vse them. Garlyke is hotte, Catyng
 declyning somewhat to humidite, but of garlike
 lesse than oynions, it is medicinable
 against ventosities and eke to cough,
 and it maketh one to spytte well, but
 it hurteth the syght, and bredeth head
 ache: and it is tryacle for vplandythe
 men. And thus the forsayde thynges
 are holsome for them only, that haue
 in them fleumatike grosse and clāmy
 humours, but colerike folkes oughte
 to absteyne from them. The.ii. thing
 is walnuttēs: wherof Auicen sayeth:
 that it with sygges & rewe, are medi-
 cinable against all maner of venome,
 and of walnuttēs, of oynions, and of
 salte is made a plaister to lay to the by-
 tyng of a madde dogge. And this spe-
 cially is vnderstande of a drye nutte,
 that is eaten befoze meate in fourme
 as is afoze said. And witteth wel, that
 drye nuttes are woꝛse than newe and
 moyste. For the drye are moꝛe oylve:
 by reason whereof they tourne to co-
 ler, and engendre head ache, thei hurt
 the eyes, and cause swymmyngē in
 the head, and speciallye if they bee
 eaten a ster meate, they cause y paul-
 sē.

The vse
 of nuttes
 Au. ii. cā
 cap. de
 nuce.

Diseases
 engēdꝛed
 by eating
 of nuttes

THE REGIMENT

sey in the tongue, and prouoke one to vomite, and make blysters in ones mouthe, and thei that haue a colerike stomake, ought especially to escheuwe drie nuttes, and the older they be, the worse they be. The newe nuttes haue lesse of yll oylines, and therefore they engendre not the ache oz swymmyng in the head, and suche lyke diseases, as the drie do, and by reason of their slippery humidite, they make one to haue the laske. And if they be a lyttell warmed at the fyre, and eatē after dyner, they presse and dryue downe the meat. And thus it appereth, that new nuttes are more holsome for folkes in

Of rewe health than drie. The chynde chyngge called her is rewe, wherof Auicen sayth, that it be grace. resisteth poyson. And after he sayeth: Au. ii. cā. If one feare lest he should dzynke poyson, oz to be stōge of a venemous beest cap. de let him take .z. i. of the seede, with y leaues therof, and dzynke it with wyne, rufa. and a nut stāped & mingle together.

Arist. in And Aristotle sayth, that whan y we li. de ani syll wyll seyght with the edder, oz the malibus. toode, she eateth rewe first, & by reaso thereof fleeth the other: For the smell of rewe

of rewe is foo to popyson: The eatyng
of rewe in the moꝛnyng with figges
and swette almons, pꝛeseruethe one
from poison. Here is to be noted, that **ij. kyndes**
ther be two kindes of rewe. The one **of rewe.**
is gardeyne rewe; the other is wylde
rewe. The gardeyne rewe is better
thā the felde rewe. Foz the felde rewe
is excedyng dꝛye. It is hotte and dꝛye
in the fourth degree. Wherfoze it is
hurtefull to take moche therof. The
gardeyne rewe is moyste hotte and
dꝛye in the. ii. and. iij. degree. It per
ceth and resolueth ventolyte, and spe
cially if it be dꝛye. Foz Serapiō saith,
that dꝛye rewe of all medicins foz vē
tolyties is the best, and mooste hol
some: but moyst rewe engendꝛeth vē
tosite. Also rewe dothe vehementlye
quycken the syghte, and specyally the
ieuse therof, with the ieuice of fenelle
and hony made in an oꝓntemēt ozels
eaten, as Auicen saith. But yet foz as
moche as the ieuice of rue hath a pꝛo
pꝛete hurtful to the eyes, it were best
to sanne wynde vpon your eyes ther
with: and in noo wyle to touche your
eyes with the materiall rewe. The
fourth

Serap ca
de ruta.

Auic. i.
cā. ca. de
ruta.

THE REGIMENT

Pears. fourth thing is peares: wherof Auy-
Auic. ii. ren saythe, y they be holsome against
cā.ca.de diceales y be engendred by mushrōs
piris. or toode stooles. For peares sodde

Raddishe
rootes.

Auic. ii.
cā.ca.de
rad.

with mushroms, do alaye theyr hur-
 tefulnes, or els this terte maye be vnder-
 derstāde by peares aromatike, which
 by reason of their swete smell, cōfōrte
 the spirites, and so they auoyde poy-
 sō. The fiftē thing is radyshes, wher-
 of Auycē saythe, that they be holsome
 agaynst the bytynge of a snake: and
 whan they be drōke with wyne, they
 are good agaynst the bytynge of the
 beaste called Cornute: and sede ther-
 of is good against al venomes. And
 whan the sede of radyshē is layde vpo
 a scorpion, it sleethe hym, & the water
 thereof hath in that behalfe ben pro-
 ued, and it is stronger than the sede,
 and yf a scorpion byte one that hathē
 eaten radyshē, it shal not hurte him.
 Hit is also verye good agaynst the
 chokingē of mushroms. Or it maye
 be sayde, it is good agaynstē poyson,
 bycause it prouokethe one to vomite,
 and so by reason of vomyte the sto-
 make is purged of yll humours.

And

And here is to be noted that radyshe
and radyshe rootes are lyke of com-
plexion, which are vnhollsome for co-
lerike folke: for they engēdze a sharpe
pꝛyckynge bloude: and raddythe is
vnhollsome for the stomake, for it
maketh one to belche moche, and en-
gendzethe grosse humours. And yf
the digestion be feble, it engendzethe
rawe humours, yet it is subtylle, and
of a perynge nature. And some men
ble to eate radyshe after other meates
to comfozte dygestiō, wherat. Galen
marnayleth: And counnyng phisi-
tians saye, that yf radyshe be eaten
after other meates, it helpethe dige-
stion, and vnlosethe the bealye. But
if radyshe be eaten befoze other mea-
tes, it listeth bpwarde the meate, and
causeth one to vomite. But it is hol-
some after other meates, to eate a lyt-
tell quantite of radyshe. Yet neuer
the lesse they hurte the eyes and the
heed. Rasis sayth, that radyshe lyeng
longe in the stomake, auoydeth fleu-
me, and the leaues therof do digeste
meate, & helpeth y appetite, if they be
taken in a smalle quantite. The syrte
thinge

THE REGIMENT

Triacle. thynge is tryacle, whiche of euerye
 sozte is good agaynste popson, & ther-
 foze it is good bothe for man & beast,
 as well colde as hotte. And vnder the
 name of triacle y noble medicin *De-*
tridatis maye be cōprehēd ed, whiche
Auic. vi. two be like in operation. For Auicen
iiii. tra. of tryacle saythe. We shall vnderstād,
iii. ca. i. that the greatestt rule in curynge of
 popson, is to comforte natural heate,
 and to labour to driue it oute, as tria-
 cle dothe. And of triacle and the medi-
 cyne *Detridates* to gether, Auicen
Auic. vi. saythe. There be certeyne medicins
iiii. tra. i. contrarie to popson, whiche wyl not
ca. de suffre poisō to appzoche nere the hart
med. cō. as triacle and *Detridate*.

Aer sit mundus, habitabilis, ac
 luminosus.

Nec sit infectus, nec olens fetos
 re cloace.

Choyce This terte declarethe foure thynge
 of holsōe touchyng the choise of hollome ayer.
 Of whiche the fyrste is, y one oughte
 ayre. to chose a clene ayer that is not enfe-
 cted wyth vapours. For vncleane
 ayre doth alter the harte after the na-
 ture

ture of the complexion that it is myn-
gled with, as Dauid saythe. The. ii. Halie. iiii
thynge is, one ought to chose a lyght reg. in cō
ayer: For darke ayer maketh a man illius cas
heuy and dulle spirited, for suche aier no. Oia
myngiethe it selte with the humours hec. &c.
in mans bodpe, and soo beyng trow-
bled it rûneth to the hartz, of þ which
and of the humours, grosse and trou-
blous spirytes ben engendzed, the
whiche make one lump the & slowe.

Therfoze there is nothinge that ma-
keth a mā moze iocunde oz mery and
lesse heui, thā to walke in a faire clere
ayer, oz to rple yerly. The. iij. thynge
is, that we oughte to eschewe infected
ayer, that is where slaughter of peo-
ple hath ben: For commonly in those
places wher as great slaughter of
people hath bē, & in places nere ther-
vnto, foloweth great pestilence: for
whan we drawe in the infecte ayer, it
infecteth the spirites in our bodpe.

The. iiij. thynge is we shulde eschewe
gunges, sinkes gutters, chanel, stin-
kyng ditches, and all other particu-
ler places that are infected with car-
reyn, and places where as deed car-
keles

THE REGIMENT

Auic. ii.
in doct
ca. ii.

keses or deed folkes bones are caste,
and places where hembre and flare is
wattered. For the ayer so infected,
dothe infecte the spirites of our bo-
dye, and specially hurteth the bzaine.
And therfore Auicen saythe, that as
longe as the ayer is temperate and
clere, and no substaunce contrarpe to
mans nature myngled there wyth, it
causeth & conseruethe a mans helthe.
And whan it is changed, it dothe con-
traire to te operation therof: and for
a moze declaration of the forsayde
thinges wytteth wel, that the ayer in
the regymment of helth is necessarpe.
ij. wayes. Fyyste, for the refreshyng
of the harte. Secondly, for the auoy-
dunge oute of fumpthe superfluites,
that trouble the spirite and naturall
heate. For lyke as we se by exterion
thinges as the fyze without fannynge
of the ayer is choked and quenched:
so lyke wise we may imagyn that the
spirites and naturall heate in man
had nede to be nouryshed conserued &
attempred. The attemperance of na-
tural heate is caused by drawyng of
the aier, and the pourgyne therof is
caused

caused by expulsiōe of the ayer. The
firste is done by motion of the attrac-
yon, and the seconde by motion of
expulsiōe. Therfoze if we draue in
drinking and vnclauē aier, it corrup-
eth in vs the naturall heate and spyr-
yte. Therfoze the ayer shuld be faire
and clere, without vapours and my-
stes: it maye not be troublous & clou-
dy, nor myred wyth yll vapours. For
suche ayre troubleth the humours, &
taketh a man heuie and sadde, as is
foze sayde. The open ayer oughte to
be chosen, and not betwene walles or
houses: & truli to speake the close ayer
shulde be eschewed. Yet neuer y lesse
in the tyme of pestilence, whan the
ayer chanceth to be enfected, the close
ayer is to be chose. Therfoze at suche
seasons, it is good for vs to abyde with
in our houses, & to kepe our widowes
asse shutte, lesse the putrifid ayer
shuld enter in: But els the open ayer
is beste. Farther in the regiment of
helthe, y ayer oughte to be eschewed,
the whiche is mired with vapours of
kes and depe pyttes, conteynynge
ynkyngē waters: and of certayne
herbes,

THE REGIMENT

herbes, as colewortes, homlockes, & suche lyke: and of trees, as figge trees and walnutte tres. Farther that aier is to be chosen, wherin y wynde blowe thet we the frome hyghe oz egall grounde. And also we oughte to take good heed that the ayer excede not in any of his fyrste qualytees, y is to saye in heate, colde, moysture, oz drought, which if it chance, it muste be tempered by crafte as moche as is possible. These thinges. Auicen teacheth.

Aui. ii. i.

do. ii. de
diuersis.

Si tibi serotina noceat potatio
vina.

Hora matutina rebibas, et erit
medicina.

This terte teacheth one doctryne, the whiche is this, if a man be diseased by dzyngyng of wyne ouer nyght, lette him on the morowe a freshe dzyngyng of wyne agayne. For eyther dzyngyng of wyne ouer nyghte causeth dzyngynges, thyrst in the myrnyng, oz els inflammation of the body. If it inflame the body, than it is ryghte vnholde some agayne in y mozninge to dzyngyng wyne a freshe, for that were as on a
shold

Hold lay fyre to fyre: But if one hap
to be dronke, and therwith parbake
a lyttell: than it were holsome for him
to drinke wyne a freshe agayne in the
morninge. For the drinking of wyne
than agayne, dothe lyghtly cause one
to vomite, wher by the stomake is clea-
red: and by reasone of clenfinge of the
stomake, the hurte of dronkennes and
parbakynge gothe away lyghtly.

And therfore Hippocrates counsay-
eth vs to be dronken ones a moneth:
that of the dronkennes may come vo-
mite: whiche thyng preferueth vs fro
all dyseases of long continuance. If
the drinkinge of wyne ouer eue dothe
hurte one, by reason that he is not ac-
customed to drynke wine: thā he may
drinke wyne agayne in the morning,
to accustome him: & so the drynkynge
of wyne shall the lesse hurte hym. For
as Hippocrates saith, of acustomable
thyng comethe lesse grese. But in case
that thyrstines in the mornynge dothe
drowe on drynkynge of wyne ouer
eue, than to drinke water in the mor-
nynge is beste to coole his thyrste.
And for as moche as we haue spoken

Hipp. ii.
aphoris-
mo, ex-
multo tē
pore. &c

THE REGIMENT

of hurte that comethe by dzyngyng
of wyne: wyttethe well, that he that
hathe a feble bzyne, of what so euer
other condicion he be, he ought to be
wel ware of dzykennes. For to be ofte
dzyngyng as Auicen sayth: is cause of
vi. inconueniencis. Of whyche the
fyrst is cozruption of the lyuers com-
plection. For wine excessyuelye takē,
comethe to the lyuer: and resolueth
y^e heate therof: wherby y^e lyuer loseth
his naturall generation of bloude:
and in the stede of bloude, it engen-
dzyeth wattrishenes, and causeth the
dzyngyng, or els it cutteth the lyuer or
the humours therof, wherby lepre or
wodnes is engendred. The. ii. thyng
is, the cozruptinge of the bzyne coz-
plection, by reason that thycke & con-
tinuall fumes of the wyne ascēd ther-
to, the whiche dispoise the hotte bzyne
to wodnes and frenesy: and the colde
to the fallynge yuel, forgetfulnes and
palsey. The. iii. thyng is weaknes of
the senowes. For we se cōmonly that
these dzyngynges haue the palsey in
their heed and other membres, as wel
in youth as in age. The. iiij. thyng is
diseases

Auic. ii. i
cap. de
regimie
aqua et
vini.

Six in-
conuenien-
ces engē-
dred of
dzyngyng-
nes.

diseases of the senowes, as the crāpe
 & palsey. For superfluous dzyntyng
 of wine, oft times turneth to vineger
 in the stomake, whiche hurteth the
 senowes. Also often tymes, for faute
 of digestion, it tourneth into vndige-
 sted wattrshenes, whiche doth mol-
 liffe the senowes and often tymes it
 enduceth or draweth grosse humours
 to the senowes, wherby they be stret-
 ched oute, or drawn together. The
 fyfte thyng is the palsey, that the hu-
 midites of the brayne, encreased by
 wyne doo engēdre: so that they stoppe
 wholly the wayes of the lively spirites
 that procede from the brayne to the o-
 ther membres. The. vi. thinge is so-
 dayne dethe, for whyle the dzonkerde
 snozteth or slepeth, his wynde pypes
 are closed or stopped with the abun-
 dance of wyne or humidites therof
 engendred, wherby he is sodaynely
 strangled. And though the immode-
 rate dzyntyng of wyne causeth the
 forsayde inconueniences: Yet wyne
 moderately taken is hollsome dyuers
 wayes. And Auicen reherseth. v. boū-
 tyes of wyne moderately dzonke.

H. ij.

The

THE REGIMENT

A. boone The first is, that it easely conueyeth
teis of the meate that it is myngled with, to
wyne mo al the membres of the body, throughe
deratly the heate, subtrillite, and hyd cōueniēt
dronke. properte therof. The secōd thing is, it
digesteth & resolueth fleume throughe
the heate and subtrilte of his substance
and maketh it apte to auoyde out, o-
penethe the wayes, and comfortethe
nature to dryue it out. The thyrde is,
it auoydeth redde coler by dryne, and
by other insensible vacuations, as
swette and suche lyke. And this is to
be vnderstāde of claret oz white wine
the whiche is feble of nature, oz els
alayde with water: for other wyse it
wyl encrease coler, by turnynge it
selie into coler, and inflammation of
the lyuer. The. iiii. thynge is, it cau-
seth melācolynes, ȳ whiche is grosse,
and moueth slowely, easelye to passe
throughe the pipes oz cundytes ther-
of, from the lyuer to the splene, & frō
the splene to ȳ bymine oz mouthe of
the stomake, & at laste with the drag-
ges, to auoyde out of the bodye. And
it declyneth oz repzesseth the hurte of
melancolynes, throughe contrarye-
ousnes

ousnes of complection, and maner of Proper substance, in the effectes therof. For ties of me melancoly engendzeth heuynes, fei- lancolepe tenes of harte, and couetousnes: but & of wine wine engēdzeth ioye, boldenes, stoutnes of stomake, and lyberalyte. The fyfte thynge is, it resoluethe all causes of werynes, excepte it be myrto wiche some other meate. For wyne re- uyueth the resolute spirites agayne abundantly, and dothe comfozte na- turall vertue, and taketh away or di- minissheth humidities that be leste or remayne in þe muscull, in þe senowes of the hart, or in the ioyntes. And yf the bodye be dzyedde by werines, and nedethe moystynge, wyne moysteth it quickelye, so it be allayed with water. Farthermoze besides these thynge, wyne hath many other good proper- ties. For aboute al other thinges wine is a swyfte and a sodayne nourysher: it comfoztethe the heate and naturall spirites, and heatethe all the bodye, it clereth the wytte, it appeleth anger, it dzyueth away heuynes, and stereth to bodily luste. And no drinke dyge- steth rawe humours so wel as wyne.

H. ij.

And

THE REGIMENT

And wyne makethe one manly bothe
in stomake and body. And they that
drynke no wyne are nothings in re-
gard of theyz egals that drynke wine
neyther in stomake noz cozage.

Gignit et humores melius vinū
meliores.

Si fuerit nigrum, corpus reddit
tibi pigrum.

Vinum sit clarumq; vetus, sub-
tile, maturum,

Ac bene limphatū saliens moes
dramine sumptum.

This terte declareth one doctrine of
wyne: and that is this, the better that
wyne is, the better humours it engē-
drezeth. The cause is, for blacke wyne
is moze grosse and erthye than any
other: and therfoze the spirites ther-
of engēdzed be gros: And Galen saith
Grosse spirites make the boode heuy
oz slowe. And farther there be. vii. do-
ctrines rehersted touchynge the ele-
ction of wyne. The fyrste is, wyne
oughte to be clere. For suche wine by
reason that it is subtyle, engendzethe
subtyle and clere spirites, The. ii. is,
it oughte

Thi doc-
trines to
chose
wyne.

it oughte to be olde & not newe. For newe wyne or muste dothe sooner ouercome ones brayne, & make one haue the laske, than any other of the parell: it engendzeth the colyke and other accyidentes, that shall be declared after whanne we come to, Impedit vrinam. For ye shoulde not vnderstāde, that wyne ought to be olde.

For suche wyne, as Auicen sayth, is as a medicine, and not as drinke. For suche wyne doothe rather alter a temperate body to heate & dzoughte, than nouryshe it. For whan it is so very olde, it receyueth agayne his fyrst naturall verdur & tharpenes, & is thā al

firy, wherfore y aggregatoz writeth, that it is hotte & dzye in the thyrde degree. The thyrde lesson is, that wyne ought to be subtile. For subtile wine maketh the spirites of man subtile, & grosse wynes engendre grosse spirites. The fourth doctrine is, wyne shulde be rypp, & not verte or eger, for els it wil depziue mā of al his natural vacuatiōs & good helth, as Galē saith

And therfore it is hurtefull for theym that wante euacuation by dryne & all

H. liij.

other

Auic. iii.
i. de reg.
aquæ et
vini.

Aggregatoz
ca.
de vite.

THE REGIMENT

Ga. i. cō. other theyr vpper members. Met as
 mēto. ii. Galen sayth, suche skiptical wyne is
 can. iii. hollsome for diseases that chaunce in
 par. reg. the guttes. And the skipticalnes of
 acutorū. wine may be putte away with moche
 myngling of water. The fiste doctri-
 ne is, that wine shulde be alayed with
 water: For therby the fumosite of the
 wine is put awaie: and so it doth lesse
 ouercomme the bzayne. This is of
 trouthe, if the wyne be subtile, but yf
 it be grosse, it ouercōmethē y bzayne
 the sooner, for therby it is made sub-
 tyle and moze fumpsthe. And of this
 wyne. Auicē vnderstode, whan he
 Auic. iii. sayde, that wine alayde with water
 i. cap. de doth soner ouercome the bzayne than
 regimie cleane wyne. The. vi. doctryne is,
 aquæ et wyne shulde be sprynkelynge whan
 vini. one tasteth it, and this is one of the
 condiciōs of good wyne, before saide.
 The. vii. doctrine is considred in the
 drynkers cōdicion, & not of the wine:
 that is, one oughte to drynke wine tē-
 perately. For wyne tēperatly taken,
 sharpeth the witte, & engendzeth all
 the hollsome thinges before declared.
 By al these thinges here expzessed we
 may

may conclude, that wyne that oughte to be chosen and is best in the regimēt of health, is meane wyne egalle betwene olde and newe, clere, somewhat redde, of good odour and flavour, of egall sauour, that is neyther eger, sharpe, noꝛ swete: which is not grosse noꝛ to muche subtyle, and eke that it be not to strong noꝛ to weake: and yf it growe not on stony & hilly ground, noꝛ on simple playne & earable goun- des, but on hyghe grounde, liyng opē towarde the south, in a countrey not to hotte noꝛ to colde. Touchyng the regiment of wyne, concernyng the ages, the rules that Auicen putteth, are to be well noted. The firste is, to geue chyldzen wyne to dꝛynke, is as one would lay fire to fire made of drie woode. Foꝛ chyldzen be tendꝛe & sone enflamed, thꝛough the haboundaunce of their naturall heate, and their senowes and bꝛayne be weake and feeble. Wherefoꝛe wyne hurteth them many waies. But specially by quicke inflāmatiō, by hurtynge of the bꝛaine, by lghly percypng of the senowes, & abundant fumosite. Therfoꝛe whan

ONE

THE REGIMENT

one gyueth chyldren wyne to drynke, the inflamyng heate of the wine is added to the flamyng heate of their bodies, whiche are of as smal resistence, as drye styckes, reedes, or towe, is against the fyre. The seconde rule is, that one may geue an olde manne as much wyne to drinke as he can beare without hurte, that is, as muche as his natural and due appetite desireth. For like as olde booces and buskyns that be drye and wynekeled be made souppulle and playne with oplynge: so lyke wyse bene þe bodies of olde folkes by drynkyng of chosen wine, as wine of Beauuoy. Aunciente folkes are colde, and wyne heateth: their spirite is heuy, and they be ful of melancoly: and wyne maketh theim merie, and represteth melancolines: and commonly olde folkes slepe yll, and wyne maketh theim to slepe well. Olde folkes be disposed to opilations, and wyne openeth. And lyke as wyne is to chyldren moste contrary, so for olde folkes it is moste hollome. The thyrde rule is, the yong folkes shuld drinke wine temperatly, whiche temperatly is to be

be vnderstande mesurable quantitie,
and conuenient alayeng with water.
And although that yonge folkes are
as hotte as chyldren, yet their mem-
bres be moze sounde, & their senowes
and brayne moze stronger, whereby
they may the stronglier resist y hurte
that commeth by dzyntyng of wyne.
Many good thynges come by dzyn-
king of wyne sobzely, that is to saye,
the boydyng of coler, the quickenyng
of the cozpoz all myght and wyt, and
the abundance of the subtyle spirites.

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

This terte declareth. v. thynges, by
which one may knowe good ale. The
fyrst is, that it be not sower, for that
hurtech the stomake. A sower thyng
as Auicen sayeth in manye places,
hurtech the senowes, and the sto-
make is a membre full of senowes,
specially about the byzime oz mouth.
The seconde thyng is, that ale
musse be clere: For troubled ale is
a stop

THE REGIMENT

a stopper, and hurteth the ouer much that haue the stone, it fatteth and enflatteth and maketh one short winded, and engendzeth mucche fleume. The thyrd thyng is, that ale shuld be made of good cozne that is not cozrupt, that is to saye, of the beste barley, wheate, or ootes: for the better the cozne is, the better is the humour therof engendred. The fourthe thyng is, that ale ought to be wel sodde: for that causeth it the better to be digested, and moze amynable to be receyued of nature: & the inconueniences therof growyng, are the better bozne. For if the ale be not well sodde, it engendzeth ventosities in the bealy, gnawing, enflation, and colycke. The fiftth thyng is, that ale ought to bee stale and well pourged. For newe ale engendzeth the same hurte that ale doth, the whiche is not well sodde: and also doth lyght bzeade the strayne coylpon.

De qua potatur, stomachus non
inde grauetur.

Here is taught one lesson touchyng
the vse of ale. That is, one ought to
drynke

Drynke it moderately, so that the stomake be not hurte thereby, nor dronkennesses caused. For it is worse to be dronke of ale than of wine, and endureth longer: and the fumes and vapours of ale that assende to the head are grosse, wherefore they be not so soone resolved: as they that be mounted by wyne. Whereupon it is to be noted, that in the beginnyng of dyner or supper, it is holsome to drynke ale before wine: the cause is, for at the begynnyng of our repast or dyner, the body is hungry: so that the stomake before we began to eate meate, was hungry, and so drawe superfluities from the membes. Therefore if we be gynnne with wyne, by reason that nature greatly despyeth it, and for the great nouryshment therof, the superfluities, together with the wyne bene drawn of the stomake, and are conveyed to the parties of the bodye: but nature doeth not so desirously drawe ale. And also ale washeth away the humours that hange about the byrme of the stomake. And for this cause physitions counsaile, that whan one

THE REGIMENT

is mosse hungry, he should first assay
to bomyte oz he eate any meate, that
those superfluities that be drawen to
gether of the hungry stomake, may
be boyded out, leste they be myngled
with the meate. Lykelwyle he that sea-
reth to be thyrsty by superfluous drin-
kyng of water, should dzyinke ale: for
it quenchech vnnaturall thyrste.

Temporibus veris modicum
prandere iuberis.

Sed calor estatis dapibus nos-
cet immoderatis.

Autumni fructus caueas, ne
sint tibi luctus.

De mensa fume quantum vis
tempore Brume.

Diete as. Here the auctour determineth, what
ter y.iiii. quantitie of meate should be eaten as
seasons of ter the diuersitie of the foure seasons
the yere. of the yere, that is to saye in ver oz
spryng tyme, sommer, autumnne, and
wynter. He sayeth that in the tyme
of ver, we muste eate lyttel meate. To
this Auicen agreeth and sayeth, the
reason is because in wynter mannes
body

body is not greatly geuen to labour
 and exercyse, rawe humours are en-
 creased, and specially fleumatike,
 whiche after the ppozition of the sea-
 son, than specially be engēdzed: which
 humours by reason of colde, are en-
 closed in the bodye, and whan ber or
 spring tyme cometh, these rawe hu-
 mours, gathered together, doo melte
 and spzede thzough all the body: wher
 foze nature is than greatly occupped
 in digestyng of theim. And therfoze
 in ber season, if one eate muche meat,
 it letteth nature to digesse suche fleu-
 maticke humours, and causeth them
 to diuerste or turne another way: For
 by these humours and great quantite
 of meate nature is ouerpressed. And
 so therby such humours shal remaine
 in the body vndigested, and runne to
 some mēbre, & ther bzede some diseale.
 And therfoze we oughte to take good
 hede, that we eate not great quantite
 of meat in ber. For littel meat in this
 season, is a speciall pzeseruaciō from
 diseases, ȳ thā reigne, as Auicē saith. Au. ii. i.
 And this sayng is of a truth, from ȳ doct. i.
 myddes of the ende of ber, and not in cap. vi,
 the

Au. ii. i.
 doct. ii.
 ca. vi, &
 iii. i. doc.
 v. de reg.
 temporū
 cum recō
 ti auris.

Au. ii. i.
 doct. i.
 cap. vi,
 the

THE REGIMENT

the begynnynge: for the begynnynge of
ber is likened to wynter: wherefore
than one may nouryſhe his bodye as
well as in wynter. And this alſo may
be thus vnderſtāde: if the body be full
of humours whan ber cometh, than
meate is to be geuen after the natural
heate and reſolution, that is cauſed of
the body: for than the cauſe is auoy-
ded, for whichs meate ſhould be dimi-
nyſhed To this Hippocrates agreeth
ſaiyng: Wealies in wynter & ber are
moſte hotte, and ſleepe moſte longe.
Therefore in thoſe ſeaſons, by reaſon
that naturall heate is muche: it ne-
deth muche nouryſhement. Secondly
he ſayth, that to eate muche meate in
ſommer is hurtful: becauſe that than
the vertue of digeſtion is feble. For ſp-
irites and naturall heate, whiche
are the instrumentes of cozpozall ope-
ration, are than right feble, ſparpled,
& reſolute by reaſon of the outwarde
heate, the whiche dooeth vehemently
draue thē to the exterior partes: and
ſo cauſeth that muche meate can not
well digeſte. And here is to be noted,
that for as muche as the vehemente
reſo.

resolution of humidities, as well sub-
 stanciall, as nutrimentall of the body
 is great, grosser & moze meate in som-
 mer should be eaten, if the myght di-
 gestive could digest it: but because na-
 ture can not digesse muche at ones,
 we must eate a lyttell and oft: as Ga-
 len sayeth. In sommer we muste eate
 many tymes and lyttell: because the
 body hath ofte nede, by reason of ofte
 dissolutiō. And although littell meate
 should be eaten in the sommer, yet one
 may drynke muche, by reason of the
 great resolution and droughre of the
 body: and the natural heate of the bo-
 dy exceedeth the moisture thereof: and
 manne is than moze thyrsty than
 other tymes. But yet than one ought
 to drynke lesse wyne, specially if it be
 pure, for suche wyne doeth soone en-
 ame, and causeth the natural heate,
 augmented by the ardent heate of som-
 mer to bourne: and therefore he that
 will drynke wyne in sommer should
 mingle it well with water: and for-
 gette olde and strong wyne. Thyrstly
 sayeth, that in Autumne we ought
 beware of frutes, specially of the
 same

Gale. in
canicō.

et quib⁹
semel.

&c.

The rea-

son y one

ought to

eatte littel

meate in

sommer.

THE REGIMENT

To auoid same seasō, as grapes, peches, figges,
 eatyng of and suche lyke: or at least to eate but
 frutes in lyttell of theim, for suche frutes engē
 autumnne dre blouddē, that is apt to putrisse, by
 reason of humours and boylling that
 they make in the body, and specially if
 they be recepued in to an vnclene sto-
 make or a corrupt body, which for the
 moste parte chaunceth in autumnne.
 And so than yll & fylthy diseases are
 engendred, as the pockes & other pes-
 stilent sickensses. And witteth well,
 that in autumnne hunger and chyyste
 should be esche wed, and to eate much
 meate at one meale, as Rasis sayeth.
 The wyne also that is dronke in har-
 uest, should be alayed with mucche wa-
 ter that it may moist the body, & coole
 the heate, but not so superfluouly a-
 layed with water, as it is in sommer:
 nor to be dronke so superfluouly: for
 by reason that nature is feble, it is
 not able to weld and digesse it: and to
 much alayeng with water, distroicth
 natural heate, and encreaseth ventos-
 sities: wherby y colycke is engendred.
 Fourthly he sayeth, that in wynter
 one may eate as mucche as he wyll, y

Rasis. iij
 aln. ca.
 de regi.
 corp. se-
 cundū
 tempus.

is

is to say, moze than in other seasons,
 after the mynde of Auicen . And Gale. in
 Galen sayth. In wynter much meat ley
 cani.
 ferly should be eaten. The reason is, aph. et
 because the heate of our body in wyn
 quib? se
 ter is strongest, bothe by reason it is
 mel. &c.
 congeled together, and fortified by po
 sition of his contrary, that is to saye,
 the coldnes of the ayer, enuyronnyng
 our bodies about. And this is verified
 in bygge bodies and fleshy, and not in
 bare and feble: for on suche bodies col
 denes of wynter enclined, doth not co
 rre with heate, but doth make them
 moze feble: For in wynter as Hippo
 crates sayeth: beastes be hottest of na
 ture, and slepe mosse long. Whereby
 it appereth, that the grosse nourysh
 mentes and hardest of digestion are
 moze hollsome in wynter thā in other
 seasons, because the heate is ströger.
 But the wyne that is dröke in winter
 should be as ruddy as a rose, and not
 white, & alayed with a lyttell water.
 There is to be noted, y although by the
 strength of heate, & vertue of digestiö
 in wynter, y grosse & strög meates are
 moze hollsome, yet becaule y season is

THE REGIMENT

disposed to opilations and repletions, by reason of much sicume, it were holl some to vse meane meates, betwene heuy and lyghte, grosse and subtyle, as kydde, beale, mutton, pykes, perche, and creuelles. And they that vse grosse meates, as befe, poozke, venyson, gottes fleische, and such lyke, shoulde eate but one meale a daye, oz els to vse meates laxative, as persely, creffis, mustert, and such lyke, and to vse great labour.

Salvia cum ruta faciunt tibi
pocula tuta.

Adde rose florem minuit pos-
tenter amorem.

**Herbes
hollome
put in to
drynke.**

Here the auctour describeth two remedies against yll drynke. The firste is sage leaues, sage put into the drynke, fordoeth the hurte of it, and also it conforteth the senowes and Brayne, the whiche comforted, doth the better resist the yll fumes, that of the yll drynke ascende the rebvits. The second remedy is rewe, wherof if the holle leaues be put in to the drynke, the vertue of it fordoeth the malice of the drynke.

