

The Breviarie of health, wherein doth folow, remedies, for all manner of sicknesses and diseases, the which may be in man or woman. Expressing the obscure termes of Greke, Araby, Latin, Barbary, and English concerning phisick and chirurgerie / compyled by Andrew Boorde.

Contributors

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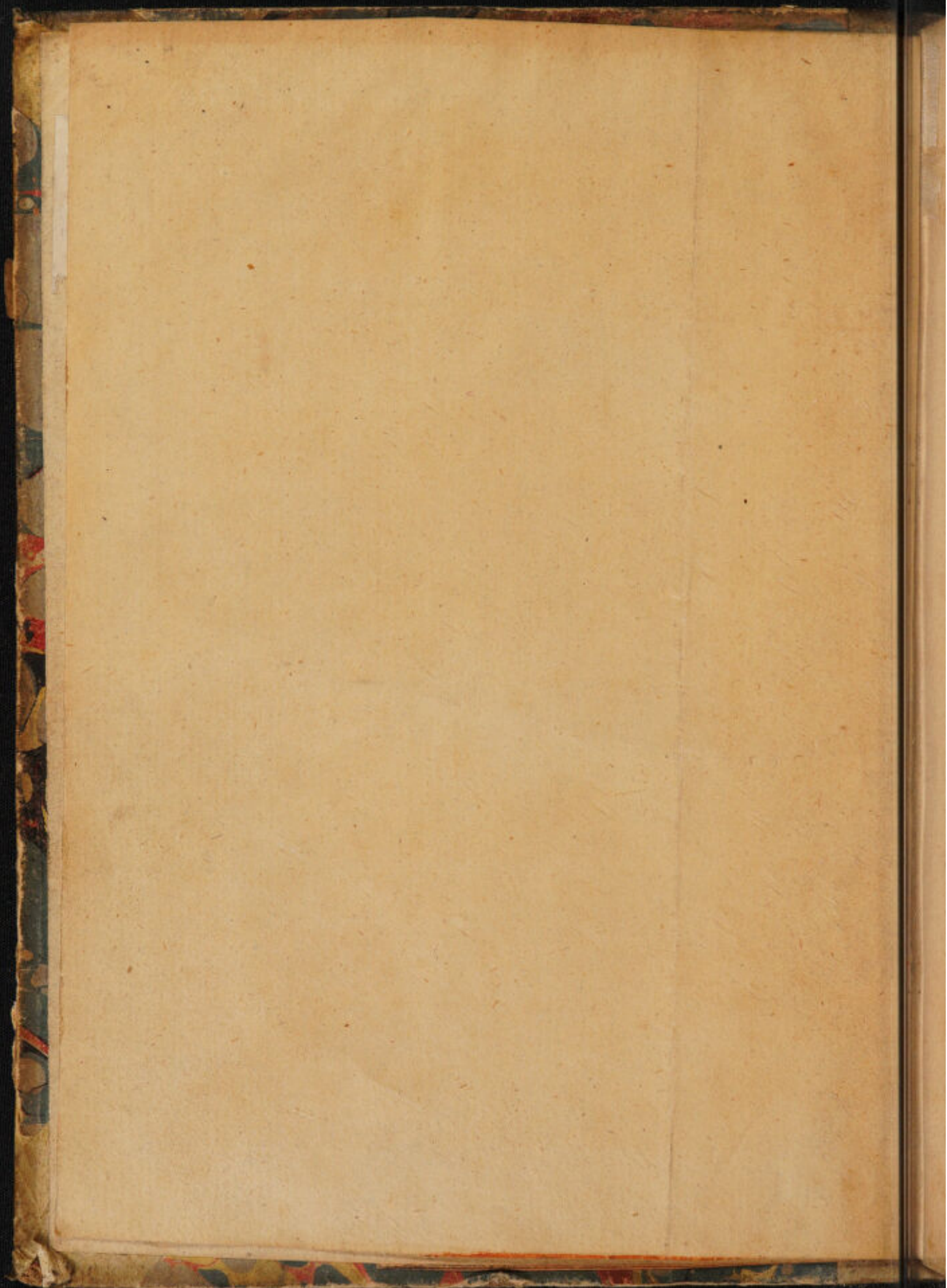
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THE BREVIARIE
of Health:

Wherin doth folow remedies,
for all maner of sicknesses and diseases,
the which may be in Man or Wo-
man. Expressing the obscure
termes of Greke, Araby, Latin, Bar-
bary, and English, concerning
Phisicke and Chirur-
gerie.

Compyled by Andrewe Boorde, Doctor of
Phisicke: an Englishman.



1575.

Imprinted at London by
Thomas Cast.

THE HISTORY OF THE
LIFE OF JOHN BUNYAN
BY JOHN BUNYAN
IN TWO VOLUMES
THE FIRST VOLUME
CONTAINING HIS LIFE
FROM HIS BIRTH TO HIS DEATH
IN THE YEAR 1688
BY JOHN BUNYAN
IN TWO VOLUMES
THE SECOND VOLUME
CONTAINING HIS DEATH
AND BURIAL

Printed in London
by J. B. 1700

A Prologue to Phisicians.

Fregious doctours & maysters of the
 Crimious & Archane Science of phis-
 lick, of your Urbanitie & asperate not
 your selues against mee, for making of
 this little volume of phisicke. Cōsider-
 ring that my pretence is for an vtilitie & a common
 welth. And this not onely, but also I do it (for no de-
 trimēt) but for a preferment of your laudable sciēce,
 that euery man shuld esteeme, repute, and regard the
 excellent faculty. And also you to be extolled & high-
 ly to be preferred, that hath, and doth study, practise,
 and labour, this saide Archane science, to the which
 none inarcious persōs cā nor shal attēin to y^e know-
 ledge: yet this notwithstanding, fooles and incipient
 persōs, yea & many the which doth think thē selues
 wise (the which in this facultie be fooles in deed) will
 enterprise to smatter & to meddle to minister mede-
 cyne, and can not tel how, when, and at what time
 the medefine should be ministred, but who is bolder
 then blinde Bayerd, for a Lady, a gentillwoman, a
 blind priest, a sicke on such a one now & daies wil prac-
 tise other by a blynd booke, either els that they haue
 bene in the company of some doctour of phisicke, or
 els hauing an Auctour of phisick, or Auctours, and
 wil minister after them, & can not tell what the auc-
 tour ment in his ministraciō. The philosopher saith,
 when y^e Philosopher doth make an end, the Phisici-
 on doth begin, where shall he or she begin y^e can but
 write & read, and doth vnderstand little learning or
 non. O Lord what a great detrimēt is this to y^e no-
 ble science of phisick, that ignorant persons wil en-
 terprise

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terpysse to medle with þ̄ ministraciō of phisick, þ̄ Galen, prince of phisiciōs in his Terapētiike doth reprehend & disproue, saying. If phisiciōs had nothing to doe wth Astronomy, Geomaty, Logicke, & other sciences, Coblers, Curriers of lether, Carpēters and smithes, & al such maner of people wold leaue their craftes, & be phisiciōs, as it appereth now a daies, þ̄ many coblers be, fie on such ones, wherupō Galen reprehēded Tessalus for his ignoraunce: for Tessalus smattered & medled wth phisick, & yet he knew not what he did, as many doth now a dayes, þ̄ which I may accōpt Tessalus folish disciples. Auēzoar saith, e uery phisiciō ought to kno^{ve} first lerning, & thē practise, þ̄ is to say, first to haue grammer to vnderstand what he doth rede in latin. Thē to haue logick to discusse oz diffine by argumētaciō þ̄ truth from þ̄ falsehood, & so ecōuerso. And thē to haue a rethorick oz an eloquēt tounge, þ̄ which shuld be placable to þ̄ herers of his wordes. And also to haue geomaty, to pōder & way þ̄ dregs oz porcions þ̄ which ought to be ministred. Arithmetick is necessary to be had, cōcernig numeraciō: but aboue all things next to a grāmer a phisicion must haue surely his Astronomy, to kno^{ve} how, whē, & at what time euery medecine ought to be ministred. And thē finally to kno^{ve} natural philosophy, þ̄ which cōsisteth in þ̄ knowledge of naturall thinges. And al these thinges had, then is a man apt to study phisick by speculaciō. And speculation obtēined, thē boldly a mā may practise phisick. And who soeuer he oz shee be þ̄ will practise phisicke in ministring medicines, not hauing these aforesaid sciēces shall kill many moze then he shall saue, for and any
such

such blinde phisicío help or heale one persō, y person
 so healed is healed moze by chāce thē by any cūning,
 euē like as y blind man doth cast his staffe, peradue-
 ture he hit the thing y he doth cast at, peraduenture
 not hit it, wherfore I do aduertise euery man and
 boimā, of what degree or estate so euer they be, lac-
 king y speculation of phisick, to beware to minister
 medicines, although they take nothing for their la-
 bour, nor for y medicines, for if they haue not a doc-
 tours learning, & also knowing their simples how
 they shal cōpōūd thē, & what operaciō thei be of, and
 how, & whā, & at what time they shuld be ministred,
 such ignorāt persōs may do great harme, although
 they do think no euil, & let thē think & make the best
 they can, yet for their presūption they shal offend both
 god & man. There be some blinde phisicians y will
 excuse thē selues saying, y they do folow their booke
 or bokes, nay, nay, it is not so, for thei do folow their
 folish presumptuous mind, for if doctours of phisick
 shuld at all times folow their bookes, they should do
 moze harme then good. And some blind phisiciōs wil
 say, I was taught of such a doctour to practise this
 thing and that thing, such practising doth kill many
 men that might liue many yeres. Wherfore to con-
 clude, I aduertise al marciōus phisicians to beware
 hereafter in y ministraciō of interiall medicines, for
 thei do not only offend god and their neighbour, but
 also they offend the kinges actes & lawes, the which
 willet and commaundeth with great penalitie that
 no man should enterprise to medle with phisick, but
 thei which be lerned and admitted, as it doth appere
 moze largelier in the Introductiō of knowledge, de-
 siring

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liring all maner of phisitions to be cōtented and to
practise them w this my woziting, for in this matter
I haue now discharged my cōscience in shewing the
truth as god knoweth, who sēd all maner of phisici-
ons a true knowledg in phisick, & they the which be
sicke and diseased, may haue a remedy, Amen.

A PropHEME to Chierurgions.



Chierurgy is a laudable sciēce & worzthi
to be esteemed & regarded for the great
vtilitie of it, for it is a sciēce vrgēt, nēd
ful, & necessary for the preseruacion of
mās life, wherfore maisters of chierur-
gery: ought to be expert in their faculti, hauing good
wittes & memozy, enermore to be diligent and attē-
dable about their cures, & to be of a good iudgement
in the knowing of the disease, & to minister such sal-
ues and medecines as is according to the infirmity
sicknes, or soze. Also they must haue a good eye and
a stidfast hande, for chierurgery taketh y name of.ii.
wozdes of Greke, of Chier, which is an hand, and of
Ergasomei, which is operacion, which is to say, opera-
cion or worzking with the hand, for Chierurgy consti-
steth in worzking medicines & other necessari things
concerning the scyence with the hand. Also Chierur-
gions ought to be wise, gētil, sober, circumspect and
learned, and not dzonken, and to promise no more
then they be able to perfourme with gods help, and
not to be boistious about his patients, but louingly
to comfort them. Also euery Chierurgion ought to
know the complexion of his pacient, and to consider
the age, the weakenes, and strength, and diligently
to cōsider if the sicknes, soze, or impediment, be per-
ticuler

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mynde in Chyestes death and passion, & to cal to his
reineimbrāce, what peines, what aduersitie, & what
penury, & pouertie Chyist did suffer for vs. And hee
that can thus pacify him self, and fele his owne peine
in Chyestes passion, shall mittigate his peines & an-
guish, be it neuer so great. And therefore let euery
licke person stick as fast to Chyist in his peines and
sicknes, as Chyist did stick fast to the Crosse for our
sinz and redempcion. And the if the pacient wil haue
any councel in phisicke: first let him call to him hys
spirituall Phisicion, which is his ghosly father, and
let him make his consciēce clene, & that he be in per-
fit loue and charitie, and if he haue done any wrong
let him make restitution if he can, and if he be in det,
let him loke to it, & make a formal wil or testament,
setting euery thing in a dew order for the wealth of
his soule, wise men be sure of their testaments ma-
king many yeres befoze they die, and doth reneue it
once a yere as they increase or decrease in goods or
substaunce. All these aforesaid things ghosly & god-
ly prouided for the soule. The let the paciēt prouide
for his body, & take councel of some expert phisicion,
how & in what wise y body may be recovered of his
infirmittie, & than to commit his body to the industry
of his phisicion, & at al times redy to folow the will,
mynd, and counsell of his phisicion, for who so euer
wil do the contrary, saynt Augustine sayth. Scipsum in-
terimit qui precepta medici obseruare non vult, that is to
say. He doeth kill him selfe that doth not obserne the
commaūdemēt of his phisicion. After al this marke
this matter well, that if there bee any Physicion or
Chierurgion, whych is with anye sycke man, wo-
man

man or child, let no man disquiet the ſeruant in his houſe,
nor tel them what they ſhould do, let every perſon
be ſendable about the ſeruant, & do as they ſhall commaund
them. And let every man in his houſe pleaſe & ſerue his
phiſician or Chirurghion honeſtly, and let them lacke
nothing, to the ende, that they may be the more dili-
gent to doe the thing that they go aboute: which
is to recouer the ſicke perſon, for and if the Phiſician
or the Chirurghion be checked, and not gently intre-
ted, and haue no more then they doe commaunde, it
will diſcourage them ſo much, that they wil haue no
ioy nor pleaſure to do their cure. I had rather not to
meddle with phiſitions & chirurgions, then to haue
them, if I ſhould diſpleaſe them: for if they be diſplea-
ſed, ther is neither Lord nor lady, nor no other per-
ſon can haue any ſeruice or pleaſure of them, for this
matter looke forther in the Introduction of know-
ledge, and there ſhall you ſee what is good bothe for
the Soule and body in God. Amen.