And

And howe good and holosome reswe is
against poyson, it hath bene declared
befoze at Allea, nux, ruta. &c. And
this terte sayeth, that to the two foze-
sayed herbes we may putte the roose
flower. And this ought specially to
be vnderstande of a redde rose, for the
swete smell and stipticalnes thereof,
amendeth the malice of the dzynke.

*Nausea non poterit quemquã
vexare marina.*

*Aurea cum vino mixtam si
sumpserit illam.*

Here the auctour teacheth a remedy, A reme-
howe they that are not accustomed to dy for par
passe the sea, may auoyde parbraking braking.
oz spuyng. He that wyll passe the sea, on the sea
must a fewe days befoze he take ship
pyng, myngle the sea water with his
wine. This is a remedy for them that
be ryche, but if it be a pooze manne,
than he must dzynke sea water, that
he may easelyer eschewe spuyng. The
reason hereof is, because the sea wa-
ter is salte, and so with his saltnes &
stipticite, that foloweth saltenes, it
closeth the mouthe of the Remake,
A.ij. and

THE REGIMENT

Au. iii. i. and thereby fordoeth spuyng. And
de reg. here is to bee noted, that as Auicenn
iter agē- sayeth, a trauayler on the sea, shoulde
tis in ma- not muche go about to withstande or
ri. to forbearc parbakyng or spuyng, at
 the begynnyng, but to vomite vntyll
 he thynke hym selfe well pourged, for
 that preserueth hym frō many disea-
 ses, and not onely preserueth, but also
 healeth or alleuiateth greuous & gret
 diseases, as lepre, dropsey, palsy, cold-
 nes, and swellng in the stomake.

Au. iii. i. Thus sayeth Auicenn. But in case that
doct. ii. the traueiler on the sea spew so much
cap. ii. that he therby is right greatly febled,
 than he muste restrayne himselfe by
 eatyng of stpytical and sower fruite,
 as butyrpe fruite, crabbes, sower pom-
 garnerdes, and suche lyke, wherwith
 the mouthe of the stomake is comfor-
 ted, and the humours expelled down:
 and also the stomacke therewith is cō-
 sorted, & the humours flowng there
 bnto by takyng of the water, are dry-
 uen away. Or els we may take mus-
 sterde seade dryped by the fyre, & drynke
 it with wyne, or wormewood may be
 eaten or dronken, or a colde wette in
redo-

redolent wyne is good to eate. And generally tarte meates bee good for traauylers on the sea, for they comforte the stomake, and prohibite vapours and fumes that would ascende to the head, as herbes sodde in vynerger, or in the ieuze of sower grapes.

Saluia, sal, vinum, piper, allea petrocilium,

Ex his fit salsa, nisi fit com
mixio falsa.

Here the auctour teacheth vs to make a common sauce if we lacke a better. And. v. thynges goeth to the making of this sauce. The first is sage, where with we may make sauce for a goose roste or sodde. For commonly a goose or a pigge rosted is stopped with sage to drye vp the humidites and clammines of them, and also because the fleshy should smell somewhat thereof, but yet after it is rosted, the sage would be cast away and not eaten. Lyke wyse of sage vplandythe folke make a sauce to eate with a goose: for they stampe sage and garlyke together,
 ʒ. iij. that

To make
a commō
sauce.

THE REGIMENT

that the sage may abate somewhat of the garlykes sauour. The seconde thyng is, salte with wyne, and this sauce is for riche and noble men. For whan they wante musterte, or berseuse, they put wyne in a saucer, and myngle it with a litle salte. The thyrde thyng is peper, a sauce for vplandithe folkes. For they myngle peper with beanes and peason. Lykewyse of tosted bread, with ale or wine, and with peper they make a blacke sauce, as it were pappe, that is called pepper, and that they caste vpon their meate flesh, & fische. The fourth is garlyke, wher of the vplandithe people make a sauce for they myngle soft chese and mylke, and stampe garlyke together, and so they eat it with their meate, whether it be rosted or sodde, salte or freshe, & with harde eggis. The fiftth thyng is persly, of persly leaues stampe with herseuse or whyte wyne, is made a grene sauce to eat with rosted meat. And here is to be noted, that sauce or sauces varie after the seasons of the yere. For in hotte seasons, it must be made of cold thynges, or of stufte of litle heate,

heate, and in colde seasons contrary
wyse. Therfoze sommer sauce shulde
be verieuse. sylle, oz vineger, the iuce
of lemmons, oz of pommegarnades,
with rose water, and suche lyke. And
other whyle in sauces made in somer
one may putte a lyttel pelytozpe and
perslye, to attēpe the coldenes of the
foz sarde thynges. But the matter of
the cōpetent sauces in wynter is mu-
sterte, carloke, gynger, pepper, cyno-
mum, gelofers, garlyke, sage, mintes
pelytozpe, and perslye: wyne, water
of fleshe, vinegre not to stronge, but
very nere to the nature of wyne. And
in meane seasons, the sauces shulde be
meane, neyther to hotte noz to colde.
Secondlye sauces differ by reason of
the meates for whiche they be made:
for one mete wyll haue ons sauce, an
other meate an nother sauce as lordes
cokes knowe. Sauce for muttō, beale
and kydde is grene sauce, made in so-
mer with byneger oz verieuse, with
o fewe spices, and without garlyke
otherwhyle with persly, white ginger
and tosted byeadde with byneger. In
wynter

THE REGIMENT

Winter the same sauces be made with many spyces, and lyttell quantite of garlyke, and of the beste wyne, and wyth a lyttell verieuse, oz with musterte. Sauce for roasted befe is made with pepper, roasted bycadde, broth of fleshe and grapes. And y^e same sauce is good in winter to eate with porke. Also porke in sommer may be eaten wyth byneger and persleye at the begynnynge of dyner. But in case that the forsayd meates be baked, and specially befe and porke, and in wynter, than serue in a whyte oynyon, and a smal quantite of swete spyce beaten in pouder. But in sommer serue it in wythout oynions, & with verieuse, oz els with a fewe small oynions. And yf the pastes be made of more tendre fleshe and lyghter of digestion, than serue no oynions in therwith: but in sommer almost a milke with verieuse, and a lyttel blâche pouder: And at the last ye may put therto, an egge broken with verieuse. But in wynter in the stede of verieuse take wyne, and more spyce. With roasted rabbates and chekyus, sauce made with cyne-
mune,

mume, crummes of bzeade, and with Diuers
 perieuse in sommer seasō is holosome good sau
 and in wynter with wine. For rosted ces for sō
 porke in wynter take of the dzipping, dry mea
 tempered with good wyne and oyny: tis.
 ons: and in sommer take the grene
 sauce aboue named. For rosted fesan
 tes, pygpons, and turcylls, take none
 other sauce but salte. For boylde ca
 pons & cockes take of the same bzothe
 wyth a lyttell blanche powder. And
 namelye in wynter if they be boyled
 with sage, flope, and perslye, this is
 good sauce: and in sommer the bzothe
 of the capon, and a lyttell bergis min
 zled together is a holosome sauce. For
 fatte capons and hennes baked, serue
 in none other sauce, but a smal quan
 tite of blanche powder and at the ende
 the aboue named grene sauce in som
 mer, and in wynter good wyne. But
 the the grosser it is, the harder of di
 rection, the more superfluas, & moi
 ster of nature, y more it nedethe hotte
 sauces and sharpe, & the same rule is
 the wyse true in all maner of fleshe.

Si fore

THE REGIMENT

Si fore vis san⁹ ablue sepe man⁹.
Lotio post mensam tibi confert
munera bina.

Mundificat palmas, et lumina
reddat acuta.

Here y^e auctour teacheth. ii. holsome
thynges y^e come by washinge of our
handes after meate. The fyrste is, the
palme of our handes are mundified.
The seconde is, our syght is sharped
therby, & that is specially by accidēs:
foz y^e hādes be y^e instrumētes to clense
the eyes: & it is ryght holsome foz thē
to be mūdified: wherof we haue spoke
befoze at Lumina mane manus.

Panis non calidus, nec sit nimis
inueteratus,

Sed fermentatus, oculatus, sit
coctus.

Modice salitus, frugibus valiz
dis sit electus.

Non comedas crustam, coleram
quia gignit adustam.

Panis falsatus, fermentatus, be
ne coctus.

Purus sit sanus, qui non ita sit
tibi vanus.

In this terte. ii. thinges are teuced or remembred concernynge the choyce of bread. The first is heate. For bread ought not to be eaten hotte. Hotte bread as Auicen sayth, is not conuenient for māns nature: and bread that cometh hotte from the ouen is vnhollsome. The reason is, because it stoppeth the moche. And againe after he sayth: That hotte breadde causeth thyrstynes, by reason that it is hotte: and it stymmethe in the stomake by reason of his vapourous humidite: and is of quicke dygestion, & descendeth stowely downe. And all though that hotte breadde in the regiment of helthe be vnhollsome to eate: yet the smell therof is ryghte hollsome: for it relueteth one in a lowne: and it is possible, that some folkes maye lyue by the smell of newe breadde. The. ii. thyng is, we oughte not to eate bread that is very stale, or mouldie: for such breadde is vnhollsome for the nozishment of mans nature: for it drieth the body, and engendzeth melancolie humours: wherbyon it foloweth, that breadde shulde not be to newe nor to stale,

THE REGIMENT

stale, but a daye olde. Farther this
 terte declarethe. v. properties of good
 Ga. i. ali breadde. The fyrste is, it muste be wel
 mentori leuende, as Galen saythe: The best
 ca. ii. breadde of digestion, is it that is very
 A propze wel leuende, & baked in an ouen that
 tes of is hatte with moderate fyze. And a
 good gayne he saythe. Unleuende bread is
 breadde. holsome for no bodye. And after the
 mynde of Auicē, Breadde made with
 Au. ii. cā lyttel leuen nouryseth moche, but
 ca. de pa the nourishment therof is a stopper,
 ne, excepte they eat it, y labour moche.
 The. ii. thing is, that bread oughte to
 be lyght, for therby it is knowen, that
 the clammynes therof is goone. Yet
 neuerthelesse this breadde, after the
 mynde of Auicen, is a swete enterer,
 and of lesse and worse nourishment, as
 bread that is made of moche branne.
 The. iii. thing is that breadde oughte
 to be well bake: for breadde that is yll
 bake is of yll digestion, and engedzeth
 grete in y stomake. And Auicē saythe
 That breadde yll bake nouryseth very
 moche, but the nourishment causeth
 opilations, excepte they labour moch
 that eat it. And bread bake on a stone

oz in a panne is of the same fashyon:
foz it is neuer wel bake with in. The.
iiii. thyng is that bzead oughte to be
temperatly salted. Foz bzeadde ouer
swete is a stopper, and bzeadde ouer
salte is a dzyer. But bzeadde modera-
tely salted nourisheth beste, so that it
haue the other condicions. The. v.
thyng is, that bzead shulde be made
of the beste grayne: that is to saye of
the beste wheate. More ouer the auc-
tour in this terte warneth vs to be
ware of crustis eatinge, foz they en-
gendze adust coler, oz melancolye hu-
mours, by reason that they be bur-
ned and dzye, and therfoze great esta-
tes, the whiche be coleryke of nature,
cause the crustes aboue and benethe
to be chyped awaye, wherfoze the
pythe oz the crumme shuld be chosen,
the whiche is of a greater nourish-
mente than the cruste. Yet notwith-
standinge the crustis are holsome foz
them that be hole, and haue theyz
stomake moyste, & desyze to be leane,
but they muste eatte them after they
haue dzyed. Foz they enforce the
meate to discend downe, and comfort
the

THE REGIMENT

the mouthe of the stomake. Farther
in the two last verses is shewed, that
good-breadde oughte to haue these v.
conditions, that is to saye, it must be
well salted, leuened, well bake, made
of good cleane cozne that is rype gethe
red bonde vp in theste, and houled in
due season. And here is to be noted,
that if one desyre to nourythe his bo
dye, he muste haue his breadde made
of pure flower, the bzane cleane take
out, and he that desyret to be lener,
must leue some bzanne therin. For
bzanne nouryseth but littel, and vn
loseth the bealye, and flower doth co
trarye wyse.

*Est caro porcina sine vino peior
ouina.*

*Si tribuis vina tunc est cibus,
medicina.*

Here in this terte the auctour com
pareth porke with mutton. If porke
be eaten without wine it is not so hol
some as mutton, but if porke be eaten
with wyne, it nouryseth beste, & is
medicinable, for it moyseth moche.
And this is to be vnderstande special
ly of

of rosted pygges and bzaune well
 pyght. And here is to be noted, that
 porke salted or dzyed in y^e smoke, such
 as men of the countrey vse, called ba-
 zaron, is in no maner wyse so holsome
 as mutton, whether it be eaten with
 wyne or no, but it is vnderstonde by
 rosted porke, or pygge, or bzaune, as
 is befoze sayde.

*Ilia porcorum bona sunt, mala
 sunt reliquorum.*

Here the auctour saythe, that hogge
 ripes, be better than of other beastes
 The reason is, bycause we eate fewe
 entrailes excepte they be full of bloud
 of very fatte beastis, as hogges be.
 Howe onely hogges bloude, thzough
 the similitude of coplectiō to māns na-
 ture, is bludde of whiche y^e bowelles
 are filled. And lyke wyse hogges be soo
 ster fatte thā any other beastes. Ther-
 fore we eate rather y^e trypes & chytter
 ges of an hogge thā of other beastes

*Impedit vrinam mustum, soluit
 cito ventrem.*

*Epatis infraxim splenis, gene-
 rat lapidemq;.*

R. J.

Here

THE REGIMENT

Here the auctour shewethe. v. inconveniencies, that brede of drynkyng of newe wine or must. The fyrst is, that muste letteth the brine: and this may be vnderstande two wayes. Fyrst by reaso that muste is thicke and grosse, it mynglethe with the dregges, and so stoppeth the lyuer and the raynes, so that the brine canne not easelye haue course. Secondely, it letteth the brine to haue dewe course, as renyth muste doothe, and certayne other subtyle wyres lyke wyse. For there is some repnythe must, of the which the lyes are mozdycant or bytynge: and while it runneth into the bladder, the erthy lies therof do bite and pricke the bladder, and constrayne one to pyffe contrary to the due order and maner that he was wonte to do. The second is, it loseth the bealy, by reaso that it scoureth the entrayles, & throughe sharpenes of the lies, it pricketh the guttes, & causeth the ozdures to auoyde out: fyrste by reason that the lyes be mozdycatiue, Secondely throughe be to litle, whiche suche wyne causeth. And thyrde by reaso that it maketh the

the

& guttes slippe, by way of vndigesti-
 bles & grese of the stomake. Wher-
 fore the stomake leuseth and openeth
 the wayes, & were shutte. The thirde
 inconuenience is, the muste hurteth
 the good complexiō of the lyuer: For
 it stoppeth the lyuer throughe moche
 mynglyng of the lyes: and causeth a
 diseale in the liuer called dissenteria:
 throughe swellng, wherby the liuer
 is enfebled. Thus sayth Auicen. And
 thus it engendzeth an yll coloure, and *Au. ii. i.*
 yll diseases of the lyuer, that is to saye *ca. de re.*
 spices of the dzoply. The. iiii. inconue aquæ et
 nièce is, that must hurteth the splene *vini.*
 and the disposition therof, throughe
 the same cause that it dothe the lyuer,
 for it stoppeth the splene, and so cau-
 seth it to be harde. The. v. hurte is,
 that must engendzeth, the stōne: and
 specially that is in the reynes, which
 is ruddye, and lightlye frangible, by
 reason of opplatyon, that it causeth
 throughe the grosse substaunce ther-
 of. And this is certayne, if the muste
 be of very swete wyne, whose lyes
 be nothig byting or sharpe. For must
 that hath sharpe & bytyng lyes, pre-
 serueth

THE REGIMENT

serueth a man frome the Stone, for it maketh one to pylle oftē: lyke as some renyshe muste doth, that causeth sand or grauel to be sene in the dryne: the which doth ofte prouoke one to make water: which ofte makynge of water, wasshet awaye the smalle grauelle, that cleueth to a mans raines, and so he auoydeth it.

Potus aque sumptus, sit edenti
valde nocius,
Infrigidat stomachum, cibum
nititur fore crudum.

Hurtēs y
come by
drinking
of water.

Au. iii. i.
cap. de
regimie
ei⁹ quod
comedi-
tur.

Here are declared two hurtēs y come by drynkynge of water. The fyrst is, drynkynge of water hurteth ones stomake y eatethe: by reason that water cooleth & leuseth y stomake, & specially it distroyethe the appetite. The. ii. hurte is, drynkynge of water wyth meate letteth digestiō, for it makethe the meate that is than eatē to be rawe, after the mynde of Auicen. For as Auicen sayth, moche water thulde not be dronke after meate. For it deuydeth the stomake & the meate & causeth it to swymme in the stomake.

And

And he sayth: that whan nature doth digeste meate, & that sufficient quantite of water be myngled therewith, than if we drinke moze water after that, it letteth verye moche the digestion that was begonne. And agayne Auicen saith: that drinkyng of water shulde be eschewed, excepte it be to helpe the meate downe, whan it stycketh oz discendeth slowely. But with mete water shulde neuer be taken oz bled. Auerrors in his comment sheweth the reason, and saythe: To drinke water vpon meate, maketh the stomake colke oz it be throughe hotter: and maketh the meate rawe, and also it causeth the meate to swynne in the stomake: & wyll not let it stycke fast there as it shuld couentently digest. The operation of the stomake is, to make a good myrion of thynges receyued there in, & to digeste the well. That done there foloweth an ordinarie, & a naturall seperation of pure & unpure thynges. And as a great quantite of water put in a potte slacketh the chancing of the meate therein: so lyke wise it chanceth in the stomake, by dryn-

Auic. ca.
de reg.
a q. & c.

Auicē. ii.
cā. tract.
i. ca. iiii.
vini.

THE REGIMENT

kyng of moche water. But to dzyinke
a lyttell quantite of colde water with
out meate, befoze it discende downe
in to the stomake, is not forbydde but
allowable, speciallpe if one be verpe
thyrstye: for a lyttell quantite of colde
water, taken after the forsayd maner
easethe the stomake, and quencheeth
the thyrste. The coldenes of the water
enforcethe the heate of mans body to
descende to the veri bottum of the sto-
make, and so fortifieth the digestion
therof. Thus saythe Auicen. But
wyrtethe well, that thoughhe water be
moze conueniente to quenche thyrste
than wyne: yet wyne for a mās helth
is moze holsome than water. And
thoughhe water vsuersallpe quenche
thyrste better than wyne bicause it is
colde and moiste, yet to make natural
and good cōpyrion of meates, and to
conueye thē to the extreme partyes of
mās body, wyne is better thā water.
For wyne throughe his subtile sub-
stance & operation, mynglethe it selfe
better with þ meate, than water doth
& nature deliteth moze in wyne thā in
water: therfoze the membez of a
wyne

wyne more sooner vnto them, myn-
 glynge it with the meate. This myn-
 glynge in this maner is as a boylunge
 or sething of thinges together which
 is greatlye holpe by the heate of the
 wyne: but the coldenes of the water
 letteth it. So than it apperethe, that
 wyne in mynglyuge with meate and
 dilatunge of the same, is better than
 water. For wine, by reason that it is
 subtile of substāce, and of a vertuous
 hete, it is a merueilous percer. And
 so it foloweth, that wyne dilateth or
 spredeth more than water, wherein
 is no vertuous heate, nor substānce
 of a yer nor fyre. Farther, water is
 not so holsome drynke as wyne is: for
 water hyndzeth the nouryshemēt of
 the body: by reason that it nouryseth
 very lyttell or nothinge at al: So that
 y more watryshe that the meate is, y
 lesse it nouryseth. Therfore it is veri
 holsome to drynke wine w our meate
 For wyne is a great and a special no-
 rryshement and restoratyue, & noury-
 seth swyftly, as it is aforesayd. Far-
 ther ye shall vnderstonde, y to drynke
 water with meate, is not onely harte

THE REGIMENT

Au. ii. i. full, but also in manye other cases;
 ca. de re. whiche are declared of Auicen. Firſt
 aquæ et fastynge, for it perceth in to the body
 vini, by all the principall membez therof,
 and it distroyeth the natural heate.
 This is of trouthe, if one that is tru-
 ly fasting, dzynke it. But if a dzonken
 man dzynke it fastynge, it doth not
 hurte hym: for a dzonkerde fasting is
 not vtterly fastynge, his stomake is
 not vacande, but somewhat remainy-
 neth of the other dayes ingurgynge.
 And the dzynkyng of water in the
 mozynge doothe washe the stomake
 and represseth the vapours & fumes,
 and dispoeth it to receiue newe susti-
 nâce. The. ii. hurte is to dzynke water
 after great labour and tranayle, and
 lyke wyse after the fleshely acte; be-
 twene man and woman, for than the
 poores of the body be very open wher
 by the water entrethe in to the bottū
 of the membez, & mortifieth the na-
 tural heate, whiche heate also after
 the fleshely acte is weakened. The. iii. in-
 cōuenience is, to dzynke water after
 baynyng, speciallye if one bayne
hym

Him fastyng: for than the cundytes &
 passages of the bodye bee very open:
 wherfore the water entryng in to the
 hurteth muche, as is afoze sayde. And
 Auicen sayth: that it is to be feared,
 least dzyntyng of water fastyng, af-
 ter baynyng, & after carnall copula-
 tion, should corrupt the complexion, &
 brede the dzyoply. Fourthly it is hurt-
 full to dzynte colde water to quenche
 feined thyrste, in the nyght, as it chaũ
 seth to surfetteres and dzykerdes. For
 by dzyntyng of colde water, the reso-
 lucio & digestion of salte humours is
 pzohibited. But in case that one be so
 exceedyng thyrsty, that neyther y colde
 nes of brythyng, nor washyng of his
 mouth with colde water can suffyce,
 than let hym dzynte colde water, out
 of a cuppe that hath a narrowe mouth
 or elles syppe, that the water may
 more slowely come vnto the brymme
 of the stomake, for so it shal best quẽch
 his thyrst, and lesse therof shalbe dzyke
 and than it shal not vtterly destroye
 dygestyon. Fyftely it is generally yll
 for hole folkes to dzynte muche colde
 water, for it quẽcheth naturall heate,
 it

Auic. vi.
 quarti su
 ma. ii. ca
 vltimo.

THE REGIMENT

It greueth the breaſte, and marreth
the appetite of the ſtomake, and is ve-
ry hurtefull to all the ſenowy mem-
bres. Yet neuertheleſſe water that
is temperately colde, doeth ſomtyme
per accydenſe, ſtere one to haue an ap-
petite, and maketh the ſtomake ſtrōg,
in helpyng, openyng, and clenſyng
the wayes therof.

Sunt nutritiue multum car-
nes vituline.

Here the auctour ſayeth, that beale
nouryſheth very muche. And this
Auicen affyrmeth, ſaiyng, that meate
that conſerueth health muſte be ſuch
as the fleſhe is. For they are of lyke
nature, and very apte to be conuerted
into bloude: and ſpecially kydde,
young ſuckyng calues, and yearlyng
lammes. And Galen ſayeth, that ro-
ſted beale of ſyre or eyght wekes olde,
is moze hollſome than mutton, and it
is ſoone dygeſted, and nouryſheth ve-
ry muche. And of theſe fleſhes we
haue ſpoken befoze.

Gal.iii.
Ali.
The beſt
Beale.

Sunt

Sunt bona gallina, capo, turtur, sturna columba.

Quiscalus vel merula, phasianus, ethigoneta.

Perdix, frigellus, orex, tremulus, amarellus.

Here the auctour sheweth what wilde foule are most hollome to eate, to nourish the mans nature. The nombze of them is. xiiii. The firste is an henne: the whiche is very hollome to eate.

For Haly, Auenzoarte, & Mesue saye, that the best fleshe of poultry, is an henne that neuer laied, and of a cocke that neuer trad henne. For thei without superfluite are soone turned in to bloude, their propriete is, to tempze mans complexion: and their broth is the best medicine that can bee for lepers. And Galen sayeth that the flesh of younge poulettes augmenteth intellectiō, and cleareth the voyce, and encreaseth the seede of generation.

The seconde is a capon, & fleshe wherof Consiliator nombzed amonge the moste hollome fleshes. And these fleshes with the other aforesayd, the stomake of his propriete doth digeste.

The

The best
foules to
eate.

Ga. ii. cā
ca. de gal
linis et
gallo.

Consilia
tor. xviii
quest.

THE REGIMENT

The thyzde is a turtylle, whiche also nouryseth well, and engedzeth good bloude. Whereof Auicen sayeth.

Au. ii. cā
ca. de
cane.

There is no foules fleshe better than a turtylles oz a hennes, noz moze subtyle. But yet they nouryseth not so muche as the pertryche. The fourth after the oppynyon of some is a skare. This byzde shoulde be eaten yonge.

Rasis. iii
alm.

Some other call this foule Starna: the whiche Rasis pzeferreth aboue all other foules, sayenge: A sterlynges fleshe is lyghtest of all other foules, and holsome for them that wyll keape a sclender dyete, and by this maye be vnderstand a greter foule, as a greye goole, wherof the fleshe is ryght commendable, and speycallye whan it is yonge. And on this wyse Almanf. vnderstandeth, preferrynge this fleshe before other. Or elles by a skare maye be vnderstande certayne small pertriches: whereof Moyles semeth to vnderstande, where he sayeth to the Jewes: Lykewise skares are vnholsome for our kyng: for they constreyne and indurate the bealy. And this proprete some ascribe vnto pertriches. For their

their fleshe, as Rasus saith, doth binde
 the bealy. The fyfth is a doue, wherof
 the fleshe is colericke. Whiche, as Ra-
 sus saith, is excedyng hote: the which
 engendzeth bloudde feruently hotte:
 and lyghly engedzeth the ague. And
 herfoze pygys be better baked with
 ower grapes, than rosted. For by the
 ower grapes, the heate engendzed in
 the bloudde, is alayde. And the yonge
 pygions, redy to fle, be the mosse hol-
 some to eate, for suche be of lyghte di-
 gession and of better humour. For y
 yonge pygyons, not able to flee, are
 superfluously hotte, and moisse: wher
 y they engendze grosse humours, as
 Ruicen sayth. But olde pygions, for
 their ouer great heate, dzoughte, and
 difficulte of digestion, are to be esche-
 wed. And lykewyse olde turtills. The
 quail is a quayle. Some doctours saye,
 that a quayle is of lyght substaunce,
 and engendzeth good bloudde: and is
 very hollome for hole folkes. But af-
 ter y minde of Isaac, quailles ar worse
 than any other wylde foules: noz they
 are not to be praysed, neither for their
 nourishment noz for digestion. For
 through

Au. ii. cā
 cap. de
 colūbis.

THE REGIMENT

Au.ii.cā
ca.de
cor.

through eating of their fleshe, & crāpes
is to be feared, as Auicen sayeth. And
he sayth, the reason is in the subtiltē
of their fleshe, that they engendze the
crampe. And for this cause French
men bake and eat quayles with softer
buttery chese. Yet by the quayle may
be vnderstande an other byzde, a litell
more than the forsayde pertriche, of
the same colour, with redde feete and
bylle, of a delicious sauour. And on
this wyse Rasis taketh a quayle, whā
he preferreth the fleshe therof aboue
fleshe of a hare, and all other foules.
The seventh is an osell: whiche lyken
wyse should be eaten young. The. viii.
is a phesande: whiche of all physiciōs
is nombred for one of the best fleshes.
For fleshe of that foule is mooste hol
some for mans nature: and it is meate
for pynces and great estates. Confis
liator sayeth, that the wylde Fesant
is best both for health and strengthe.
And also peraduenture vniuersallpe,
for as wuche as they be very lyke vnto
to hennes, and well nere of the same
shappe. And they be dryer of ayze and
of sedyng, and larger of exercyse. The
nynth

pnyth is a woodcocke, the flesh of this
 pzyde is specially holisome. The tenth
 is a pertriche, whose flesh, as Aulcen
 ayeth, is subtyle, and a greate fatter,
 it scoureth away the drozpsy, and com-
 fozteth the stomake, and also augmen-
 teth carnall luste. Yet neuerthelesse
 it is a bynder. And this fleshe Galen
 referreth aboue all other. And it is
 ayde, that customable eatyng of this
 fleshe, comfozteth the memozy. The
 eleuenth is a ruddocke, called robyn
 ed bzeast, it eateth grapes, and fleeth
 wyftely as a stare doeth, but it nou-
 rysheth better than a stare doeth, and
 they haunte muche about the vines,
 and they be dzonke by eatyng of gra-
 pes, and they be best in season to eate
 about al Valomas. The. xii. is Orex,
 whiche as some say is a fesant henne &
 as some say a mooze hene: whether it
 be a phesant hene or a mooze henne, &
 fleshe is of good nourishmet. The. xiii.
 is a bird called Tremul⁹, which bird
 commonly abideth nere y^e sea cooste & is
 lesse in quante than a henne, & russet
 of colour, it cryeth lowde and fleeth
 wyftely, and whan it plumeth vpon y^e
 earth

Au. ii. ca
 ca. de cu
 bigine.

Gal. iii.
 alim. ea.
 xvii. et
 xviii. de
 ingenio
 ca. ii.

THE REGIMENT

earth the taylor waggeth styl, and therefoze it is called Tremulus, and vpon the head therof groweth long fethers. It is not the same birde the whiche is vulgarly called a wagge taylor. The fourtene and laste is, Amarellus, whiche also is a water foule, lyke vnto a ducke, but it is lesse. And to speake generally, among foules to eate, they be best praysed, y be swyfter in flight. And as the fleshe of the forsayd foules are of a commendable nouryshment, and of easy digestion: so lyke wyse the fleshe of some foules is of a discommendable nouryshment, and harde to digeste, and of vnegall complexion, as the fleshe of geese, peacockes, and mallardes, and vniuersally of all foules that haue long neckes, long bylles, & lyue vpon the water. And so is y fleshe of sparowes, whiche are exceadyng hotte, and vntemperate, and stereth to bodely luste. But touchyng the election of foules fleshe, ye shall vnderstande, that their natural nouryshing muste be consydered, that is whether they be restozatiue, lyght of digestion, lyght of substance, oz of subtle operation,

ration, and so after their diuers properties to praise them. Wherefore Galen beholding the easy alteration and subtilty of pertriches fleshe, preferreth them. But Rasis with Isaac consydering the subtilty and lychtyness of the stare, pzeyleth that best.

Isaac also after the diuers intencions of wyld foules fleshe pzeyleth diuers.

Auicenn commendeth the turtills fleshe aboue other, eyther hauyng respects to the propertie, whereby it streng-

theth and comfzrteth a mans vnderstanding, oz elles in the countrey of Araby, where Auicenn was bozne, tur-

tillles are better than in other countreis. Farther witteth well, that the fleshe of foules is moze holsome, than

of foure legged beastes, for them that forsake labour, and gyue them to study and contemplacion, for it is soner

digested, as Galen saith: yet this fleshe of foules is soner digested than of be-

astes, & specially of partriches, which engedzeth clene & pure bloud, that is disposed to augmet & to sharpe yoperations of the bzaine, the which is mas

understanding, cogitacio, & memozy.

Gale. iiii
alimen.

R. s.

Si

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THE REGIMENT

Si pisces molles sunt, magno corpore tolle.

Si pisces duri, parui sunt plus valituri.

This text teacheth vs. ii. knowledges touchyng the choyce of fysh. For eyther fysh is harde or softe: if it be softe than the elder is the better. The reason is, for softenes cometh of humidityte, the whiche is moze digested in olde fysh than in young: and so whan suche fyshes be young, they engendre muche moze steume than whan they be olde. And so it appeareth, that an olde yele is holsomer than a young, as some saye. But if suche fysh be harde, than it is holsomer yonge, that is to say, it is soner digested, as pykes and perches be. For the hardenes resisteth digestion. For Auicen sayeth.

Au.ii.ca de pisci. Of harde fyshes take the smallest: and of softe fyshes, chose the greatestt.

Lucius et parca, saxaulus, et albica, teuca.

Gurnus, plagicia, cum carpa, galbio, truca,

Heru

Here are reherſed tenne ſoztes of fyſhes that be very hollſome for mannes body. The firſt is a pyke called the tyranne of fyſhes. For he not onely deuour eth fyſhes of other kynde, but alſo of his owne kynde. In whome theſe verſes were made.

Lucius eſt piſcis rex et tyrannus aquarum.

A quo non differt Lucius iſte parum.