The Preface to the Readers of this booke,

GEntyll Readers, I haue taken some peyne in making this booke, to doe sicke men pleasure, and whole men profyt, that sicke men may recuperate theyr helth, & whole men may preserue them selues from sicknesse, (with Gods help) aswell in phisicke as in chirurgerie. But for as much, as olde aunciēt & autētike auctours oz doctours of phisicke, in their bookes, doth wryte many obscure terms, geuing also to many & diuers infirmities, darke & hard names, difficile to vnderstande, some and most of all beinge Greke wordes, some & fewe beinge Arabie wordes,

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some being latin words, and some being bar barus words. Therfore I haue translated all such obscure words & names into English, that euery man openly and apartly may vnderstand them. Furthermoze al the aforesayde names of the said infirmities be set together in order, according to the letters of the Alphabete, oz the A. B. C. So that as many names as doth begin with A. be set together and so forth, all other letters as they be in order. Also ther is no sickness in man oz woman, the which may be from the crowne of the head to the soole of y fote, but you shal fynde it in this booke, al wel the sicknesses the which doth pertayne to chierurgerie as to phisicke, & what the sickness is, & how it doeth come, & medecines for the selfe same. And for as much as euery man now a dayes, is desirous to reede brieve & compendious matters. I therfore in this matter pretēde to satisfy mens mindes as much as I can, naming this booke according to the matter, which is. The Breuiary of health: and where that I am very brieve in shewing brieve medecines for one sickness. I do it for ii. causes The fyrst cause is, y the Archane science of phisicke should not be so manifest & open, for then the eximious science should fall into great detriment, & detour the which hath studied y facultie should not be regarded so wel as they are. Secondly if I shold write al my mynd, euery bongler wold practise phisicke vpon my booke, wherfore I do omit & leue out many things, relinquishing that I haue omitted to doctours of high iudgemēt, of whom I shall be shēt for part of these thinges that I haue written in this booke: how be it in this matter I do set God before myne

myne eyes & charitie, considering that I doe wyte
this boke for a common welth, as god knoweth my
pretēce, not onely in making this boke, but all other
bokes & I haue made, that I dyd neuer loke for no
reward, neither of Lorde, nor of Wynter, nor of no
mā liuig, nor I had neuer no reward, nor I wyl ne
uer haue none as lōg as I do liue, god helping me,
whose perpetuall & fatherly blessing light on vs all.

The Apendex to all the premisses that foloweth.

LOrdes, Ladies, and Gentilmen, learned and
vnlearned, of what estate or degre so euer you
be of, thinke not that no man can be holpen by
no maner of medecines, if so be God doe send y sick-
nesse, for he hath put a tyme to euery man, ouer the
which time no man by no art nor sciēce can not pro-
longe the tyme: for the nōber of the mōthes & daies
of māns life god knoweth. But this aforesaid time,
these monthes and daies, a man may shorten or a-
breniate many waies concerning that god hath ge-
uen man in this lyfe free will, the which of his rygh-
teousnes as long as we doe liue, he can not take it a-
way from vs. Now we hauing this free wyll,
diuers times we doe not occupie it to the wyll of god
as it appereth both for soule & body, we doe kyll our
soules as much as doth lye in vs, when that we doe
breke any of his commaundments, or do sin deadly
for y matter he hath prouided a spiritual medecine,
which is repentaunce with penaunce. Also we doe
kyll our bodies as much as lyeth in vs (except that
a man do kyll himself wilfully) as many dayly doth
(contrary to gods wyll) as wel the one as the other
when a man doth abreniate his life by surfeting, by
drunkenness,

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drunkennesse, by pencifulnesse, by thought & care, by taking the pockes with women, and leprousnes, & many other infectious sicknesses, beside robbing, fyghting, killing, & many other mischāces, which is not gods will that such thinges should be done, but God knowing at the beginninge of the creacion of the world, that man wold be prone many wayes to abzeuiate his life, made thē pzouision y man might be holpen, by his grace, and then the vertue y which he did giue to herbes, wædes, trées, rootes, fruits, & stones. The propertie and vertue of the which, few men oz none doth know thē, except doctours of phisicke, and such as doth labour to haue y knowledge of their operaciōs. And this knowledge notwithstanding let no man thincke that there is no phisiciō nor chierurgion can make a man sodely whole of his infirmitie, as Christ & his disciples and many other saints dyd, for they must haue leysure, time & space as their living & pzactise is, for sick men, & women, be lyke a pæce of rusty harnis, the which can not be made bzight at the first scouring, but let a man continue in rubing & scouring, & than the harnis will be bzight, so in like maner a sick man can not be made whole of his malady oz sickness the fyrst day but he must continue with his medecines. But here let eue ty man that is sicke, beware of blynde phisicions & chierurgions y which be ignozāt & can not tel what thinges doth pertain to their sciēce, & therfoze let all men beware of bagabūds & ronagates y wil smatter with phisicke, for by such persōs many sicke men haue bene deceined, the moze pitie, God knoweth, who helpe vs all now and euer, Amen.

The

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The Breviary

*Abbor-
ring of a
mans meat*

A Bhominacio stomachi, or els fastidium stomachi, be the latin wordes. In English it is named the abhorring of the stomake, for many men and women being sicke or diseased, their stomakes doth abhorre the sight of meate, or the sauer of meates and drinckes.

The cause of this impediment.

This impediment doeth come of debilitie of the stomake and weakenes of the bzaïne. And diuers tymes it doth come by corrupt humours, the which be in the stomake. And otherwhile it doeth come by repletion, & otherwhile by ouer much and wilfull fasting, but as for fasting, that rule now a dayes neede not to be spoken of, for fasting, prayer, and almes deedes, of charitie, be banished out of all regyons and prouinces, and they be knockyng at Paradise gates to go in, weeping and wayling for the Tempozaltie and spiritualtye, the which hath exiled them.

A remedy for them the which doth abhor their meate thorow debilitie and sickenes.

¶ Who so euer he or shee be, the which doth abhorre any meates or drinckes, let them vse to eate the confectiō, de aromatibus, the confectiō of riloaloes, and all odiferous and redolent saours doeth comforte the stomake, the heart and the bzaïne, for this matter looke in the Chapter of the stomake, or stomachus.

The .3. chapter doeth shewe of Abhorfion, which is when a woman is deliuered of hir chylde before hir tyme.

Abhorfio **A** Bhorsus or Abhortus, be the latin wordes. In English it is named Abhorfion. And that is when a woman is deliuered of hir childe before hir time. Or els Abhorfion is also, when a childe is cut out of the mothers belly.

The cause of Abhorfion.

Abhorfion doeth come many wayes. First it may come by ventositie and lubricitie of humours in the matrix. Or it may

may come by a great feare or by extreme thought, or by extreme sickness, or death, it doth com also by a stripe, or a stroke, or a fall. Also it may come by receptes of medecines, as by extreme purgacions, pocions, and other laxative drincks, of the which I dare not to speake of at this tyme, least any light woman should haue knowledge, by the which wilful Abhorzion may come of the multitudenes of the flowers of a woman.

A remedy for Abhorzion.

I do aduertise enery good woman to beware of all maner of thinges aboue reherfed. And to beware what medecines they do take: except it be of and by the counsell of experte doctors of Physicke.

If it do come of the Lubricitie of humours in the matrix, vse Peralogodian.

If it come of the multitudenes of the flowers, take of the iuice of saint Johns wort, and of the iuice of plâtein, of eyther like porciō, & drinke it with red wine, & wine elegāt. ix. dayes.

If it come of ventositie. Take of Anis sedes, of fenel sedes, of jeduall, of eche the weight of. xj. d. of Comin sedes the weight of. iij. d. of Drganū, of Calamintes, of eche the weight of. vij. d. make fyne ponder of all this, and drinke of it with white wyne, or stale ale. ix. dayes morning and euening. And let boyes, folish men, and hasty men, the which be marryed, beware how that they doe vse their wyues when they bee with chylde. And let women the which be with childe beware of any occasion that should make Abhorzion.

For Achante, looke in the Chapter named Spina.

The. 4. chapter doeth shewe of a scurfe in the skin of the heade.

A Cor, or Acoris, be y græke words, Furfur, is y latin word. *A skurfe*
Acora, is the Barbarus worde. In Englishe it is named bandzuffe, or a skurfe in the head like bzān or otmet, y which doeth penetrate the skinne of the head, making little holes,
diffc.

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differing from an other infirmitie in the skin of the head, named Fauus, as it shall appeare in the Chapter of Fauus.

The cause of this infirmitie.

This infirmitie doeth come thow great humiditie and moistnes in the heade, it may come also of a melancoly humour, or of a salt humour.

A remedy.

Take the gall of a Bull, and mire it with vynesger, and anoynt the head, or els take of blanched Almons, & grind them small, and mire them with white wyne, and wash the heade v. or vi. tymes. Or els take of Pellote three unces, of Fennigreke. ij. unces, of blacke sope an vnce, seeth this in water or wyne, and washe the head. v. or vi. tymes.

For Acrochordones, looke in the Chapter of Analepsia.

For Achinodis orexis, looke in the Chapter named Canina appetencia.

For Adustio, looke in the Chapter named Combustio.

The .v. chapter doth shewe of a wylde
or running skabbe.

Running skab

A Cria, is the greke worde, Celsus doeth name it in Latine Fera scabies. In English it is named a wylde or running scabbe, the which doeth infest a man moze in one tyme of the yeare then in an other.

The cause of this infirmitie.

This infirmitie cometh to man, after his complexion, by superabundante humours, or by lying with infectious persons hauing the sayd infirmitie, or by ariditie or drynesse of coler or melancoly, the which doth ingender a drye skabbe, which is the worst amongst all the kyndes of skabbes.

A remedy.

Take Mercury mortified with fasting spectil. ij. unces, incorporate it with the oyle of Bayes, and anoynt the body. Or els take Mercury mortified. ij. unces, of the poudre of Bizimone. ij. unces, of the poudre of Cinula campana. ij. unces, con-
fects

sect this together with Barowes grece & anoynt the body off.

The.6.chapiter doth shewe of an impediment
in the corner of the eye,

A Egylops, is the græke worde. In Englishe it is a superfluous flesh in the corner of the eye toward the nose, wherunto corrupt humours be gathered. And if this impediment do encrease, and a remedy by tyme not had, it will fester and fytle, the which is dangerous to meddle with all, for it doth stand in a dangerous place.

An impediment in the eye.

The cause of this impediment.

This impediment doth come thowow a reumatike humour mixte with corrupt blood, or it may come with a strepe, or hurt done in that place.

A remedy.

First if it do come of reume or corrupt blood, purge reume and blood, as it doeth appere in the Chapters *Reuma et sanguis*. If it do come otherwise be let blood in a bayne named *Mediana*, and vse locall medicines, as waters to mundifie the place, and than vse salues sanatiue.

For *Aegineta*, looke in the Chapter named *Estara*.

The.7. Chapter doth shewe of Vlcérations.

A Gria, is the græke worde. In Latin it is named *Vlcera*. In English it is named Byles or botches, or suche lyke *Apostumacions*. A difference is betwixt *Acria* and *Agria*: for the one is with swelling, and the other is with skabbes, without swelling.

A byle

The cause of this infirmitie.

This infirmitie cometh thowow grosse and rauinous feeding, or els by corruption of blood mixt with fleume.

A remedy.

First purge fleume and cleanse the blood, as it appeareth in the Chapters of blood and fleume. Then make maturacions, and after that make incision, or els a cozosse, than abstract

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with plaisters abstractue the corrupt matter, as it appeareth in the Chapter of Vlcus or Vlcera.

The .8. chapter doth shewe of the greene sicknes, or the greene Jaundes.

*The greene
Jaundes.*

A Griaca is no greke word, nor no latin word, but a terme in phisicke signifying a sicknes named the greene sicknes, or the greene Jaundes, some Arabies doth vse this word.

The cause of this impediment.

This impediment commeth of corruption of bloud and debilitie of nature, and faintnes about the heart.

A remedy.

Take Cordialles and restoratiues, and cleanse the bloud, as it appeareth more plainely in the Chapter of Sanguis. And for this matter vse the sirupe of Fumitory, and the confection of Fumitory.

*The whyt
Morphew*

The .9. chapter doth shewe of the white Morphew. Alboras, is an Araby worde, and some do name it Albaras, it is named in Latin Morphea alba. In English it is named the white of Morphew.

The cause of this infirmitie.

This infirmitie doth come by defaulte of nutritiue vertue. And it may come by vsing to much of Venus actes in youth.

A remedy.

Take the rotes of Gencian made in fine powder. Or take the iuice of Gencian iij. vneces. mix it with white vinegar, & wash the face or place off with it. Or els take a skarlet clothe & rub the face or place wher the Morphew is. And after that rubbe the face or place with Mandragora leues. And to bedward annointe the face with oyle of the Ashe keyes. Or els take the rotes of Madder. iij. vneces, stampe it with whyte vyneger, and rub the face or place with it.

For Alchites, or as some say Alscites, looke in these wordes in the Chapters named Alchites and Hidroips.

For

For Albernalieth, loke in the Chapter named Polipus.

For Alaxos ligmos, loke in the Chapter named Singultus.

For A Isoach, loke in the Chapter named Singultus.

For Alburlo, loke in the Chapter named Argemita.

The.10. Chapter doth shewe of a fistulus impostume in the corner of the eye.

Algarab, is the Araby word. Auicen doth name it Algas. In english it is an impostume in y^e corner of y^e eye. *Apostum in the eye*

The cause of this Apostumacion.

This impostume doth come of a Rheumatike humour mixt with corrupt bloud hauing a recourse to the eye.

A remedy.

Take of the water of Roses, and of water of Plantayne, of eche an vnce: of Tutrye prepared a dram and a halfe: of the flowers of Mirtilles, an vnce & a halfe, of the leaues of house-lyke or Syngrene, halfe an vnce, of Camphyre a drame and a halfe, of the whyte of Egges. iij. beate all this together in a mortar, and put of the confection of the corner of the eye vpon the impostume.

For Albugo, loke in the Chapter named Argemita.

Alcola, is a Barbarous worde, loke for it in the Chapter of aphtis or aphtas.

And for Almusagari, loke in the Chapter of Almusat for both the wordes hath one signification.

And for Albugo, loke in the Extrauagantes in the ende of this booke.

For Albaras, loke in the Chapter named Alopecia.

Albatin is a sinewe the which doth growe out of the middle of the spondils, ioyning to the pillicles of the kidnes.

The.11. chapter doth shewe of the inflation of the eyes.

ALinthiser, is the Araby worde. In Latine it is named *Inflation* Inflatio oculorum, or Tumor palpebrum. And some of the eye.

B.y.

doth

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doth name it Almusagari. In Englishe it is named a Tumour, a swelling, or an inflacion in the eyes.

The cause of this infirmitie.

This infirmitie doth come of reume, or els taking of a vaporous humour coniunct with reume.

A remedy.

First purge reume as it doth appere in the Chapter named Reuma. And once or twice a weke take of the pilles of Cochee. And beware of drinking of wyne or of other hotte drinks. And vse a good dyet, and sit not vp to late, and vse some labour or manuell occupacion to sweate at the browes, except it be in a tyme of infection, or whan any vniuersal sicknes is in a countre, then open not the pores, neyther by labour nor trauell, neither by bathes, neyther by stuphes, nor such lyke. And as I doe shewe my mynde for this infirmitie. Aboue all other thinges lette euery man beware of the pzemisses, reherfed in the tyme whan the pestilence, or the sweating sickenes, or feuers, or agues doth reigne in a countrey. For these sickeneses, be infectious, and one man may infecte an other, as it doth appere in the Chapters named Scabies, morbus Gallicus. And specially in the dietary of health, wherfore I would that euery man hauing this booke, shuld haue the sayd dietary of helth with this booke, considering that the one booke is concurrant with the other.

Blohosos is a bone in the backe.

The, 12. Chapter doth shewe of the foure kyndes of Leprosy, named Alopecia.

A kinde of Leprosy **A**lopecia, is the greke worde. Ophialis, both the Grekes and the Latins doth vse that worde. The barbarus word is Alopecia. The Araby worde is Albaras. In Englishe it is a sodein falling of a mans heare of his head and bearde, hauing growing vpon the skinne, vnder the heare an humour lyke bzian or otmel, and betwixt the finger is a white drines, it is named Alopecia, for as much as the worde is deriued of

of græke named Alops: which is in English a For, for o For once a yere bath that infirmitie shedding his heare, hauing also a little skurfe vnder the heare vpon the skin.

The cause of this infirmitie.

This infirmitie doth come of the heate of the stomake and of the corruption of the bryayne, for the skin of the head will drinke thow the vaporing of euil and corrupt humours. Also this infirmitie doeth come diuers tymes of the defeaute of humiditie or moist humours. And then the skurfe is like olemell, but some loketh whitish, and other blackish.

Remedy.

First drinke no hote wyne, nor eate drye meats, nor leperous fyshes. Then shau the head and berde, and anoynte the head with the grece of a For. Or els washe the head with the iuice of Bexes. v. or. vi. times, or els stampe Garlike and rub the head with it, & after that washe it in vineger, do this. v. or. vi. tymes. Or els make ashes of Garlike & temper it with honny and anoynt the head. If it do come thow any opilacions, anoint the heade with the oyle of bitter Almons, or with the oyle of wormwood, or with the oyle of Spicnard, and such like oyles. If it do come other wayes, the oyle of Myrtles is good, or the oyle of Calles, or the oyle of Walnuts, or the oyle of Mayden heare.

The. 13. chapter doth shewe of a Carboele.

Altos is the Araby word In græke it is named Althoca. In Latin it is named Carbunculus. In English it is named *Carboele*. med a Carboele or a botche, Carbunculus doeth take hys name of Carbo, which is to say in English a Cole, for a Cole being a fyre is hote, and so is a Carboele.

The cause of this infirmitie.

Most commonly a Carboele doth come in the tyme when the pestilence doth raigne, or els when the ayer and the bloud is putrified and corrupted. This vlceration and infirmitie

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most commonly both breed in y^e eximutory places, there where the three principall members hath their purging places the which be vnder the eare o^r th^ose, o^r els about y^e arme holes o^r best, o^r els about the secrete partes of a man o^r woman, o^r in the share, o^r thigh, o^r flanke. And of Carbocles there be foure kyndes. The f^{yr}st is blacke. The second is redde. The th^{yr}d is of a glasse o^r a greenish colour. And the fourth is of a swart o^r dim colour. The blacke colour commeth of melan- coly and of a venemous matter. And therfoze it is dangerous. The red colour of the Carbocle commeth of a corrupt blood. The glasse colour commeth of coler, & the swart colour com- meth of coler adusted. And if the carbocle do appere, and after that doth returne to the body agayne, commonly it is an euill sygne. And if the sicke person do vomit and be somprouent o^r sleeping. And the pulces subuerted, & cold sweats with altera- tion of colour, with a vehement agewe, it is a signe of death.

A remedy as much as I can tell.

Befoze the soze be fired, take purgacions acco^rding to the age & strength of the pers^on, & be let blood with the coucell of a doc- tour of phisicke, & as it is specified in the dietary of health, and if the soze be fired, lay this playster to it. Take of Doves dung ij vnces, stampe it with vineger and lay it ouer the soze. And to breake the carbocle take of Daffies half an vnce, of Canca- rides the weight of .ij. d. stampe this together & laye it on the head of the Carbocle. Thā take salues to draw out the corrup- tion, & otherwhile mūdifie the soze with the iuice of smalage. For this matter loke further in the Chap. named Epydina.

For Ambustro, which is a scalding, loke in the Chapter named Combustio.

For Amoz, a sicknes, loke in the Chapters named Vercos.

For Ambustio meretricis, loke after the Chapter named Anastrophia.

The .14. chapter doeth shewe of little cornels
in the roote of the tongue.

Amigdale

A Migdale, is the latin worde. In English it is little cornels. *Cornels.*
nells in the roote of the tounge as some say, but I do say
it is two fleshy peeces, the which doth lye to the two vnyles
lyke the fashion of an Almon.

The cause of this infirmitie.

This infirmitie doth come thow reume, the which doeth
discend from the head to the roote of the tounge, and other while
it doeth come by heate of the stomake, the which doeth vapour
by to the roote of the tounge, and it may come of drynking to
much of hotte wyne and strong ale.

A remedy.

First vse gargarice, and then take sterptacions, and purge
the head & the stomake with pyles of Cochæ. And beware of
late drynking and euill dyet, as surfeting & drynking of hotte
wyne and strong ale, for Omne nimium vercitur in vicium.

The. 15. chapter doeth shewe of one of the
kindes of the falling sicknes.

A Nalepsia is the græke word. The barbarus word is na- *A kinde*
med Analencia. In latin it is named Morbus caducis, *of the fal-*
and Morbus commicialis. In English it is one of the kyndes of *ling sick-*
the falling sicknes. And they that haue this sicknes, whe they
doe fall they doe not come at the mouth, but they see defyle
them selues other by vyne or by egestion, or both at once.

The cause of this infirmitie.

Many Auctours in dyuers matters be of sundrye opinions,
but for this matter I doe saye that for as much as it is one
of the kyndes of the falling sicknes, it doeth take his ori-
ginall of a remmaticke humour, opylating the celles of the
brayne, and the brayne so opilated and stopped, the patient li-
ueth pitefully vnto the tyme that nature hath remoued the
cause.

A remedy.

For this matter a great circumspect must be had. First in
the dyet of the patient, for the patient not onely in this kinde

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sponge and doth make the flesh dankish. Some auctours doth name this infirmitie Iposarca, & some doth name it Sarcites.

The cause of this infirmitie.

This infirmitie doth come of a salt waterish humour.

A remedy.

First vse a precise diet, not to eate contagious meates, than vse stuphes, and easy purgations, as it appeareth in the Dietary of Health.

The. 18. chapter doth shewe of casting vp of a mans meate.

A Nastrophæ is the barbarus word. In greke it is named *Vomiting* Anastrophæ. In English it is named a vomiting or casting vp a mans meate as Catastrophæ is a quicke casting downeward of a mans egestion or sege, for the one infirmitie cometh not so fast bpwarde, but the other goeth as fast downeward.

The cause of this infirmitie.

This infirmitie doth come thow great replecion of meates and drinkes, or els it cometh thow the malice of the stomake, or of lubrycation of the intestines or intrayles.

A remedy.

First mundifie the stomake with pylls of Cochee. And comfort the stomake with Dyagalanga, & vse odiferous saours, & good meates and drinkes, and haue a mery heart, for penitfulness doth hurt the stomake.

For Anciloglossi, loke the Chapters of Balbucientes, and in Mogilali.

The. 19. chapter doth shew of burning of an harlot.

A Mbusio meretricis be the latin wordes. In English it is named, burning of an harlot, or of an hoze.

The

Burninge
of an har
lot.

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The cause of this impediment.

This impediment doth come when an harlot doth holde in her bzeeth, and claspeth her handes harde together & toes in like maner. And some harlot doth stande over a chafinge dyshe of coles, into the whiche she doth put bzyne stone and there she doth perfume her self.

A remedy.

If a man be burnt with an harlot & do medel with an other woman with in a day, he shall burne the woman that he doth meddle withall. If one be burnt let them wash theyr secretes two or thre tymes with white wine, or els with sacke and water. And if y matter haue continued long go to som expert Chirurgeon to haue help, or els the gottes wyl burn and fall out of the belly.

The. 20. Chapter doth shewe of a mans bzeeth or ende.

The bzeeth

A Nhelitus is the latin worde. In græke it is named Asthma. The Barbarus worde is Anelitus. And in Englyshe it is named the bzeeth or ende of man, the which other whyle doth styck or hath an euill saour and dyuers tymes in many men it is shott that he must puff and blow and gaspe for wynd.

The cause of this impediment,

This impediment doeth come from the brayne or els from the stomake, or els from the lōges, if it do come from y longes, loke in the chapitre named asthma, if it do come out of y head, reume which is putryfied and corrupted, in seaynge y brayne is the cause, and yf it do come by or thow y throte, it doeth come of putryfied humour of y stomake or els of corruption of the longes.

A remedy if this impediment come of the brayne.

First purge the heade and brayne with a gargarice, or with pyllpul. Elphangine. And then vse y Electarari de Cerninus, or a confection de Pulso, or Liriaca diatesseron, for this matter

ter looke in the Chapter named Asthma.

A remedy if this impediment come of the stomake.

First purge the stomake with Perapigra galem. Then take of Cloues the weight of vi. d. of Ligni Aloes, the weight of viii. d. of Calingale, the weight of vi. d. make powder of this & drink of it morning and evening, as much as an Vasel nut. And vse to chewe in the mouth a cloue without maces in the morning and after dinner and to bedward.

A remedy to pal or make sweete the breath, which

vway so euer it doth come.

First in the morning eate oz swallow ii. oz iii. cloues, & kepe betwixt y gummes & the chekes ii. cloues, oz els do as I sayd before. Or els take of Sauery an vnce, of Calingale halfe an vnce, of the wood of aloes a quarter of an vnce, make powder of this, and eate oz drinke a portion in the morning, & a lytle after diner, & as much to bedward.

The. 21. chapter doth shewe of the squince.

A Ngma is the latin worde. Sinachi oz Chinanchi be the greke wordes. The barbarus wordes be named Squi- *Squince* nancia oz quinacia. In english it is named the Squince.