The fyſhe of pyke is harde, & a pyke is ſwifte in ſwymmynge. The ii. is a perche derpyed of this verbe parco, parcis, to forbear or too ſpare, by a leane contrary ſence, for a perche ſparyeth no fyſhe, but woundeth other fyſhes with his fynnes on his backe, nor a pyke dare not venture vpon a perche, but as Albertus ſayeth, there is a naturall amicitie betwene the perche and the pyke. For if the pyke be hurt of an other fyſhe, he is healed with great difficulte. And whā he is hurte, he goeth vnto the perche, the which ſeyng him hurt, toucheth & ſucketh his wonde, and ſo the pike is
 L. j. healed

THE REGIMENT

healed agayne. And the perche is like
wyle an garde fysh. The thyrde is a
lee fysh called a sole, whiche is a spe-
ciall good fysh. The fourth is a wy-
tyng. The fyfte is a tenche, whiche is
a freshe water fysh, and the skynne
thereof is slyppery and slymy, & some
what blacke, and the meate thereof is
harde. Whan so euer one wyl dzesse
a pyke, a perche, oz a tenche, he muste
take the skynne awaye. The syrt is
Gurnus, whiche is a sea fysh. This
fysh is as great in quantitie, as half
a mans middle synger, the whiche is
eaten with the head and synnes. The
seuēth is a playce. The. viii. is a carpe
a freshe water fysh, y which is much
slymy: but great estates haue thē sod
in wyne, and so the slymineſſe is done
away. The. ix. is a rochette, a sea fish,
and it is a fysh of harde meate & hol-
some. Some other textes haue gouio
that is a gopen, whiche is a very hol-
some fysh. The. x. is a troute, y which
in eatyng is like samon, and yet it is
no samon, it is longe and not grosse,
it is taken in great ryuers, and wyl
suffre it selfe to be rubbed and clawed
beyng

A. M. S. L. K.

beyng in the water, and so it is taken,
and thereof pasties be made with spys
ces, and it is ryght deynry fythe. And
touchyng the choyle of fythe, ye shall
fyrst vnderstāde, that fythe, if it be cō-
pared to fleshe, is of lesse nouryshmet,
and is lyghter of digestion, and the
nouryshement therof is ful of fleuma-
tike superfluities, colde and moyste,
and thei be hardly digested, and abide
longe in the stomacke. And by reason
that the stomacke labourerh in the di-
gestyng of theim, & that other whyle
they be corupted in y^e stomacke, they
recepue a certayne putrified qualite,
and engendre thyrstynes. And surely
the nouryshement of holsome fleshe is
better than of fythe. Secōdly wytteth
well, that sea fythe is better in the re-
giment of healtie, than other of the
same sorte that is taken in freshe wa-
ter. For their nouryshement is not so
superfluous, and is moze nere to the
nature of fleshe. But because sea fythe
is harder than other of the same sorte
that is taken in freshe water: therfore
it is of a moze difficultie in digestion,
and of a moze pure nouryshemente.

THE REGIMENT

Condicio
of good
fyshe.

Met not withstandyng, freshe water
fyshe is holssomer for specke folkes, by
reason of their feble digestion. Third
ly fyshe as wel of salte water as fresh
shold be chosen, the whiche whan it
is dresled is whyte and not clammy,
that is byrtell, and not very grosse, it
must haue a good sauour, that doeth
not soone pntristie, and a good colour,
noz it may not bee bredde in lakes or
pondes, noz in fylthy places, noz in
water, wherin groweth yll wedes.
And they ought not to be to olde noz
to young, they shold be swyfte of mo-
uyng, and of smal clammyshnes. And
if it be sea fyshe, we must chose suche
as is taken in ryuers a good way frō
the sea, and suche as haue the other
forseyde condicions. And the moze
skaly that fyshe is, the better it is: and
it is lykewyse vnderstande by the fin-
ues. For many fynnes and skales, be-
token the purenes of the fyshes sub-
staunce. Also amōg the sea fyshe, they
be best that be bred in the depett wa-
ter, the whiche ebbeth and floweth.
And therfore the fishe that is taken in
the nozth sea, that is moze surgynge,

and

and moze tēpestious, and moze swifte
in ebbing and flowyng, is better thā
the fysh that is taken in the dead oz
the south sea. And ye shall lykewyse
vnderstande of freshe water fysh.

Foz fysh bredde in depe water, is bet-
ter than other of the same sozte bredde
in shalowe waters, and lyttell brou-
kes. And by this may sufficiently bee
knowen, whiche fysh should be cho-
sen, and whiche should not. Foz bea-
stiaall fysh, as the sea swyne, dogge
fysh, and dolphyn are vnholosome in
the regiment of health. Foz they be
harde of digestiō, and of superfluous
humours. Foz in the meate of the for-
sayde fyshes, the aboue nombred con-
dicions appeare not, as whytenes,
subtylie, and such other. And if those
fyshes & suche like chaunce to be eatē,
thei shuld not be sod as sone as thei be
takē, but thei shuld be kept a few days
after: tyl tyme the meate of thē molly-
fie, & ware tēder, without corruptyng
of their substance. And also y forsayde
fishes be better a litle cornd with salt
than fresh, oz vtterly salte. And amōg
all sea fysh, the forsayde condicions

THE REGIMENT

consydered, the rochet and gurnarde
seme to be mosse holosome. For their
meate and substaunce is mosse pure,
and nexte too theim is a playce and a
sole. But the meate of those twoo is
moze clammye, lesse frangyble, lesse
whyte, moze grosse, and lesse subtyle:
For the sauour or smelle is not so de-
licious, and perchaunce the whyting
is moze cōmendable than the rotchet.
It is not so grosse and clammy, as a
playce and a sole, and the meate there
of is frāgyble inough, but the relesly,
smelle, colour, pairesnes of substaunce
and mobilite consydered, it is not soo
good as a rochet and gurnarde: and
lykewyse ye shall vnderstande of bea-
ryng, and the fysh called morua, be-
yng yonge inough, and weth nere the
forsaid fyshes in goodnes, so y it haue
the aboue said cōdicions, yet it is gros-
ser & moze clammy than the forsayde
fyshes. But salmon, tourbut, & mac-
kerel, be not so good: for they be much
grosser, moze clammy, harder of di-
gestiō, & fuller of supfluite. Therfore
they be only holosome for labourers &
yonge folkes of stronge complexion:
and

and they? clammynes, grossenes, and
colones, may be taken away with cer
reia sauces . Amonge freshe water
fyshe (the forsayde condyctions consy-
dered) the perche and pyke are the
best, so that they be fatte: and nerte to
them are the vendosies, and than lop-
fers. And thoughe y perche be moze
skalye than the afoze saide fyses: Yet
the meate therof is as whyte, frangi-
ble, and subtyle, as the pike and carpe
& it is ofte soude in pondes. And vni-
uersallye, the best freshe water fyshe
of the same sorte, is it that is taken in
water that is stonye in the bottum,
runnyng northe warde, depe, and
laborynge moche, where vnto run-
neth no brdeurs of cites: and wherin
no wedes growe . Creneces both of
the see and ryuers, are moche nutra-
tiue, nor they do nat lyghly cozrupt
the stomake: but they be harde of di-
gestion. Farther moze note, y freshe
fyshe dothe moyste the bodye, and en-
creace mylke and sede of generation:
& is very holsome for colerike folkes.
And after gret trauayle or moche la-
bour, we shoulde not eate fyshe, for
than

THE REGIMENT

Eating
of fythe
good and
hadde.

than it soone cozrupteth in y^e stomake
And they y^e haue a weake stomake oz
full of y^el humours, ought to be ware
of eating of fishe. More ouer, grosse
fishe cozned with a littel salt, is better
than freshe fyfhe. And fyfhe of long
tyme saltynge is vnholsome. Also fishe
and fleshe together shulde not be ea-
ten: nor fyfhe and white meates: nor
fyfhe shulde not be eaten after other
meates. Also fyfhe a lyttell salted, and
in smalle quantite taken is holsome:
it sterethe vp the appetyte, and sozty-
fiethe it if one haue an appetite ther to.

Vocibus anguille prae sunt, si
comedantur.

Qui phisicam non ignorant hec
testificantur.

Caseus anguilla ni mis obsunt si
comedantur.

Ni tu sepe bibas, et rebibendo
bibas.

The auctoz saythe here, that the yels
is an vnholsome fyfhe, and specvallys
it hurteth the voyce And this he pro-
uythe by the sayinge of physytions,
and

and students of natural philosophy.
The reason is, because an yele is a
lympe fysh, clammye, and speciallve
a stopper: and it wāterth moche of the
conditions of good fysh before spo-
ten. And this that is sayde by an yele
maye be vnderstande of lampreys: all
thoughe lampreys be a lyttell holso-
ner than yeles, and lesse ieoperdouse
foz that they be not so clammy and so
grosse as yeles be. And thoughhe these
fyshes be delycous in taste, yet they
be very perillous: Foz theyz genera-
tion in the water, is lyke the genera-
tion of sepētes on the erthe, wherfore
it is to be douted lesse they be veno-
mous, and therfore the heedes & tay-
les, in whiche the venome is wont to
be, and lyke wyse the srynge within,
shulde in nowyse be eaten. Also it is
good to plunge theym alvye in good
wynne, to take away theyz clammines
and lette theym lye stille therein tyll
they be deed, and than lette them be
dyghte wyth galentryne made of the
beste spyces, as great estates cokes
are wonte to do: yet it is good to par-
boile thē twice before in wine & water
and

THE REGIMENT

& that broth done away, to sethe them
 through, and to make galantyne foze
 them, ozels to bake them, oz frie them
 in grene sauce wyth stronge spyces,
 and a lyttell good wyne in wynter, &
 in sommer to dzelle theym with a lyt-
 tell wyne, verieuse, and binger, but
 he that can fozebeare these two sylles
 doth best. Farther the text sayth, that
 chese & yeles do hurte moche, if they
 be eaten, and this is to be vnderstode,
 if ye eate great quantitie therof. The
 cause of chese is befoze shewed at Per-
 sica poma. &c. And of yeles here-
 nowe befoze. Hit foloweth in the text
 that if those thynges be taken wyth
 ofte dzynkynge of wyne, theyr hurte-
 fulnes is amended, and this shulde
 not be vnderstond of subtile and per-
 cypng wyne, noz of wine that is giuen
 in way of dzynke conductyue, foze suche
 wyne shulde not be giuen vpo meate,
 the whiche meate engendzethe yll hu-
 mours, whan it is eaten: noz befoze,
 noz after it is digested, as Auicē saith
 foze than suche wyne enduceth great
 hurte, foze it causeth yll humours that
 are engendzed of that dzynke, to entre
into

Au. iii. i.
 ca. de re.
 aquæ et
 vini.

into the extreme parties of the body:
 whiche peraduenture were not able to
 entre without helpe and leadyng of
 the wine. But this is to be vnderstand
 of stronge wyne, not greatlye per-
 cyng, ofte & in small quantite gyue
 into thentent to myxe the meate toge-
 ther: For suche wyne dothe alaye the
 malyce of the meate, and comfozter the
 digestion, and dyrectethe the fleuma-
 tike colde humours, wherfoze it hel-
 pethe the digestiou of chese and yeles,
 whiche are of yll digestion.

Inter prandendum sit sepe pa-
 rumq; bibendum.

Si sumas ouum, molle sit atq;
 nouum.

Here þ auctour toucheth .ii. thinges.
 The first is, that one at dyner & sup-
 per shulde eate well and dzyinke ofte
 and a lyttell at ones. And not to do as
 a brute beaste doth, that eateth his fil-
 le of meate, and dzyinkech afterwarde.
 For the better the dzyinke is myngled
 with the meate, the soner þ meate is
 mollyfyed, and the moze capace of di-
 gestiou. And here is to be noted, that
 there

THE REGIMENT

there is. iiii. maner of dzyntynges.
The fyrste is it, that myngleth the
meate to gether: the. ii. is it that dilate
teth. The. iii. is it, y quoncheth thirft,
The fyrste that we spake of is to be
vnderstande of dzynte myngled with
our meate, though we be not thyrft.
Thus we ought to dzynte euē as we
haue eatē a lyttel. For except a better
reason, I saye we maye not abyde tyl
the meales ende, nor til we be a thyrft.
And this maner of dzyntyng is spe
cially good for them y feede on meate
that is actualle dzynte: as appereth by
sicke folkes, that eat dzynte bzeadde.
But suche as be in good tēpre, should
not dzynte to quenche their thyrft tyl
the meales ende: for than cometh the
true thyrft, by reason y meate is hotte
and drie. Hit is not very reasonable,
that thyrft and hunger shulde assayle
vs both together: for they are of con
trary appetyte. And thus one shoulde
dzynte after as the thyrft is more or
lesse. Dzyntyng dilatyue is mooste
conueniente after the fyrst digestion
regularlye, and a littel befoze we take
other meate. And thys maner of
dzynt

Dzinking is holosome, whā the meates
befoze taken be grosse in substance:
Noz thus to dzynke, we may nat tary
tyll we be thyrstye. For this dzinking
prepar:the the stomake to receyue o-
ther meate, and causeth the mete that
is dygested to departe frome the sto-
make to the lyuer: noz this dzinkyng
shoulde not be in greate quantyte, to
theande it maye be soone dygested.
For befoze it be dygested, it goeth not
to the lyuer. And this is of truthe, ex-
cepte suche dzynke dylatiue be water,
in whiche one muste nat tarye tyll di-
gestyon befoze it come to the lyuer.
But regularlye couueniente dzinke
dylatyue or permxyryue, ought to be
wyne, ale, beere, perrey, or such lyke,
but wine is best: Secondlye, the gros-
ser, dzyer, and colder the meate is, the
stronger the dzynke permxyryue and
dylatiue shuld be. And contrarie wise,
the hotter, subtiler, & moister y meate
is, the weaker the dzynke permxyry-
ue and dylatyue shoulde be. And the
more subtyle, hotte, & dygestible the
meate is, y weaker y dzynke or wyne
ought to be. Therfoze one oughte to
dzynke

THE REGIMENT

Drynke stronger wyne wyth befe, the
with chykens, & stronger wyne with
fishe than with fleshe . The .ii. doctri
ne is, that if we wyll eate an egge, it
musse be nere rosted and newe . The
cause thereof is befoze the wedde .

Pisq; laudare decreuimus ac
reprobare.

Pellibus ablatis sunt bona pul
sa satis.

Sunt inflatiua cum pellibus atq;
q; nociua.

Here the auctour saythe, that peason
some waye be hollsome, & some waye
vnhollsome. They be hollsome to eate
whan the huskes be taken away, for
if they be eaten in the huskes, they en
flate. And therfore it is not artificia
to eate theym in þ huskes, for the na
ture of that within & the huskes dys
agre . The one labozeth to be losed &
to go out: the other withstandeth and
byndeth, as Isaac saythe. Wherfore
they cause rounblynge, gnawynge,
and inflasion in the bealy. And peas
sen doo not this alonelye, but also all
poulce, as beanes, chyches, chellons,

and

and suche like. And specially suche as haue moche huske as beanes & blacke ryce. Also the huske of them al nouryseth worse than the pythe wythin.

And here is to be noted, that there is a maner of whyte roude pesen: wherof the cod is verpe smalle and thynner: and one maye eat these peasen wyth the huske, moze surely than other, all though it were better to hulle them.

And albe it that the reason afoze said is trewe touchynge all poulce, yet ye shall vnderstande, that the hulles of grene poulce is lesse, and lesse dyuerste is betwene the hulkes & the pythe wythin, and moze easye to digeste.

And therfoze some saye they be moze holsome for folkes in helthe: but it is not so, for grene pulce is of right grete superfluyte and coꝛruptible substaunce, wherfoze they be lesse holsom for hole folkes. And note this for a truche, that drye pulce if the vtter huske be taken away, is moze holsome than grene: but grene is better than drye unhulled.

Farther, the substance of all poulce is flatuie and harde of digestion: and their pl noꝛishmet is unholsom in the

THE REGIMENT

regiment of helthe: but the brothe of
the is holsome. For the broth maketh
the bealve laxatyue, and maketh one
pylle, and vnstoppeth the veynes.

Wherfoze it is holsome at such times
as folkis ble grosse & opilative meates
as on fastynge dayes. For this broth
oz pottage conueniently made, is not
so hurtfull as the substance: therin
is no inflasyon, nor difficulte of no-
rythement oz digestion. This broth
is made on this wyse. The ryce pease
muste be layde in warme water, and
therin to be all to rubbed with ones
handes a good whyle: and after in the
foysaide water shulde be tempered all
the nyght: and therin the nexte nyght
folowing to be boyle dwyle oz thryle
and than dyghte, and so reserued.

And whā y houre of dyner draweth
nere, to dresse it with cynomum and
saffron, and a lyttell courtlye wyne
put ther to: and thā boyle it ones, and
so eate it at the begynnynge of dine
oz souper. And y broth oz pottage o
ryce and of rounde whyte peason is
very holsome and frendly to mās na-
ture: and lyke wyse theyz substance.

Lac ethicis sanum, caprinū post
camelinum.

Ac nutritiuum plus omnibus est
asininum.

Plus nutritiuum, vaccinum sit
et ouinum.

Si febriat caput et doleat, non
est bene sanum.

Here the auctour teacheth vs certafe
lessons to chose mylke. Fyrst he gootes To chose
milke is holsome for them that be in a mylke,
consumptyon, or be lene, or that haue
a consumpyng ague. And Auicen saith Au. ii. cā
that gootes mylke and asses mylke is ca. de la.
good for them that be in a consumptiō & .i. iiii.
non. By reasonne that goottes mylke tract. iiii.
is temperate, and nouryshe the much capi. de
And nexte to this is camelles mylke, remor.
For that is subtyle, very watteryshe, medic.
and moyst, and by reasonne that it is humact
very moyst, it nouryshe but lyttell: ethicos,
and therfore it is not so holsome for
hem as goottes mylke is: yet this ca-
nelles mylke, newelye after folynge,
is holsome for them that haue the
zopsye, and for theym that haue any
D. ij. dysease

THE REGIMENT

Au. ii. cā. disease in the liuer: for it reuiereth the
 ca. de la- lyuer, as Auycen saythe. Secondelye
 20. he saythe, that asses milke is most hol-
 some for dyse folkes in a consumptiō.
 This is of trouth, if ye wyll compare
 asses milke, with milke of other brute
 beastes: for it enclynethe to coldenes
 and humydyte, and is subtile and soō-
 ner entreth: and moze slowelye conie-
 leth, than the milke of any other brute
 Galē. vi. beaste, as Galen saythe. The same sai-
 de inge. ethe Auycen, and that after womans
 ca. vii. milke, there is none to asses mylke.
 Au. de la And he saythe, if any helpe the seuer-
 20. ethe. it is asses mylke: yet to com-
 pare asses mylke wyth womāns milke
 it is not soo holsome. For womans
 mylke taken by suckyng, is most hol-
 Auicē. i. some, as Auicē saythe. By reason
 quar. 10. that womans milke is colde, moyse,
 prealleg and moze lyke to mans nature, it en-
 treth moze swyftely, and is digested
 moze soōner, & nozithethe better. And
 this mylke to be gyuen to them that
 be in a cōsumption, shalbe be mylked
 as nere the pacientes beddis syde as
 is possyble, and furthwith to myny-
 bre it vnto him, lest the ayer corrupt
 it.

it. And here is to be noted, y^e in some
 casis, sower oz butter mylke is better
 for folkes in a consumption than wo-
 mans mylke oz asses. Fy^rst whan by
 this feuer ethycke, they be caste in a
 laske. The.ii. is whan they suspecte
 coagulation of the mylke in the sto-
 make, eyther by behemente heate of
 the feuer, oz els bicause the stomake of
 it selfe is colericke, the mylke shoulde
 tourne to coler. The.iii. is, whan the
 ethicke feuer is coupled with a putri-
 fied feuer: specialli whan there be not
 many opilatios in the interyour par-
 tes. For sower mylke restraineth the
 bealy, and doth not lyghtly turne in
 to coler, for the buttrynesse of it is
 goone: wherby the milke dothe light-
 ly enflame: noz in a putrifed feuer it
 is not soone putrified. The.iiii. yf the
 stomake be foule mylke dothe lyghtly
 corrupte therin. The.v. is. whan he
 hat hath the ethicke disease, abhorre-
 the the dulce & cleane milke, but not y^e
 sower oz butter mylke. The.iii. lesson
 s, that cowe milke, and shepes milke
 are more nutritiue, for they be fatter
 gro^oer then other, as Auicen saith,

¶.ij.

And

Auic. ii.
 cā. ca. de
 lacte.

THE REGIMENT

And all those beastes mylke, that in
byrnynginge forth their yonge, cōtinue
longer than a woman, is vnholosome,
but the mylke of those, that beare e-
gally with woman, is most holosome,
Rasis.iii as cowe milke. But Rasis sayth: that
Almē.ca the coloe mylke is the grosseste mylke
de lacte. that any beaste grynthe: and therfore
it is holliomer thā any other, for them
that desyre to be fatte. The.iiii. lesson
is, that mylke hurtethe them that
haue the ague, or the heed ache. The
cause why is afoze shewed at Persica
poma, &c.

Lenit et humectat soluit sine,
febre butirum.

Here the auctor sheweth thre propre-
ties of butter. The fyrste is, butter
mollyfyeth the bealye, and makethe it
slpyperye, by reason that it is cōlye.
The.ii. is, that butter is moyste, for it
is made of the best parties of the milke
wherfore it muste nedes be moyste,
seyng that the mylke is moyste, wher-
of it is made. The thirde is, that it
lousethe the bealye, and that is by the
slpyperynes that it causethe in the
guttis.

guttēs. These threē properties Auicē
reherceth. And these threē properties
butter enduceth in a body, that is not
sicke of a feuer: for it hurteth theym
that haue an ague, by reason that the
vinctuosite of the butter augmenteth
the heate of the feuer. And al be it that
butter causeth the forsayde prop- Au. ii. cā
ca. de bu
tiro.
ties: Yet by reaso that is ouer moyste,
and vinctuouse, it is vnholosome in the
waye of meate, and specialllye to eate
moche therof. For it engendzeth loth-
sōnes & maketh the meate to swimme
aboute the bynime of the stomak: and
lareth the bealye out of measure, and
prouoketh one to vomyte. Therfore
butter shulde in no wyse as meate be
eaten in great quantite, and speciallly
it shulde not be eatē after other meate
but to vse it with other meate, it is be-
ry holosome.

Incidit atq; lauat, penetrat mū-
dat quoq; serum.

Here thauctour sheweth .iiii. prop-
ties of whey. The fyrste is, it is incy-
sue or subtyle. The seconde it is wa-
shyng or scouryng. The thirde is per-
sunge, whiche properte procedeth of
the

The pro-
perties of
whey.

D. iij.

THE REGIMENT

Aui. ii. cā the fyrste. The fourth is, it clēseth oz
ca. de las pourgeth. Auicen recyting these pro-
ete. pertes saythe. That whey is subti-

Rasis. iii therin is no mozdicatiō. Rasis sayth,
Alman. that whey doth expelle ruddye coler,
 skabbes, & pushes, and also pypuls
 in the face, and also it is holsome for
 them that haue the iaunders, and for
 them that be dysstēpered by to moche
 dzyntyng of wyne.

Caseus est frigidus, stipās, gros-
 sus, quoq; durus.

Caseus et panis bonus est cibus
 hic bene sanis.

Si non sunt fani, tunc hunc non
 iungito pani.

Four p^r Here the auctour recytleth. iiii. pro-
preties of pzetes of chese. The first is: that chese
chese. is naturally colde. And this is to be
 vnderstonde of grene chese, y^e whiche
 is colde and moyste, and not of olde
 chese, the whiche is hotte and dry: as

Auic. ii. Auicen saythe. Or elles it may be vn-
cā. ca. de derstonde by chese, y^e cruddethe onely
caseo. of y^e mylke without minglinge of any
 other thinge. For there is some chese
 natu-

naturally hot, that heteth y^e stomake,
 and byteth the tongue by mynglyng
 of other thynges therewith, as some
 chese that is grene in colour, of which
 if one eate muche in quantite, it doeth
 create and enflame the body. The se-
 conde propertie is, that chese maketh
 the stomake colde, and this is of trouthe, spe-
 cially if it be harde, and made with
 muche renles. The thyrde properte is
 that all chese engendzeth grosse hu-
 mours: for all chese is made of y^e gros-
 ser & more earthy parte of the mylke.
 The fourth propertie is, that mylke
 byndeth the wombe, and this and the
 seconde is all one. Farther the texte
 sayth: that though chese, that is eaten
 alone be unholsome, by reason that it
 causeth yll digestion: yet if one eate a
 littell courtsy with bzead, it shall di-
 gresse with the bzeadde, and not other
 wyse: And this is of trouthe, if hole fol-
 kes and not sycke eate it: we spake be-
 fore of chese at Nutrit et impin-
 quat. &c.

Ignari medici me dicunt esse
 nociuum.

Sed

THE REGIMENT

Sed tamen ignorant cur no-
cumenta feram.

Languenti stomacho caseus
addit opem.

Si post sumatur terminat ille
dapēs.

Qui phisicam non ignorant
hec testificantur.

Here the auctour blameth them that
absolutely reprove the vse of chese.
And expzellith two vrilites thereof.
First chese cōforteth a sicke stomake.
But note well, that all chese doth not
ease euery diseased stomake. In some
cases all chese hurteth the stomake of
selde knyttyng, and euerye stomake
weaked by longe syckenes. But new
grene chese of small clammynes, com-
forteth a hotte stomake, as Ralis saith
it represseth his vrounes and heate.
And eke it comforteth a drye stomake,
by reason that it is moyste. And olde
chese oz very tarte oz muche cruddye,
hurteth muche suche stomakes. But
olde chese, oz very cruddy chese com-
forteth the stomake, about the whiche
hangeth muche fleume: for such chese
with

With his tartenes cutteth and scou-
 reth away the fleume. But new and
 softe chese hurteth suche a stomake
 ryght muche. The seconde brilitie is,
 that cheese that is eaten after other
 meate, maketh it too discende downe
 into the place of degeffion: that is the
 bottum of the stomake. All this they
 knowe, that haue the very science of
 physyke. And Rasis sayeth: that a lyt-
 tell curtsye of tarte chese, eaten after
 meate, fortifieth the mouthe of the
 stomake, and taketh away the ouer
 muche sacietie, and lothyng, the
 whiche sweete and vntuous meates
 are wonte to engendre about the sto-
 makes mouthe.

Inter prandendum sit sepe pa-
 rumq; bibendum.

Vt minus ægrotes, non inter-
 fercula potes.

Here the auctour teacheth two lessōs.
 The first is, that a man at his meate
 should drynke lyttell and ofte. But
 this thyng is already declared. The
 second lesson is, that betwene meales
 one must sobere drynke, specially if
 meate

THE REGIMENT

meate that he did eate be vndigested
in the stomake, excepte great necessi-
te constrayne hym to drynke, for dryn-
kyng than letteth and breaketh diges-
tion of the meate that is afoze eaten.
For it causeth the meate to descende
from the stomake vndigested, & mar-
reth the appetite, it greueth the body,
and engendzeth the feuers, and other
diseases.

Vt vites penam, de potibus
incipi cenam.

Here the auctour sayth, y one oughte
to begynne his supper with drynke.
Some expounde this verse thus. If
thou wilt eschewe sycknes, drynke at
supper or thou begynne to eate. But
this exposition is reproued. For after
physicians, a man should beginne his
supper with meate, & not with drynke.
And all though this booke was made
for englyshe menne, yet they kepe not
this rule: for at what houre of the day
soeuer they drynke, they eate firste a
morsell of bread. Therfoze this verse
may be expounde otherwyle: takyng
drynke for meate moist and easy of di-
gestion as Hippocrates taketh drynke
whan

Hip. ii.
partic.
aho.

whan he sayeth. It is easier to fyl one
 with dzyneke than with mete. So that
 the sentence of this verse shoulde be
 thus. It is better to begynne our sup-
 per with dzyneke, that is with meate
 moyste, & ealy of digestion, than with
 meate that is grosse, harde, and of yll
 digestion. The reason is, if one eate
 meate that is moyst & ealy of digestiō,
 after meate that is grosse and hard of
 digestion, by reason of the digestiue
 heate of the nyght, it wyll be digested
 longe befoze the grosse meates. And
 whan it can not for the grosse meate
 that is vndigested haue issue, it bour-
 neth ouer muche: or if it issue, it plac-
 keth with it parte of the grosse meate
 that is vndigested. Therfoze it is best
 to begynne with meate moyste and
 ealy of digestion: that whan it is dy-
 gested, it may without let issue out.

Singula post oua pocula fume
 noua.

Post pisces nux fit, post carnes
 caseus assit.

Vna nux prodest, nocet altera,
 tertia mors est.

Here

THE REGIMENT

Here be certeyne lessons. The first is, to drinke a draught of wyne after one hath eaten a newe layd egge rere roasted, is very hollsome. The reason may be, because a newe layde egge rere roasted, is of ryght great nourysshment, and easely digesteth: and it is of that sorte that in smalle quantitie nouryssheth much: and p̄ncipally the yolke as is before sayde at *Oua recentia*, So that the wyne, whiche is frendlye to nature, causeth that ȳ egge is more desyrouly drawn of the nourysshing membyes, and helpeth it to entre. Another cause may bee. An egge descendeth but slowlye downe: and drynke helpeth it to discende. The second doctrine is to eat nuttes after fysh in steede of chese. For nuttes by reason of their drynes, hyndreth the engendryng of fleume, that is wonte to be engendred of fysh. And for this cause, nuttes are the laste seruice in lente. The thirde lesson is, that after fleshe we muste eat chese and not nuttes, for nuttes doo dry ouer muche, and so doth not chese: but it causeth ȳ meate to descende to the bottō of ȳ stomake, where

where the vertue of digestion is. And
 this is certeyne, if the chese be neither
 olde noz to newe. Farther the terte
 each in y last verse, that a nutmegge
 is holosome for the body: it maketh the
 mouthe to sauour well, it comfozreth
 the syght, and lykewyse the lyuer, and
 the splene, and specially the mouth of
 the stomake, as Auicen saith. But the
 other commune nutte, called a walle
 nutte, is hurtfull. This walnutte, as
 Auicen sayeth, doth enflate, it engen-
 dreteth ventositie in the wombe, it is
 a harde of digestion, and stereth one to
 vomite, & that is by reason that it is
 hotte. But the.iii. nutte, that is the
 nutte of the crosse bowe is deathe,
 for the crosse bowe sleeth men. Or els
 we may vnderstāde the nutte methel:
 which as Auicen sayth, is venomous,
 wher foze it sleeth.

A nutte
 megge.

Auic. ii.
 cā.ca.de
 nuce mus
 cata.

Adde potum piro, nux est me
 dicina veneno.
 Fert pira nostra pirus, sine vi-
 no sunt pira virus.
 Si pira sunt virus, sit maledic-
 ta pirus.

Si

THE REGIMENT

Si coquas antidotū pira sunt
fed cruda venenum.

Cruda grauant stomachum,
eleuant pira cocta grauatū.

Post pira da potum, post po-
tum vade fecatum.

In the first verse here the auctour letteth vs to dryuke wyne after peres. For peres (as it hath bene befoze sufficiently declared at length) engendreth ventosite: and of their p[ro]p[ri]etie they cause the colyke, and engendre bloudful of aquositie. And therfoze with this one should drynke strōg wyne: which consumeth ventosities and aquosities engendred of peres. Secondly he saith that nattes is a remedy againste venenome: as it hath bene shewed at Allia nux. &c. Farther in the second & thyrde verse he sheweth, that peres that be eaten without wyne, are venenous, that is hurtful to mans nature, the cause is shewed in the first verse. Yet for all that peres be not venenous symple, for if they were, they would slee vs, and peres so doying are accursed. In the fourth verse he sheweth

weth, that rawe peres are venomous
 what is to saye hurteful: for they make
 the humours to boyle, and bzeede the
 colyke, fleume, and skabbe: yet if they
 be sodde, they be medicinable, in ma-
 ner as is befoze sayde, that is to saye
 with wyne: and specially if they be ea-
 t after other meat, for so they expulce
 the dregges. In the fiste verse he saith
 that rawe peres greue the stomake:
 and they hynder digestion, and inflate:
 that sodde peres releue the stomake
 that is greued, and dispozen it natu-
 rally. In the lasse verse are two thyn-
 ges. The fyrst is after peres we must
 ynke, for the cause befoze sayde.

The seconde is, that after the eatyng Au. ii. cā
 appels, we muste goo to syege: for ca. de po
 auicen sayeth, if swete or sower ap-
 ples fynde any grosse humours in the
 stomake, they force them to discende
 thence to the guttes: for appels
 be muche inflatyue, and engendre
 intosities: whiche nature expelleth
 the inferiour partes.

Cerusa si comedas tibi con-
 fert grandia dona.

¶.j.

ex

THE REGIMENT

Ex purgans stomachum, nus
cleus lapidem tibi tollit.

Et de carne sua sanguis erit q̄
bonus.

Eatynge
of cherries

Here the auctour declarer thre com-
dities that come by eatynge of che-
ries. The first is, that cherries purgen
the stomake. This some say is trouthe
whan the stonnes be broken and eaten
with al: for these. ii. together, of their
propertie scoure & clense. The seconde
is, that the kernell of the chery stone
by his vertue, breaketh the stoon in
ones raynes or bladder: and it is eaten
dye or made in mylke. The thyrde is
that the substaunce or meate of cherries
engendzeth very good bloude, and it
comfzerteth, and fattereth the body. And
this is proued by experience, for wo-
le that sparrowes, which ar great eat-
ters of cherries, in cherye tyme their
lyuers bee farre greater than in o-
ther seasons, whereby it appeareth
that cherries encrease and comfzert
the lyuer. Yet here is to be noted, that
there be two sortes of cheryes, gross
and smalle. And eke of the grosser ar
two

two sortes, some are swete, and some sower. All dulce, and smal cherries are vnhollsome, for they be lyghtly corrupt, and brede vermyyn. The grosse and sower cherries are called Cina, and of these are two sortes. Some be ruddy and softe of substaunce, and suche must be eaten freshe and newe gethered, and at the begynnynge of dyner, their nature is to scour the stomake, and to prouoke the appetite. The other be blacke, grosse and harde of substaunce, and specially the sower. And these should be eaten after dyner or soupper. The cause is, for by theyr sowernes they close the mouthe of the stomake, whereby the better and sweter digestion foloweth.

Infrigidant, laxant, multum
profunt tibi pruna.

Here the auctour reciteth twoo vtilities that come by eatyng of prunes. First prunes cole the body. And therfore Portugals y dwel in a hot countre by the prunes alway with their meat. The. ii. prunes make one to laske, by
 ¶. ij. reason

THE REGIMENT

Gale. ii.
alimen.

Au. ii. cā
capit. de
prunis.