The which is an impostum in y throte, y which doth let a mā to swallow ether meat oz drink. And diuers tymes it doeth stop bp a mans wynde oz bzeith. And ther be iiii kyndes. The first kinde doth not appere outwarde and that is death, except it be quickly cured. The second kynde doeth somewhat apere moze inwarde then outwarde, and that is not so dangerous as the first is. The third kynde doeth appere bothe inwarde & outward, and that is not so periculus as the other be, how be it, it doeth continue longer then the other doth. The. iiij. kinds doeth onely appere outward, and in it is no peryll.

The cause of this infirmitie.

This infirmitie doeth come of Reume ascending from the head to the throte. And it may come of vaporous humours, discending from the stomake to the throte.

A remedy

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And a remedy.

Three thinges is requisite to help these in firmities: The first is letting of blood in a vayne named Cephalica. The second is to purge the head with the pylls of Cochee. And the thyrde is to vse gargarices, & to vse Clysters. And than let the patient for a space abstayn fro meate, except it be of the broth made of a cheken, & let the patient take Dozmel or Drimel. And take a lyttle pece of porke or bacon, or els a lyttle pece of a sponge, & incynet it in oyle Olive & tye about any of these thinges a strong threde & let the patient swallow in this matter and by & by pull it out againe and be sure of the thred that he that shall do this feate in holding fast the threde, and to pull it out againe quickly.

The 22. chapiter doth shewe of the Soule of man.

A Soule.

Inima, is the latin word. In greke it is named Psichæ. In English it is named the Soule of man: The soule of man is the lyfe of the body, for when the soule is departed from the body, the body is but a deade thinge that can not see, heare, nor feele. The Soule can not be felt nor scene, for it is lyke the nature of an Angel, hauing wyll, wyt, wysdome, reason, knowledge and vnderstanding. And is partaker of good or euill, as the body and it doeth or hath deserved or operated. The soule also is a creature made with man and connered to man, for man is of two natures, which is to say, the nature of the Soule, and the nature of the body, which is fleshe and blond, the fleshe or body is palpyble and may be sene and felt. The Soule is not palible nor can not be scene nor felt, but bothe being together now and shalbe after the generall Resurrection in tyme to come, dothe, and shall doe, scleioy or payne, &c.

It is not the soule onely doeth make a man, nor the bodie of a man is a man, but soule & bodie connered or ioyned together maketh a mā: and y one decepered fro y other be of ii. natures as I hane sayd, vnto the tyme y they doe meete againe at the
day

day of dome. Therefore let every man in this life so prouyde by the merite of Chyristes passion that soule & body being perfect man may enter into euerlasting ioye and glozy to be in heauen with God. The electuary of Gemmis: and the confectioun named Alcherimes be good to comforte the soule or the spirites of man, soule and body being together here in earth.

The. 23. chapter doeth shew of a mans mynd.

A Nimus is the latin woꝛde. In græke it is named Thimos. In English it is named a mans mynd. The mynd of a man is very mutable and inconstant, moze in one man then in an other, but the most part might be amended.

A mynde

The cause of this Mutabilitie.

This mutabilitie doth come thowow wauering & incōstant wittes, lacking loue & charitie to God, to a mans owne selfe, & to his neighbour, regarding moze other sensualitie, or prodigalitie, couetis or lucre, the wealth and profit of the soule. Pea y mynd of man is so occupied about woꝛldly matters and businesses, that God and the soule of man is soꝛgotten, by the which great daungers foloweth.

A remedy.

Fyꝛst let every man reconcytle him selfe in and to God, and not to set by the woꝛlde, but to take the woꝛlde as it is, not being parmanent no abyding place, but to lyue as one shoulde dye every houre. And if a man may haue this memoꝛy, he will not be mutable, noꝛ set by the woꝛlde, but constant hauing euer a respect to god his creatour, and to his neighbour which is every man where so euer he dwell.

The. 24. chapter doeth shew of a byle named Antrax.

A Ntrax is the latin woꝛd. In english it is named a Felō, & is like a carbocle, but not so great in quātitie or substāce.

A Felon

The cause of this infirmitie.

This infirmitie doeth come of a venenous matter, and otherwhile

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therwhile it doth come of interial cause, or of an exterial cause
The interiall cause doth come of some euil humour, the exte-
riall cause doth come of some venemous stinging of a woyme

A remedy.

If it do come of an euil humour, eat Triacle & make a salve
or a plaister of triacle and laye vpon the place. Or els take the
white of a raw egge and put in salt to it and beat it wel toge-
ther and make a plaister.

For Antiades, looke in the Chapters named Glandule and
Cherade.

The. 25. Chapter doth shewe of a mans
ars or fundement.

An ars,

ANus, is the Latin word. In greke it is named Grans. In
Englishe it is a mans ars, let euery man kepe that place
cleane. And let no man make no restrictions that nature wold
expel, other by egestion, or by ventositie. In the aforesaid place
is ingendred the pyles or Emerodes, Fystles, and Fessures,
Cankers, the Pores, and Ficus in Ano, and diuers tymes the
longacion which is the ars gut, doth fall out of the body, and o-
therwhile many men can not kepe their egestion but sleepeing
and waking they doe defyle them selues, for all such matters
looke in the Chapters of the pzenominated infirmities.

A remedy for falling out of the fundement.

First beware of taking colde in that place. And beware of
costifnes. And kepe the ars & buttockes warme. And sit not on
the colde earth, nor vpon stone or stones, nor vpon no harde
thing, but take somewhat vnder the buttockes, but onely for
falling out of the longacion, or ars gut, but for all other in-
firmities that may be in the longacion ingendred.

For falling out of the longacion.

Take of Pyxtilles. iij. vnces, of Juneper cut in small pices
iij. vnces, soeth it in water and washe the place. And after
that make a perfume of Juneper & sit ouer it. Or els make a
perfume of Benguin, Pyre, or Frankensence. Or els take
the

the inwarde rine or barke of an Oke, seeth it in water with Galles & washe the place, & drinke of Galban with stale ale, and lay the substance of it to the navel, it is good for the falling of the moder. Also for these impedimentes in a mans fundement or ars, is good to annoynt the place with oyle of limesedes

The. 26. Chapter doth shewe of an hote vlceration in the rough of the mouth,

A Phta, is the greke word. Alcola, is y barbarus word. And Vlcera in palato be the latin wordes. In Englishe it is *Vlcers.* named a hote Vlceration in the rough or palat of the mouth.

The cause of this infirmitie.

This byle, or vlceration in the palat or rough of the mouth, is ingendred of a hotte stomake, fuming and meeting with reume at the vnels in the rough of the mouth, and that is the cause of this impediment.

A remedy.

First qualifie the hotte and the vaporous fumositie of the stomake, and the reume the which doth descend out of the head to the vnels, as it doth appere in the Chapters named Stomachus, and vnels. And who soeuer that would haue help for the mouth, or for the tonge, or for the eares, for the teeth, for the nose, for the eyes, or for any dolour or payne, the which may be in these partes or places, let them vse otherwhile ster-nutations, and pilles of Coche. And once or twice a moneth, let them vse gargarices to exhaust and drawe out the reume out of the head, the which reume is the cause of many infirmities in mans body, as it doeth more largely appere in the Chapter named Reuma.

For Anathomia, looke in the Introduction of knowledge.

For Apepsia, looke in the Chapter named Cruditas.

The. 27. chapter doth shewe of a mans appetide.

A Petitus, is the latin word. In Englishe it is a mans appetide to meat. There be diuers appetides, some be naturall and

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Appetide and some be vnnaturall. And one appetide is without order, and that is when a man would eate and can not. And some haue lost their appetide that they haue little stomake or none to eate any meate. A naturall appetide is to eate in due order and due tyme, after a digestion. An vnnatural appetide is to eate and drinke at all tymes without due order, or to desyre to eate rawe and vnlesfull thinges, as women with childe doth and such lyke.

The cause that a man hath lost his appetide.

The cause of lesing of a mans appetide is that the stomake is replected with euil humours. And it doeth come other thoro sicknes, or els it cometh of to much drinking in y morning, or els it doth pronosticate sickenes to be within shorte tyme.

A remedy.

First refraine early drinking, than purge the stomake with pilles of Cochie, and vse to eate the confection de Aromatibus, and so is the sirupe of Wormewood good for that matter.

A remedy for women that haue vnlesfull lustes.

I haue knowen that such lustes hath bene put away by smelling to the saour of their owne shoes, when they be put off. In such lustes it is best that womē haue their desire if it may be gotten, for they shall neuer take surfet by such lustes.

The .28. chapter doth shewe of the Apoplexi.

Apoplexi **A** Poplexis, is the greeke worde. Apoplexia is the Barbarous worde. In latin it is named Percussio. In Englishe it is named a sodayne striking downe, taking away a mans wit, reason and mouing.

The cause of this infirmitie.

This infirmitie doeth come of a colde humour, the which doth opilate or stop the ventricles of the brayne, and doth fill the celles of the head. And some say it is a colde and a grosse Apostumacion that lyeth in the hinder part of the head.

A remedy.

Fr28

First purge the head, and vse this sternutacion. Take of *Calibozus albus*, of *Peper*, of *Castorey*, of *echē*. y. drames, make poudre of it, and blowe or snuffe a tittle in the noſethylles. And vse cliſters and fricacions with ſalt and warme vinegar. And vse *Drimel diuretike*, & *Drimel ſquilitike*, and purge the matter with *Peraruffi*, or els with *Peralogodian*. And y^e medicines the which doth ſerue for *Epilepſia*, which is named in Engliſh the falling ſickenes, or the ſoule euill, will ſerue for this ſickenes.

The 29. chapter doth ſhewe of *impoſtumes* generall.

Apoſtuma, is the latin worde. In græke it is named *Apoſtuma*. In Engliſhe it is a poſtume. A poſtume is no other thing but a collection or a running together of euill humours. And ſome be interiall, and ſome be exterioriall. The interiall Apoſtumes be eyther in the head, in the ſtomake, in the lunges, in the ſplene, or in the bowels. The exterioriall apoſtumes be in the fleſh, vnder the ſkin. *Apoſtūne.*

The cauſe of this infirmitie.

All apoſtumacions doe come by corrupt bloud, or els by congeiled ſeuume, or ſeuume vnnaturall. Or els by coler, or els by melancoly. If the impoſtume doe come of corrupt & infectious bloud, then the impoſtume is named *Flegmon*. And if it come by congeyled or vnnaturall ſeuume, the impoſtume is named *Zimic*, and ſome doe name it *Zumma*. And if the impoſtume doe come by coler, the impoſtume is named *Henſipula*. And if the impoſtume doe come of melancoly, or coler aduſted, then the impoſtume is named *Cancer* or *Schiro*. Yet there be many other impoſtumes the which doe come of mixt humours, as the botch and byle, and ſuch lyke. Theſe impoſtumes that be interiall and can not be ſene, be moze periculus than they the which a man may ſee and feele. For this matter and for a remedy, looke in the proper names of the impoſtumes, and ſpecially in the Chapter named *Suffocacion* or *Suffocacio*.

C.

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The .30. chapter doth shewe of the Citryne
water in mannes body.

*Citrine
water.*

A Qua citrina be the latin wordes. In Englishe it is named citryne water, lyke the colour of an Orenge which is ingendred in the body. In greke it is named Hidor medicon.

The cause of this impediment.

The cause of this impediment cometh of superabundance of Citryne coler and euill humours.

A remedy.

Use pilles of Desercon. ij. times in a weeke. And beware of eating of boyled meates, of fried and burnt meates, and of al manner of meates that is dized in the smoke, & of crusts of bred of pie crustes, & cake breade, & sodden bread & sower drinckes.

The .31. chapter doeth shew of a sore in the eyes

Sore eyes.

A Rgemata is the barbarus worde. In greke it is named Argema. In English it is named a soze in the eyes, for a white doth growe ouer the blacke of the eye, and the white of the eye is red. In latin it is named Albugo or Nebula.

The cause of this impediment.

This impediment doth come of reume, and of corrupt blud, the which doth distill out of the head to the eyes.

A remedy.

First purge reume, as it doth appere in the Chapter named Reuma, & than make a plaister with the white of. ij. egges, & beat it wel together, & than put to it a little hony, & after that put to it flere or towe, and to bedward lay it ouer thy eyes and let it lye al night, and in the morning wash the eyes with cold water, & a fyne cloute, do this. iij. nightes one after an other.

The .32. chapter doeth shew of the gout
Artheticke.

*The gout
arthetike.*

A Rthetica is the Whisick word. In latin it is named Morbus articularis. And in greke it is named Articularis. The
Barba

Barbarus word is Gutta artetica. In English it is named the Arthetike passion, or the goute Arthetike, it is a payne or a passion of the ioyntes, for it will runne from one ioynt to another, for the matter or the humour is so subtil that it will descend and ascend into the ioyntes, and other while the payne is so vehement that it wil breake the ioyntes. And this is named the very goute, there be other kindes of goutes named Chiragra, Podagra, Sciatica, as it both appere in their Chapiters.

The cause of this infirmitie.

This infirmitie other it doth come of corrupt bloud, or els of a fleumatiike humour, or els of a colericke humour, if it doe come of blud or of reumaticke fleume, the place wil swell & be red, & the veines wil be full, if it do come of coler, the place do not swell greatly but is dry, & the place wil pricke and burne.

A remedy.

First beware of contagious meates & drinckes, as new ale, new bere, read wine, new hote bread, oysters, Eels, muscles, samon, dog fysh, rabe or thornebacke, fresh bese, water foules, gosse & ducke, and such like, be not costive, & vse gentil purgacions, & beware of ryot & late drinking, and taking of cold on the feete, or going or ryding wete shodde or boted. Than vse stophes, & these oyles if the matter come of colde humours the oyle of Walnuts, Oleum vulpinum, Oleum philosophorum, and Oleum de lapide gagatis. If the matter do come of heate, than is good Oleum de Ranis.

The. 33. Chapter doth shewe of the eye
when it is bloudshot.

A Tarfati is the Araby worde. In latin it is named Macula. In English it is when the eye is bloud shotten, and some say it is a blemish in the eye.

A bloud
shottē eye.

The cause of this infirmitie.

This impediment doth come by a strype or a blow or some other casuall hurte by some euill chaunce, or els of some euil humour, loke for this matter in the Chapter named Macula,

Cy.

in.

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in the Extrauagantes.

A remedy.

Take of the whyte of .ij. egges, and beate it to a water in the spume, than put in two and .iiij. nightes one after an other lay such plaisters ouer the eye or eyes, & in the meane space hang ouer the eye or eyes a grene sarsenet cloth, and plunge the eyes in colde water.

The .34. chapter doth shew of Arters.

Arters. **A**Rterie is the græke word, and the Latin worde. In Englishe it is named Arters. Arters be lyke baynes, in the which be the vital spirites, hauing their beginning of y hart. And vpon the arter doeth lye the baynes, except it be in the backe, where as a great arter named Trachea, doeth lye vpon the bayne. To the arters doth fal displeasures, as by brysing, lifting, and otherwise hurting them, for such matters vse to annoynt the body with oyle of Turpentine.

The .35. Chapter doth shewe of pushes and whelkes in the head.

ASaphati is the græke word. In Englishe they be named whelkes or pushes, the which be red, and they be in the rootes of the heare, and in the skin of the head. And there be .ij. kyndes, the one is moist, and the other drye.

The cause of this infirmitie.

The pushes which be drye cometh of coler adusted, and they the which be moist, doeth come of corrupt bloud mixte with fleume.

A remedy for drye pushes.

Take of Camomil an handfull, of Fenugreke an vnce, of Rose leues an handfull, seth this in white wyne and wash the head .v. tymes at night. Or els take the oyle of Linsede .ij. unces and annoynt the head .viij. tymes.

A remedy for moist pushes or whelkes.

Take

Take the rust of yron the which doth lie about y^e Smithes handfile y. vnces, of W^himstone an vnce, of the pulpes of cole, quintida halfe an vnce, beat this together & put it into a pinte and a halfe of white vinegar, and washe the heade. iij. or. iiij. times with it. D^r els take Arfneke & mortify it. y. vnces, mix it with grece & with the oyle of Bayes, & anoynt the head. iij. or. iiij. tymes.

The. 36. Chapter doth shewe of wormes in a mans belly, named Astarides.

A Starides, is the Greeke word. In English it is little small ^{Wormes.} wormes, the which most commonly doth lye in the longacion other wise named the ars gut. And there they will ticle in the fundement.

The cause of the breeding of such wormes.

Such wormes be engendred of coler or of fleumatike humours.

A remedy.

The vsage of eating of Carlyke doth kill al maner of wormes in a mans belly, as it doth moze largelyr appeare in the Chapter named Lubyici. D^r els take of the iuyce of Lanader cotton & put to it y^e powder of wormesecde, & d^rink it. iij. tymes euery morning fasting, and d^rinke not an houre or. y. after.

The. 37. Chapter doth shewe of the purifying of the flesh.

A Schachilos is the greeke word. The barbarus word is na^{Putrify-}med Achachilis. In English it is putrifying of the flesh, ^{ing of the} for in some men the fleshe shalbe putrified and corrupted to ^{flesh.} the bone or bones, Achachilos cometh of two wordes of Acia, the which doth signify in the Araby tonge corruption. And of Chilos, a Greeke word, which is to say iuyce.

The cause of this infirmitie.

This infirmitie doeth come of a venemous matter as by some melancolye humour, or by Ringing of a venemous
C. iij. worme

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wozme oz serpent.

A remedy.

First take y^e dregges of wine & mire it with an vnce of y^e pou-
der of roche Alome, & wash & scoure the place with it, thā take
of the bzān of beanes, & of the bzān of barley .ij. vnces, of y^e sedes
of spettels made in powder an vnce, mire this together with
the iuice of wozme wood & hony, & make a plaister. Or els take
of the oyle of Roses. iiij. vnces, of ware. ij. vnces, incorpore
this together. And whā it is cold, put to it. v. vnces of Ceruce
that is washed. Than take of y^e powder of Venbane seedes the
weight of. xij. d. of black poppe seedes made in powder y^e weight
of. xij. d. & make emplasters of this & lay them to y^e soze place.
Also for this matter is good Unguentum egiptiacum.

For Asse, loke in the Chapter named Nicla lōpis.

*Kindes of
hidropsies*

The. 38. chap. doth shew of one of the kinds of the hidropsies
A Stites oz Asclites be y^e greke woꝝds. The barbarus men do
name it Alchites oz Asclites. In english it is one of y^e kinds
of Hidropsies, & is engendꝛed in y^e belly, for the belly wil bol
and swel, & wil make a noyse as a botel halfe full of water.

The cause of this infirmitie.

This infirmitie doth come of superabundance of water in
the belly. For loke as the Tympany commeth of wind, so doth
this sickenes come of abundance of corrupt water.

A remedy.

First vse Trocil. de lacea, & vse purgacions & clifters & suppo-
sitors. And if it be ouergrowne there is no remedy without in-
cisiō oz cutting of y^e belly. And in this matter there must be of
cōsil expert phisiciōs & chierurgiōs, y^e which be expert in in-
cisions. And after y^e to wash the guttes in white wine, & than
to stich by the place agayne & to minister salues according to
the matter: & let the pacient vse a pꝛecise diet in meates and
drinkes. First not to drinke no new ale, noꝝ new beere, noꝝ sy-
der. Also the pacient must refraine from eating of new bread,
& sodden bread. Also to absteyne frō al maner of white meats,
specially hard chesse, & in no wise to eate any sozt oz kynde of
nuts. Also the paciēt must not eat no maner of fruites, noꝝ no
other thing y^e which ingēder wind. Also y^e paciēt must absteyn

frō al kind of shewes & potages. Also not to eat fresh bēse & al other stirring meats, as al maner of waterfoules as wel wyld as tame. And also y paciēt must abstēin frō eating of Cles, samō, fresh hering, dog fish, ray, thoznbake, & other such like fyshes. Also salt meats is not good, & no moze be beanes & pesson for any man or woman hauing this aforesaid sickenes.

The .39. chap. doth shew of Asmaticke persons, the which be short wynded.

Asthma is the greke word. Asma is y barbarus word. Anhelosi or Suspiciosi, or Constrictio anhelitus, be the Latin wordes. In English it is named shortnes of wynd.

Shortnes
of wynd.

The cause of this infirmitie.

This infirmitie doth come other by Viscus or tough fleume being in y pipes, or els by some apostumaciō in y pipes, or els there is some fault in y lunges that the lunges is putrified.

A remedy.

A cōfection of muske is good. Also loch de pino, loch de squilla, loch alfelseta be good, & so is y sirupe of Alope, & the sirup of Calamint. For I haue practised these thinges, & haue sped well. First I haue made a ptisane vnder this maner. Take of Cnula cāpane rotes, picked & made cleane, & cut in slices. vi. vneces, of y rotes of fenel washed, & y pith pulled out. vi. or. vi. vneces, of Anes sedes half a pound, of figs half a pound, of great refūs y stones pulled out a quartrō of a pouūd, of Alope iy good handfuls, of barley clenised. v. hādfuls, seth al this together in. y. galōs of running water, to half a galō, & xv. dayes I haue geuen to my pacient morning, none, & night. ix. sponesfuls at a time, and at the xv. dayes end I haue geuen pilles of Coche, and after that I haue ministred Diasulfur, and haue made many whole. Also the cōfection of Philony of the first inuencion is good: And so is to anoynt the stomake with the oyle of Philosophers, named in latin, Oleum philosophorum. And beware of Puttes, Almons, Chāse, and milke, and cold. And the pilles of Agaricke is good for this sickenes.

For Athoromata looke in the chapter named tubercula.

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For Ascelle, loke in the Chapter named *Feto assellarum*.

For Atrabilis, loke in the Chapter named *Cardiaca passio*.

For Anditus, loke in the Chapter named *Aures*.

For Auriga, loke in the Chapter named *Victericia*.

The .40. chapter doth shewe of a mans eares.

Eares.

AVres is the latin worde. In Englishe it is a mans eares, the which be the organs of hearing. And in the eares bee many infirmities, as singing in the eares, appostumacion, pushes, or whelkes, wormes, and defnes, and such lyke.

The cause of this infirmitie.

This infirmitie doth come of corruption of the bzaine, and by opilacions, and euill humours.

A remedy.

If there be any peynes in the eares, the oyle of bitter Almons is good, and so is oyle of Wæn.

If there be any ringing or noyse in the heade, loke in the Chapter named *Tinnitus aureum*.

If there be any ventositie in the eares, instill into the eares the oyle of Sardine.

If there be any defnesse in the eares, loke in the Chapter named *Surditas*.

If there be pushes or whelkes in the eares, loke in the Chapter named *Pustule*.

If there be wormes in the eares, loke in the Chapter named *Vermes*.

If any Apostumacion be in the eares, the oyle of bitter Almons is good.

If there be any other impedimentes in the eares, you shall fynde it out in the Chapters of this booke.

Put nothing into the eare that is colde, but let it be a little warme.

Thus endeth the letter of A. And here
foloweth the letter of B.

The

The. 14. Chapter doth shewe of a stut-
ting or stamering.

Q Albucies is the latin worde. In Englishe it is named *stuttinge or stamering.*
stutting or stamering. In greke it is named Magillali
or Ancinoglossi.

The cause of this infirmitie.

This infirmitie doeth come thre manner of wayes, one doth
come by nature. The other doth come by humiditie of the se-
nolwes of the tongue, and the third cometh to be in the com-
pany of a stutter or stamerer.

A remedy.

First as stutting that doeth come by nature, it can not be hol-
pen, except it be reformed in youtth by some discrete tutor. If
it doe come with being in the company of a stutter or a stame-
rer, a man must refrayne the company of a stutter. If it doe
come by the humiditie of the senolwes, this is y remedy. Take
of Basil an handfull, of Coufeliasses an handfull, seeth all this
together in white wyne, and drinke of it morning, none, and
nyght, thus continue xv. dayes. Or els take vi. or vii. figges,
or vi. or vii. faire graines of Castore, beat this together with
clarified hony: and then diuers tymes put the quantitie of a
Put vpon the tongue, & vse thre times a weke of gargarice.

For Barba, lesing of the heaire of the beard, loke in the cha-
piter named Alopecia.

For Basilica, loke in the chapiter named Principall beyne
or Mediana.

The. 42. chapiter doth shewe of a greedy appetite.

B Vlimos is the greke word. Bolismus is y barbarus word. *Honger*
Ingens fames be the latin wordes. In English it is named
a great hunger, how be it when these the which hath this im-
pediment, if they doe eate greedely a mozell or two, they be
satesfied.

The cause of this impediment.

This impediment doeth come of a colde stomake.

A remedy

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A remedy.

In this impediment I doe aduertise all men and women, first to vse odiferous and redolent saouours, as Amber de Grece, Storax, Calamint, Lignum Aloes, Cloues, Lapdanum, and Nutmeges. And to reuocate this inordinate appetite. I wold that a Cockerell or a pullet myght be sodden or roasted, & with butter and vineger asperged, with the premises, & to drinke to it Muscadel or Bastarde, or Elegant, but in any wyse see that the body be not constipated, so that the paciēt may haue daily a naturall egestion, other by course of nature, or els by suppositoys, or els by some other easy purgacions.

The. 43. chapter doth shewe of a horsenesse.

Horsenes. **B**Ranchos is y greke word. Branca, is y barbarous word. In latin it is named Rancedo, in english it is named horsenes

The cause of this impediment.

This impediment doth come of reume discendinge from the head to the throte, And some saye it is a reume discendinge from the head to the cheekes or throte. And some do say it may come by opilacions.

A remedy.

For this matter first purge reume, vse gargarices and ster-
nutacions, and vse pilles of Cochee, & vse to drinke buttred ale,
or buttred beere, & for a space which is to say, iiii. or iii. daies,
keepe the patient warme, that he doe not come into the open
ayze, and let there be a good fyre where the patient is.

The. 44. Chapter doth shewe of a push or
an impostume in the eye.

Apofte.
in the eye **B**Othor is the Araby word. In latin it is named Puslula or
Appostema. In English it is named a push, a wheale, or
an impostume in a mans eye. And ther be some auctours saith
that it is a lytle white whelke or wheale in the face, named
as I doe thinke, an ale pocke. And some auctours saye it is a
wheale in the mouth or tounge.