The best
prunes.

reason of their humidite and clam-
mynes, as Galen sayeth. This is of
trouthe if they be rype. For prunes
that be not rype, be scrypticall and nou-
rthe lytell, as Auicen sayeth. And
though the Damaske prunes haue the
for sayde vtilities, yet properly they be
ascrybed to prunes of Armenye, For
prunes of the countrey of Armenye, are
better than any other: and they vn-
brynde the wombe more vehementlye
than any other, as Auicen sayeth.
And wytteth well, that rype prunes
are vbled, and not vnrype. And prunes
moste holosome for mā's nature be the
longe ones, that haue lyttel substance
about the stooone, small, harde, and in
maner drie, & the vtter skinne thynne,
and they should not be swete in taste,
but somwhat sower, and of this sorte
are Damaske prunes: and these re-
fresh and coole the body, as sayde is.
There be many other sortes of pru-
nes, whose vse is not accepted. There
be also prunes called wylde prunes,
the whiche growe in the woddes:
these be not larytue: of them water
is distilled to brynde the wombe. Pru-
nes

nes that are taken too make one too laske, muste firste be layde in cooide water, for than they coole and moyste moze perfectly and by their slypprynes thei leuse the coler, that thei come to, and so the stomake is better disposed to receyue foode. And here is to be noted, that the moyste pꝛunes and newe are moze alteratiue, though they be of worse nourysmente, and of moze superfuite: but dꝛye pꝛunes conifort moze, and better nouryshe the body. And as it is sayd by pꝛunes, so after the maner is vnderstande by cherries. Yet notwithstanding the humidite of cherries is subtile and lesse clammy, whereby they nouryshe lesse than pꝛunes.

*Perfica cum musto vobis datur
ordini iusto.*

*Sumere sic est mos, nucibus sociando
racemos.*

*Passula non spleni tussi valet,
est bona reni.*

Here the auctour teacheth thre doctrines. The fyrste is. That with peaches we should dꝛynke muste for two purposes.

Pr. it.

caus

THE REGIMENT

To dyke causes. The fyrste is, for muste, is wyne w^h hotte, and boyleth in our body, which psches. boyleng and heate fordoeth the colde-nes of the peache. The seconde cause is, peaches be ryghte colde, and coole the bodye very muche. Therefore that wyne shoulde bee dronke vpon them, whiche heateth more than o-ther: and that is muste, which is knowen by experience. The maner howe we shoulde eate peaches and other frutes, is declared at *Perfica poma.* &c.

The seconde doctrine is, that with olde drye nuttes we muste eate resyns. For newe gethered nuttes are hol- some all alone: but olde drye nuttes are great dryers, and thzough their vnduositie they lyghtlye enflame the bodye: wherefoze resyns with the muste be eaten, whiche restrayne in- flammation and dryenes, by reason that they be moyste. And of nuttes, is spoken more largely at *allea nux.* &c.

The thirde doctrine is, that resyns ob- cozans hurte the splene, for thei cause butopilation thereof: yet thei are hol- some for the raynes, for by their pro- uoking of bzyne they purge y^e raynes

Scrofa

OF HEALTH.

Fol, xc.

Scrofa, tumor, glandes, ficus
cataplasmata cedit.

Iunge papauer ei contracta
foris tenet ossa.

Here the auctour sayth, that plaisters
made of fygges are holsome agaynste
thre diseases, that is to saye swynes
puell, kirnels, & swellynge. By swy-
nes euil is vnderstand inflacion vnder
the chynne about the throte. And it is
called Scrofula a scrota that is to say
a sowe or a swyne, either because this
disease chaunceth manye tymes too
swyne throughe their gulositie: or els
because the shappe of this diseases is
lykened to a swyne, as Auicen sayth.
By kyrels are vnderstand impostu-
mes, whiche commonly chaunce vn-
der the arme pyttes, and in the groyn-
es. And by swelling may be vnder-
stande inflacions in any parte of the
body. Wherefore to hele these impo-
stumes, and specially to rype them,
fygges shoulde be sodde in water, and
with the water shuld be mixed a littell
curtly of byneger, the whiche helpeth
the vertue of figges to entre. And whā

Aui. iiii.
iiii. trac.
ii. ca. de
stropulis

a plaister
made of
fygges.

R. iij. it

THE REGIMENT

It is sodde, the fygges must be beaten
in a moztar: and than myngled with
a courtly of the water that they were
sodde in, & so make a playster. A play-

A play-
ster of fig-
ges & pop-
pye seede.

ster is properly a medicine made of
some herbe or flower, and the iuyce
thereof: as this verse sayth. Cum succo
cum pomis et herbam, tunc cata-
plasma facis. The seconde vtilite is,
that a playster made of fygges and
poppy seede ioynech or setteth brooken
bones together agayn. And they must
be sodde together in water withoute
vinegre: and than stampe it in a moz-
tar, and put therto a littell of the wa-
ter that it was sodde in, and so laye it
to the soze. The reason herof may be:
because poppy seede both taketh awaye
the sensiblenes of the membrs, wher-
by the ache, that is wonte to chaunce
in breakyng of bones, is done away,
and prouoketh one to sleepe. And the
fygges doo drawe the humidities of
body to the bitter partes: which humi-
dities brought to y bones, wyl drawe
retayne, or holde them together, but
never perfectly knytte them. And wit-
teth well, that there be thze kyndes of
popies.

poples, whyte, redde, and black. The redde is venomous, and groweth amonge corne. The yonge scholars are wonte to stampe the flowers therof, to make redde ynke.

Pediculos, veneremq; facit, cuius libet obstat.

Here be declared. ii. operations of figges, fyrste moche eatynge of fygges makethe one louspe: and this is certayne, if the fygges be dry, as Auicen saythe. The cause is by reason of the malicyousnes and corruption of the humour that is of them engendred. An other cause may be, by reaso that fygges stere one to sweate moche, wherof lyce are engendred. The. ii. operation is, figges stere one to carnal lust: and lyke wyle they haue many superfluites, and augment the sede of generation.

Ca. ii. cā
ca. de. n̄s
cubus.

Multiplicant mictum, Ventrem dant escula strictum.

Escula bona dura, sed mollia sūt meliora.

Here are declared. ii. vtilites of medlars. The fyrste is, that they encrece brine:

THE REGIMENT

brine: that is by reasone y they make the dregges harde, and soo the wattrines tournethe in to moche bryne.

The. ii. vtilite is, that medlars make one costlie, by reason of theyz sowernes and stipticite, & therfore the tertē saith, that harde medlars be better to stoppe the laske. But yet the softe medlars be better then the harde: for they nouryshe moze and bynde lesse.

And here is to noted, that medlars nouryshe lesse than appulles, peres, peches, figges, and suche like: whiche thyngge apperethe playnely by theyz egrenes of relyshe oz taste, and hardenes of theyz substance after they be ryped on the tree, and therfore we shulde eate fewe medlars, and rather in waye of medicine than meate, and bycause medlars rype not on the tree softe inoughe to eate, they muste be layde in strawe tyll they be softe: And than they be moze delectable and lesse stipticall.

Prouocat vrinam mustum, cito soluit, et inflat.

Here the auctour recitynge. iiii. pro-
pzetes

pzetes of musse saythe, that it prouo-
 keth one to pylse, by reason that the
 nerthy partes scourynglye bitethe the
 bladder, whan they come therto: the
 whiche constrayne the bladder to
 quoyde the vryne. And this propzete
 is vnderstande of mustes, that haue
 bytyng lies, as moche reynnythe must
 hath. For mustes that haue grosse
 lies do not nyppe, but rather stoppe
 & lette the brine, as is befoze sayde at
 Impedit vrinam. &c. The. ii. propze-
 tye is, muste makethe one lyghtely to
 laske. The reals why, is shewed in y
 fyrst propzete. Thyrzdi, must is infla-
 tyue: for the boylng that it makethe
 in the body, repleth by detosites. The
 causes of these two propzetes are shew-
 wed befoze at, Impedit vrinam.

Grossos humores nutrit seruic-
 cia, vires

Prestat, augmentat carnem, ge-
 neratq; cruorem.

Prouocat vrinā, ventrem quoq;
 mollit et inflat.

Infrigidat modicum, sed plus
 desiccatur acetum.

Infrig

THE REGIMENT

Infrigidat, macerat, melanc dat
sperma minorat
Siccis infestat neruos, et pin-
guia siccat.

Here y auctour reherſing. ii. thinges
declareth. viii. properties of ale or bere
Fyrſte he ſaythe that ale engendreth
grolle humours in māns bodi, whiche
is of trouthe in regarde of wyne.
And after y diuerſite of corne or gros
ſubſtance y the ale is made of, y gros-
ſer humours it engendreth. Secōd-
ly, ale augmenteth the ſtrengthes:
and this dothe ale that is made of the
beſt graine and well ſodde, ſoz by rea-
ſon that it nouryſhethe moche, it en-
creaceth ſtrenghte, Thyrdey, it en-
creaceth the fleſhe: by reaſō that it nou-
ryſhethe moche: and ſoz the ſame cauſe
it encreaceth the blud. And theſe. iii.
laſte properties be in ſtale ale: that is
wel ſodde, & made of the beſte grayne.
Fyrſtely, it ſtereth one to pylle. Syc-
tely it maketh one to lakke. And theſe.
ii. properties be in clere bere, that hath
moche of y hoppe, as bere of Ambur-
gens, whiche by reaſon of the hoppes
it

It byngethe one in a laske. And it is not good for them that haue a weake Brayne. For this bere, by reason of hoppes, doth lightly ouercommethe Brayne. Seuenchly, it enflateth the bealpe: this is of trouthe yf it be yll sodde, as Hollāde beere dothe: whiche enflateth moſte, and stoppeth, & therfore it fatreth ryght muche. The. viii. is, that a lyttel curtsy ale cooleth. So doth bere of Hollāde, Wabāde. Meynauite, and Flanders. And this is it that we vse dayly. And this propretie is for certayne in respecte of wyne. Here is be noted, that ale may be made of ootes, barley, and wheate. And as the grayne is altered, so is the complexio of the ale. Yt that is made of barley, enclyneth moze to colde, for barley is colde. Yt that is made of barley and ootes, stoppeth lesse, and lesse engendzeth ventosyties, and nourysmeth lesse. And ale made of wheaten malte, enclyneth moze to heate, it nourysmeth moze, and stoppeth moze. And the grosser the ale is the worse it is, the subtiler the better. Farther, ale that is made of thinges, that make the
one

THE REGIMENT

one dronke is worlfe, as of darnel.

Foz this greyne specially engendzeth heed ache, and hurteth the senowes.

Farther in the terte are. v. propzetes of byneger. The fyrste is, it dzyeth.

Au. ii. cā
ca. de a-
ceto,
Au. iii. i.
in ca. vni
co doc. v

Foz Auicen saith, it is a strong dzier. And therfoze phisitians bydde in the tyme of pestilēce to vse it with meate and dzyne. Foz Auicen saith, he that vbleth byneger in his meate and dzyne in pestilence time, nedeth not to dzyede the sykenes. The second is that byneger of his owne propzete coolethe.

Au. iii. i.
doc. iii.
ca. v.

Thirde it maketh one leane, by reason that it dzyeth. And this is foz a very trowth, if one take it fastyng, as Auycen sayth. Yet neuer the lesse, the continuall vse of byneger, speciallly fastyng, bredeth many inconueniēces, it febleth the syghte, it hurteth the bzeaste, and causeth the coughe, it hurteth the stomake and lyuer, and vehemently oppzelleth the senowes and ioyntes, berynge theym with arteticall grefes, with tremblynge and shakynge. Fourthly byneger engendzeth melancoli humours, by reason that it cooleth & dzyeth. Fyftly, byneger

neger diminisheth the seed of genera-
 tion for as moche as it cooleth, driethe
 & makethe one leane. These said pro-
 pzetes kalis puttethe, sayenge, A
 neger is colde & drie, whiche makethe
 one leane, it distroyethe the strengthes
 it diminisheth the sede of generation,
 it enforceth blacke coler, it weaketh
 ruddy sanguine coloz, & makethe the
 meate subtyle, y it is myngled with.
 In the last verse thaucto putteth thre
 thinges. The fyrste is, that byneger
 hurteth leane folkes. By reason that
 it dryethe, & the cartenes maketh it to
 drye the moze. For like ioyned to like,
 makethe one the moze furious. And
 eke euery decayed cōplection is holpe
 by y cōtrary, & by y lyke, it is brought
 in to worse case. Secondlye, byneger
 hurtethe y senowes, & thirdely it ma-
 kethe one leane, as is befoze sayde.

Rapa iuuat stomachum, nouit
 producere ventum.

Prouocat yrinam, faciet quoq;
 dente ruinam.

Si male cocta datur, hinc tortio
 tunc generatur.

Here

THE REGIMENT

Here the auctour declareth. iiii. vertues of rapes temperately sodde, and one inconuenience of the same. First rapes comfort y^e stomake: for the stomake diggesth them well, and is nat greued therwith. Secondly, rapes breaketh wynde as appereth by experience. Thirdly, rapis prouoketh the bryne. Yet besydes these properties, Auerrois saithe, That rapes greatly comforte the syght. The vl of rapes is that the continuall eatynge of them hurteth the tethe. In the last verse he saythe, that rapes cause thzowes oz gnawynge in the bealy, by reason that they multiplie ventosytes, as saythe this verse.

Ventum sepe rapis, si tu vis viuere rapis.

The tayles of rapes leusethe the bealy. Farther more note, that of all rootes rapes doth best noury the mans body, as appereth by the swetenes that is founde in their sauour, for al swete meates noury the more the body than sower, bytter, oz tarte. Therefore by cause rapes be the swetestte of all rootes

res and lesse sharpe, they be most hol-
some in y waye of meate, but yet they
engendze grosse melācolye bluode: if
they be not well digested. And it is
good to purifie theym from the fyrite
water, & in no wyle to eate the rawe.
They stere one to bodpily lust, & clesse
the wayes that the brine runneth.

Egeritur tarde cor digeritur
quoq; dure.

Similiter stomachus melior fit
in extremitates.

Reddit lingua bonum nutrimē-
tum medicine.

Digeritur facile pulmo, cito las-
bitur ipse.

Est melius cerebrum gallinarum
reliquorum.

Here the auctoz reciteth siue thinges

The fir ste is, that the harte of beastes
is slowely dygested, by reasonne
that the harte fleshe is melancolious,
whyc he is hardely dygested, and

slowely descendeth, and as Auyren Au.ii. cā
sayeth, is vnholome fleshe, and as ca.de nu

Ralis sayeth, it nouryshe he lyttell. ce,

The second is that the maue likewise

D.i.

is

THE REGIMENT

is pl of digestion, and slowe of discent
dpyng, by reason that it is a senowpe
membze and grifflye, wherefoze it di
gestethe yll, & engēdzethe yll bloudd.
Farther the texte saythe, that the ex
treme partes of the maue, as the bot
tum and byimme are better dygested,
by reasonne y those partyes are moze
fleshy and fatte. The third is that the
tonge is of good nourishment, & that
is touchyng y roote, as Auicen sayth,
by reason that it is fleshye, and easye
of digestion. And amonge all other, a
rosted pygges tonge, the skin scraped
of, is like bzaune, as princes karuers
knowe. A netes tonge by reason that
it is moyst, is not very hollome. But
foz all this, these delycate felowes, oz
they roste a netes tonge, they stoppe
it with cloues, where by the moyst
nes is dyminisshed. And the meate is
apter to eate. The fourth is, that the
lyghtes are easy of digestion, and easy
to auoyde out, and this is by reason
of theyz naturalle softenes. Per theyz
nourishment is lyttell and vnhol
some foz mannes nature, foz it is flew
matike, as Auycen sayth. And here is

Auic. ii.
cā. ca. de
carne.

to be noted, that though the lyghtes of a tuppe be vnholosome to eate, yet it is medicinable for a kybed oz a soze hele, if it be layde hotte there vnto, as Auicen saythe. The. v. is, that a hennes bzayne is best: whiche (as Auicen sayth) stancheth bledynge at the nose. Hit must be eaten either with salte oz spyces, for of it selfe it prouoketh one to vomyte. And physitions saye, that chekyns bzaynes augmente the memozy. The bzayne of hogges are vnholosome for man. But the bzayne of a shepe, of a hare, oz of a cony, maye be eate w salte oz spices. And of bzaines we haue moze largely spoken befoze at Nutrit et impinguat. &c.

Au. cā. ii
ca. de
pulsioe.

Aui. ii.
canone.

Semen feniculi, fugat et spiraculi culi.

Here thauctour reherking one doctrine of fenelle sede, saythe, it breaketh wynde: by reason that is it hotte and drye. And physitions saye, that the eatynge of fenell sede engendzeth. iiii. commodytes. First, it is holosome for the ague. Secondly it auoideth poiso. Thirdly, it clenseth the stomake.

Carig of
fenel sede

D. ii.

And

THE REGIMENT

And fourthly, it sharpech the syghte.
These foure vtilytes are reherſed in
theſe two verſes.

Bis duo dat maratrum, febres fu
gat, atq; venenum.

Et purgat ſtomachum, lumen
quoq; reddit acutum.

Auic. ii. And Auicen reherſyng theſe. iiii. pro
cā. ca. de pzetis ſaith, Democritus demed, that
feniculo venomous wormes deſyre newe fe
nelle ſede, to cōfozte and tharpe theyz
lyghte: and ſerpentes after wynter,
iſſuyng out of theyz caues, do rubbe
their eies agaynſte fenelle, to clere
theyz ſyghte. Farther note, that fe
nelle digeſteth ſlowely, & nouryſteth
yl and lyttel: and therfoze it is bleſed as
a medicine, and not as meate. Ther
foze it ought not to be bleſed in the re
gimēt of helthe, but to expelle the vn
holſomenes of other meates. As we
ble ſome time to eate perſely with let
tiſe, to reſyſte the coldenes and humi
dite of the lettice: ſo lyke wyſe fenelle
maye be ſodde wyth gourdes and ra
pes, to withſtande the vnholſomenes
of them.

Emendat

Emendat visum, stomachū con-
fortat anisum.

Copia dulcoris anisi sit melio-
ris.

Here thauctour reciteth. ii. vtilites of
anis sede . Fyrste, it comfozteth the
syghte, and secondlye the stomake: by
reason that it heatethe and mundy-
fieth the stomake and eke for the same
reason it comfoztethe the syghte, for
nothyng hurtethe the syghte moze, hurtfulle
than vnclennes of the stomake . For
from the vnclene stomak vnclene va-
pours ascende to the eyes that trou-
ble and hurte the spirites . These are
the. ii. propertes of doulce anys sede.

And beside these, Auicen rehersyng
mani other profites of anis sede, saith
that it aswageth dolours, breaketh
wynde, and quenche the thyrste, cau-
sed of salte moystenes, it openeth opi-
lacions of the lyuer and splene, engen-
dred of humidites: and lyke wyse of
the raynes, bladder, and matrice: it
prouoketh brine, & mensstruous fire:
it clensethe the matrice fro white hu-
mydites, & stereth one to carnal luste.

Au. ii. cā
ca. de a.
niso.

D. iiij.

Si

THE REGIMENT

Si cruor emanat spodium sumptum cito sanat.

Here thauctour pntteth one commo-
dite of spodium, And that is, that
spodium taken, healeth the bluddye
fire: by reason that the vertue therof
comfozteth the liuer, and so the liuer
fortified (whiche is the original foun-
taine of bloud) the bludde is there bet-
ter reteyned. And Auicen sayth, that
spodium, is the rootes of redes bur-
ned. And it is sayd, that these rootes,
moued by the wynde, and rubbynge
them selfe to gether, burne one a no-
ther. Yet Simon the Ianwaye saith,
that spodium is a thynge, whose be-
gynnynge is vnknowen vnto vs: it
semethe to be a thynge bzente, and di-
uysions of redes bourned. And it doeth
not onely helpe the blouddy flyre, but
also the laske and spynge, as Rasys
sayth. Wit helpeth also a sharpe ague
& is cōfoztable agaynst the shakynge
therof, & for ouer moche auoydyng of
coler it helpeth the stomake, as Auicē
sayth. And as spodium, doth helpe &
cōfozte the liuer, so ther be other me-
dicins,

Au. ii. cā
cap. de
spodio.

dicins, y haue like aspect & like apprete
to cōfozt other special mēbzēs as Ma-
ce y harte: Muske y bzayne: Lykeres
y lightes, Caper y splene, & galigale y
stomake. As appereth by these verses.

Gaudet epar spodio, mace cor,
cerebrum quoq; musco.

Pulmo liquiricia, splen, epar, sto-
machusq; galanda.

Vas condimenti preponi debet
edenti.

Sal virtus refugat, et non spa-
ciumq; saporat.

Nam sapit esca male, que datur
absq; fale,

Vrunt persalsa visum, spermaq;
minorant.

Et generant scabiem, prurimum,
siue vigorem.

Here y auctour teaching. iiii. thynges
saythe. That befoze al other thynges
salte must be sette vpon the table, as
the vulgar verses teache vs.

Sal primo poni debet primoq;
reponi.

Ois mēsa male ponitur absq; fale.

D. liii.

Secundus

THE REGIMENT

Secondlye he saythe, that salte resysteth venome for. ii. causes. Fyyste for that salte is a dryer: and so dryeth by the humidities that wolde corrupte.

An other cause is, that salte dryeth & suppresseth the humidities, drawyng them out of the body, & soo shutteth the poores, and consequentely stoppeth the entrance of venome, whiche is wonte to entre by the poores. Secondlye he saythe, that salte maketh mans meate sauory. For comonly we se no meates sauorye withoute salte, as saythe the thyrde verse. Thyrdye thauctoꝝ openeth. iiii. inconueniēces of salte oꝝ meates to moche salted.

Fyyste, verrye saltmeates marre the syght, for. ii. causes. The fyyst is, that salte thinges dry ouer moche. whiche is contrary to the eies, the instrumētes of sight: for the eies are of the nature of water, as the Phylosopher saythe. The. ii. cause is, for that meates veri salte engendꝛe yteche and nippinge, in maner as is afoze sayde.

Of mordicatiue meates beinge in the stomake, fumis mordicatiue are lyfted by, whiche by their nipping hurte the eyes, and make theym verry red.

Phi. i de
sensu et
sensato.

And therefore we see that they that make salte, haue commonly redde eyes. The seconde hurte is, that very salte meates diminishe the seede of generation: by reason that very salte meates drye ryght muche all the humidities of the body: Whereby the seede of generation is dzyed, and so made lesse.

The third hurte is, it engendzeth the scabbe: by reason y salte engedzeth a sharpe biting humour adust, whiche causeth the scabbe. The fourth hurte is, it augmēteth ytche: by reason that it engendzeth a mordicative ytchyng humour. And of these foure hurtes Aclis speaketh. Farther it burneth their bleudde that take great quantitie therof: it febleth their syght, it myxeth the seede of generation: and engendzeth ytche and scabbe. And besides these hurtes, very salte meate engendzeth rynge wormes, dry scurfes, mozphewes, sepre, in theim that be disposed theredunto, and siceth the passage of the bzyne: whan they are long continued: yet whan it is a littel poudered, it taketh away lothpyng, and maketh one to haue a good appetite.

Hi

THE REGIMENT

Hi feruore rigent tres salsus,
amarus, acutus.

Alget acetosus, sic stipans pō
ticus atq;

Vnctus et insipidus, dulcis datt
temperamentum.

Here the auctour reciteth the quali-
ties of all sauerynes. Fyrst he saith,
that these thre sauerynes oz relys-
thes, salte, bitter, and sharpe, heate
the body that receiueth theim. Secōd-
ly he saith, that these thre sauerynes
tarte stipticall, and pontike, coole.

Thirdly he sayeth, that these thre re-
lythes, vnctuous, vnsauery, & swete,
are temperate, they make the bodye
neither hotter noz colder. Farther, af-
ter Auicē there be eyght talages oz
sauerynes, that folowe vnsauery-
nes: and they be, swete, bitter, sharpe,
tarte, pontike, stipticke, & vnctuous:
and to nombze vnsauerynes for saue-
rynes, as the text doth, there be. ix. and
than sauerynes is taken for euerye
thyng indged by taste. And amonge
these tallages there be thre hotte, as
sayth the texte, salte, bitter, & sharpe:
and

Au. ii. cā
tract. i.
ca. iii.

and as Auicenn sauyeth, the sharpe is the hotter, and the next salt, and than the bytter: For as muche as sharpe is stronger than the bytter is, to resolue and scoure the incidentes. And than salte is lyke bytter, broken together with colde humidite. And of these tallages, thre be colde, eger, stypptycke, and pontyke. But pontyke is colder than the other: and next ther to is stypptycke. And therefore all fruytes, that come to any swetenes, haue fyrste a tallage pontyke, of a belement coldenes, and after that the fruytes by the heate of the sonne, be digested, there appeareth in them stypptycite, and after they declyne to sowzenes, as grapes, and than to swetenes. And though the tartte be not soo hotte as stypptycke, yet by reason that it is subtile & persing, it is in many of more coldenes. And after Auicenn pontyke and stypptycke are in tallage very lyke, but yet the stypptycke causeth y^e bypper part of the tonge to be sharpe & rough, and pontyke causeth y^e toge to be rough within. And. iiii of these tallages are temperat, neither exceedingly hot nor colde, as swete vinctuous
and

THE REFINEMENT

and vnſauery, for though the ſweete bee
hotte, yet therein appeereth no myghty
heate, as Rasis ſayeth. And euery tal-
lage hath his owne operations, as
Auicen and Rasis ſaye. The opera-
tions of ſweetenes be digeſtō, ſoking,
and increaſyng of nouryſhemēt, and
nature louyngly deſyrezeth it, and the
uertue attractiue draweth it. And Ra-
ſis ſayth, that ſweetenes engendzeth
muche ruddy colour, and opilation
of the lyuer and ſplene, ſpecially if the
ſayde membzes be apte thereunto.
And therof ſoloweth the fyre. It mol-
liſtieth the ſtomake, and cōſozteth the
bzeſt and lyghtes, it fatteth the bodye,
and augmenteth the ſeede of genera-
tion. The operations of bytter is to
ſharpe, and to walſhe away. And af-
ter Rasis, bytter heateth and dzyeth
ſtrongly, and lyghtly reduceth the
bloudd to aduſt malice, and augmen-
teth ruddy colour in the bloudd. The
operations of pontike talage, after
Auicen, is contraction, if the pontici-
tie be feble, or elles expzeſſion, if it be
ſtrong. And after Rasis, pontycke co-
leth the bodye, and it dzyeth the fleſhe,
and

And dymynisheth the bloude, if one
 use it ofte. Also it comforteth the sto-
 macke, it byndeth the wombe, and en-
 creaseth melancoly bloude. The ope-
 ration of stiptike calage after Auicen,
 is contrary, thychkng, hardenyng, &
 holdyng. And after Rasis the opera-
 tions thereof are like pōticke, though
 they be weaker: for he seemeth to com-
 prehende stiptike calage vnder pon-
 ticke: for of stiptike he sayeth nothyng
 expressely. The operations of vnicu-
 us calage after Auicen are sokyng,
 clyppines, and small digestion. And
 after Rasis it mollifyeth the stomacke,
 it maketh one lascatiue, and fylleth
 one or he hath taken any necessarys
 quantitie of meate: and it heateth, spe-
 cially theim that bee vexed with a fe-
 ver, and that haue a hotte lyuer and
 stomacke. It moisteth and soketh the
 body, but it augmēteth sleume & slepe.
 The operations of tharpnes be reso-
 lution, incision, and putrifaction after
 Auicē: And after Rasis it encreaseh
 heate, and lyghtly enflameth the body
 and it burneth the bloude, and tour-
 neth it in to redde coler, and after in
 to

THE REGIMENT

to blacke . The operations of salte talage, after Auicen, is to scoure, wash, and drye, and it letteth putrifaction.

The operations of warpe talage, after Auicen, is to coole and diuide: and after Rasis, it refrayneth coler and bloude, and refrayneth the bealye, if the stomake and guttes bee cleane: but if there be to muche fleumatike matter, it maketh the bealye to laske, it cooleth the body, and eke weaketh the vertue of digestion properly in the lyuer . It hurteth the senowes and senowye membres, it dryeth the bodye, but it stereth by the appetite. And Rasis sayeth, that some vnsauery thynges nouryssheth well, and that is suche as is temperate . There is other some that heateth temperately . And another that cooleth temperately, & if moistnes be soynded there with, it moysteth, and with a drye thyng, it dryeth.

Bis duo vipa facit, mundat dentes, dat acutum.

Visum, quod minus est implet: minuit quod abundat.

Here are declared foure commodities:
of

of wyne soppes. The fyrste is, they
 pouurge the tethe, by reason that they
 lye longer in the tethe, than wyne
 alone or bzeadde alone: therefore the
 fylthynes of the tethe is the better con-
 sumed, and the tethe the better pour-
 ged. The seconde commoditte is, that
 it sharpeth the syght: for it letteth the
 holl fumes to ascende to the bzyne,
 whiche by their mynglyng together,
 darketh the syght. And this is by rea-
 son that it digesteth all yll matters be-
 long in the stomake. Thyrzoly, it dige-
 steth perfectly meates not well dige-
 sted: for it closeth the mouthe of the
 stomake, and comfozteth digestion.
 Fourthlye, it reduceth superfluous
 digestion to meane. And all this is of
 grette routhe, soe that the bzeadde sopped
 in wyne, be fyrste toosted, or dzyed on
 ymbers.

Omnibus assuetam iubeo ser-
 uare dietam.

Approbo sic esse, ni sit mutas-
 re necesse.

Est Hippocras testis, quoniam
 sequitur mala pestis.

For

THE REGIMENT

Fortior est metha medicine
certa dieta.

Quam si non curas, fatue res
gis, et male curas.

To keepe
diete.

Here the auctour recityng certayne
doctrines sayeth, that it is good for al
folkes to kepe customable dyete. And
by dyete is vnderstrade the ministring
of meate and drynke. The breakyng
from customable vse hurteth greuou-
ly: for customaunce is another na-
ture. Therefore, as it behoueth vs to
kepe nature, so lyke wyse it doeth cu-
stome: and specially if the customable
vse be laudable. And as it behoueth to
kepe the customable administration
of meate and drynke: euen soo it beho-
ueth vs to obserue custome in other
thynges not naturall, for the selfe rea-
son. Therefore if a man that is wont
to labour muche, wyll forgo this cu-
stome and liue ydelly: or labour much
lesse: or go in hande with other labour:
or take another tyme, or another way:
vndoubted it shall ryghte muche infe-
ble hym. So in lyke maner it is in
mans diete, in his slepe, in his watche
and

such like accidentes. For truly good
 custome in all thynges must nedes be
 obserued, if it bee laudable or indiffe-
 rent in goodnes or hurtfulnes, in re-
 spect of it, wherto y^e change is made.
 And witteth well, that they that be ac-
 customed to labour, and exercise them-
 selve in any kynde of labour, and al be
 it that they be feble or olde, it greueth
 them lesse: & thei labour moze strongly
 than if they were young felowes, but
 accustomed, as Hippocrates sayeth, *Hip. ii. 3^o*
 by reason that these feble or olde per- *phorisa*
 sons haue moze inclinacion and cu- *mo.*
 stome to these labours. For nowe the
 custome befoze taken is lyghter, as
 is sayd in the afozesayd Aphorisme.
 And this is the cause why we see olde
 and feble craftes men, to dooe it that
 stronger and younger than they can
 not do, and it greueth them lesse, as a
 feble olde mylner too lyfte a greate
 weyghty sacke: A smyth to welde and
 labour with a greater hammer, than
 a younger man not thereto accus-
 tomed. The seconde doctrine is, that
 great harme foloweth chaunge of diet,
 as Hippocrates sayeth: except it be ne-
 cessary.

THE REGIMENT

defull to chaunge it. Fyyste it is nede
full to chaunge it, whan greuous dis-
eases shoulde growe thereby: as cus-
tome to fede on yll meates, whiche at
length of necessite wyll byede in vs yll
diseases. Suche a custome and other
lyke must nedes be amended & chaun-
ged by lyttell and lyttell, but not soo
davnely. For all todayne chaunges
hurte vchementely, specially from a
thyng customable, to vnaccustoma-
ble. Secondly, it is nedefull to chaunge
to the entent it shoulde lesse greue vs,
if we happen to chaunge our diete.

For he that vseth hym selfe to all ma-
ner of diete, shall hurte him the lesse.

Hip. ii. a.
phorise
mo.

And this must be vnderstand of other
thynges not naturall, so; as Hippo-
crates layeth. A thyng longe custo-
med, though it bee worse than these
that we haue not vsed, hurteth the bo-
dy lesse. Therefore it behoueth vs too
vse thynges vnaccustomed. And here
is to be noted, that euery man should
take hede, howe he accustometh hym
to one thyng, bee it neuer soo good,
whiche to obserne were nedefull. Ex-
ample. If a man custome him to one
maner

maner meate or drynke, or to abstaine
 wholly from the, or to slepe or to knowe
 a woman carnally, it were very daun-
 gerous for him, if he other while must
 abstaine from his custome. Therfoze
 uery body shuld be disposed, to indu-
 ce heate and colde, and to all motions
 and nourysshment, so that the houres
 of slepe and watche, the house, bedde,
 garmentes, may be chaunged with-
 out hurt: whiche thyng may be done,
 if one bee not to nere in obseruing cus-
 tome. Therfoze other whyle it beho-
 ueth to chaunge customable thinges.
 Thus saith Rasis. The. iiii. doctrine is
 that the stronger & nerer way in hea-
 ling a pacient, is to minister a certain
 diete: for whiche if the phisicion doeth
 not care & will minister another vn-
 due diete, he gouerneth his pacient fo-
 rlyshly, & healeth hym yll. And note, y
 here be thze maner of dietes, grosse,
 whiche is holle folkes diete, slender
 diete, whiche is to geue in maner no-
 thing. The third is meane diet, which
 absolutely is called slender. And this
 diete is deuided into slender diete, de-
 lynyng to grosse diet: as the byrth of

Rasis. iiii
 al. ca. de
 cōseruat
 consuet.