The

The cause of this impediment
This impediment doeth come of late drinkeing or surfetinge
disorder or diet in drinkeing of wyne strong ale or beere out of
due tyme.

A remedy.

First vse temperance in drinkeing to late, than take of the a-
shes of wylowes, and mixe it with vineger & wash the place.
Or els take of the bzian of Cocle and myre it with the iuice of
Radish, and wash the place. Or els take of the poudre of Ra-
dish myre it with vyneger and wash the place with a sether,
or a fyne linnen cloth.

The. 45. chapter doth shew of an impostume
growing in the throte or necke.

BOcium or Nauta be the Latin wordes In Englishe it is a *Aposthē*
swelling the which doth grow in the throte & in the necke. *in the*

The cause of this infirmitie.

necke.

This infirmitie doth come of reume distilling from the head
to the aforesayd places, it may come of cozruption of bloud.
And there be two kinde, the one is naturall, the other is ac-
cidentall, natural bocions commonly children hath, & so hath
yong persons that be full of reume, accidentall bocions com-
meth to age, or by mischaunce.

A remedy.

First eate no Butts, nor hard cheese, nor freshe biese, and vse
the medicines, the which be in the Chapters named Sephi-
ros and Scrophule.

The. 46. chapter doth shewe of a mans codde,

BVta testaculorum be the latin wordes. In Englich it *The Cod.*
is a mans Codde, in the which diuers tymes doeth in-
gender diuers diseases, as the thre kyndes of hernyes,
and other whyle the siphat is relaxed or broken, that the
Guttes of manne doeth fall into the Codde, and then it is na-
med a Rupture. And other whyle the Stones may be inflated
and

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and inflamed and swollen. A remedy for all the which loke in Chapters of the aforesayd sicknesses and infirmities.

The.47. chapter doth shew of a mans armes.

An arme **B**Rachium is the latin word. In English it is a mans arme, the armes of man may haue diuers impedimentes, as the gout named Chiragra. Also in the armes may be aches, in the ioyntes and bones, for the gout in the armes, loke in the chapter named Chiragea, and for aches and prine in the armes, vse seare clothes that be attractive. Or els take of the oyle of Turpentyne and myxe it with aquauitie, & anoynt the place or places.

The.48. chapter doth shewe of an impostume, or swelling in the face.

A swelling in the face. **B**Vriga is the latin word. In English it is named an impostume or an inflammation, the which is in all the whole face of man. Some doctours doth name this infirmitie Ruonia. And some do name it Gutta rubea. There is great difference betwixt Gutta rubea and Gutta rosea, for the causes of the infirmities be not lyke, as it shall appere in this Chapter, & in the Chapter of the other infirmitie or impediment named Gutta rosea.

The cause of this infirmitie.

This infirmitie doth come of a venemous matter ascending out of the stomake meeting with reume that would discende or dyskill out of the head. And the one ascending and the other dyscending, and meeting both together, vehemently doth cause the vapors to breake out, and doeth make apostumacion.

A remedy.
First for this matter Flebotomy is very good, and so be purgacions of pylls of Jamitory, and the pilles of Cochee. Also the sirupe of Nunifer is good to take of it, morning & evening. And the medocines, the which be in the Chapter named Unomia be good for this impediment.

The

The .49. chapter doth shewe of a grosse impostume named Bubo.

BVbo is the latin word. In Englishe it is named a grosse impostume. And there be certeyne kindes, some be pestiferous, and some be not pestiferous. *Apostom.*

The cause of this infirmitie.

This infirmitie doth come vnder this maner, grosse feeding doth make grosse humours, and grosse and corrupt humours doth make many diseases, specially it doth ingender this aforesayde infirmitie.

A remedy.

If this infirmitie do come of a pestiferous matter loke in the Chapter named Carbūculus. If it do come of no pestiferous matter. First take a clister, or a supposito, or some easy purgacion. And after that take of oyle oliue an vnce, mixt with bay salt, and lay it ouer the soze. And after that if it do not breake make an incisio or a coposue. And then vse salues with tētes attractiue. And the matter abstracted which is the cause of the anguish or paine, then I do say as the Philosopher doeth say. Deficient causa defecit effectus, that is to say, take away the cause, or els the cause lacking, the effect is to no purpose. Or els take the matter as thus. Take away the cause of the sickness. And the sickness can doe no harme, but health shall follow. And the cause not takē away of the infirmitie, y sickness must nedes remayne and continue in the body, or els in some particular member it must remayne or rest.

Thus endeth the letter of. B. And here followeth the letter of. C.

The .50. Chapter doth shewe of an infirmitie the which is concurrant with an hyedropsy.

CAccia, or Cacexia, or Cathesia, be the greke words. In latin it is named Mala habitudo. In Englishe it is named an euill dweller, so it is an infirmitie concurrant with *An euill dweller.*

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with the hidropsies.

The cause of this infirmitie,

This infirmitie doth come thozow euill, slacke, or slowe digestion.

A remedy.

Use the confection of Alkengi, and kepe a good dyet, and beware of drincking late, and drinck not befoze thou do eat some what, and vse temperate drinckes, & labour or exercise the body to sweat. I was in this infirmitie, and by great trauaile I did make my selfe whole, moze by labour than by phisicke in receptes of medicynes.

The 51. Chapter doth shewe of a mans heeles.

*A mans
heeles.*

CAlcani is the Latin worde. In Englishe it is named the heeles of a man or woman, the which may dyuers tymes haue infections, as the goutte, stryning, the crampe, the kybes, and such lyke.

A remedy.

First kepe the fete from colde, & than take of oyle of netes fete & put to it a litle oyle of Turpentine & anoint the heles diuers tymes & ofte. Or els take of Fenel. ij. handfuls, of Smalage. ij. handfuls, of Malowes. ij. handfuls, seth this in wyne or dregges of wine, & put thereto Dere suet, & wash the heles ofte.

For Calculus, looke in the Chapter named Nefresis.

The 52. chapter doth shew of the pipes of the lunges.

*Pipes of
the lunges.*

CAnales pulmonis be the latin words. In Englishe it is named the pipes of the lunges, or the canes of the lunges, the which diuers tymes be opilated or stopped.

The cause of this opilation.

There is nothing that doth opilate or stoppe these canes or pypes, so much as viscus flume doth.

A remedy.

For it eate no maner of fyshes nor fine wes, the which will adhere.

adhere o2 cleue to the fyngers in the eating, drinke no redde wyne, no2 thicke o2 muddy ale o2 beere, specially if it be newe, eate no newe bzeade, no2 Almons, no2 Nuttes, no2 white meates no2 foshes. And for this matter eyther eate Carlyke o2 els Locsanum de pino And a Wylane is very good, & than take a drame of pilles of Cochee, o2 els some equinolent purgacion, and beware of to much venerious actes.

For Cacexia, looke in the Chapter named Tacecia.

The .53. chapter doth shewe of a canker.

Cancer is the latin worde. In English it is named a Canker, the which is a soze the which doeth corode and eate the fleshe, corrupting the Arters, the beynes and the sinewes coroding o2 eating the bone, and doth putrifie and corrupt it, and then it is seldome made whole.

A Canker

The cause of this infirmitie.

This infirmitie doth come of a melancoly humour, o2 of a Colerycke humour aduulced, o2 it may springe of an hurt o2 a harme taken, and not looked vnto betyme, doth fyste and festure.

Remedy.

If the bone be blacke there is no remedy, but to cut of the bone fleshe and all, specially if it be in the arme o2 legges, if the bone be not putrified, first scoure the cankerous place .iij. o2 .iiij. dayes with white wyne. After that take burnt leade & mixe it with the oyle of Roses and anoynte the place dyuers times, and vse pilles named Pillule Inde. And after that take of white Wopy an vnce, of Opium and Henbane, of eyther of them a dram, of Gumme arabicke halfe an vnce, of the oyle of Roses .iiij. vnces, incorporate this together and anointe the Canker ofte. Or els vse the oyle of Juneper. Or els take of Terre sigillate, of bole Armoniake of eche an vnce, of Ceruce of Muscilage, of eyther halfe an vnce, compounde all this together with the iuyce of Letuse, & the water o2 iuyce of houseleke, and vse Perologodon, and the confection of Hamerh.

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The. 54. chapter doth shewe of swellings

Swelling.

Increna is the Latin word. In English it is a swelling the which may be in euery member in a man, hauing a greenish colour or els a blacke colour.

The cause of this infirmitie.

This infirmitie doeth come of melancoly humour if it bee blacke. And if it be greene it doth come of cytrine colour.

A remedy.

In this matter purge coler and melancoly. And for this matter flebothomy is good, if so be strength and age wil permit it, & take of hony half a pinte, the white of .iij. raw egges, of barlye an handfull, incorporate this together & make a playster. Or els take of Rapes .iij. vneces, stampe them together with hony and make playsters.

The. 55. chapter doth shewe of a canine or a dogges appetyde.

A canine appetyde.

Caninus Apetitus, be the latin wordes. In English it is named a canyne or a dogges appetyde, or it may be named an vnsaciabie apetyde to eate. In greke it is named Achinodis otexis, which is to say in latin, Canina appetencia. In english it is named as I haue reherfed.

The cause of this infirmitie.

There bee two kyndes of this infirmitie, the one doth come of a melancoly humour, ascending from the splene to the orifice of the stomake, or els it may come of a colde distemperature of the stomake. The other kynde doth come thow a hote lyuer, and a hote stomake. And thus shall you knowe the one kind from the other if it do come of a melancoly humour, a man shall haue a running stomake to eate what so euer hee can get. And when the stomake is ful repleted, then it is troubled, and then the pacient is prouoked to vomittinge. And after that the stomake is so euacuated or emptye, then

then the pacient doth fall to eating agayne. There is another canine appetýde, whith is, when a man is euer hungry & is neuer satissied, noz is not wel but when he is eating o2 dzinking, ignorant men will say that such persons hath an eaton in the belly.

A remedy for the first impediment.

Fy2t purge melancoly with Diasene & the stomake, & the vse to eate fat meates, as Gose, Wyg, and such lyke, & dzinke good dzinckes. And if it do come of ffeume let the matter be digested with Drganũ & Calamint, & with Anis seedes, & fenel seedes, & purge the matter with Perapigra o2 such like. And vse to eate meates the which ingēder ffeume, as potage made of mylke and apples and such lyke.

A remedy for the second impediment.

Fy2t rectify the Līner & stomake frō their caliditie o2 heat, and vse grosse meates, as Bese, Beanes, hard egges, tripes, poudinges, and such lyke, & anoint the backe & the stomake with oyle of Wy2tilles, o2 the oyle of Roses, o2 the oyle of Sumacke. And for this impedimēt vse no sauces, specially sowze sauces that doth prouoke an appetýde.

For Camo loke in the Chapter named Combustio.

The.56. Chapter doth shewe of the heare of a man.

C Appillus o2 Capilli be the latin wo2des. In greke it is named Thrix. In English it is heare of a mans head. Heares.

Crinis is the latin wo2d for a womans heare. Pili is the latin wo2d for beastes heare. And all maner of heares be ingendred and doth come of a grosse matter o2 fume being hote, wherefoze this cōmon prouerbe is vsed in latin, that Vir pilosus semper est luxuriosus, that is to say, man y is ful of heare is euer venerious, vnlesse grace (as I say) wo2ke aboue nature. There be. by. principall colours of heares. There is first albozne heare, yelow heare, red heare, black heare, flerē hear, gray heare, & whyte heare. Albozne heare, and yelow heare cometh of a gentill nature, grounded vpon a good complexiō

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which is bloud, fieren heare is engendred of fleume, the red heare is engendred of the multitude of grosse humours, specially of grosse bloude. The blacke heare cometh of colericke humours mixt with melancoly humours. The graye heares doe come of the defection of naturall heate, or els it doth come of corrupt fleume. Every heare hath a hole, and beside every heare is a poze where the sweat doth come forth. The heares of man haue diuers impedimentes, it may be eaten with wormes, it may fall of, it may stinke.

For falling of the heare, loke in the Chapter named Alopecia.

A remedy.

If y heare be eaten with wormes, take a pinte of white wine and stampe. iij. heads of Garlyke with .ij. handfuls of wormewood & boyle al together and washe the head. Or els an oyntment named Philotium. Or els desolue an vnce of Aloes cabalin in a pynte of wyne and washe the head .ij. or .iij. tymes.

To make heares to growe and that they shall not fall.

Take of the oyle named in latin, *Olium costinum*, & anoint the head with it ofte.

To make heares to fall.

Take of arsnecke an vnce, of vnslaked lyme halfe an vnce, myre this together with vineger, and washe or anoynt the place diuers tymes. Or els take of the oyle of Venbane, of the oyle of Mandragora of eche halfe an vnce, compounde this with the bloud of a backe or a flytter mouse, and anoint the place.

¶ The .57. chapter doth shewe of a mans head.

The head.

Apud is the latin worde. In græke it is named Cephalos. In Englishe it is named a mans heade, the which is the seate of the soule, and therefore when the head doeth ake all the body is out of temper. In the head
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may be many infirmities, as the Apoplexi, the Scotomy, the Megrym, the Sord, the Premises, the falling sickness, and diuers other infirmities beside aches, as it shal appeare in their Chapters. As for aches in the head be many. First there is an ache y^e which doth come by extreme labour. Where is an ache the which may come by superabundance of reume. Then is there ache the which doeth come by extreme colde. There is an ache the which may come by aryditie or drinckes in the head. There is an ache the which may come by a bilus humour or by some Apostumaciō. There is an ache the which may come by or thozow dronkennes. There is an ache in the head, the which may come by ventositie. There is an ache the which may come by a blowe, a strype, or a fall, or any great hurt in the head. There is head ache, the which may come by any maner of feuer, and by other certaine sicknesses. And besyde all these, aches may be in the head thozow the caliditie or heate of the sonne, or by interpozancy of the ayer corrupted. And it may come by the euyl operacion of the planets and signes.

A remedy for all these premisses,
except dronkennesse.

First vse in all thinges temperaunce, and an order in all thinges, rule the body that it fall not into infirmities, and purge the head oft with gargarices and with sternutacions, with pilles of Cochee, Pillule aggregate. Perapigra Galeni, or Perahermetis, or Peralogodian ruffi, & Aqua melis is good.

The. 58. Chapter doth shewe of a carbocle or botch.

Carbunculus is the latin worde. Altein is the Araby Carboles worde. In English it is named a carbocle or botch, carbunculus, is deriued out of a word of latin named carbo, the which is a cole in English, for this infirmitie hath the propertie of a cole y^e is hot burning, for a Carbocle doeth hurt

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together and make a plaister, or els do as you shal fynd in many places of this booke of other kyndes of Cankers.

The 61. Chapiter doth shewe of the Cardiacke passion.

Cardiake passio, be the latin wordes. In Englishe it is named *The Cardiacke passion.* the Cardiacke passion, or a passion about the hearte, for the hearte is depressed and overcome with sayntnesse.

The cause of this infirmitie.

This infirmitie doeth come of euill humours the which be in the celles about the hearte, it may come also of to much sweating. Also it may come of imbecillitie or weakenes of the body. And it may come of grosenesse of blood, or of melancoly: if it do come of an euill humour in the celles about the hearte, eyther it doth come of grosse blood, or a colericke humour. And then is there about the hearte trembling with heat, the which causeth thyrst, and deepe fetching of wynd if it do come of imbecillitie or of melancoly, then the pacient is in feare, in dullnesse, and sorowe.

A remedy.

For this matter vse makes in al maner of meates, & vse the confection of Aromatibus, and purge euill humours, and vse myrrh and mery company, and beware of pencifulnes.

The 62. chapiter doth partraict of the flesh of man.

CArno is the latin worde. In græke it is named Sarx but I did learne amongst the grækes creas, as thus to say, give me some fleshe. In græke they say Dos so moo creas, this is no true græke although it be the common speche in græke. There be many maner of fleshes as euery man doth knowe, but I doe not pretende to speake of no other fleshe, but of the fleshe of man, the which may be putrified and corrupted, as

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by Hye dropſies and putrifying of the blood, if the ſle the bee in temperaunce and not corrupted, naturally it is hote and moyſt, if it be putrified with any of the kyndes of dropſies, looke in their Chapters, if it be infected with euill blood, looke in the Chapter named Sanguis, and in the Chapter of Leprouſneſſe.

The .63. chapter doeth ſhew of the priuation of mans wit.

*Priuation
of witte*

Caros is the greeke worde. Sugeth and Sabara be the Araaby wordes. In latin it is named Dormitacio vigilatiua. In Engliſh it is named priuation of mans wit, it doeth differ from a ſickenes named the Letherge, for Caros doeth draw the breath in, and expelleth it out, and ſo doth not the Letherge that can not be perceiued. And the pacient that hath this infirmitie named Caros, if any man do aſke him a queſtion, he will aunſwere. And the Letherge pacient can not. Alſo it doth differ from an infirmitie named Apoplexia, for the Apoplexy is cuer with vehement aspirations and drawing depely the breath. And ſo is not Caros.

The cauſe of this infirmitie.

This infirmitie doth come of a colde humour perturbating the brayne.

A remedy.

Fyrſt purge reume, and keepe the feete warme, and uſe ſternutations and gargaricies.

Caros as ſome men ſay is a ſurſet.

The .64. chapter doth ſhewe of one of the kyndes of the falling ſickenes.

*A kinde
of the falling
ſickenes.*

Catalepsis or cathocha be the greeke wordes. In latin it is named congelacia. The barbarus word is named catalencio. In Engliſh it is named the Catalency, which is one of the kyndes of the falling ſickenes.

The cauſe of this impediment.

This

This impediment doth come of cold reume, the which doth molest and trouble the braine and head, that it doeth depꝛue one of his wit, & doth fall to the ground, and can not move noꝛ steeꝛ, foꝛ as one is takē so shall he lye, other while open eyed, & other while close eyed. And although h̄ eyes be opē yet one shal not see, heare, noꝛ speake, noꝛ scarce draw any wynd in oꝛ out h̄ can be perceined, foꝛ one shal lye as he were dead foꝛ a space

A remedy.

First purge reume which is h̄ chiefest cause of the infirmitie, and the use the dyet h̄ which is specified in h̄ Chapter named Analepsia. And in any wise let not h̄ person oꝛ patient be in feare, noꝛ let him resoꝛt where there is great company, as in market places, churches, scoles, & great mens houses, foꝛ such thinges doth induce all the kindes of the falling sicknes. And so it doth if the patient be vnder a vaute, oꝛ a church h̄ is vaulted, oꝛ any other close house, specially if there be any Charcole oꝛ sea cole burned and hath no vent, but that the fume of it do enter into the body, the patient will fall, foꝛ this matter loke in the Chapters named Epilepsia and Analepsia.

For catalencia, loke in the Chapter named catalepsis.

The. 65. chapter doeth shew of a dead
or a deepe sleepe.

Cataphora is the græke worde. In English it is named a *deepe*
dead oꝛ a deepe sleepe, oꝛ a disposiciō to be ever sompnoꝛent *sleepe*.
and heavy.

The cause of this infirmitie.

This infirmitie doeth come of a reumatike head, and superabundaunce of sleume.

A remedy.

First purge reume, and diminish sleume, and use not to much drinking of wyne and strong ale.

For caroli, loke in the second booke named Extravagants.

For cartilago, loke in the Extravagantes in the end of this booke.

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The. 66. chapter doth shew of a Catharact.

A catharact.

Catharacta is the barbarus worde. In greke it is named Ypechime. In English it is named a Catharact, the which doth let a man to see perfectly.

The cause of this infirmitie.

This infirmitie doth come of a grosse & a waterish humour, the which doth lye befoze the sight, letting a man to see cleresly, for he can not deserue a farre of, a crowe from a man, nor a beast from a bushe, and of one thing, he shall see two things, although it be but one thing.

A remedy.

For beware of any thing the which should come into the head, as wyne, Garlyke, Onions, the fatnesse of fysh, and such lyke. Then vse gargarisacions and sternutacions, as I haue reherfed in this booke in many Chapiters. And beware of costiuenes, and vse purgacions to purge the head and stomake, as pyles of Cochæ and such lyke.

The. 67. chapter doth shewe of a Cature or a Murre.

Murre.

Catarrhos, is the greke worde, caterrus is the barbarous word. In latin it is named Inundacio or Distillatio. In Englishe it is named a Catarue or a Murre.

The cause of this infirmitie.

This infirmitie doth come of reume, the which doth distill from the head into the stomake, and other while it doeth make Suffocacions.

A remedy.

For a Catarue is good Dyacodion & the sygne of Poppy, and sternutacions & gargarices be good for this matter. And if there be any suffocacions which by strangulation doth folow a Catarue, vse to eate Dianucum, the which in greke is named Diacozidon, and Pillule contra catarrhos be very good, and beware of costiuenes, and therefore vse the alsoresayd pyles. Catin be, v. small spondylles, the which be, v. small bones in the

the backe bone.

For Catastrophæ, looke in the Chapter named Anastrophæ
For Cathesia, looke in the Chapter named Caceria or
Caceria.

For Cathoca, looke in the Chapter named Catalepsis.

For Causos, looke in the Chapter named Feb̄is ardens.

Cauterisacio, is Cauterisation, that is to say, burning or se-
ring with a hot yron or scale of golde.

The.68. chapter doth shew of a peyne in the
head, named the Cephalarge.

Cephalargia is the greke worde. Soda is the Araby word.
In english it is named Cephalarge, or an vniuersal peyne ^{Peine is}
in the head. Some auctours doth holde opinion that Soda and ^{the head.}
Cephalta is one infirmitie.

The cause of this infirmitie.

This infirmitie doth come eyther by extreme labour or by
surfeting, or of the corruption of the ayer, or by some ex-
treme heate, or els by extreme colde, or drinking of hote
wynes.

A remedy.

Fy:st beware of all thynges the which doth hurt the head, as
Garlyke, Onyons, Chibolles, wine, stouping downe with the
head, extreme labour and such lyke, and beware of surfetyng
and dronkenesse, and purge the head with gargarices, and
sternutacions, and purge the heade and the stomake twyse a
weeke with pylls of Cochæ or such lyke.

The.69. chapter doth shewe of a peyne in the
head named the cephale.

Cephalea is the greke worde. In latin it is named Dolor Cephale
ingens in capite. In English it is named the Cephale, the ^{head acbe}
which is an extreme peyne in the head that a man can not a-

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byde no lyght no2 no noyse, and the pacient doeth lene to be in darke places, and his head he doth thinke doeth go in peaces, & a pyllowe is better for the pacient then a cote of defence.

The cause of this impediment.

This impediment doth come eyther of extreme heate, or els of extreme colde, or of some maliuolus humour.

A remedy.

Fyrst see that the pacient be not costive. And then vse all manner of thinges the which is rehered in the Chapter named Cephalargia. And beware of vsing to much venerious actes, specially in sommer.

For Cephalica, loke in the chapter named Mediane & Tlene.

The.70. chapter doth shew of a mans Sculle.

Skull. **C**Ranium is the latin worde. In greke it is named Cranium or Cranos. In Englishe it is named a mans Skull, the which may be fract or broken, or els it may be putrified or corrupted.

The cause of this impediment.

This impediment may come of a fall or a brouse, or by a stripe, it may also come of some interiall sicknes, or some exteriall disease.

A remedy.

Fyrst the Chierurgions must know how the Skul was broken, and then shave the head, and make incision of the skyn, to see aparently the Skul, then mundifie the place with white wyne warme. Than take of Myre an vnce, of Alces Apaptycke, two drams, of Sarcocol, of Frankensence, of Sanguis draconis, of Mader of eche the weight of two dr. incorporate all this together, and in Sanyl lay it vpon the place & after that do as you doe in other fractures.

The.71. chapter doth shewe of the brayne of a man.

Brayne. **C**erebrum is the latin worde. In greke it is named Eucephalos. In Englishe it is a mans brayne, the which is the
second

second principall member in man. In the which principall member doeth rest the animall spirites. The braine is colde and moyſt. And in it ſelfe it is without bloud, & without filth. The beaſt, the fyſh, the ſoule, the which hath no brayn can not ſleepe. And if the brayne be perced or hurt, perel of death conſequently foloweth. And dyuers tymes the brayne is inflated and hath dyuers other impediments.

The cauſe of this inflation.

The cauſe is, when the poyres be opened out or aboue all naturall courſes, it doeth let in ſubtyll wynde, the which doth make inflation, or els the poyres opened, coloneſſe diſcending from the brayne, is reuerberated into the ventricles of the brayne againe, & maketh inflation which is a periculus paſſion, and doeth put a man in peril and ieopardy of death, ſo the which is good the confection of Spuſke, and diateſſeron and the electuary of Gemmis, and pilles of Elephangyne is good to purge the brayne, and Drimell ſquillite compound, is good ſoꝝ opylacions of the brayne. And to know whether a man be infeſted with this infirmitie or not, one may knowe it by theſe ſignes, inflation or ſwelling will be about the temples, and the head or face they wyll ſwell and be redde, and the patient ſhall not well heare, and an ague wyll be concurrant with the infirmitie.

A remedy.

Fyrſt uſe ſternutacions and gargarices. And purge the head with pilles of Elephangine, and uſe the medecines the which be rehersed in this Chapter in the cauſe of the inflation of the brayne.

The. 72. Chapter doth ſhewe of the hynder-part of the head.

Ornix is the Latin worde. In greke it is named Epo-*The poll.*
mis. In Engliſh it is the hynder parte of the head, in the which may bee many impedimentes, as Letharges.

Oblivis

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Obliviousnes, the Apoplexi and such lyke, for the which impedimentes or sicknesses looke in their Chapters, and use the medecynes that there be specified. And beware of hurting the hinder part of the head, for the brayne doth lye there.

Chilis is the name of a veyne, the which doeth spring out of the lyuer.

The. 73. Chapter doth shewe of an infirmitie in the eye lid.

The eye
lid.

Chimosis is the greke word. In English it is an impediment the which is in the skin, the which doth inclose y^e eye
The cause of this impediment.

This impediment doth come of a salt humour.

A remedy.

For this matter gargarices be good to bring the humours another way, that it haue no recourse to the eyes, for if the salt humour haue a recourse to the eyes, it will make a man blere eyed, besyde this aforesayd impediment.