Thze ma
 ner of di-

P. y.

flesh,

THE REGIMENT

fleshe, rare roasted egges, small chyces
kyns: and declynng to sklander diet,
as Mellicratum, and wyne of pome
garnades: and meane dyete, whiche
is called certayne diete, as barly ieuice
not beaten together. And this cer-
taine diete is hollsome in many disea-
ses, but not in all. It is not hollsome
in longe diseases: for in suche disease
ses, the myghte of the pacient, with
suche meane diete, can not indure too
consume the syckenes, without great
debilite. Therfore in such diseases, the
meate muste be ingrossed. Alike wyse
it is unhollsome in sharpe diseases, as
these that ende within thre dayes
space or soner: for in suche moste sclē-
der diete is beste, as Hippocrates
sayeth. The moste souerayne helpe is
to diete the pacient after his strength
and corpozall myght.

Quale, quid, et quando, quan-
tum, quoties, vbi dando.

Ista notare cibo debet medi-
cus dietanda.

Here thauctour reherseth. vi. thinges
to be considered of the phisicion in mi-
nistring

nistring of diete. First of what qualite
 the meate ought to be: for in hot sic-
 kenes, he must diete the pacient with
 colde meate, in moyst syckenes with
 drye meate, and in drye syckenes with
 moyst meate. Yet the naturall com-
 plexion muste be obserued with diete
 lyke thereto. For Galen sayeth. The Gale. i.
 hotter bodies nede the hotter medici- teg.
 nes: the colder bodies, the colder me-
 dicines. The seconde thynge is, of
 what substance the meate ought to
 be. For they that be strong and lusty,
 and exercyse great labour, muste bee
 dieted with grosser meate, for in them
 the waye of digestion is stronge, and
 soo they oughte not too vse slender
 meates, as chyckyns, capons, veale,
 or kydde: For those fleshes in them
 wyll burne, or be digested ouer soone:
 wherfore they muste nedes eate ofte.
 But noble men, and such as liue rest-
 fully, muste vse diete of slender sub-
 stance, for in them the vertue dige-
 stive is weake and not able to digeste
 grosse meates, as bacon, biese, & fysh
 dried in the son. Likewise they that be
 sycke of sharpe diseases, ought to vse

THE REGIMENT

more slender diete, than they that be
sycke of long diseases, as a feuer quari-
tane. The thyrd is, what tyme dietes
ought to be geuen: for they that be in
health ought specially to regarde cus-
tome. Wherfore they that rise early
in sommer, and eat but two meales a
daye, ought to eat about the houre
of tenne, or a lyttell before: and not to
abide tyll noone, because of the ouer
greate heate. Lykewyse they ought
to suppe about the houre of syxe, or a
littell after. But in winter they ought
to dyne at a leue of the clocke, or at .xi.
because of the long slepyng: and thar
to suppe at .vii. a clocke, or a littell af-
ter. And specially custome should be
kept. Tyme also in dietyng of sycke
folkes, must be considered. For they
that haue an ague, whan it begyn-
neth to bere them, or a lyttell before or
after. They should eat nothyng: for
if one eat a littell before, or whan the
fyt cometh: ther by nature, that shuld
entende to digest the meate, is diuerted
another waye. If he should eat
soone after the fyt is gone, it were di-
hollome: For the vertue of digestion

is very weake, by reason of the fyttē past: Therefore he must eate so longe afoze, as the meate may be digested er the fyt come. Or els so long after the fyt is gone, whan nature is come too due disposition. This is of trouthe, except ye drede great feblisshyng of nature: For than at all tymes he muste eate. For whansoever mans strength is feblisshed by any chaūces, he shuld eate forth with, as Galen sayeth.

Fourthly the quantitie of the meate must be considered: For as it is before sayde, in sommer we must vse a small quantitie of meate, at euery meale, for than the naturall heate is feeble thzough the ouer great resolutions.

But in wynter one may eate a great deale of meate at a meale. For than y bertue digestiue is strong, whan the naturall heate is vniued thzoughe circumstaunt colds, as we sayd at *Temporibus veris.* &c. The. v. is, how oft we should eate in a daye. For in sommer we must eat oftner thā in winter in autūpne & ber a littel at eche meale, as is before sayd. Likewise if the bertue digestiue be weake, we must eate

Gal. in
cō. apho
risini.
Cōtem
plari aus
tem. &c.

THE REGIMENT

lyttell and ofte: but if the vertue dige-
stive be strong, we maye eat muche,
and make fewe meales. &c. Syrtely,
the eatyng place muste be considered:
whiche should not be to hotte nor too
colde, but temperate.

Ius caulis soluit, cuius substā-
tia restringit.

Vtraq; quando datur, venter
laxare paratur.

Here the auctour declaryng thre
thynges, sayeth: That the brothe of
cole wortes, and specially the fyrste
broth, if they be sodde, louseth & bealy
by reason that in the leues and viter
partes of cole wortes, is a sopp scou-
ryng vertue, weakely cleuing & light-
ly separable by small decoction or boi-
lyng: whiche spredde abroode by the
same water, is made laxative. And
this is the skele that the fyrste water,
that cole wortes bee sodde in, make
one laxative rather than the seconde.
The seconde is that the substānce of
cole wortes after they are boyled, re-
frayneth the bealy: by reason that all
their vertue laxative is taken awaye
by

by the decoction, and the earthy dreye
 substāce remaineth, whiche byndeth
 the wombe. The thirde is, that both
 taken to gether, the broth & substānce
 of colewortes, leuse the bealye: by
 reason that the scouring sopp vertue
 remaineth in the water, whiche leu-
 seth all. And note, that cole wortes
 engendze melancoly humours, and il
 dreames, they hurte the stomake, they
 nozise the lyttell, and duske the syghte,
 and cause one to dreame, & they pro-
 uoke menstruosite and brine, as Au-
 icen & Rasis sape. Farther moze note,
 that the decoction or sede of colewor-
 tes, kepe one frome dronkennes, as
 writeth Arisstotel. And this thynge is Ari. iii.
 affirmed of Auicen and Rasis. The part. pro
 reason, as some thynke, is the grosse blem.
 fumes that by eatynge of colewortes Au. ii. cā
 are lyfted by to þe Brayne, engrossyng Rasis. iii
 the fumosyries of the wyne, whiche al.
 engrossynge doth lette theim to entre
 to the Brayne. Arisstotle sayth, that all
 thynge that drawethe to it the moy-
 stenes of the wyne, expelleth it from
 the bodye, and that that coolethe the
 bodye, kepethe it from dronkennes:
 cole

THE REGIMENT

colewortes are of suche nature, ergo. &c. And y^e colewortes are of this nature, he proueth thus. By the iense of colewortes, the vnoigested humidities of the wyne are drawen frome all the body in to the bladder: and by reason of the colde icuse that remaineth in the stomake, whiche cooleth al the body: the persing of the wine is fordone. And so by this meane it kepeth a man sobre. For y^e subtile superfluites that naturally coulde not discende, by reason y^e the heate of y^e wine stereth them to asced v^pward towarde the braine, are repressed downe, and by vertue of this icuse are drawen to the bladder.

Dedixerunt malua veteres, quia
molliat aluum.

Malue radices rade dedere feces.

Vulue nocuerunt, et fluxum fesse
pe dederunt.

Malowes.

Here chauctor rehersinge. iiii. properties or effectes of malowes sayth, that they mollify the bealpe. There be. iiii. that mollifie: malowes & double malowes, Bianca, Arlina, & Mercury.

off

of whiche mooste commonly clysters
 be made, to mollyfye all indurate and
 harde matter in mā. There be. ii. soz-
 tes of malowes, the one beareth a
 bladde redde flower, the other a white
 flower, & this propzely doth mollyfye
 moze than the fyrst. The. ii. effecte of
 malowes is, y malowe rootes shaued
 & suppositoies made of thē, suche as
 philytyōs are wonte to make of Mer-
 curye, drawe out of man the indurate
 matter and dregges. The. iii. effecte
 is, malowes cause the menstruous
 flyre in womē, and that thzoughe the
 great moystynge & slippzynes therof:
 wherby the veines about the matrice
 some poure out, as Platearius saithe.
 And as apperethe by experyence.

Mentitur menta, si sit depellere
 lenta.

Ventris lumbricos, stomachi
 vermesq; nociuos.

Here thaucrour saythe, that a mynte
 shulde not be called a mynte, excepte
 it haue myght to kylle wozmes in the
 bealye and stomake. A mince hath a
 great strōg sauour, & is right bytter:
 and

THE REGIMENT

and therfoze as woyme wodde kylleth
wozmes, so dothe the mynte. And the
teuse therof, as of woyme wodde must
be dronke and not the substance. And
bycause it is hotte and drye, and boue
neth the bludde, it is vnholosome in
the waye of meate in the regiment of
helthe. But yet in medicines, it is hol
some, for it cōfoztereth y^e stomake, and
heateth it, and skynneth perynge, and
digesteth, and prohibiteth vomite ste
maticke and sanguyne and thzough
inflation stereth one to bodyly luste,
and prohibiteth spyttynge of bludde,
it is very holosome agaynst the byting
of a madde dogge, and if ye crymble
mynte in to mylke, it wyl neuer tour
ne to make a chese, as Auicen sayth.

Au. ii. cā
ca. de
menta.

Cur moritur homo, cui saluia
crescit in horto.

Contra vim mortis non est me
dicamen in hortis.

Saluia confortat neruos, ma
numq; tremorem.

Tollit, et eius ope febris acuta
fugit.

Saluia

OF HEALTH.

Fo. cxi.

Saluia, castoreum, lauendula,
premula veris.

Nastur athana sia fanant parali
tica membra.

Saluia saluatrix natura consi
liatrix.

Here thanctour touchyng pꝛincipall
ly. iiii. thynges, sheweth the greate
vtilite of sage, askyng as though he
doubted: wherfoze man dyethe, that
hath sage growinge in his gardeyne.

He answereth in the. ii. verse, that no
medycyne growyng in the gardeyne,
can withstande dethe, all though in
the gardeyne growe medycynes, that
kepe the body from putrifaction, and
defende that natural humidite be not
lyghtly consumed awaye, as teacheth

Auicen, sayenge. The science of phi
sike doth not make a man immortall,
noz it doth not surely defende our bo
dies from outward hurtful thynges,
noz can not assure euery man to lyue
to the lasse terme and daye of his lyfe,
but of. ii. thynges it makethe vs sure,
that is from putrifaction and coz
ruption: and defendeth that naturall
moy

The bou
te of sage

Au. iii. i.
ca. sing.

THE REGIMENT

The ver-
tue of sa-
ge.

moysture be not lyghtelye dysolued & consumed. Secondly, he putteth. iii. effectes of sage. The fyrste is, that sage cōforteth the senowes: for it dryeth the hamidities, by which the senowes be let and leused. The. ii. is, that it taketh awaye the shakynge of the handes: by reason that it comfōrteth the senowes, as is sayde, nowe all thinge that comfōrteth y^e senowes remoueth tremblynge. For tremblynge cometh of feblenes of the senowes. And therfore some old men and womē specially put sage leaues in their meate and drynke. Thyrdslye, Sage letteth the sharpe ague to assaile vs, by reason that it dryeth the humours, it letteth them to putrifie, wherby a sharpe feuer myghte be engendred. Farther note, that sage is hotte and drye, and therfore it is not verve holsome alone in waye of meate. Yet bycause sage cōforteth the senowes greateli, folkes in helthe doo vse it moche. ii. maner of wayes. Fyrst they make sage wine whiche they drynke speciallye at the begynnynge of diner or supper. This wyne is holsome for them that haue the

Sage
Wyne.

the palsey or falling sicknes. moderately taken, and after the purgation of the accident matters. Secondly they vse sage in sauces: for it sthereth by a mans appetite, and specialllye when the stomake is full of yll humours, rawe and vndigested. There is two **Two** kyndes of sage: One that hath great kyndes brode leaues. An other commonly called noble sage, whose leaues be moze narrowe and lesse: physycons call it Silifagus. Thyzelvy thauctour resherleth. vi. medecines good for the palsey. It is sayd, that sage, castorie, that is a castors stones, Lauander. Pzemerole, Wattercresse, and Tanseye, cure and heale membrzes enfect wyth palseye. Why sage doth helpe it we haue shewed, for it comforteth the senowes, whiche the palsey weaketh. And eke bycause sage is hotte and drye, it consumethe the fleumatyke matter that remayneth in the senowes, wherof the palseye bredethe. And that Castorie is holisome for the palseye, appereth by that it is moste comfortable, in heatynge and dryenge the senowes: For Auicen saith thereof,

THE REGIMENT

Au.ii.cā
ca.de
cast.

therof that it is subtiler and stronger than any other that heateth & drieth. And after he sayth, that it comforteth and heateth the senowes, the shaking the moyste crampe, & benomed members caused of the palsey. And eke he sayth: there is nothing better for benesolite in the eare, than to take as moche as a pease, and tempze it with oyle of Spynke, and so lette it droppe into the eare. Castorie hath many other vertues, whiche Auicen reherseth. Castorium. is the stones of a see beaste called Castor. The oyle also of Castory is as specially good for the palsey, as Castory, after the voydyng of the matter, for than it consumeth the residue of the matter that remaineth, and comforteth the senowes. Of lavender appereth. For the swete savoure thereof doth consume the palsy matter. And also of the Primerose eke appereth: for y swete savour and heate therof comforteth y senowes. This flower is called Premula ueris because it is the fyrste swete flower that spryngeth in ver. The .v. is a watercresse, for it is hotte, drye, subtile, incisive,

incisive & resolute: wherby it taketh away the matter of palsey. And Aui-
 cen sayth, it comfozteth ali mollifica-
 tion of the senowes, for it heateth and
 draweth oute fleume, and cleseth the
 senowes from fleume, and phisicians
 counsaile vs to eate water cresses in
 lente, bycause lentē meate is fleuma-
 tike. Water cresse is a common herbe
 growing in cold, stony, and wattry
 the places, where as be manye well
 sprynges. The .vi. is tansey. The ver-
 tue of this herbe is to purge fleme, &
 the heate therof dryeth the senowes.

Also it purgeth a man from wormis,
 and from the matter wherof they be
 engendred. And therfoze frenche men
 vse commonly to free egges ther with
 in the Ester weke, to pourge awaye
 the fleme, engedred of fishe in the lent
 wherof wormes are soone engendred
 in theim that be therto disposed. In y
 ende of y terte thauctour sayth, y sage
 is called the sauer & keper of nature.

Nobilis est ruta, quia lumina red-
 dit acuta.

Auxilio rute vir quippe videbis

acute,

R. i.

Ruta

THE REGIMENT

Ruta viris coitum minuit, mulieribus auget.

Ruta facit castum, dat lumen, et non ingerit estum.

Cocta facit ruta de pulicibus locustis catuta.

Fourte p^o Here thauctoz declaryng.iiii. properties of rewe.

Auic. ii. ca. ca. de ruta. Here thauctoz declaryng.iiii. properties of rewe. The.ii. is, rue diminisheth the desyre of carnall luste in men, and in women rewe augmēteth it: for by reason that rue heateth and dryeth, it diminisheth the sede of men whiche is subtil and of the nature of the ayer, but in women rewe maketh subtil and heateth the sede, for in them it is watteryshe, and colde, and therefore it stereth the more to carnal luste.

To kyll flees.

The.iii. is, rewe maketh a mā quicke subtil, and inuentife: by reason that by heacyng and dryenge, it maketh a mans spiritis subtil, and so cleareth the witte. The.iiii. is, that the water that rewe is sodde in, castte and spryde keled aboute the houle,, riddech a waay flees.

flees, and as phisitions saye, it killeth
 theym. And after Auicē: whan the
 house is sprynkled with the water of
 wylde gourdes, the flees lepe and flee
 awaye: and like wyse doth the water
 that blacke thorne is sod in. And Auicē
 sayth, that some haue sayde, that
 if gootes bloude be put in a pytte in
 the howse, the flees wyll gether ther
 vnto & dye. And like wise if a logge be
 anointed with y greace of an yrchin,
 the flees wyll gether therto and dye.

Auic. vi.
 iiii. tra.
 iii. ca. de
 effug. pu
 licum.

flees can not abyde the sauour of co
 lewortis, noz leaues of Pleander.

Some say, that nothyng is better to
 auoyd flees, than thinges of stronge
 sauour: & therfore rewe mintes, horle
 myntes, & hoppes be good, & aboue al
 higes horse douge, oz elles horse skale
 is the chyese. Also the house spryncke
 ed with the decoctiō of rape seede, kyl
 ethe flees. And the parfumyng of the
 house w a bulles hornedzi weti awaie
 flees. Yet to take flees, nothyng is
 better, than to laye blankettes on the
 bedde soz therin they gether thē selfe.

De cepis medici non cōtentire
 uidentur.

THE REGIMENT

Colericis non esse bonas dicit
Galienus.

Flegmaticis uero multum docet
esse salubres.

Prefertim stomacho, pulcrumque
creare colorem.

Contritis cepis loca renudata
capillis.

Sepe fricans poteris capitis res-
parare decorem.

of opniōs Here thanctour speaketh of opniōns,
and declareth. v. thynges. Fyrst cou-
chynge theyz operation phisicians a-
gree not. For some saye they be good
for flematike folkes, & some say nay,
as Galien, whiche sayth, that they en-
gendre superfluous and flematike hu-
mours in the stomake. Secōdly Ga-
lien sayth, they be ryghte hurtful for
coleryke folkes, bycause, as Auicenna
sayth, opniōns be hotte in the thyrde
degree, and therfore they hurte hott
folkes as colerike be. Thirde opniōns
be holsome for flematike folkes. For
they be hotte, persynge, subtile, scou-
ring, & openyng, wherfore they dige
the cutre, make subtile, & wype away

flou

fleumatike & clāmy humours, growē
 in the fleumatike folkes. Fourthly,
 oynions be holosome for the stomake,
 for they bothe heate and mundifie it
 from fleme. And therfore Auicē sayth
 that it, that is eaten of the oynion,
 thzough the heate therof comfortethe
 a weake stomake. And therfore they
 make a man well colozed. For it is
 impossible for one to haue a liuely co-
 loure, if his stomake be very fleuma-
 tike, or fylled with pl, rawe, and fleu-
 matike humours. The. v. is, that oyn-
 nyōs sodde and stamped, restoze hea-
 res agayne, if the place where y hear-
 res dyd growe be rubbed therwith.

This is of trouthe, When the heare
 goth away thzough stoppyng of the
 poozes, and cozruption of the matter
 vnder the skyn. For the oynnyōs open
 the poozes, and resolue the yll matter
 vnder the skinne & draue good mater
 to y same place. And therfore as Au-
 cen saythe, ofte roubbyng with oyn-
 nyōns is very holosome for balde men.
 Therfore the texte concludethe, that
 this roubbyng wyth oynions prepa-
 rethe y beauty of the heed: for heares

Au. cā. ii
 ca. de
 preal. et
 vi. iii. ca.
 de curac
 tiōe al
 perie.

R. iij.

are

THE REGIMENT

are y beauty of y heed. Farther moze,
opnyons stere one to carnall lust, and
they pronoke the apeteite, and byynge
colour in the face, and whan they be
myngled with honi, they distroy war
tes, they engendze thyzst, & they hurte
the vnderstanding, for they engendze
an yll grosse humour, they encrease
spyttel, & the reyse of them is good for
watterynge eyes, & dothe clarifie the
sight, as Auicen sayth. Farther note,
that opnyons, hony, & byneger stāped
to gether, is good for the bytynge of a
madde dogge. And therfoze some adde
these. ii. verses vnto the forsayd texte.

Appositas perhibent morsus
curare caninos.

Si trite cum melle prius fuerint
et aceto.

But of this is spoken befoze at Alea
nux. &c.

Et modicum granū, siccum, calie
duniq; sinapis

Dat lachrimas, purgatq; caput,
tollitq; venenum.

Here y auctour recytpynge. ii. thinges
sayth, That mustarde sede, is a lytcell
grayne,

grayne, whiche is hotte and drye, **bn** **Of mus-**
 to the .iii. degree, after Auicen. **Ser** **tard sede.**
 condly, he putteth .iii. propertes or ef- **Auic. ii.**
 fectes of mustarde sede. The firrste is, **cā. ca. de**
 it makethe ones eses to water: for by **Sinapi.**
 reason that it is very hotte, it maketh
 subtil and leueth the humidites of
 the brayne: wherof thanne by theyz
 flowinge to the eses, the teares come.
 The .ii. effect is, it purgethe the bray-
 ne, and clensethe awaye the fleuma-
 tike humidites of the heed. Also if it be
 put in to y nose thzils, it purgeth the
 heed, by reason that it prouoketh one
 to nyse. And therefore it is put in to
 theyz nose thzylles that haue the apo-
 plerie, for the nesyngge purgethe the
 brayne. And like wise mustarde sede,
 by reaso that it is hotte, doth dissolue
 and leuse suche flesmes as stoppe the
 condites of the brayne: of whiche fo-
 loweth apoplexie: thus it apperethe,
 that mustarde sede is a great leuser,
 consumer, and clenfer of fleumatike
 humidites y. iii. effecte is, it withsta-
 deth popson: for Auicen saythe, that **Au. loco**
 venomous woymes can not abide the preal.
 Smoke of mustarde sede.

D. iiii.

Crapula

THE REGIMENT

Crapula discutitur, capitis dolor, atq; grauedo.

Purpuream dicunt violā curare caducos.

Thre p^{ro}
p^{ro}tes of
violetttes.

Here the auctoz reciteth iii. p^{ro}ptes or effectis of violetttes. Fy^{rs}te, violetttes delay dzonkennes, by reason that violetttes haue a temperate swete sa^uour, which greatly comforteth the bzayne. For a stronge bzayne is not l^yghtely ouercome with dzynke, but a weke is. Also violetttes be cold, wherfoze they cole the bzayne, and so maketh it vnable to receyue any sume.

The. ii. is, violetttes slaken the heed ache, and grese that is caused of heate as Auicen, Ralis Alman, and Vesue say: for by reason y^e violetttes be colde, they withstand horre causes. The. iii. is, violetttes helpe them that haue the fallyng syckenes. Though some saie thus, yet this effecte is not commo^{ly} ascribed vnto violetttes. And therfoze if byoletttes haue this p^{ro}pete, it is but by reason of they^r swete smelle, that comforteth the bzayne whiche is str^ongly, is not hurte by smal greses
and

¶ cōsequētly falleth not into epilence
(which is called ȳ lyttel Apoplexie)
chauncyng by stoppyng of the sensu-
ble senowes.

Egris dat somnum, vomitum
quoq; tollit ad vsum.

Compescit tussim veterem, co-
licisq; medetur.

Pellit pulmonis frigus, vens-
trisq; tumorem,

Omnibus et morbis subueniet
articulorum.

Here the auctour reciteth eyghte pro-
prieties of nettyls. Fyrst nettyls cause
a sycke body to slepe. For it is subtilia-
tiue, and cutteth and scoureth fleume
and grosse humours, that greue na-
ture, and lette slepe. Secondly it doth
away vomite, and custome therof: by
reason that vompte and parbrakyng
is caused of a clāmy humour, whiche
the nettell cutteth. Thirdly, the nettell
for doeth olde coughe: and specially
hony, wherin nettell seede is tempered.
For the nettell auoideth clāmy fleume
out of the bzeast, as Kasus sayeth. And
Auzen

THE REGIMENT

Au.ii. cā
 cap. de
 vrtica.

Auicēn sayeth, that the nettell, whan
 it is dronke with water that barley is
 sodde in, doth mundifie the bzeaste: &
 whan the leaues therof is sod in bar-
 ly water, they draue oute grosse hu-
 mours, that are in the bzeast, but the
 sede thereof is stronger. Fourthely it
 is holosome foz thē that haue y colicke.
 Foz a nettell is a cutter, a subtiler, a
 resoluē, and a scourer of fleumatike
 humidite, oz grosse ventositie, whiche
 engendre the colyke. The colyke is a
 paynfull grese, in a gutte called Colō
 as the greuous disease Iliaca, is na-
 med of the gutte Ilion. Fifthly, the net-
 tell with his heate dzyueth colde out
 of the lightes. Syrty, an nettell aswa-
 geth swellng of the bealy: foz it resol-
 ueth wynde: whereof moſte part swel-
 lng of the bealy cometh. The ſeuēth
 effecte is, the nettell helpeth y diseases
 in the loyntes, as the goute. This is
 of trouthe whan it cometh throughe
 matter that is colde, fleumatike, and
 grosse: by reason that nettelles heate,
 cutte, and make subtiler ſuche matter.
 And helydes these effectes, after Auicēn,
 the nettell ſereth one to carnall
 luſte,

luste, & properly the sede ther of drōke
 with wyne, openethe the closynge of
 the matrice, and in leusynge drawethe
 out fleume and rawe humours, by
 his vertue abstersiue, and not resolu-
 tiue: yet lesse takynge of the nettell oz
 the sede, hurte the throte, it is good to
 drynke after it, a lyttel oyle Kosate. A
 nettell is hotte in the beginning of the
 third degree, and drye in the seconde,
 after Auicen.

Au. ii. cā.
 ca. de. iii
 vrtica.

Hifopus est herba purgās a pec-
 tore flegma.

Ad pulmonis opus cum melle
 coquatur hifopus.

Vultibus eximium fertur repa-
 rare colorem.

Here the auctour recityng the effectes
 of ylope, sayeth, it purgeth the brest
 of fleume: by reason that ylope is an
 herbe hotte and drye in the thyrde de-
 gree, it is a great wyper, leuser, and
 consumer of fleumaticke humydite:
 and hath a synguler respecte on the
 partes of the brest: & therfore ylope
 mooste properly is sayde to purge the
 brest

Of ylope

THE REGIMENT

breast of fleume. Secondly, it is also good to purge the lyghtes fro fleume, for the same cause, and propzely if it be sodde with hony: for hony is a scourer: and the yfopes scouryng is augmented with the honie. The same wil leth Auicen, sayng: yfope comforteth the breast and lyghtes, diseased with the coughe and risycke of olde continuance, and lykewyse doeth the decoction thereof made with hony and fygges. Thyrly, yfope maketh one well colozed in the face. For Auicen sayeth that the drynke thereof causeth good colour. And besides these effectes, yfope auoydeth fleume and wormes, as Auicen sayeth. And after Platarijus, yfope sodde in wyne clenseth the matrice from all superfluites.

Auic. ii.
cā. ca. de
hisopo.

Appositum cancris tritum cū
melle medetur,

Cum vino potum poterit se-
dare dolorem.

Sepe solet vomitū ventremq;
solutum.

of cherfil. This text declareth thzee operations
of cherfil. First cherfil Camped with
hony,

hony, and layde plaister wyse to a canker, healeth it. Thus sayeth Platearius in the chapter therof. A canker is a melancolye impostume, that eateth the partes of the bodye, as well fleshye as senowy. And it is called a canker, because it goeth forth lyke a crabbe. The seconde effect is, if chersil be dzonken with wyne, it healeth the ache of the bealy. For it allwageth inflammation that is caused of grosse ventositie, wherof the ache cometh, and loseth ventositie of the stomake and all other guttes, and openeth stoppynge, and therunto the wyne helpeth.

Thirde chersyll celseth vomeryng, and the laske: and by reason that it is hotte in the thyrde degree, and drye in the seconde, it digesteth & dryeth that matter, whereof vomyte commeth.

And this is very trowth, whan vomite or the laske come of colde fleumaticke matter. And besydes these effectes, it prouoketh byrnie and the menstruosite, and allwageth ache of the sydes and rapnes, and specially taken with Pellicracum.

enula

THE REGIMENT

Enula campana reddit praeors
dia sana.

Cum succo rute, si succus sumi-
tur huius.

Affirmat ruptis nil esse salubris
us istis.

Elf dook
scabu
uort oz
hoise hel.

Here thauctour declaringe two effe-
ctes of enula campana, sayth, it com-
fortethe that harte strynges, that is,
the bymme of the stomacke, whiche
is proprely called the hearte strynges
oz elles vitall membzes, that is the
wyndie membzes, whiche be nere the
harte, and specially the harte roote.

That it comfoztethe the bym of the
stomake apperethe, in that the swete
smellynge roote of enula comfoztethe
the senowpy membzes. For h bymme
of the stomacke is a senowpy membre.

That it comfoztethe wyndye meat-
bzes aperethe. For wyne made of
enula, called Vinum enulatum, clen-
seth the bzeasse, and lightis, oz longes
as Auicē sayth. Also enula swallowed
doun with honye, helpethe a man to
spytte, & it is one of thole herbes, that
reioyce & comfozt the hart. The. ii. ef-
fecte

Auic. ii.
cā ca de
enula.

fecte is. That the ieuſe of this herbe
with the ieuſe of rewe, is very holsom
foz them that be bourſte, and that is
ſpecially whan the burſtennes com-
meth by ventofite: foz theſe two ieu-
ſes diſſolue that. And beſydes theſe ef-
fectes enula is good foz a ſtomake ſpl-
led with yll humours, and it openeth
opilattons of the lyuer and ſplene, as
Ralis ſaith. And it cōforteth al hurtes
colde grefes, and motions of ventof-
ties, and inflaſions, as Auicen ſaith.

Cum uino coleram nigram pos-
tata repellit.

Sic dicūt ueterem ſumptum cu-
rare podagram.

Here the auctour reherſing two effe- a remedy
tes of hyl worze ſaythe, that princi- foz coler.
pallye the water thereof taken with
wine pourgeth blacker coler. Secon-
delye, hyl worze healeth an olde goute
Foz the proprete of this herbe is to
melte and dyſſolue ſleme, wherof be-
ry ofteu, the goute is wonte to be en-
gerozed. And note, that after Platea-
rius, hyl worze is hotte & drye in the
thyrde degree. The ſubſtāce therof is
ſubtile, & vertue cōfortable, throughe
the

THE REGIMENT

the sweete smell, the substance thereof
openeth, and the qualities do drawe,
the slyp substance or nature thereof
consumeth by burnyng and dryng.

Illius succo crines retinere
fluentes.

Alitus asseritur dentisq; cu-
rare dolorem.

Et squamas succus sanat cum
melle perunctus.

**Water
cresses.**

**Au. ii. cā
cap. de
naturis
c10.**

Here the auctour rehersyng thre effects of water cresses sayeth, they re-
tayne heares falling away, if the head
be anoynted with the ieuise therof, or
elles if the ieuise or water thereof bee
dronke. This effecte Auicen toucheth
sayng: The drinkyng or annoynting
with water cresses retayneth heares
falling away. The seconde effecte is,
water cresses doeth cure too the ache,
specially if the ache come by colde, for
it percith, resolueth, and heateth, as
appeareth at *Cur moriatur homo.*
Thirde, the ieuise of water cresse ta-
ken with hony, or the place annoynt-
ed therewith, doth away scales that
cleue to ones skynne; by reason that
suche

suche skales bee engendzed of salte
 fleume. Watercresse, as is sayde, pur
 geth all fleume: therfore if it be droke
 it resisteth the cause of skales: and ho
 ny, whiche is a clenser, helpeth much
 thereto. Beside these effectes, water
 cresses dzye by the cozruption of the
 bealve, and clenseth the lyghtes, it
 heateth the stomake and lyuer, and is
 holsome agaynst the grossenes of the
 plene, namely whā a plaister is made
 of that and of hony, it causeth one to
 caste by coler, it augmenteth carnall
 use, and by dissoluyng auoydeth out
 wormes and prouoketh menstrosite
 as Aucen sayeth.

Cecatis pullis, ac lumine mater
 hirundo.

Plinius vt scribit, quamuis sunt
 eruta reddit.

Here the auctour sayeth, whan yonge
 wallowes be blinde, the damme byn
 geth Celendine, and roubbeth they? **Of celendine**
 eyes, and maketh them to see: wherby dyne.
 the auctour sheweth, it is holsome for
 the syght. And this appeareth to bee
 true: for commonly it is in medicines
 R. j. against

THE REGIMENT

agaynst feblenes of syght. Celendyne hath ieuſe, and is well knowen. And why ſwalowes knowe it better than other byrdes may bee because their ponge be oftener blynde, ſwalowes donge doth make them blynde, and ſo the damme dongeth ſome tyme in the ponges eies, and maketh them blinde. And after Plateary, Celendine is hot and drye in the thyrde degree. And the qualities and ſubſtaunce thereof hath vertue to diſſolue, conſume, and drawe. And the rotes thereof ſtamped and ſodde in wyne, are good to purge the head, and womans priuite from broken moyſt humours, if the patient receiue the ſmoke therof at the mouth and after gargyle wyne in the throte.

Auribus intusus vermes succus
necat vsus.

Cortex verrucas in aceto coctas
reſoluit.

Pomorum succus flos partes de
ſtruet eius.

To kille Here thauour reherſing. iiii. thinges
wozmes. of wilowe, ſaith, y ieuſe therof poured
into ones eare, killeth wozmes: by reſol
ſon

son of the sciptilite and drying therof.

And after Auicen nothyng is better to heale matteryng at the eares, than the ieuise of wyllowe leaues. Secondly, the rynde of wilowes, sodde in vinegar, doth away wartes. And Auicen sayth, wyllowe ashes with vinegar, draweth by wartes by the rotes: by reason of the ashes vehement drying. But to destroy wartes, nothyng is better than to rubbe the with Purslane. This the properete and not the qualite of Purslane doeth after Auicen. Thyrdy, wyllowe flowers and ieuise of the fruite thereof, letteth the byrth of a chylde: for through sciptilite and droughte thereof, it causeth the chylde to be bozne wth great paine.

Au.ii. cā
capit. de
salice.

To boide
wartes.

Au.ii. cā.
cap. de
portulaca.

Confortare crocus dicatur letis
ficando.

Membraq; defecta confortat
epar reparando.

Here the auctour sayeth, that saffron comfرتeth mans body, in gladdying it. And wytteth well, that saffron hath suche a proprete, and if one take moze thereof than he ought, it wyll

Of saffron

R. y.

kyllq

THE REGIMENT

Au.ii. cā
cap.de
pipare.

Gale.iii.
de reg. sa
nitatis
ca.vii.

Aui.loco
preal.

auoydeth fleume out, that cleueth in
the bzeast and stomake, beatyng, sub
tylyng, and dissoluyng it. Thyrdly, it
helpeth digestion. And Auicē sayth,
that pepper digesteth and causeth app
petite, and specially longe pepper,
whiche is moze holsome too digeste
raue humours than either whyte or
blacke, as Galen sayeth. Secondly, he
declareth. v. holsome thinges of white
pepper. Fyrste, white pepper comfoz
teth the stomake: For Galen sayeth,
that it comfozteth moze thā the other
two. And Auicē sayeth, that whyte
pepper is moze holsome for the sto
make, and moze vehementely, dooeth
comforte. The seconde is, pepper is
specially holsome for the cough, that
cometh of colde fleumatike matter,
for it heateth, dissolueth, and cutteth
it. And Auicē sayth, whan pepper is
ministrēth in lectuaries, it is holsome
for the cough, and aches of the bzeast.
Thyrdly, whyte pepper is holsome
for ache, & that is to witte of the bzeast
and ventuous payne. And for that, al
pepper is good, for all pepper is a di
minisher and a voider of wynde. And

Auicē

Auicē sayth, that whyte pepper and Againste
long is holosome for prickyng ache of y^e the bealy
bealy, if it be drōke with hony & freshe ache.

baye leaues. Fourthly, pepper with
standeth the causes of a colde feuer,
for it digesterh and heateth the mat-
ter. Fiftely, pepper is holosome for a
shakyng feuer, by reason y^e the heats
of the pepper comfōrteth the senowes
and consumeth y^e matter spzed on thē,
and Auicē sayeth, in rubbyng it is
made an oymntment, with vnguentū,
holosome against shakyng. These five
propzeties are ascribed to the other
kīndes of pepper, as Auicē saith. And
besides these effectes, peper heateth y^e
senowes & braunes of mā's body it mū
disteth the lyghtes, and a lyttel prouo-
keth y^e bzine, but much louseth y^e bely,
as saith Auicē. There be. iiii. sortes of
pepper, white pepper, called Lencopi
per, long pepper, called mocropiper,
and blacke pepper called melancopi-
per. It is called white pepp, y^e is very
grene & moyst: And whan it is a littel
dried & not perfectly rype, it is called
lōg pepp. But whā it is perfectly ripe

R. iij. it

THE REGIMENT

It is called blacks pepper.

Et mox post escam dormire ni-
misq; moueri.

Ista grauari solent auditus e-
brietasq;.

Hurtfull Here the auctour reciteth .iii. thinges
to the he- that greue the hearyng. The firste is
aryng. immediate slepe after meate, and that
is if one eate his fylle. For the imme-
diate slepe will not suffre the meate to
digesse, and of meate vndigested are
engendred grosse vndigested fumes
whiche with their grossenes stoppe
the conduytes of hearyng: and they
engrosse and trouble the spirites of
hearyng. The seconde is to muche
mouyng after meate: for that also let-
teth digestion, and the due shutting
of the stomakes mouth: by reaso that
than the stomakes mouth closeth not
so easely, as by a littel walkyng, wher
by the meate discendeth to the bottum
of the stomake. For whā the stomake
is not shutte many fumes ascende to
the head, that greue the hearynge.
The thyrde is dronkennes, whereof
many fumes & vapours are engedred
whiche

which ascende to the heed, and organ
of hearynge, and troubleth the spirite
therof, and greueth the hearynge. And
dronkennes doth not onely hurte the
hearynge, but also the syghte, and all
the senses, for the same cause as is be-
fore saide. There be threethings, as
Auicen sayth, that hurte the eare and
other senses, lothyng, repletion, and
slepe after repletion. And some texte
hath this verse, Balnea, sol, vomit⁹
affert repletio clamor. Whiche
things greue the hearynge, but spe-
cially greate noyse. For Auicen saith
if we wylle here well and naturallye,
we muste eschewe the son, laborious
baynyng, vomyte, greate noyse, and
repletion.

Aui. iiii.
iii. ca. ii.
de conse-
sanit. aus-
ris.

Metus, longa fames, uomitus,
percussio, casus,
Ebrietas, frigus, tinnitum causat
in aure.

Here þ auctour recytech seuē things
whiche cause a hūmyng and a noyse
in ones eare. The fyrste is, feare, and
after some, mocyon. The cause is, for
in feare the spyrtes and humours
crepe

THE REGIMENT

crepe inwarde towarde the harte so daynly, by whiche motion ventosite is lyghtlye engedred, whiche entring to the organ of the hearynge, causeth the tingynge and ryngynge in the eare. By corporall mouynge also humours & spirites are moued, of whiche motion ventosytie is lyghtlye ingendred, whiche comynge to the eares causeth ryngynge. For ryngynge is caused throughe some mouynge of the vapour or ventosite about the organ of the hearynge, mouynge the naturalle ayre of those pypes or organs contrary to theyr course. The second thinge is great hunger, Auicenn sheweth the reaso sayenge: that this thyng chaunceth throughe humours spredde and restynge in mans bodye. For whan nature syndeth meate, she is conuerted vnto them, and that resoluech and moueth them. The third is vometyng. For in vometyng, whiche is a laborious motion, humours are specially moued to the head. In token wherof we see the eyes and face come redde, and the syght hurte. And thus also by vometyng, vapours and ventosites are

Aui. iiii.
iii. ca. ix.

are soone moued to the organ of the herynge . The fourthe is beatynge aboute the heed, speciall ye the eare.

Foz therby cauncethe behement motion of the naturalle ayer, beyng in thorgan of the herynge . Foz what any membye is hurte, nature immediatly sendethe therto wynde & blud, which two be the instrumentes of nature, by whiche than, motion is caused in the eare. The. v. is fallpng, speciall ye on the heed, foz the same cause that is shewed of beatynge. And of a falle, what euer it be, a moning of the humours is caused in the bodye. The sixte is dzonkennes. Foz dzonkennes fyllethe the heed wyth fumes and vapours, whiche appzochynge to the organ of the heryng, troubleth it, and maketh a noyse in the eare. The. vii. is colde: foz by great colte y organ of y herynge is febled, wherfore of a smal cause by colde, ringng in y eare chaunceth, foz great colde causeth vëtosities And ryngng in the eares chaunceth not ouely by these causes but also by many other, as of vëtosite engendred in the heed, and ther in moued, or els
by

THE REGIMENT

by soune of matter and coꝛruptiõ en-
gendred in the eare, oꝛ elles by moti-
ons of ventolytes, chansynge ofte tye-
mes in the openynge of the eare, as
they h̄ haue an ague: oꝛ by the greatte
repletion of the bodye, and moost spe-
cially of the heed, oꝛ by some clammy
matter resolued in to a lyttell ventol-
yte: oꝛ by medicynes, whose pꝛopꝛete
is to retayne humours and ventoly-
ties in the partyes of the bꝛayne, as
saythe Auicen.

Balnea, vina, uenus, ventus, pi-
per, allea, fumus,

Porri, cum cepis, lens, fletus, fa-
ba, synapis,

Sol, coitus, ignis, labor, ictus,
acumina, puluis,

Ista nocent oculis, sed vigilare
magis.

xxi. thinges hurte
full to the
eyes.

Here h̄ auctour reherfeth xxi thinges
hurteful to the eyes. The fyrst is bay-
nyng, whether it be moyste oꝛ drye,
called hotte houses. For baynyng
greatly heateth the eyes, & so hurteth
theyꝝ complexion, for the eyes be na-
turally colde of the nature of water.

Secoꝛd

Secodely, bayninge dzieth and resol-
neth the subtile humidites of the eies
wyth whiche the sightye spirites that
are spery, shulde be refreshed & tem-
pered. This hath made manye one
blynd in Almayne, where as they vse
manye baynes, and hotte houses.

Lyke as in Holande are moze leprzes
than in anye other countre for saute
of good gouernance. The seconde is
wyne, vnmoderately taken: for that
seblethe the eies and lyght: by reason
that it fyllethe the heed wyth fumes
and vapours, whiche dull all the wit-
tes. The thyrde is ouer moche carnal
copulation, whiche al physytiāns saie,
seblethe moche the sight. And Aristotel
noteth the cause: for by carnall copu-
lation, that that is behourefull for the
eles, is takē awaye. There must be in
y eies moyste watterishe subtyltype,
whiche fortifieth the visibile spirites.

Ari. iiii.
part. pro
blema.

For the eie is naturally moyste. And
therfoze Aristotell saythe, the eyes be
of the nature of the water. But whan
naturall moystures are drawen and
boided out, the body wareth dzye, and
wythereth a waye: the eyes lose theyz
pꝛopꝛe

Ari. infē
su & sēsa
to. et .iij.
de anima
lium.

THE REGIMENT

propre nature, whiche they reteyne
 and kepe by humidite: & not without
 a cause: for by fier y spirites, whiche
 are in moche mouynge, the syghte
 wolde vanishe away, ner that it were
 succored with moyture. Thus it ap-
 pereth playnely, that carnall copula-
 tion, by drawinge awaye the moystes-
 nes, dryethe vp the superiour partes
 of man, wherby the quicke syghte is
 hurte. The. iiii. is wynd, and special-
 ly the southe wynde. For Hippocra-
 tes saythe: the southe wynde is mistie
 and dusketh the eies: for that wynde
 fylleth y heed with humidites, which
 dulle the wyttes and darke the syght.
 The. v. is pepper, whiche throughe
 the sharpnes therof, engendzethe fu-
 mes that byte the eyes. The. vi. is
 garlyke, whiche alio hurteth the eies
 throughe sharpenes and vapoꝛosite
 therof, as is sayd at Allea nux ruta.
 &c. The. vii. is smoke, which hurteth
 the eyes, throughe the mordication
 and dryenge therof. The. viii. is lekes
 For by eatinge of them, grosse melā-
 colye fumes are engendzēd: wherby
 the syghte is shadowed, as is before
 sayde

Hippo.
 aphos-
 ris. illo.
 Austrini
 flet⁹. &c.

sayde at Allea nux ruta. &c. The. ix. is oynpons, the eatynge of whiche hurteth the eyes, thzoughe their sharpenes. The. x. is Lens. the moche eatynge wherof, as Auicen saythe, duskethe the syght, thzoughe the behement dzyenge therof. The. xi. is to moche wepyng: whiche weaketh the eyes, for it causeth debillite reternyue of the cies. The. xii. is beanes, the vble wherof engendzethe a grosse melancoly fume, darkinge the visibile spirites, as lakes do. And therfoze the eatynge of beanes, indusethe dzedefull dzeames. The. xiii. is mustarde, the vble wherof fecblethe y sight thzoughe his tartenes. The. xiiii. is to loke agaynst the sonne: and that is thzough the vehement splendour & brightenes therof: wherby the sight is destroyed, as apperethe by experience. For the behemēt sensiblenes of a thynge, not ppozotioned to mā sēse, as the sōne beames, cozrupte mā sēse. The. xv. is to moche carnall copulatio, and specially after great fedinge oz repletion, oz after great boydynge oz emptynes, but this is all redy declared.

The.

THE REGIMENT

The. xvi. is fyre, the beholdyng wherof, causeth vehemet drynes in the eyes and so hurte the sight: and eke the bygghenes therof hurteth the eyes. And therfore we se commonlye, that smythes, and such as worke before the fyre, be redde eyed and feeble syghed. The. xvii. is to great labour for that also dryeth vehemently. The. xviii. is smyting by the eyes, which hurteth the sight, for it maketh them bludde hotte, & troubleth the visibill spryte, and other while engendzeth impostumes. The. xix. is to moche vse of tarre or sharpe thynges, as sauces: and that is throughe the tertenes of fumes of theym engendzed. The. xx. is duste, or walkyng in dustye places: in wiche, duste fleeth lyghtely in to the eyes, & dusketh the syghte. The. xxi. & aboue other hurtfull to the eyes and syghte, is to moche watche: For to moche watche induceth to moche drynes in the eyes. And generallye all repletions hurte the eyes: and all that dryeth by nature, & all that troubleth the blood by reason of saltenes or sharpenes. Al drynkennes hurteth the eyes: Wome
tyng

eynge comforteth the syghte, in that it purgeth the stomake: and hurteth it, in that it moueth and driueth the matters of the brayne, to the eyes.

And therfore if it be nedefulle to spue, it muste be done after meate without cōstrayning. Also to moch slepe incōtinēt after meate, & moch blouddē lettyngē & namely with ventosites, hurteth the syght, as Auicē saythe.

Auic. iii.

Feniculus, verbena, rosa, celidonia, ruta.

tra. iiii.

ca. iiii.

Ex istis fit aqua, que lumina red-
dit acuta.

Here thauctour recyptethe. v. herbes, To clars-
whose water is verye holsome for the sicke eyes
syghte. The fyrste is Fenelle, whose
ieuse put in to the eye, harpeth the
sight, after Kalis. The. ii. is Veruein
wherof the water is of manye phis-
ions put in receites holsome agayn
feblenes of syghte. The. iii. is Rose
water, whiche dothe comforte the ly-
sely spirite and syghte. The. iiii. is
Celendine, whose ieuse is citrine, it
is called Celidonia, that is, gnyng
elestial gyftes. The. v. is rue: the wa-
ter

THE REGIMENT

ter of those two herbes is holssome foze
the sight, as phisicians cōmonly saye..

Sic dentes serua, porrorum colas
lige grana.

Ne careas iure cum iusquam
simul vre.

Sicq; per embotum fumumq; ca
pe dente remotam.

Foz to
the ache.

Au. ii. ca
cap. de
porro.

Here thauctour reciting certeyne me
dicines foze to the ache, saythe, Lyke
sede & Henbane burned to gether, is
good foze the tothe ache. They must be
ministrred on this wyse: the teuse of
henbane with the leke seide muste be
bourned to geter: & the smoke must be
receyued throughe a fonel, on the syde
that y ache is. The vertue of the Hen
bane takethe away the selynge of the
peyne. And the vertue of the leke se
des, fume killethe woymes, whiche
ther while lyenge in the cōcauites of
the tethe, cause intolerable peyne, as
Auncen saythe.

Nux, oleum, frigus capitis, an
guillaq; potus,

Ac pomum crudum faciunt ho
minem fore raucum.

Thi

This terte delareth. vi. causes of hooz
 senes. The fyrste is eatyng of nuttes,
 for nuttes dzye moch: & therfoze they
 asperate y^e voyce, & make it like a cra-
 nes voyce. The. ii. is oyle, y^e vble wher-
 of maye engendze hozlenes: for some
 partis therof cleue faste to the pype of
 the lightes, causyng hozlnes. Secod-
 ly, it maketh colerike folke hoozse, by
 reason that in them that oyle is light-
 ly enflamed, & so the inflāmatiō cau-
 seth erasperatiō & hoozlenes: but the
 fyrste cause semeth better. The thirde
 is colde of the heed. For colde of the
 heed dothe pzeffe to gether the bzaine,
 wherby y^e humours discēde towarde
 the throte, and the pype of the lyghtes
 and enduceth hoozlenes, through to
 moch moystnes of the pype. The. iiii.
 is eatyng of yeles: for the eatyng of
 them multiplieth clāmy fleme, which
 compyng to the lyghtes, sticke there
 wyl, and cause hozlenes. The fyfte is,
 ouer moche dzynkynge, specially to-
 warde bedde. For than the debement
 wetyng of the pype of the lightis doth
 chyeftly cause hozlenes of the voyce,
 as all physytyans saye.

D. ii.

The

THE REGIMENT

Au. loco
preal.

Rafis.iii
al.

fleumatike matter, causynge the ca-
 tar, is better digested. Auicen reher-
 syng these thinges sayth, It behoueth
 to kepe the heed warme continually.
 And also it muste be kepte frome the
 nozthe wynde, and namelys after the
 southe. For the southe winde, reple-
 teth and maketh rare. The nozthe
 wynde constrayneth. Also he muste
 dzynke no colde water, noz slepe on y
 daye tyme. He muste endure thyrste,
 hunger, and wathe: as moche as he
 can: for these thynges in this sickenes
 are the beginning of helthe. Farther
 moze Rafis byddeth hym that hathe
 the reume, to be ware of lyenge vp
 right. For by lyeng vp ryght the reu-
 matike matter floweth to the hynder
 parties of man, where as he noo ma-
 nifeste illues, whereby the matter
 may voyde oute. Therfoze it is to be
 feared, lest it flowe to the senowes,
 and cause the crampe oz palsey. And
 lyke wyle he ought vterly to forbear
 wyne: for wyne is vaporeous, and in
 that it is very hotte, it dissolueth the
 matter, and augmenteth the reume.
 And lyke wise he muste not stonde in
 the

the sonne or by the fyre, for the sonne and fyre leuse the matter, & augmenteth the reume. In the last two verses thauctour putteth differēce betwene these thre names, catarrus, brāchus, and corisa. And the difference standeth in þ matter flowing to one parte or an other of the bodye. Whan the matter runneth to the bzeast parties it is called catarrus, whan it runneth by the nose, it is called corisa, whan it runneth to þ necke, it is called brāchus. But this woꝛde reume doth note & signifie generally all maner of matter flowing frō one mēbze to an other.

Auripigmentum sulphur misce
re memento.

His decet apponi calcem com
misce saponi.

Quatuor hec misce, commixtis
quatuor istis.

Fistula curatur, quater ex his si
repleatur.

Here the auctour reherſing a curable medicine for þ fistule, saith: þ a plaſtice. For the
 Cer made of Auripigmētū, Wym
 Stone, white lyme, & Sops, mingled
 S. iij, to

THE REGIMENT

to gether healethe the Fyſtule. For theſe thinges haue vertue to drye and mundifie: whiche ententions are requiſite in healing a fiſtule. Placarie ſayth, Auripigmentum is hotte and drye in the fourth degree: it diſſolueth and draweth, cōſumeth, & mūdiſieth. Wyzmſtone and Sope as he ſaith, are hotte and drye, but wyzmſtone is more vehement, for it is hotte and drye in the fourth degree, but ſope is not. Auicen ſaythe that lyme waſhed, dryethe without mozdication, & maketh ſteddy. The Fyſtule is a rounnyng ſore which auopdethe matter more or leſe, after the diuerſite and courſe of the moone. Auripigmētum is that that grauers faſten byas & metalles with ſo ſtones.

Oſſibus ex denis bis ſentenſq;
nouenis.

Conſtat homo denis bis denti-
bus et duodenis.

Ex tricentenſis decies ſex quinq;
queq; venis.

Here thauctour nombzeth the bones,
teethe, and beynes in mans bodye.

Fyſte

Firſte he ſayeth, there be CCxix. bo^s The nō^s
 nes. Yet after the doctours of phyſike, bze of bo^s
 Hippocrates, Galē, Rafis, Auertois, nes.
 and Auicen, the bones in man be. CC
 xlviit. And though herein be variūce,
 yet there is a maifter of phyſicke that
 ſaith, Oſſa ducenta ſunt atq; quater The nō^s
 duodena. Secōdly the auctour ſaith, bze of
 that a man moſte commonly ſhoulde tethe.
 haue. xxxii. tethe. But yet it chaūceth,
 that ſome lacke foure of the laſt tethe,
 whiche be behynde them that we call
 the grynders: & theſe haue but. xxviii.
 tethe. Some lacke theſe foure laſte
 tethe in chyldehode onely, ſome other
 lacke them tyll they be very olde, and
 ſome all their lyfe. Here is to be noted
 that after Auicen, the twoo formoſte
 tethe be called duales, and two on ey^r
 ther ſyde of theſe twayne, are called
 quadrupli. There be two in þ bypper au. i. doc
 ſawe, and two in the nether: all theſe v. ca. de
 tethe be ozdeyned to cutte, and there anoth.
 foze ſome call them cutters, and ſpe^s dētium.
 cially the duales. Perte vnto thoſe
 quadruples, are two tethe aboue, &
 two benethe, called canini, whoſe of^s
 fice is to bzeake harde thynges. After
 thoſe

THE REGIMENT

those be foure other on eyther syde called grynders, foure aboue and foure beneth. After those some haue a tothe called sensus, on either syde, & as well aboue as beneth. These also are ordeyned to grinde mans meate. And so the hole nombze of the tethe is. xxxii. or els. xxviii. in them that haue not the tethe called sensus. There is than. liii. duales. foure quadruples, foure dog tethe. xvi. grynders and foure sensus. Thirdly the tertē sayeth, that there is in mā. CCC. lxxv. veynes, as appereth in the nothamie.

Quatuor humores in humano corpore constant.

Sanguis cum colera, flegma, melancolia.

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

Here thutour declareth the foure humours in mā, as bloud, fleume, coler, and Melancoly. And shewyng the nature and complecion of them, he compareth eche to one of the foure elementes. Melancoly is colde and drye, and so compared to the earth, whiche
is

is of lyke nature: Fleume is colde and moyst, and so compared to water.

Bloud is hotte and moyst, and so compared to the aier. Coler is hotte and drye, and so compared to fyre. These chynages are declared in these verses.

Humidus est sanguis, calet, est
vis aeris illi.

Alget, humet flegma, sic illi vis
fit aquosa.

Sicca calet colera, sic igni fit si-
mulata.

Melancolia friget, siccat quasi
terra.

For a farther knowledge witteth wel
that after Aulcen, there be foure hu- au. i. doc
mours in mans body, bloud, fleume, iii. ca. i.
coler, and melancoly, as is saide. The
best of them is bloud, fyrst because it
is the matter of mannes spirites: In
whome consisteth mans lyfe and ope-
rations. Secondly because it is com-
fortable to the pꝛinciples of lyfe, it is
temperately hotte and moiste. Third-
ly because it restozeth and nourisheth
the body moze than þ other humours.
And

THE REGIMENT

kyng: or els by mynglyng of rawe humours it hath no sauour. Fourthly in talage, for by mynglyng of coler it enclyneth to bytternes, and by melancoly to sowernes, or by fleume to vnsauerines. Also of fleume there be two kyndes, naturall and vnnatural. Natural is that whiche within a certain space wyll be bloude, for fleume is vndigested bloude. There is another spyce of fleume, whiche is swete and somewhat warme, if it be compared to the bodely heate. But comparing it to ruddy bloude and coler, it is colde. Fleume is naturally whyte: and this is called swete fleume, extending this name swete to all the talages delypng the taste: for other wyse the naturall fleume is not swete: but vnsauery & watryshe, and very nere y talage of water. And to this fleume, nature hath not geuen a propre mention, as she hath done to coler and melancoly: but nature maketh it ronne with the blood, for it hath a very nere similitude to bloude. And of this fleume there be two necessities & one vtilitie. The first necessity is, that it be

be nere the membrzes, so that their bet-
 tue may digeste and tourne it in to
 bloude: and that the membrzes by it
 may be nourysed, whan they haue
 lost their naturall foode, that is for to
 say good blood, throughe restraynte of
 materiall blood, whiche restraynte is
 caused of the stomake & liuer, throughe
 some causes accidentall. The seconde
 necessite is, that it myngle with the
 blood, and make it apte to nourish the
 membrzes of fleumaticke complexion,
 as the braine, and nuche: for that that
 muste nouryshe these membrzes, must
 be wel mingled with fleume. The bet-
 lite of fleume is that it moyste y^e ioyntes
 and membrzes, that moue muche,
 lest they ware dry throughe the heate y^e
 cometh of their mouyng & rubbyng.
 An naturall fleume may be deuided.
 First in his substance: & so some ther-
 of is muscillaginosum, & y^e is fleume,
 to ones sempyng, diuers for in some
 part it is subtil & thin, & in some other
 grosse & thicke, it is called muscilla-
 ginosa, because it is like muscilages,
 drawe out of sedes. There is another
 fleume y^e apereth egal in substance: y^e is
 LI

THE REGIMENT

insubtilite and grossenes, to ones de-
myng: but for a trouth, it is diuers in
every parte: this is named rawe fleu-
me. And this encreaseth in the sto-
make and entrayles. And to auoyde it:
out of the stomake, Hippocrates byd-
derth vs to spewe twyle a month, and
to boyde it out of the guttes, nature
hath ordeyned coler tournne from
the chesse of the galle to the entrayle
Ieiunium, and so forth to the other lo-
wer guttes, to scoure awaye that
fleume from the bymmes of the en-
trayles, & to cause it to discende down
with the other dregges and fylche.

Some tyme this fleume is encreased
in the beynes, specially of olde folkes,
by mynshyng of their digestion, and
there remaynyng, is by littell and lit-
tell augmented and engrossed, and hur-
teth nature, which can not by the vei-
nes therto ordeyned, boyde it out, yet
it doth that is possible to haue it from
the harte, and other inward memb-
res, and driueth it to the outward mem-
bres, and specially to the legges: for by
the heuynes thereof it draweth natu-
rally to the lower partes of man. And
this

this is y^e cause why olde folkes legges are swollen, & that if one presse downe his synger therin, there tarleth a hole specially towarde nighte, and in fatte folkes and suche as were wonte to bee nourysed with moyll meates. There is an other spice of fleume very subtile, and wateryshe, lyke unto water, and some what thicke: This fleume is very often myngled with their spyttle, that haue yll digestion, and of those that be great drynkers: it runneth from the bryne to the nose, as it is wonte in the beginnyng of the pose and whan by decoction and boylyng in man, it cometh grosse, it is tourned in to fleume, grosse, whyte, and muscillage. There is an other fleume grosse and whyte, called Gipseum, the subtile parties of this fleume is dissolued, through long bydyng in the ioyntes: and the grossenes thereof remaineth in the ioyntes as harde as stonnes. This fleume engendzeth the goute incurable. There is another fleume thicke and grosse, like to molte glauc, in colour, clamynes, & weyght. Secondly vnnatural fleume differeth

THE REGIMENT

in talage: for there is certain fleume,
that is swete, whiche is by mynglyng
of blood with fleume. And vnder this
is cōteined y vntuous fleume, which
is engendred by mynglyng of vntu-
ous blood and fleume. There is ano-
ther maner of vnsauery fleume, cau-
sed of rawenes, as certayne glassye
fleume. There is another salt fleume,
caused by mingling of coler. And this
is more byring, drier, and lyghter, thā
any other fleume, throughe the coler
myngled therewith, whiche is drie,
lyght, and sharpe. And this fleume is
ofte founde in their stomakes, that be
fleumatike, that dzyrke much strong
wyne, and that vse salte and sharpe
meates, and cleueth to the stomake, &
causeth otherwhile thirste intollera-
ble: and rūnyng by the guttes, it sometyme
fleeth them, & causeth the blood
measyn: and in the foundemente oster
tymes induceth strong costiuenes.
There is an other fleume y is sharpe
by mingling of sharpe melācoly ther-
with: and sometyme, throughe boung
of fleume, as it chanceth in the swete
leues of frutes, that fyyste boyle,
and

THE REGIMENT

last degre of citrines, as saffrō heades and it is lyght and sharpe: and the hotter, the more redde it is. And after this coler is engendred in the head, it deuidenth in twoo parties, one parte goeth with the blood in to the veines, the other goeth in to the purce of the gall. The parte that goeth with the blood, entreth therewith both for necessite and profite. It is nedefull that it myngle with the blood, to nourishe the coleryke membris. It is behsueful that it make the blood subtile, and cause it to entre in to the veynes. The parte that goeth to the purce of the galle, goeth eke thether for necessite and profite. The necessite is double. The one is nedefull for al the body, to mundifie it from colerike superfluities. The other necessite is in respecte of the galles purce. The profite also is double. The one is to washe the entrailes frō dregges and clāmy fleume, cleuyng to them. The other is to pricke the gates & muscals, that they may fele the thyng that hurteth the, and boyde all other fylthynes. The profite of this is, that colyke chaunceth
often

often tymes by stoppyng of the hole that cometh from the purse of the gal to the guttes. Vnnaturall coler is double. For one is vnnaturall through outwarde cause myngled therewith. The other is vnnaturall throughe a cause it selfe: for the substaunce thereof is not naturall. Coler vnnaturall throughe an outwarde cause, is another knowen & famous: and it is that that fleume is myngled with. And it is called famous or notable, by reason that it is oft engendred. And of this kynde of coler cometh the thynde, that is well knowen. There is another that is lesse famous, and that is it, wherewith melancoly is mingled. Famous coler is either cittyne, and engendred by mynglyng of subtyle fleume with naturall coler, or els it is yolky, lyke to yolkes of egges, and is engendred by mynglyng of grosse fleume with naturall coler. Coler of lesse fame is caused two wayes. One is whan the coler is burned in it selfe, and turned to ashes, from whiche y subtile parte of the coler is not seperated, but myngled therewith. And this coler is the

T.ij.

wozr.

THE REGIMENT

Wozffe. Another is, whan melancolye cometh from without, and myngleth it with the coler. And this coler is better than other, and is ruddy in colour it is not clere nor slowyng, but moze lyke to beyne blood. This vnnaturall coler hauyng his owne propre sub-
stance, without mynglyng of any o-
ther humour, is often engendred in
the lyuer: by reason that the subtilnes
of the blood burneth it selte, and tour-
neth into coler, and grossely into mel-
lancoly. Another coler there is, engē-
dred in the stomake of yll meates not
digested, but corrupted: or els it is en-
gendred in the veynes by other hu-
mours. And of this coler be two kyn-
des. For one is called coler prassine,
like the colour of the herbe called praf-
sion: whiche is engendred of the yolk
kynes whan it is bourned: for bar-
ning causeth a yolkly blackenes in the
coler, whiche myngled with coler ci-
trine, engendzeth a grene coler. The
other is called rusty coler, like to rusty
yron, and it is engendred of prassine,
whan prassine is burned only tyll the
humidite therof be dzed away: and of
the

the dries beginneth to ware whyte.
And these two laste colers be yll and
benomous, yet rusty is the worse.

Lyke wyse there be two kyndes of me
lancoly, natural & vnnatural. The na
turall is the dregges & superfluitie of
good blood, whose calage is betwene
swete & poyntike. And this melancoly,
whan it is engendred in the lyuer, is
parted in two partes. Of whiche one
entreteth with the blood, & therewith re
maineth in y. veynes. The other is co
ueyed to the splene. The first part en
treteth with the blood, for necessite and
profite. It is nedeful that it maye glie w
the blood, to nouryshe the melancoly,
colde, & drie mēbzres, as y bones. The
vtilite is to make thicke the thynne
blood, to stynte the superfluous run
nyng therof, to make it strong, and to
strengthen these mēbzres, in to whiche it
must be cōuerted. The other parte, y
nedeth no blood, gaeth to the splene
both for necessite and profite. The
necessite is double, one vniuersall
through out the bodye, to purge it of
melancolious superfluite. The other
is but partycular, onely to gouerne

L.iiij. the

THE REGIMENT

the splene . This melancolye is also
profytable for mans bodye, for it con-
nethe to the mouthe of the stomacke,
fraynyng out the humidites, that it
syndeth there, as a womā fraynyng
a cowes duggis, draweth out y milke
This vtilite is double . Fyyste it con-
franieth, thychethe, and comfozteth
the stomacke. Secōdly by reason that
thegernes therof moueth the mouthe
of y stomacke, it makethe one to haue
an appetyt to meate. Unnaturall me-
lancolye is as a thinge bourned oz as-
thes in respecte of other humours.

Of this there are. iiii. famous kyn-
des, though the be manye not samus,
The fyyste is ashes of coler : and this
is bitter . The. ii. is ashes of fleme & if
the fleme that is bourned were berye
subtile & watterye, than the melan-
coly therof engendred wyll be salte in
talage. But if the fleme be grosse y is
burned : than the ashes therof, oz the
melancoly of it engendred, enclineth
to sowernes oz ponticite . The. iii. is
ashes of bloubde, and this melancoly
is salte, a littel inclyning to swetenes
The. iiii. is ashes of naturall melan-
coly.

colp. And if naturall melācoly, wher
of so euer it be, be subtile, than it will
be verry sower. And whan it is caste
out vpon the grounde, it boyleth and
sauozeth of the ayer, and causeth both
flyes and beastes to boyde the place.
But if the naturall melācoly be gros
se, the vnnaturall therof engendred,
shall not be sower.

Natura pingues isti sunt atq; ioc
cantes.

Semper rumores cupiunt audis
re frequentes.

Hos Venus et Bacchus delectāt
fercularisus,

Et facti hos hilares, et dulcia
verba loquentes.

Omnibus studiis abiles sunt ma
gis apti.

Qualibet ex causa, nec hos leuis
ter mouet ira.

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

Cantans, carnosus, satis audax,
atq; benignus.

Here

THE REGIMENT

Here chauctoz teachyng vs to knowe
Sanguine folkes, sayth, that a sanguine
nefolkes. ne persone is naturally fatte. But we
maye not vnderstande, that sanguine
folkes be proprely fatte: for that is a
token of a colde complexion, as sayth
Aui. ii. i. Aui. ii. i. But they be fatte and fleshy
doc. iii. Withall: for fatte in sanguine perso-
cap. iii. nes is taken for fleshye. Aui. ii. i. saith
that abundance of ruddye fleshe and
stiffe, signifieth a hotte and a moyste
complexion, as a sanguine person is.
For thabundance of ruddye fleshe,
wytnesseth fortitude of vertue aūmi-
latiue, and multitude of blusde, that
worke and ware by heate and moy-
sture, as wltnesse the Galen saenge,
Gal. ii. Thabundance of fleshe is engendred
teg. of thabundance of bloud. For heate
perfectly digestyng, and the like ver-
tue to fleshemaketh the fleshe fast and
stiffe. Also Aui. ii. i. sayth, euerye fles-
shye bodye withoute abundaunce of
fatte and greace, is sanguine. Wher-
to Galen aūtenteth. Secondly, the sā-
guine persone is merye and iocunde,
that is to saye, with mery wordes he
moueth the other to laughe: ozels he is
gladde,

gladde, thzough benignite of the sanguyne humour, prouokynge a man to gladnes and iocūdite, thzough cleare perfectē spirites engēdzed of bloude Thyzdly he gladly hereth fables and merye spoyses, for the same cause.

fourthly he is enclyned to lecherye, thzough heate and moystnes, prouokynge to carnal copulation. Fyftly, he gladly dzynketh good wyne. Syxtly he delicteth to fede on good meate, by reason that the sanguyne person desireth the most like to his complection, that is good wyne and good metes.

Seuenthyly he laugheth lyghtly, for bloud prouoketh to laughynge. The. viii. is, y sanguine persone hath a glad some & an amiable coūtenāce thzough swetelines of colour & sayrenes of cōplection. The. ix. is, he speaketh swetely thzough amiablenes of sanguine nature. The. x. is, he is apte to lerne any maner of science, thzough swetelynes & perspicuitē of his wyttē. The. xi. is, he is not highly angry, & this cometh thzough moystnes abating y feruour of coler prouokig to anger. The last. verses recite some of the forsayd tokens,

THE REGIMENT

kens, and also some other. *Fyft*, a ſā-
 guine perſo is free, not couetous but
 liberal. *Secōdly* he is amorous. *Thyr-
 dely*, he hath a mery countenance.
Fozthly he is mooste parte ſmylyng,
 of all which the benigneite of the blud
 is cause and prouoker. *Fyftly* he hath
 a ruddy colour. *Foz* Auicen ſaythe,
 that ruddy colour of the ſkinne, ſigni-
 fieth abūdāce of blud: And this muſte
 be vnderſtād of bryght ruddy colour
 and not darke, ſuche as is wont to be
 in theyr faces y^e drinke ſtrong wyne
 abundantlye, and that vſe ſauces and
 ſharpe ſpices, for ſuche colour ſigni-
 fieth lepze to come. *Sixtly*, he gladlye
 ſingeth and hereth ſinging, by reaſon
 of his mery mynde, *Seuethelye* he is
 ſtelhie throughe the cause befoze ſaid.
The. viii. is, he is hardy, throughe the
 heate of the bludde, whiche is cause of
 boldnes. *The. ix. is*, the ſanguine per-
 ſon is benigne and gencyll, throughe
 the bounte of the ſanguyne humour.

*Flegma vires modicas tribuit,
 latoſq; breueſq;*

*Flegma facit pingues, ſanguis
 reddit medioeres.*

Sen

1^o Sensus hebes, tardus motus, pigritia somnus.

Hec somnus lētus, piger, in hac sputamine multus.

2^o Et qui sensus habes pingues, facit color albus.

Here the auctour sheweth the certayne properties of the complectiō of fleme. Fyyste, fleumatike folkes be weake, by reason that theyr natural heat, whiche is beginner of all strengthe and operation, is but feble. Secōdly fleumatike folkes be thorte and thicke: for theyr naturall heate is not stronge enough to length the bodye, and therefore it is thycke and thorte. Thyrdsly fleumatike folkes be fatte, bycause of theyr great humidite. Therefore Auisen sayth, that superfluous greace signifyeth the colde and moystnes: For the blood, and the vinctous mattier of greace, persyng throughe the veinis into the colde membrs, throughe coldeynes of the membrs, do conieile to gether, and so engendze in man moche greace, as Galen sayth in his. ii. booke of operation. He sayth after that sanguine

THE REGIMENT

grosse men are myddel bare betwene
the longe and the shorte. Fourthly,
fleumaticke folkes are moze inclyned
to ydelnes and studeye than folkis of
other complection, by reason of their
coldnes that maketh them slepe. Fyft
tely they slepe longer, by reaso of theyz
great coldenes that prouoke them to
slepe. Syxtly, they be dulle of wytte
and vnderstandinge: for as tempera
te heat is cause of good witte and vn
derstanding, so colde is cause of blunt
wytte & dull vnderstandinge. Seuen
thly, they be slouthfull, and that is by
colde: for as heate maketh a mā lighte
and quicke in mouynge, so colde ma
kerhe a man heuy & slouthefulle. The
viii. is, they be lūpythe & slepe longe.

*Est humor colore, qui competit
impetuosis.*

*Hoc genus est hominum, cupiēs
precellere cunctos.*

*Hi leuiter discunt, multum co
medunt, cito crescunt.*

*Inde magnanimi, sunt largi sum
ma petentes.*

hit sus

Hirfutus, fallax, irascens, prodigius, audax.

Astutus, gracilis, liccus, groccis q; coloris.

Here y aucteur teacheth vs to knowe a person of colerike cōplectiō. Fyyste, he is hastye, by reason of superfluous heate, that moueth him to hastines.

And therfoze Auicen saith, that dedes of excessive motion, sygnifye heate. Aui. ii. i. doc. iii.

Secondly, the colerike persone is desirous of honour, and coueteth to be cap. iii.

bypermoſte, and to excell all other: by reason that superfluous heat maketh mā's mynde prone to arrogance and sole hardines. Thyrde, they lerne lyghtly, by reason of the subtilenes of the colerike humour. And therfoze

Auycen saith, that the vnderstanding promptenes and quicke agilite to intelligēce, betokene the heate of cōplectiō. Aui. ii. i. doc. iii. cap. iii.

Fourthly they eate moche for in them the heate digestiue is stronger, & more resolutiue thā in other bodies.

Fyftely, they encrease sone, throught strength of natural hete in thē, which is cause of augmētation. The. vi. is, they

THE REGIMENT

they be stouthe stomaked, that is they can suffre no iniuries, by reason of the heate in them. And therfore Auicenn saythe, that, to take euery thinge impacientlye, sygnifyeth heate. The. vii. is, they be liberal to those that honour theym. The. viii. is, they desire hygh dignities and offices. The ninth is, a colerike parson is heary, by reason of the heate that openeth the poozes, and moueth the matter of hearis to the skynne. And therfore it is a common sayenge, the colerycke man is as heary as a gotte. The tenth is, he is discetuable. The eleuenth is, he is soone angrye, thzough his hotte nature. And therfore Auicenn saythe, ofte angry, and for a smal cause, betokeneth heate, thzough easte motion of coler, and boylunge of the bloudd aboute the harte. The. xii. is, he is a wasser, in spendyng largely to optayne honours. The. xiii. is, he is bolde, for boldenes cometh of great heat specialy about the harte. The. xiiii. is, he is wply. The. xv. is sklender membered, and not fleshy. The. xvi. is, he is l.ane & drie. The. xvii. is, he is saffron colozed.

colored. And therfoze Auicen saythe,
that coler signifieth dominion.

Restat & adhuc tristis colere sub
stancie nigre.

Qui reddit prauos, per tristes
pauca loquentes.

Hi vigilant studiis, nec mens est
dedita somno.

Seruant propositum sibi, nil rez
putant fore tutum.

Inuidus et tristis, cupidus dax
treq; tenacis.

Non expers fraudis, timidus, lu
teiq; coloris,

Here thauctoꝝ declareth some tokens
of a melancoly parson. Fyrst, melan
colye makethe folkes shyewd and yll
manered, as they that kyl them selfe.
Secondly melancoly folkes are moſte
parte sad, throughe their melancolye
spirites, troublous and darke: lyke as
clere spirites make folkes glad.

Thyzdlye, they talke littel, by reason
of their coldenes. Fourthlye, they be
studious, foꝝ they couet alwaye to be
alone. Fyftely they slepe not well, by
A. i. reason

THE REGIMENT

reason of y^e ouer moche drynes of the
brayne, and throughe melancolpe fu-
mes they haue horrible dreames, that
wake them out of they^r slepe. Syrtes-
ly, they be stedfaste in they^r purpose,
and of good memorye, and harde to
please: and this cometh throughe their
drynes. Seuenthye, they thinke no-
thing sure, they alwey drede, throughe
darkenes of they^r spirites. In the.ii.
last verses he reciteth some of the foze
said signis and other. Fyrtte, the me-
lancoly person is enuious, he is sadde
he is couetous, he holdeth fast, and is
an yll payer, he is simple, and yet des-
ceytfel: & therfoze melancoly folkes
are deuoute, great reders, fasters, &
kepers of abstinence. Sixtlye, he is
feareful. Seuenthy, he hath an ear-
thye browne colour: whiche colour if
it be any thinge grene, signifieth the
dominion of melancolpe, as Rasis
saythe.

Hi sunt humores, qui prestant
cuiq; colores.

Omnibus in rebus ex flegmate
fit color albus.

Sans

Sanguine fit rubeus, colera, rubea, quoq; ruffas.

Si peccet sanguis, facies rubet, extat acellus.

Inflantur gene, corpus nimiumq; grauatur.

Et plusquam frequens plenus, mollis dolor ingens.

Maxime fit frontis, et constipatio ventris.

Siccaq; lingua fitis, et somnia plena rubore.

Dulcior adest sputi, sunt acria dulcia queque.

Here thau tour recite the colours that folowe the complection. A fleumaticke person is whitly coloured: the colerike is browne and tawnye: the sanguine is ruddy, the melancolpe is pale, colored lyke erthe. Afterwarde the tertē deciare the .xii. colours signyfenge superfluite of bloude. The fyrst is, whan the face is redde, by the ascendyng of blood to the heed & face. The seconde is, whan the eyes bolle out farther than they were wonte.

A. ii.

The.

THE REGIMENT

The.iii. is, whan the eies are swollē.
The.iiii. is, whan the bodye is all be-
uy: for nature cā not susteyne nor go-
uerne so gret quantite of blood. The.
v. is, whan the pulce beatethe thicke.
The.vi. is, whan the pulce is fulle, by
reasō of y multitude of hotte & moyste
vapours. The.vii. is, whan the pulce
is losse, throughe to moche humidite
that mollyfieth the matter. The.viii.
is ache of the sozheed. The.ix. is, whā
the bealpe is costive, throughe great
heate that dyleth by the Elthy matter.
The.x. is, whan the tonge is dzye and
rough for like cause. The.xi. is great
thyzte, throughe dzyenes of the stoma-
kes mouthe engendzed of great heat.
The.xii. is, whan one dzeamethe of
redde thinges. This Avice affirmeth
sayenge, Slepe that signifieth aboun-
dance of bludde, is whan a man dzeas-
meth that he seethe redde thinges: or
elles y he thedeth moche of his bludde
ozels, that he swymmeth in bloude
and suche lyke. The.xiii. is, the swet-
nes of spittelle, throughe swetenes of
blood. Here is to be noted, that lyke
as there be tokens of abundance of
blood,

Aui. ii. i.
cap. vii.

bloud, so there be signes of the abundance of other humours, as in these verses folowynge.

Accusat coleram dextre dolor
aspera lingua.

Tinnitus, vomitusq; , frequens,
vigilantia multa.

Multa sitis, pinguis, egestio, torsio
ventris.

Nausea fit morsus cordis, languescit
orexis.

Pulsus adest gracilis, durus, veloxq;
calescens.

Aret, amarescit, incendia somnia
fingit.

The tokens of abundance of flemme are conteyned in these verses folowynge.

Flegma supergrediens proprias
in corpore leges.

Os facit incipidum, fastidia cerebrera,
siluas.

Constarum stomachi: simul occipitisq;
dolores.

Pulsus adest rarus, et tardus, mollis,
inanis.

THE REGIMENT

Precedit fallax, fantasmata, sō-
nus aquosa.

The signes of abundāce of melācolye
are cōteyned in these verses folowig.

Humorum pleno dum fex in cor-
pore regnat.

Nigra cutis, durus, pulsus, te-
nuis et vrina.

Solicitudo timor, & tristitia, sō-
nia tempus.

Accrescet rugitus sapor, et spu-
taminis idem.

Leuaq; precipue tinnit & sibilat
auris.

Denus septenus nix fleu botho-
miam petit annus.

Spiritus yberior erit per fleu
bothomiam.

Spiritus ex potu vini mox mule-
tiplicatur.

Humerumq; cibo damnnum len-
te reparatur.

Lumina clarificat, sincerat fleu-
bothomia.

Mentes,

Mentes, & cerebrum, calidas facit esse medullas.

Viscera purgabit, stomachum, ventremque coercet.

Puros dat sensus, dat somnum, tedia tollit.

Auditus, vocem, vires producit et auget.

Here the auctour spekyng of bludde lettynge, saith, that at .xvii. yere of age one may be lette blood. And touching this Galen saith, that childzen shulde not be lette blood, befoze they be .xiiii. yere olde at leest, bycause childzēs bodies be soone resolued from outward heate, & therfoze by boydyng of blood they shulde be gretely weaked. Also for that they nede to nouryshe theyz bodes and augmente theym, they shoulde not diminishe theyz bloude. And eke for that they be sone dissolued from outward heate, it suffisethe that they nede not to be lette bloude.

Galē. ix.
de ingenio.

And wyttethe well, that as bloude lettynge is not conuenient for childzē, so it is vnholosome for olde folkes,

Galē. ix.
teg.

as Galen saythe: for the good bloude

¶ A. iiij.

is

THE REGIMENT

Au. iiii. i
cap. x.

is lyttel and the yll moche, and bludde
lettyng draweth away y good bloud,
and leaueth the yll, as Auicen saythe:
And therfoze bloudde lettyng is vn
conuenient for such persons. Secon
dlye, he putteth the hurte of bloudde
lettyng. Of necessite with boydyng
of bloudde, done by bloude lettyng,
mans spirites beynge in the bloudde,
do auoyde. Thyrde, he sheweth
howe the spirites shulde be cherished
and restozed, and that is by drinking
of wine after the bloud lettyng: For
of all thing to noz the quickely, wine
is best, as is befoze said. The spirites
also be cherished & restozed by meates
but y is not soo quickely as by wine.
And the meate after bloudde lettyng
must be lyght of digestion, and agre
engendrer of bloudde, as vere rosted
egges and suche lyke. And all though
meate restoze the spirites after bloud
lettyng, yet lette the paciētes beware
of moche meate the fyrste and seconde
daye. For Isaac sayth In dietis, that
they muste dzynke more than eate,
and yet they muste dzynke lesse than
they dydde befoze bloudde lettyng, for
dige

Digestion is weaker. Fourthly, the auctour putteth a.ri. profits of blood lettynge, that is duly done. First, temperate blood lettynge comforteth the syght: for diminishing of humours doth eke diminish the sumyng to y head: and the repletio thereof, that darketh the syght. Secondly, it cleareth and maketh pure y mynde & brayne, thzough the same cause. Thyrzdy it heateth the marv: for it mpynteth the superfluyties, that therto come and coole it.

Fourthly, it pourgeth the entrayles: for nature vncharged of blood, digesteth better rawe humours that bee left. Fiftely, blood lettynge restraineth vometyng and the laske, for it diuerteth the humours from the interior parties to the outward, and specially the lettynge blood of y armes, as Aulcen sayth: for lettynge blood of the fete stoppeth not so well, yet perchaunce the blood lettynge shall augmente the laske, and that two wayes. Firste, by blood lettynge nature is discharged of her bourden, and beyng comforted, it prouoketh other vacuations. Secondly, if the laske be caused by great weakenes

THE REGIMENT

benes of vertue contentyue. For than
by reason that by bloude lettynge ver-
tue is weakened, the laske is augmen-
ted. Syrcely, bloude lettynge clereth
the wittes: for it mynisheth vapo-
ration that goeth to the head and trou-
bleth the wittes. Seuently, it helpeth
one to sleepe, for thereby many hu-
mours be voyded, of whiche dyuers
sharpe vapours are lyfted vp, that lec-
one to sleepe. The eyght is, it taketh
awaye tediousnes and ouer greate
grese, for therby vertue is vnloaden of
grese: for with the melancoly bloud,
the dregges of bloud, whiche induceth
tediousnes and grese, are drawen out.
The nynt is, it comfourteth the hear-
yng: for thereby the vapours and hu-
mours that ascende to the head, and
lette the hearynge, are diminished.
The tenth is, it comfourteth the voyce:
for therby the superfluties and humi-
dities, that woulde come to the bzeast
or pype of the lpghtes, & let the voyce,
are dimynshed. The eleuenth is, it
augmenteth the strengthes, for therby
the body is discharged of grese. Ther-
fore the vertue is augmented.

Tres

Tres insunt istis Maius, septem-
ber, aprilis.

Et sunt lunares, sunt velut ydra
dies.

Prima dies primi, postremaq;
posteriorum.

Nec sanguis minui, nec carnibus
anferis vti.

In senē vel iuvene, si vene san-
guine plene.

Omni mense bene, confert inci-
sio vene.

Hi sunt tres menses, Maius, sep-
tember, aprilis.

In quibus eminuas, vt longo tē-
pore viuas.

Here the auctour sayeth, that these
thre, Meye, Septembze, and Apryle,
are the monethes of the moone, and
in them are dayes forbydden to lette
bloud, that is the first of May, & last of
September & Apryle. Though this be
a cōmon-rule, yst it is falle. For y for-
said days may be as good & as worthy
to be chosen as y other after y diuersi-
te of the cōstellatiō in thē. Farther, he
sayeth,

THE REGIMENT

sath, that in those dayes one shoulde not eate goose flesh, which is also false and erroneous, and very witchcraft. I thinke the auctor had this sayng of the Jewes, whiche obserue suche maner. Secondly he sayeth, that men of myddell auge & yong folkes, whose beynes be full of bloude, may be let blood every moneth, for those maye well resyst resolution, and in them is great quantitie of good blood. Thirdly he sayeth: that bloude lettynge for mans health, must be done in one of these thre monethes, Maye, Septembze, and Apryle. But yet with difference, for in Apryle and May, the liuer beyne must be let blood, because than in ver tyme the blood encreaseth: and in Septembze in the splene beyne, because of melancoly, which than in autumne encreaseth.

*Frigida natura frigens, regio,
dolor ingens.*

*Post lauachrum, coitum, minor
etas, atq; seniles.*

*Morbus prolixus, repletio potus
et esce.*

Si

Si fragilis vel subtilis sensus stomachi sit.

Et fastiditi, tibi sunt fleubothos mandati.

Here the auctour putteth .xii. thinges that lette blood lettynge. The firste is coldnes of complexion: For as Galen sayeth, bloudde lettynge cooleth and augmenteth coldenes: because, as Isaac sayeth, bloud is the foundation of natural heate: & in that y^e bloud lettynge voyveth y^e bloud, it voideth hete, and so consequently cooleth. The secōd is a feruent colde cōtrepy, vnder whiche a colde season shoulde be comprehended, whiche also letteth blood lettynge: for in a cōtrepy & season very colde, the bloud is cōleed in the depest partis of the body, and the bloud that tarteth in the vtter partis, y^e colde maketh thicke whiche to voyde is no wisome. The thyrde is feruent ache, vnder whiche eke may be comprehended great inflāmarion of the body: for if one in sache accidentis be let blood, there foloweth great motion agitatiue, contrary to nature, and greater inflammation, whiche

THE REGIMENT

whiche weaketh nature moze. The cause of this motion agitative is attractiō to divers parties: for by blood lettynge attractiō is caused to the place that is let blood: and by great ache attraction is caused to the place of ache. The cause of greater inflammation is, that by blood lettynge the humours be moued, whereby they be moze inflamed. And this is trowth whā blood lettynge is lycell and artificiall. Yet if it be done tyll one swounde, it is hol some in the forsayde cases: For this blood lettynge, whan it ouercommeth the attraction of the ache, it causeth not mocion agitative, and lyke wyse it taketh awaye inflammation, whan there be no humours, that shulde moue heate, and cause moze inflammation.

Galincō This is Galens mynde, sayng: there
mento il is no better medicine for an impostu-
lius aph. me of feruent inflammation, feuers,
q̄ agerun and a great ache, than blood lettynge.
tar. The.iiii. is baining, specially resolu-
tiue: for that letteth blood lettynge, for
that were vacuation vpon vacuation,
whiche nature can not easely beare.
The.v. is carnall copulation: for im-
mediatly

mediatly after that, one should not be
letten bloude, because of double wea-
kyng of nature. The. vi. is to old oz to
yong, as it is befoze touched. Of this
Auicen saith: Take hede how thou let
test one blood in any of the fozsayde
cases: outcept thou trust in the figure
in solidite of the muscull, largenes of
the beynes, the fulnes of the, & ruddy
colour. The. vii. is longe sickenes: for
by suche lettynge of bloude, nature is
doubly febled, both by long sickenes &
diminishing. This is of trouth, sayth
Auicen, except there be cozrupt blood
for thā blood lettynge is hollsome. The
viii. is great repletion of dzyinke. The
ix. is to eate to muche meate: & vnder
this is comprised meate vndigested.
The cause here of (as Auicen sayth) is
this. There be. iii. thinges that drawe
to them, that is emptines, heate, and
secrete vertue oz ppozetie. Than if
the veines be empty thzough voyding
of blood, they drawe to the frō the sto-
make oz liuer, vndigested oz superflu-
ous meate oz dzyinke, whiche vndige-
sted meate whan it cometh to the mē-
bzres, can not be amēded, that is to say
digested:

THE REGIMENT

Gale. ii.
aph. cō
men.

Digested: for the thyzde digestion can not amende the faute of the seconde, noz the seconde of the firffe, if the faut be so great that it can not conuerte in to the membzes, and it there remaynyng may cause some diseale. The. r. is feblenes, for blood lettynge is a strōg boyder, as Galen sayeth, therfore a feble persone may not endure great diminishynge of blood. The. xi. is subtile sensyblenes of y^e stomakes mouth: whiche is called the harte strynge, for of suche blood lettynge swounyng followeth lyghtly. And vnder this, weakenes of the stomake is eke comprised & easy flowyng of coler to the mouthe thereof, enduceyng vometyng. Wherfore they that haue the foresayde accidentis, should not be let blood: for by blood lettynge the humours moued, be enduced to the stomakes mouth, as to a place accustomed: and because it is a weake and an impotent membze to resist that styre, therfore by suche lettynge of blood many inconueniences chance. This is one cause why many swounde, whan they be lette blood: by reason the coler floweth to y^e stomake, whiche

Whiche bytynge the stomake, pyneth
 the harte and stomake so, that it cau-
 seth one to swounde. The. xii. is lo-
 thynge: for if in this lothing, one be let
 blood, whā the veynes be empty, they
 drawe to theim y^e matter that causeth
 lothsomnes. And besydes the forsayde
 accidentes there be yet other, that let
 blood lettyng. Fyrst voidyng of men-
 struous flir oz the emeraudes: for one
 diseased with eyther of these, shoulde
 not be let blood: yet it may be doone to
 dyuerte the flyre oz matter an other
 waye. The seconde is rarenes of com-
 position: for in rare bodtes is muche
 dissolution, and therefore this resolu-
 tion suffiseth them without euacua-
 tion, as Galen sayeth. The thyrde is
 rawnes, and clammines of humours
 for than beware of blood lettyng, be-
 cause it encreasech rawnes of hu-
 mours: and therfore in long syckenes
 ye shoulde not lette bloude: for raw-
 nes of humours encreasech, strength
 febleth, and the sickenes p^rolongeth.
 And therfore Auicen sayeth, that in
 lōg sickenenes befoze one is let blood,
 he shoulde take a laxatiue, all thoughe

Gale. ix.
 teg.

THE REGIMENT

Alex. ii.
li. cap.
hidrop=
pisi.

he needs both. Rawenes of humeurs
is caused two waies. One is through
aboundance of humours that chooke
naturall heate, whiche chokyng bree-
deth rawe humours, and than bloude
lettyng is holsome. Wherfoze Alexan-
der sayeth: Lettyng of blood in the be-
gynnyng of y droppis is holsome: whā
it cometh by aboundance of menstru-
ous blood, that through some cause is
prohibited to issue: or by aboundance
of the emeraudes: For like as a lyttell
fyre is quenched vnder a great heape
of wode, so lykewise naturall heate is
suffocate with aboundance of humours.
The seconde cause of rawe humours
is feblenes of naturall heate, as in
folkes of feble complexion, or such as
haue bene long sycke, or be very aged,
for than the sayd bloude lettyng is vn-
holsome: because it augmenteth rawe-
nes, for the blood that obserueth hete
is drawen out, & so the body is made
colde and the humours moze rawe:
Therfoze the bloude must be left to di-
geste rawe humours. The.iiii. is vn-
due disposicion of the ayre, eyther to
hotte or to colde: for mucche heate cau-
seth

seth strong resolution: and great cold
maketh the blood thicke and vnapt
to issue or auoyde.

Quid debes facere, quando vis
fleubothomari.

Vel quando minuis, fueris vel
quando minutus.

Vnctio siue potus lauachrum,
vel fascia motus.

Debent non fragili tibi singula
mente teneri.

This text declareth fīue thynges that
ought to be done about blood lettīng:
some before, some at the tyme, & some
after. The fyrst is annointyng which
other whyle is vsed in the bloude let-
tyng, as to annoint the place or beyne
that is opened: to aswage the peyne,
sometyme it is vsed after bloude let-
tyng to keepe the gathe that it close
not by to sore, that the humours that
are left in y^e beynes may haue some res-
piration & some vl fumes boyde out.
The .ii. is to drynke, & specially wine,
which is good in blood lettīng: if one
say to sound, & also it is very holosome

v. thynges
in bloude
lettīng.

¶. ij.

after

THE REGIMENT

after blood lettynge, to reuue the spl
rites and engedre newe blood, which
thyng in practyse al physicians obser
ue. The thyzde is baynyng, which is
hollsome thre dayes befoze & thre daies
after blood lettynge, and not the same
daye. It is good befoze, if one thynke
he haue groile humours within him,
foz baynyng leuseth and moueth the
humours, and foz the sayde cause it is
hollsome to take a sharpe syzope befoze
to moue, dissolue, & make subtile the
humours. And therfoze whan ye wyll
let one blood, ye must rubbe the arme
that the humours in the veines about
may be made subtile and prepared to
issue out more easely. It is hollsome af
ter blood lettynge, that the resydue of
humours and vapours, that be left be
hynde, may be leused. It is not hol
some the same daye, foz baynyng mak
eth the skynne lynnowe oz soupulle;
whiche made lynnowe wyl not abide
the stroke that is geuen in blood let
tynge, and that is daungerous. The
fourthe is byndyng with lynnene clo
thes, whiche is very hollsome to stop
the blood after euacuacion thereof, &
befoze

befoze bleding, to draine the humours
 in the beynes, and to cause them to
 swelle, and better to appere. The fyfte
 is moderate walkyng after blood let-
 tyng, to dissolue and make subtyle the
 humours, and afterwarde to leuse the
 resydue of the humours that be leste
 behynde. Some vse to be lette bloude
 fastyng, but some other saye, it were
 better to eat a rere roasted egge firste,
 and thereto drinke a draught of wyne,
 about the houre of nyne or tenne be-
 fore dyner, and sozthwith to be lette
 bloude: Because whan the stomake
 is emptie, nature reteyneth styll the
 blood more strongly, lesse she should
 lacke nouryshmente, but whan one
 hath eaten a lytle nouryshyng meate,
 as wyne and egges is, than nature
 suffreth the blood better to issue.

Exhilarat tristes, iratos placat
 amantes.

Ne sint amentes fleubothomia
 facit.

Thzee els

Here be declared thze effectes of blood fettes of
 letting. Fyrst it maketh a sad persone blood let-
 tery. Secondly it appeaseth angery tyng.

Æ. iij. folkes:

THE REGIMENT

folkes: The reason is this, muche melancholy myngled with the blood, causeth heuynes, and much coler causeth anger, whiche two humours, as they be myngled with the bloude, are drawen out by bloude lettynge. Thyzoly it kepeth louers frō furious rauynge, for it remoueth the bloude from the head, and auoydeth it by the other exterior partes. Farther moze there be fyue causes of bloude lettynge. The fyrst is, that the aboundance, whether it be in qualite, or quantite, or bothe, should be voided. For as Auicen saith, two maner of folkes must be let bloude. One are suche as bee disposed to be sicke, that haue aboundaunce of bloude in quantitie. The other are they that are sicke already, thzough the malice of humours or bloude. But there is differēce in these two blood lettynge. For blood lettynge for the aboundance of blood ought to be much, but whan it is done to auoyde yll blood, it must be moderate, as Galē saith. And theroze they do very yll, that let them selfe blede tyl they perceiue the good blood issue, for parauenture all their blood shall

Gale. ix.
me.

Shall runne out, er they see any good
 bloud appere. Therefore they shoulde
 boyde a littell at ones: & after y^e minde
 of Galen, in this case: befoze thei lette
 one bloud, they shoulde geue him good
 meates, to engendre good bloude, to
 fulfyll the place of the yll bloude that
 is auoyded: and after within a lyttell
 space, to lette bloude a lyttell and lyt-
 tell. This is called dyrecte lettynge of
 bloud, for it is done to auoyde aboun-
 dance of bloud, and of such humours
 as shoulde be auoyded. The firste indi-
 recte cause is the greatnes of y^e disease
 and greatnes of the apparēt behemēt
 inflātion, for as Galen saith, there
 is no better medicine for an impostu-
 me of behement inflātion, feuers,
 and a great ache, than bloude lettynge.
 The second indirect cause is, that the
 matter, whiche must be auoyded, be
 drawen to that place from whence it
 muste be auoyded. And therfoze in re-
 tention of the menstruous fluxe and
 emeraudes, the great veyne in y^e foote
 called Sophena, must be opened, as
 Galen sayth, to drawe down y^e matter
 of the bloud. The third indirect cause

℞. iij.

is

Ga incō.
 illi⁹ aph.
 que res
 guntur.

THE REGIMENT

is to drawe the humours to the place contrary to that place that they flowe to, to dyuerte the matter from that place. Therefore for to muche abundance of mentruosytie, the veyne Basilica, muste be lette bleudde, to turne the matter to the contrary parte, and so to boyde it from his propre course. And therefore he that hath a pluresy on his lefte syde, must be lette bloude on the ryght syde, to dyuerte & drawe the matter to the place cōtrary to that place that it enclyneth to. And lyke wyle if it be on the ryght syde, to lette bloude on the lefte. The fourth indirecte cause is, that by lettynge of blood, one portiō of the matter may be auoided, that nature may be stronger vpo the resydue, and so lettynge of blood is holsome, whan the bodye is full, lesse impostumes growe: for the regiment of nature is feble, in regarde of these humours: wherfore whan a portion of the matter is boyded, nature gouerneth the matter so, that it shoulde not flowe to some weake place and bzeede an impostume.

Fac

Fac plagam largam mediocriter, vt cito fumus.

Exeat vberius, liberiusq; cruor.

Here the auctour saith, that the gashe made in letting of blud ought to be of a meane largenes, that y^e grosse blud maye easelye issue out: for whan the gashe is strayte, the pure blud onely goth out, and the grosse abyderh styll in. And note, that some tyme the gashe muste be great, and some time smalle. The gashe muste be great for it^s causes. f^yst, bycause y^e humours be grosse, and grosse blud must be boyled, as in them that be melancolye.

Secondlye, in wynter the gashe must be great, for colde engrossethe the humours. Thyrde, for thabundance of humours, for they auoyde better by a greatte gashe than a smalle. But the gashe muste be smalle, whan the personne is of weake strengthe, that the spirites and naturalle heate auoyde not to moche: and lyke wyse in a hotte season, and whan the blud is pure.

Sanguine subtracto sex horis est
vigilandum,

• Ne

THE REGIMENT

Ne somni fumus ledat sensible
corpus.

Ne neruum ledat nō sit tibi pla-
ga profunda.

Sanguine purgatus non carpas
protinus escas.

Thre thinges muste be considred whā
one is let bolud. Fyyste, that he slepe
not in. vi. houres after, leest y fumes
engendred by slepe ascende to the heed
and hurte the brayne. Farther, leesse
in his slepe he turne him on the arme
that is let bloud, & therby hurte hym,
and leesse the humours by slepe flowe
to the peynfull membze, by reason of
the incision, and so brede an impostu-
me. For Galen saith, that if impostu-
mes brede in the bodye, oz in a mēbze
that is hurte: the humours wyl flowe
thervnto. But Auicen assignethe an
other cause, that by suche slepe maye
chance contraction of the membzes:

Galē. ii.
apho. su
per illo.
In quo.
&c.

The cause maye be as Galen saythe,
that slepe is unhollsome in the ague
fyfte: for natural heat gothe in warde
and the outwarde partes ware colde,
and the fumes remain vnconsumed:

wherby

Wherby the rygour is augmented, and the feuer fyttē prolonged . Also by mouynge of the humours in lettynge of bloude, fumes are reysed by to the senowes and bzaunes of the armes: which remaining vncōsumed, ware colde in slepe, and ingrosse in y^e bitter partes . And therfoze if one slepe immediately after lettynge of bloude, they cause cōtraction of the senowes and bzaunes of the armes . And he saythe, that one in lettynge of bloude, muste beware that he make not the gashe to depe, lesse he hurte a senowe oꝛ an arterie stringe vnder the veine: foꝛ hurtyng of a senowe causethe a moꝛtall crampe, oꝛ losse of a membre, as an arme oꝛ a synger, and hurte of an artery stringe, causethe bledynge vncurable. And one ought not to eate immediately after he is let bloude, but he muste tary til the humours in him be in quiete, lesse the meate afoze it be digested, be drawē to gether wyth the bloude, to succour the hurte mēbre.

Omnia de lacte vitabis rite minute,

et

THE REGIMENT

Et vitet potum fleubothomat⁹
homo.

Frigida vitabit, quia sunt inimic^a
ca minutis.

Interdictus erit minutis nubilus
aer.

Spirit⁹ exultat minutis luce per
auras.

Omnibus apta quies est, motus
valde nocius.

A. thiges Here y auctour sayth. b. thinges must
to be fled be eschewed of him that is let bloud.
of hym The fyrst is milke and white meates:
that is let for by sturryinge of humours caused
bloude. by lettynge of bloude, ofte times some
humours flowe to the stomake: ther-
fore if he shulde eate mylke, by myn-
glynge with the humours, it wolde
corrupte in the stomake: sith of it selfe
it is veri corruptible. And eke by res^{on}
y it is swete, y milke may be drawe to
the veynes vndigested: and throughe
sturryinge of humours lyghtely cor-
rupte. Secondely, he must beware of
moche drynkyng: for by reason that
the veines be empty, the drynke vndi-
gested is lyghtely drawen to them, as
is

Is aforesaid. Thirdly he must eschewe all colde thynges, as well outwarde, as inward, as meates very cold, colde aper, colde bathyng, thynne clothing, resting on stones, coldenes of þe heed and fete, for by reason that that natural heate is febled by letting of blood, the bodye wyll soone be to colde.

Fourthly, he that is let blood, shulde not walke in darke cloudye or troublous aier: for that maketh him heuy and vnlusty, as is aforesayd at, Aer fit mundus. &c. And heuines is cause of melācoly blood. Therfore he must walke in a fayre clere aier: for that re-createth the naturall and lyuely spirites. Fyftly he must eschewe excelliue labour & vse moderate resse: for excelliue sturryng about than specially weaketh and moueth humours, but temperate resse swageth the mocion.

Principio minuas in acutis pers
peracutis.

Etatis medie multum de sangui
ne tolle.

Sed pure atq; senex tollet vtere
q; parum.

Ver

THE REGIMENT

Ver tollet duplum, reliquū tem-
pus nisi simplum.

The best Here he speakethe of foure thinges.
tyme and fyrste, the lettynge of bloude shulde
age to let be done in the begynnynge of sharpe
bloude. diseases, which are ended y. iij. daye.
For suche be shorthe & make no delay:
therfore the muste be remedied at the
begynnynge. The. ii. is, that frome
xxx. yere to. xlv. or .l. one shulde be let
bloud mooste, for at that age bloud en-
creaseth mooste of all: nor the dimyny-
shing therof letteth not the growing:
nor the bodyly strengthe is not lessed
therby: for the body in y age groweth
not, but semethe to stande still at one
state. The thyrde is, that olde folke &
childre shuld be let bloud but lytel: for
yog childre nede moch blud to nozise
& encrease them, & aged folkes strength
decavethe. Fourthlye, in ver double
quantite of bloud shulde be voided in
regard of other seasons: for that tyme
specyally encreaseth the bloude, as all
phibitians saye. Touchynge the fyrste
sayeng, a fewe rules concernyng let-
tynge of bloud, wolde be gyuen. The
fyrste

The firste is, that at the begynnyng of the
 syckenes one shuld not be let bloude,
 for as Galen sayth, nature is woꝝker Galē.iii.
 of all thinges, and the phisician is mi- teg.
 nister. But he saythe, that no vacua-
 tion at the beginninge of sickenes is Idē. iiii.
 naturall, for as nature in the begin- aphorif.
 ning of sickenes avoideth nothyng, in cō. su.
 lyke wyse no moꝝe shuld the phisiciā. egritudi-
 Pet thre thinges witstand this rule. nis. &c.
 The firste is curiosite of the mattier.
 For Auicē sayth, that whan the syc-
 kenes begynnethe, one shulde not be
 let bloud, for lettynge of blud sturreth
 the humours, & maketh them subtil
 & to rounne thzough out all the body,
 outcepte the mattier be furious. The
 seconde is, abundance of the mattier:
 for Galen saythe, that it is than beho- Ga. in as
 ueful to be let blud oz take a medicine phorif.
 laxatiue, to alleuyate nature loded In choā.
 wyth abūdāce of mattier. The thirde tib⁹ mor
 is greatnes & sharpenes of y sickenes, bis. &c.
 as whan ther is a great & an acbefull
 impostume, thoughe y mattier be lit-
 tel. For Galen saithe, if y impostume Gal. xiii
 be great, ye muste let bloud at the be- me.
 ginning, thoughe there be but lyttell
 mattier:

THE REGIMENT

mattier: leeste it breke oz open oz be ripe: therfore to eschue manye inconveniēces blud lettynge must be done.

The.ii. rule is, that bloude lettynge may not be done on the day of motion of the syckenes, as in Crisis; noz no other vacuatiō noz diuering of matter frome the place that nature sendeth it to. For lyke wyse in the ague fitte. For Galen sayth. That whā the sickenes is in his estate neither blud lettynge noz laxatiue shulde be done.

Crisis is
sodayne
iudicatio
eyther to
helthe oz
deaths mu
tacion.

For than the matter rypeth, whiche ripeth better by quietnes than by stirring. The thirde rule is, that lettynge bloude shoulde not be done in beginninge of the syckenes, whan crisis is remoued: for Isaac saythe in his booke of byrnes, that though the hart be the engedzer of the blud and spirites, yet the bloude is fundation of naturalle heate, and susteyneth it, for heate is naturallye therof engedzed: and therfore he that voydeth bloude, voydeth heate: whiche shulde digesse the matter of the syckenes, and so consequētly the syckenes is prolonged, & strēghweaked. And therfore it is to drede,

lett

lest through lengthning of the sickenes
& weakynge of the strengthe, nature
shulde fayle. The fourth rule is, that
the body hauynge dregges oz filche in
the guttes, shulde not be lette bloud.

The cause is, there be thze thynges
that drawe to them, heate, emptines,
and all the shappe, so whan the vey-
nes be emptied by letting of blud, they
drawe to them fro the nexte membze
as the guttes & stomacke, wherby the
bealy is indurated, & the mattier in y
veines are moze enfected, y miseraike
draweth y humidites of the ordeurs,
and the ordeurs are dzyed the moze,
therfoze ye must fyrst mollify y bealy
with clysters oz suppositoies, except
it ware laratiue alone. The. v. rule is
that lettynge of bloudd shulde not be
moche vled: For by ofte vlynge ther-
of, one drawyng in age, fallethe in to
diuers diseales, as Epilencie, Apo-
plexie, and palsey, for by remouings
of the blud & heate, many reumatike
superfluites are engedzed, that cause
these diseales. The. vi. rule is, that a
woman menstruate, oz wpth chyld
shulde not be let bloudd. A woman

P. i.

with

THE REGIMENT

With chylde shulde not, for therby the
heate that digesteth meate is diminis-
shed, & the foode of that that the gooth
with, is taken away: speciall ye whan
it that the gooth with, wareth great,
for than it nedeth moze foode. This
saythe Hypocrates: when the men-
struosite kepeth the due course and voy-
deth naturall ye inoughe, lettynge of
blud shulde not be done, but when it
voideth to moche, than to diuerse the
mattier, it muste be doone, for nature
wolde not be lette of her operation.

The. vii. rule is, that after the coler-
ricke passio one shuld not be let blud
for by reason that lettynge of bloude
floureth by y humours, a colericke
humour maye flowe to the stomake,
and enflame it: noz after vometinge,
lesse humours lyke wyse flowe to the
stomake: noz after the fire, noz after
great watchyng: noz after moch tra-
uayle: noz after any thing that great-
ly heateth or dissolueth: for in those
cases lettynge of blud shulde greatly
moue the humours, and enfeble the
strength. Nowe it is to be considred,
who be mete to be let blud: & therfore
we

We shall declare a fewe rules. The .i. rule is, that lettynge of blood is very expedient for delycate, ydel, and cozly folkes: & that vie meates engendryng moche blud. The seconde rule is, it is holsome for those that haue abundāce of bloude, which abundance is known by the thickenes of theyr brine: for abundance of bloude maketh it thicke, and abundance of coler maketh it thinne. The third is, they shulde be let blud, in whom melancoly abudeth for whan moche naturall melancoly runneth with the blood throughe out al the body, not puriffing the y blud, than lettynge of bloude is holsome. There be .ii. kindes of meloncely, naturall and vnnaturall. Naturall is the dregges of bloude, whiche whan it abundeth, it runneth with bloude and in lettynge of bloude is boydd therwith. For of the same temperate heate, blood, and melancoly, the dregges therof, is engendred. The .iiij. rule is, that whan boyling, cōturbaciō, & calefaction of humours is feared, it is holsome to let bloude: and those persones, as soone as they fele theym

THE REGIMENT

selfe inflamed, shulde be let blood, to auoyd the forsayd motions, caused by great abūdāce of humours. Yet other while some be discepued by this rule: for forth with whan they fele calefaction, and feare boylng of humours, they let them blood. And whan this cometh of heate, calefaction, and incision, the calefaction or bolling cesselth not by blood lettynge, ye it is rather augmented: for blood lettng moueth the humours, & maketh them rounne throughe the bodye: therfore lettynge of blood is not holsome, excepte it be for abundance of humours, which is knowen by moche swete specialye in the moznynge, for there be some that sweate not, excepte they nede euacuation. The .v. rule is, they y be myghty and stronge, shulde be let bludde, and not they that be colde and drye. For Rasis saythe, y those bodyes are apte to be let bloude, that haue great apperant beynes, that be heary, and colozed betwene browne and redde, and folkes not to yōg nor to olde, for chil dren & vnweldy aged personnes shuld not be let blond, excepte great necessi
te

te require it. Many of the sayde rules
be gethered out of Auicen.

Au.iii. i.

Estas ver dextras, autumnus
hyemisq; sinistras.

ca. de

fleuboz

Quatuor hec membra cephe,
corpes, epar vacuatur,

thomia.

Ver cor, epar estas, ordo sequēs
reliqua.

Here the auctour recytyng certayne
things concernyng the mēbres that
be lette bloude, sayth, that in ver and
sommer the beynes of the ryght han-
de, arme, or foote shulde be let bloude.
But in wynter and autumnne, the bei-
nes of the leste hande, arme, or foote
must be diminyshed. The cause herof
may be, for that ver encreaseth blud,
and sommer coler, therfore in ver and
sommer ye shuld diminyshe those bey-
nes, in which blud and coler aboude,
whiche be the ryght syde of the bodye
standeth the membre that engendreth
bloud, that is the lyuer, & the recepta-
cle of coler, the gall. Autumnne engen-
dret melācoly, whiche is gethered to-
gether, & not resoluēd by wynter: ther-
fore in ver and wynter, those beynes

¶.iiij.

shoulde

THE REGIMENT

Shoulde be let bloud, in which melancoly hath the dominio, which be the left side beyne, for the splene is on y left side of the bodye, whiche is the receptacle of melancoly. Secodely he saith, that these. iiii. membres, the heed, the harte, the fote, & the lyuer, after the. iiii. seasons of the yere, muste be emptied, the harte in ver, the lyuer in sommer, the heed in wynter, and the fote in Autumpne.

Dat saluatella tibi plurima dona minuta.

Purgat epar, splenem, pectus, precordia, vocem.

Innaturalem tollit de corde dolorem.

Here the auctour recyteth. v. commodites that come by lettynge bloude of the beyne saluatella, Hit is the veine on the backe of the hãde, betwene the myddel synger and the ryngge synger, it purgethe the lyuer, it clensethe the splene, it mundifieth the breast, it preserueth the stomakes mouthe from hurte, it doth awaye hurte of y voice. The reason of al these commodites is bycause

bycause the forsayde veyne auoydeth
 bloude from all these places, as after
 it shall appere. For a more ample de-
 claration it is to witte, that in letting
 of blood, other while the veynes be o-
 pened, and some tyme the arteries.
 The openyng of the artery is dange-
 rous, the cause herof is y^e ouer moche
 bledynge, whiche is caused. ii. waies.
 One is throughe feruent heats of the
 arterie blud, for a hotte thing is some
 mouable, & dilateth & openeth the ar-
 terie, & therfore it helpeth moche to
 voyde the blud, in lettynge blud the
 arterie. The. ii. cause is mobilitie of y^e
 arterie, & therfore the wounde or gashe
 in it is slowely healed, for woundes
 with out rest can not heale. Yet this
 lettynge of blood is hollome. iii. maner
 wyse. fyrst whan there is abundāce
 of subtile blud in the body. Secēdly
 whan the bloude is vaporeus. Thir-
 dely whan it is hotte. For subtile
 blud, of which natural blud & spiri-
 tes be engendred, resteth in the arte-
 rye: but gros bludde that nouryseth
 the membes, resteth in the veynes.
 Lyke wyse the vaporeus blud is co-
 tēnyed

THE REGIMENT

reyned in the arterie, and sanguine
bloude in the veyne. Also the hottest
bloud, the whiche is of the harte the
hottest membze engendzed and dige-
sted, is cōteined in the artery, and the
other bloud in the veynes. Secondlye
note, ȳ the veines ar opened in many
membzes, some tyme in the arme, oz in
the great hande oz smal, some time in
the foote, some tyme in the nose, some
tyme in the forheed, some tyme in the
lyppes, some tyme vnder the tounge,
oz in ȳ ruffe of the mouthe, some time
in the cozners of the eies towarde the
forheed. From the arme pytte to the
elbowe are. v. veynes to be opened,
as Rasus and Auicen saye. The fyrste
is called Cephalica, whiche is the
heed veine: The. ii. is called Basilica,
whiche is the liuer veyne. The. iii. is
called Mediana, oz Cardiana, oz ni-
gra after Auicen, oz matrix after Ra-
sus. The. iiij. is called assellaris. The.
v. is called Funis brachii. In ȳ lesse
hande is saluatella, so ȳ in the arme,
in that it conteineth ȳ moze & the lesse
hande, are. vi. veinis to be opened.

Cepha

Cephalica emteth the partes aboute the necke, and therfore to open that veyne it is good for diseases of y^e head, as the megrim and other hot grieffes caused of hotte matter. This veyne be gynneth at the shoulder, and gooeth forth toward the left syde of the arme. Basilica empteth the partes vnder y^e necke, as from the breast and lyuer: & therfore the lettynge blud of this veine is holsome for diseases of the breast and lyuer, and ryght good in pluresy. This veyne begynneth at the arme hole, and goeth along to the bowpyng of the arme. Mediana is betwene the se two sayde veynes, and is compacte of theim both, for it is the braunche of eche. And it is eke median in vacuation: for it voideth from all about, vnder, from, and aboue the necke. Therfore it is the vniuersall veyne to al the body in boyding: but not vniuersall (as some saye) because it beginneth at the harte, but because it is y^e braunche of Cephalica & Basilica. Therefore whan you wyll let Cephalica bloud, and it appereth not, ye should rather take Mediana, than Basilica. And lyke

THE REGIMENT

lyke wyse whan ye wyll let Basilica
blond, and it appereth not, ye shoulde
rather minishe Mediana thā Cepha
lica. For it agreeth better to bothe,
than one of them with the other. Sal
uatella is the veine betwene the mid
dell synger and the ring synger, moze
declynng to the myddell synger. It
begynneth of Basilica. This veine is
opened in the ryght hande for opila
tion of the lyuer, and in the left hande
for opilation of the splene. There is
no reason why it should be so, as Au
icen sayth, but experience, which Ga
len founde by a dreame, as he sayeth.
He had one in cure, whose lyuer and
splene were stopte, and he dreamed,
that he did let him blond of this veine
and so he did, and cured the patient.
Whan this veyne is let bloudde, the
hande muste be put in warme water,
to engrosse and dilate it, because it is
subtile: and that the gasse should not
close to soone, and to make the grosse
bloudde thynne. Afillaris is vnder
Basilica, & appeareth in bindyng the
arme: and lyke iudgement is of it as
of

of Basilica. Funis brachii is ouer
 Cephalica, or elles the hyndermoste
 bone: and is of one iudgemēt with Ce
 phalica. Therfoze as Auicen & Galē
 saye, though in openyng of beynes, be
 vniuersall vacuation of all the bodye,
 yet not from al beines egally: noz like
 ieoperdy is not in all. For Rasis saith
 that Cephalica is the surer, and Bas
 filica, moze to be feared, & Cardiaca
 is to feare, but not so muche as Basi
 lica. Cephalica is surest, soz there is
 neither senowe noz arterie aboue noz
 vnder it, but vnder Cardiaca there is
 a senowe, & vpper aboue it is a subtile
 senowe: therfoze it is to feare, lest it
 should be cut. Basilica is very ieoper
 dous: soz vnder it is an artery, & nere
 it a senowe & a muscull. Saluatella is
 not ieoperdous, & therfoze y better to
 open it, it wuld be put in warme wa
 ter. In the fore be thze veines, Sciatic
 ca, Sophena, and the hamme beyne.
 These beynes be opened to dzawe the
 bloud to the lower parties, as in pro
 uoking mēstruosite, & the hāme veins
 is better than Sophena or Sciatica:
 soz

THE REGIMENT

for it is nerer the matrice. Sophena
drauweth bloud from the yarde, coddess
and matrice, and Sciatica from the
ankles raynes and other membzes to
warde mans lefte syde. Sophena fro
the matrice and membzes there about
they be bzaunches of one beyne. In y
myodes of the fozehead is a beyne,
whiche is opened for olde diseases of
the face, as morpheu, drye scurfe, and
scabbe, and for diseases of the eyes,
but fyrst Cephalica must be myny
shed. There is lykewyse a beyne in
the nose, and whan any of them is ope
ned, the necke must be boude, and one
opened after an other: and by binding
of the necke, they wpll better appere.
There be beynes in the lypes, which
be opened for impostumes in y mouth
or gommes, but Cephalica is fyrste
minyshed. To open the foure beynes
in the ruffe of the mouthe is holsome
against the reumes that flowe to the
tethe, and cause them to ake. These
beynes appere pleyuely: and must be
opened whan the matter is digested.
There be beynes in the cozners of the
eyes

eyes towarde the fozehead, and they
be opened for diseases of the eyes, but
fyrst Cephalica must be mynished.

The veynes in the tympples be lette
bloud for the megrym, and for great
and long head ache. And these be the
veynes that Hippocrates and Galen
calle Iuueniles, the incision of the vei
nes maketh a man vnable to get chyl
dren. Also in the necke be veynes, cal
led guides, whiche must be opened in
the begynnyng of lepre, and specially
for stoppyng of the wyntse pepes, and
in the swynacie, whiche letteth one to
draue his bzeath.

Si dolor est capitis ex potu lim
pha bibatur.

Ex potu nimio nam febris acu
ta creatur.

Si vertex capitis vel frons est
tribulentur.

Tempora fronsq; simul modera
tur sepe fricentur.

Morella cocta nec non calidaq;
lauentur.

Here thaudour notyng two thynges
sayeth,

THE REGIMENT

head ache sayeth, that if head ache come by to
caused by muche dzyntyng & specially of wyne,
dzyntyng oz of any other dzynte, that maketh
and reme folkes dzynten, one must dzynte cold
dy there: water vpon it, the whiche with the
foze.

coldenelle thereof ingrosseth the fu-
mes that are lysted by, and letteth
them to hurte the bryne. The second
thyng is, that if the toppe of the head
oz fozeheadde be greued with to much
heate, than the tempuls shoulde bee
moderately chafed, and after washed
with warme water, in the which mo-
therwozte is sodde, for motherwozte
is colde and colet.

Temporis estiu ieiunia corpora
siccant.

Quolibet in mense confert vo-
mitus, quoq; purgat.

Humores nocuos, itomachi la-
uant ambitus omnis.

Ver, Autumnus, hyems, estas do-
minatur in anno.

Tempore uernali calidus fit aer
humidusq;.

et

OF HEALTH. Fol. clxviii.

Et nullum tempus melius sit fleu
bothomia.

Vfus tunc homini veneris cōfert
moderatus.

Corporis et motus, ventrisq; so
lutio, sudor.

Balnea purgantur tunc corpora
medicinis.

Estas more cala siccat nascatur
in illa.

Tunc quoq; præcipue coleram ru
beam dominari.

Humida frigida fercula dentur,
sit venus extra.

Balnea non profunt, sit rara fleu
bothomie.

Vtilis est requies, sit cum modes
ramine potus.

Here thanctour notig diuerse thinges
sayth, that mucche fastyng in sommer
dryeth the body, for in that that som
mer is of nature hotte and drye, it re
solueth the humours: the whiche also
be resolued by ofte sweatpng in som
mer, & so fastyng therbypon dryeth the
body

THE REGIMENT

body muche moze, for whan the hunt
dite of meates is gone, the heate of the
body worketh vpon his owne humi-
dites, and dryeth them. Wherefore
Hippocrates sayeth: Hunger is expe-
dient for those that are very moyste,
for hunger dryeth the body. The secõde
thyng is, that vometyng ones a mo-
neth is holsome, for thereby hurtfull
humours that be conteyned in all the
circuite of the stomake, are voyded.

Hip. vii. To this agreeth Auicen, sayng: Hip-
peraph. pocrates byddeth one to vomyte eue-
ry moneth twyse, two dayes one af-
ter another, that the seconde day may
auoyde it that the fyrst could not, this
conserueth health, and scoureth the
stomake from fleume and coler. The
stomake hath nothyng to purge it,
lyke as the guttes haue red coler. Aui-
cen putteth other profites of vome-
tyng that is well doone. Fyrste it is
good for head ache, caused of moyste
vaporous matter, that ascende from
the stomake to the head, but if head ache
come of his owne hurte of the bryne,
than vometyng dooeth rather hurte
than profyete. Secondly it clereth the
syght,

syght, darked with vaporous mattie
 re of the stomacke, oz elles not. The.
 iiii. is, it dothe awaye wamblyng of
 the stomake, in that it auoydethe the
 humour that cause the it. The. iii. is,
 it comfortethe the stomacke, in to the
 whiche coler is descended, the whiche
 cozruptethe the meate. The. v. is, it
 dothe away lothinge oz abozryng of
 meate. The syrte is, it dothe awaye
 the cause, that makethe one haue a
 luste to sharpe, poynticke, and sower
 thinges, the whiche cause of these dis-
 positions beyng remoued, putteth oz
 dothe away the effecte therof. The.
 vii. is, vometyng is holsonie for the
 laske that cometh befoze the dropely,
 for it auoydeth the matter of the sayd
 laske, and purgeth the stomake. The.
 viii. is, it is holsonie for the greses in
 the raynes and bladder, for it diuer-
 tethe the matter that floweth to these
 partes, an other way. The. ix. is, if
 vometyng be done by constraynte of
 elbozpe, it auoydethe y^e matter, wher
 of lepre growethe: it amendethe the
 fyrste digestion, that the other dige-
 stions may the better be done. The. x.

Z. i.

is,

THE REGIMENT

is, it makethe one to haue a good colour. The. xi. is, it purgeth y^e stomake of a humour that causeth epilencie. The. xii. is, by stronge constrainte it remouethe a stoppyng matter, the whiche causeth Ictericie. And lyke wyse it auoydethe a fleumatyke matter, the whiche commonly is cause of this stopping. The. xiii. is, it auoydethe the matter that causeth Asma, a disease that causeth the one to drawe his bzeathe peynefully, and eke it conforteth the spirituall membres, by whose heate, y^e superfluities that cause asma, are consumed. The. xiiii. is, it is holsome agaynste shakynge and palseye, for it auoydethe the matter that is cause therof. The. xv. is, it is holsome for one that hathe greatte blacke sores an his lower partes: for it turneth the humours from thence. Although vometing duely and well done be cause of these comodites, yet whan it is vnduely done, it enduceth manye hurtes: for it feebleth the stomacke and maketh it apte for matters to flowe in to, it hurteth the
breast,

breast, the syghte, the tethe, old heed
ache. &c. as Auicen saythe. The. iiii. Aui. iiii. i
thinge that is noted in y^e terte is, that cap. xiiii.
there be. iiii. seasons of the yere, ver,
sommer, autumne, and wynter. Ver
in respecte of y^e other seasons, is hotte
and moyste, thoughe it be temperate
in ic selte, as Galen sayth in his boke
of complectiōs, wherfoze it foloweth,
that this season is moze apte to lette
blouddoe in, than the other: for it dothe
moze encrease humours. And ther-
foze in this seasō moderate vse of car-
nail copulation, temperate motion,
laxue, fyre, and swette is conuenient,
and lyke wyse temperate bathynge to
diminishe repletion. This season is
the good to take pourgations in.

The. iiii. is, sommer heateth & drieth:
and therfoze it encrease the red coler
hot and drye. And for this cause in som-
mer we muste feede on colde & moyste
meates, to diminishe the feruentnes
of the heat and drought, and than we
ought to absteyne from carnal copu-
lation, the whiche also dryeth, and
from ofte baynyng, and be let blowde
seldome, for lyke cause. We must vse

Z. ii.

quyer

THE REGIMENT

quietnes and lpytel motiō : for quietnes dothe moyste, and moche mocion dzyerhe. In this season in speciall we muste vse moderatelie to dzyinke colde dzyinke : for superfluous dzyynkyng of colde dzyinke, by reason that the poyres be open, dothe make the body sodenly a colde or causethe the palsey, or laryte of the membres, or elles so dayne dethe. From the whiche he defende vs, that lpyueth & reygnerh eternally.

Amen.

FINIS.

O. TERRY

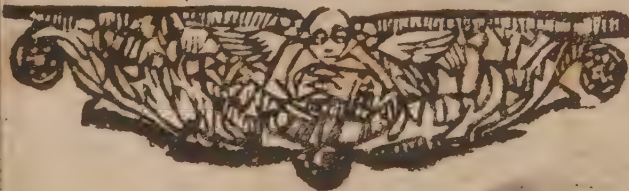
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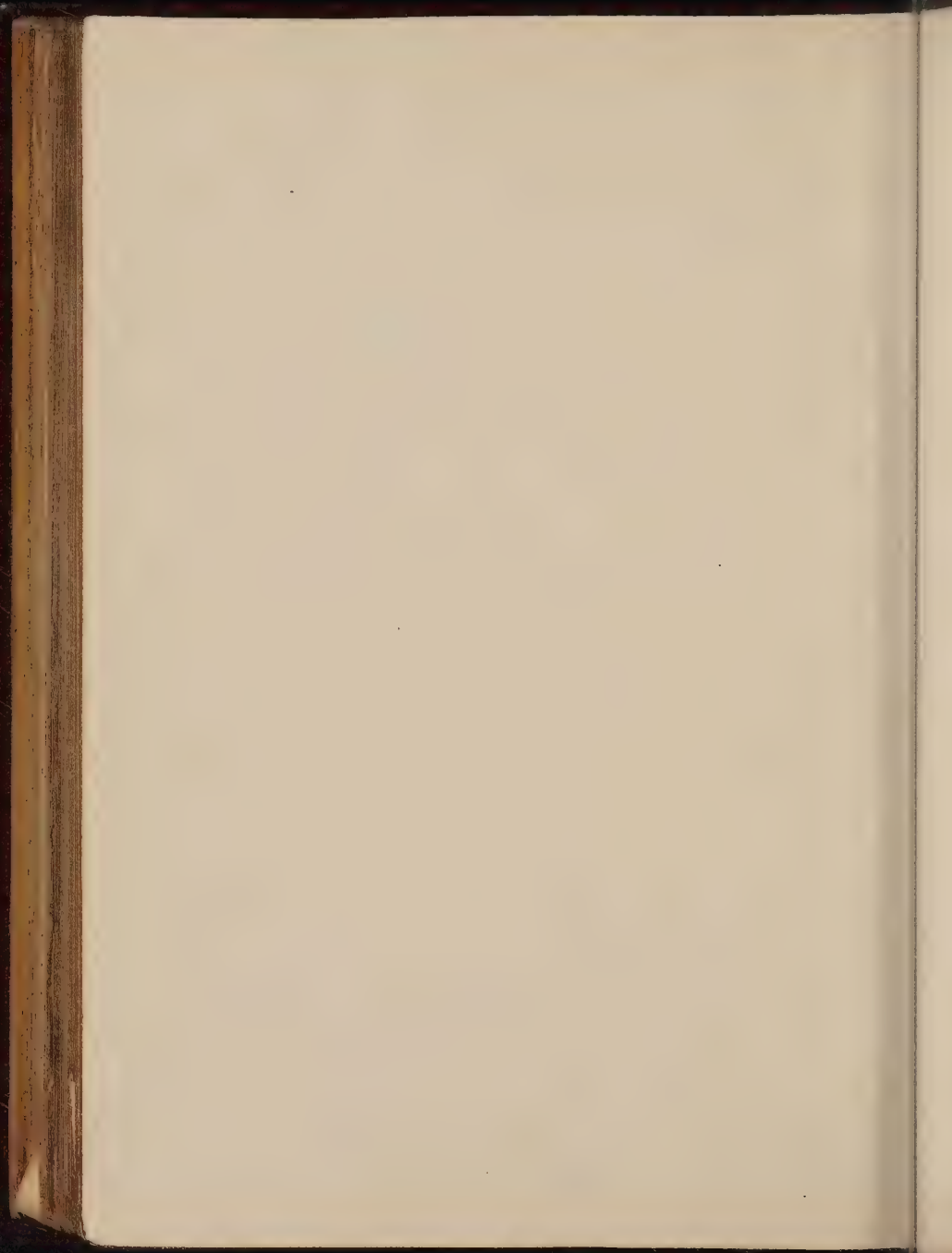
at London, in Paules church-
cheyarde at the sygne of
the Lambe by Abra-
ham Uele.

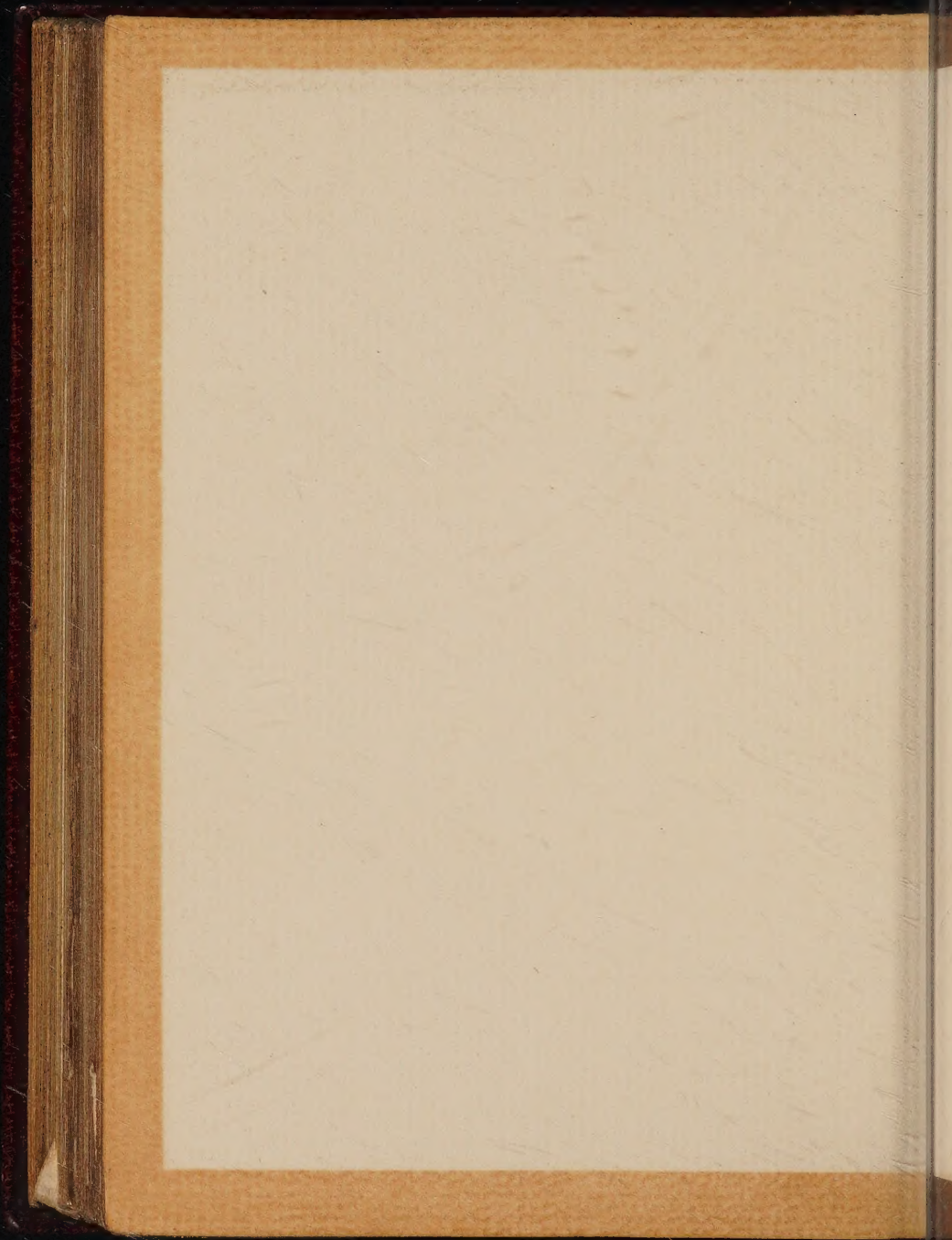
ANNO DOMINI. 1557.
M. D. LVII.

Dunnicliffe



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DEA-¹⁴