For Chinanchi, looke in the Chapter named Angina.

The. 74. chapter doth shewe of the ciphac.

Ciphac.

Ciphac, is the Araby worde. In English it is a call or a pellycle the whych doeth compasse aboute the guttes. And dyuers tymes the sayde Ciphac maye bee relaxed or broken.

The cause of the breaking of the ciphac.

The ciphac, is broken thow a great list, or a fall, or a blowe, or by great crying, or extreme halowynge, or by leping into a sadell, or otherwyse lepyng or straying a mans selfe.

A remedy.

For a remedy for this infirmitie looke in the Chapter named Ruptura.

For cirsoella, looke in the Chapter named Ramex.

The

The. 75. chapter doeth shew of carnells.

CHerade is the greke word. Some auctours doe cal it Strume, and some doe cal it in greke Antiades. The latines doe cal it Glandule. The barbarus people doe name it Scrophule. In English it is named carnells in a mans flesh, for this matter looke in the chapitre named Glandule, and vse the medecines, that there be specified. Carnells.

The. 76. chapter doth shew of the goutte in the handes.

CHiragra is the greke word. In English it is the goutte, the which is in the handes & fingers of man. And it doth run from one ioynte to an other, as other gouttes doeth. The goutte in the handes.

The cause of this impediment.

This impediment doth come of reume & euill diet. And there be two kyndes of the gout in the handes, the one is confirmed & can not be made whole, for if it doe come by kynde, so that the ioyntes be broken, the sicknesse is vncurable. The other the which is not confirmed may be made whole.

A remedy.

Take of Coleworts. iiii. handfulls, seeth it in a lyttle lye with thre sponesfulls of vineger, & halfe a sponesfull of salt, stampe all this together and make a playster. Or els take Triacle & make a playster of it, and lay it to the place. And marke that if y^e matter doe come of a hote cause, minister hot medecines. And if it doe come of a colde cause, minister no hot medecines, but colde medecines, & let the pacient beware of eatinge and drynking of those thinges that be ouer hot or ouer colde.

The. 77. chapter doeth shew of carnall copulation betwyxt man and woman.

COitus is the latin worde. In greke it is named Ochia or Iaping. Synoufia. In English it is named carnall copulation betwyxt man and woman, and it is a naturall thinge amonges beastes,

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beastes, foules, and fysbes, and all other thinges hauing lyfe and doth ingender.

The cause of this naturall copulation.

This naturall copulations doth come of thre causes. The fyrst is y^e when god had made man, beaſt, fyre & foule, and all other thinges that doth ingender, he byd them to increaſe and to multiply the world o^r the earth. The ſecond cauſe is, that naturally euery male deſy^reth copulation with his make, fo^r the Philoſopher ſayth. Euery lyke deſireth to haue one lyke to him, fo^r and if any copulation be had with vnlyke, then is engend^red a monſtrous thing. The thyrde cauſe is, that euery thing bearing o^r hauing lyfe, deſireth his make except man, fo^r a man hath reaſon, in whom grace may worke aboue nature, and if grace doe not worke aboue nature, fo^r carnall copulation a man may lyue chaſte, aſwell in youth as in age. And an olde man to fall to carnall copulation to get a childe, he doth kill a man, fo^r he doth kill him ſelfe, except reaſon with grace doe rule him. But oft tymes in this matter olde men doe dote, fo^r it is harde to get out of the fleſhe, that is byed in the bone. And furthermo^re I doe ſay. Qui multam coniunt diu viuere non poſſum, fo^r it doeth ingender diuers infirmities, ſpecially if venerious perſons vſe carnall copulation vpon a full ſtomake.

Medecines for a man the which can not do the acte of matrimony thorow impotency.

The electuary de Aromatibus, and a confection of ginger is good fo^r this matter. Alſo a confection made of the ſtones of a Fox, and the electuary of Aleſchof is very good fo^r this matter, and ſo is the confection of Alharif, and the ſecond confection of the ſtones of a Fox. Fo^r the making of theſe thinges and many other thinges in this booke, the Poticary muſt do it, o^r els any other man ſhall marre all that he doth go about, and the medecines ſhall not take none effect, except the matter bee well o^rdered and truly made.

Medec

Medecines to helpe a man or a woman
to haue children.

First a man must know whether the fault be in the man or
in the woman. If the fault be in the man it doth come thowow
weakenes or debilitie of nature, or for lacke of erection of the
verbe, let such men vse restorative meates & drinckes, and vse
good dyet, and vse no venereous actes after a full stomake. If
the womā be in the fault, it doth come of lubricitie of humors
in the matrix or place of conception. For this matter looke in
the Chapter of conception. Furthermoze this is good to make
a woman to conceive. Take of Mandragora aples, confect the
with Rose water & Sugar roset, and take a porcion of it. ix.
dayes. And here is to be noted for married men that Aristotle
sayth Secundo de anima, that euery perfit thing is, when ene
may generate a thing lyke to him selfe, for by it he is assimila-
led to the immortall God. Auicene de naturalibus, glorified
naturall procreacion. And for this cause God made man and
woman to encrease & multiply to the woordes ende. For this
matter looke further in y Extraneants in y end of this booke

Medecines to kepe a man or a woman
lowe of corage.

To kepe one lowe, is the vsage of eating or of drincking of
vineger, or of smelling to it, & so daily vsed. Reme & Camphire
for this matter is good to smell to. And Tutsane otherwise na-
med Agnus castus, & Singrene otherwise named houselike,
and strong purgacions, watch, and Rubie, and all bitter and
sourre thinges doth mittigate or swage the corage of man, for
this matter looke in the Chapter named Triapismus.

For contorcio oris, looke in the Chapter named Tortura
oris.

For Columella, looke in the Chapter named Gargarion.

The.78. Chapter doth shewe of the Colicke.

Colica passio, be the latin woordes. In Englishe it is named Colicke,
the Colyke, and it is named a passion, for as muche

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as the peyne is very extreme. The Colycke doth take his name of a goute, the which is in man, named Colon.

The cause of this infirmitie.

This infirmitie is engendred of ventositie or wynde, the which is intruded or inclosed in the goute named Colon and can not get out. And otherwhyle it cometh of a Colerike humour the which doth dy by a mans egestion or order.

A remedy.

Fyrst beware of costiuenes, & beware of colde, & of eating of colde meate and frutes, and al maner of meates that hony is in. And vse Clysters and suppositoys, or some easy or gentle purgacions, and kepe the belly warme, & be not long fastinge, and vse Diaciminum, or the confection of the first inuencion of Philonij, & the oyle of Lylies, and so be Pillule feride minores.

The. 79. chapter doth shewe of an humour named Coler.

Coler.

Colera is the latyn worde. In greke it is named Cholæ. In English it is named Coler, the which is one of the iiii. humours. And is hot and drye lying or being in the stomake, and is mouable. There be foue kyndes of coler. The first is naturall coler, which is reddish, cleare, and pure. The seconde is glassy, the which is ingendred of waterysh fleume, & of red cleare coler. The thyrde is whytish, viscus, and clammy lyke the whyte of a raw egge, the which is ingendred of congelacion of fleume and of cleare red coler. The fourth is greene, the originall of the which cometh of malyce of the stomake. The. v. is a darke grene coler, and doeth burne in the stomake, and is engendred of too much aduusted humours.

A remedy to purge coler,

Coler aduusted doth purge, the pylls of Lapidis lazule, and so doeth Peralogodion russi, & the confection of Hameth. And to purge Citrine coler is good the cōfection of Hanna, & the pylls the

the which be good agaynst Colerlike feuers & pillule psily. And to purge grosse & viscus coler, vse Sirupus acetosus. And it is good for red coler, & for al superfluous coler, vse y pillles named Pillule scomatrice, pillles of Turbith, or pillles of Coloquintida, & so doth Sirupus acetosus laratiuns, & so doth y confectiō made of fumiterre, this must be don of a Poticary, y which hath the practise of al matters, for I noz no man els cannot in their maternall tonge expresse the whole termes of phisicke.

The. 80. Chapter doth shewe of a passion that is in the belly.

Colirica passio, as Alexander saith is deriued out of a word *Bely ache* of greke named Colides, the which is named the inwards of a man. Some Grecians doth name this sickenes Colidica, or Ciliaca, or Cocliaca passio, and some grekes with the latest nisses doth name it Cholera. In latin it is named Ventralis passio. In English it is named the belly ache, or a passion in the belly.

The cause of this impediment.

This impediment doth come for lacke of perfite digestion, for a man shal exonerate or discharge by egestiō & vomet both his body & stomake in an houre, vpyward and downeward.

A remedy.

Fyyst beware of cold, & eating of colde meates and liquide meates, as of al kindes of Potage, sewes, posset ale, aleb2nes, and caudelles, and euery thing that is laratyue, as plomes, apples, and such like. And comfozt the stomake with the confectiō of Aromatickes, and vse Cozdialles and rosted meate, and b2oyled meates.

The. 81. Chapter doth shewe of a man or a womans colour.

Color is the latin word. In greke it is named Choma. In *Colours* English it is named a man or womans colour, and some be good and many be euill.

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The cause of good and euill colours.

A good colour commeth of a good complexion. And an euill colour doth come of an euill complexion, as by sicknes, or a so-
berine feare, or anger, or malice, or by extreme heat or colde,
and by great labour or dzonkenness, and such lyke causes.

A remedy.

First I doe say that phisicks can not helpe none of all these
impebimentes, except it do come by sicknes. And the most of
the other doth come by nature, and that thing that nature doth
geue to man, no phisicion can take it away, howe be it in di-
uers infirmities many and expert phisicions may mitigate
the peine for a time, but they can not clerely take it away, for
this matter loke in the Chapter named Cutis, and vse good
meate, bread and drinke.

For Collum, which is the necke of man, loke in the second
booke named the Extrauagantes in the end of this booke.

The 82. Chapter doth shewe of Burning.

Burning. **C**ombustio is the latin word. In greeke it is named Py-
ritasta. In English it is named burning with fyre. Then
is there Ambustio, the which is the latin word, and in Eng-
lish it is named scalding with licor.

The cause of this impediment.

This impediment of burning doth come two wayes, either
it doth come by burning of fyre, or els by burning of a womā
thorowe carnall copulacion. And Ambustio which is to say
scalding, doth come by hot and seething licour, as water, lye,
oyle, worste, and such lyke.

A remedy for burning with Fyer.

Take the white of a raw egge & beat it with an vnce of the
oyle of Roses, than put to it the iuyce of Housleke an vnce, of
Frightshade, of Plantaine, of eche of them half an vnce, of the
rust that is vnder the handefyle of a smith. y. vnces, compound
all this together & wash the place oft. And than take Populion
and ad to it a little of the oyle of Roses, as much of the iuyce
of

of Plantaine, and incoꝝpoꝛate al together and make plaisters
Or els take the oꝛntment of Ceruse, and the ointment of Se-
ricine named in latin Unguentum sericinum. And Popilyon
is good, and such other lyke.

A remedy for scalding with water.

Take of the iuyce of Housleleke & incinet a linnen cloth in it &
lay it vpon y place. Also boyle Armoniack & Camphire is good
whē it is desolued in y oyle of Roses, & lay vpon y place. The
water of purslaine and Myrtills, Ceruse & the white of rawe
egges, & such lyke be very good for all maner of scalding.

A remedy for burning of or with a woman.

Ignorant persons that be burnt of an harlot, as sone as hēe
hath done his carnall and filthy concupiscence, let him wash al
his secret places with white wine thrē or foure tymes, as
sone as the matter is done, least at length the guts fall out of
the belly. And if he get a doz, or two doz, and a ryder, let
him loke in the Chapter named Ambustio meretricis.

The. 83. chapter doth shew of a terrible and depe slepe.

CAmo is the greke word. In latin it is named Crauis et
profundis sompnus. In English it is named a long and a
græuous slepe wth exhaustiō of wynd, for he or she hauing this
impediment, will snoꝛke & snoꝛe, the head lying high or lowe.

An euil
sleepe.

The cause of this infirmitie.

This infirmitie doth come of superabundance of humours,
specially of reume and other corrupt humours mirt with it,
the which doth cause immoderate and vnnaturall slepe.

A remedy.

First purge the heade, and after vse sternutacions, and
dꝛynke not late, and vse a good dyet and surfyt not, and lay
the head high.

The. 84. chapter doth shewe of conception.

Conceptio is the latin worde. In greke it is named Sil-
leplis. In English it is named conception, or when a
C. y. woman

Conceptiō

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Woman is conceaued with chylde.

The cause that a woman can not conceaue.

The cause that when the seede of man is sowed and the place of conception is lubzifac and can not reteyne the seede but doth slip away from the woman, there can not be conception, therefore let the matrix or place of conception be kept in a temperance, neyther to moyst nor to drye, neyther to hot nor to colde. And that the woman haue the due order of her termes, and if the man or woman be fat, let them eate pepper in theyr meates and drinckes, and vse purgacions.

A remedy.

Let barren women vse to eate in pouder the matrix of an Hare, or drinke the pouder of the stones of a Boze, with wine. And let her kepe an order in her meates and drinckes, and vse no venenous actes after a full stomack. Loke for this matter in the Chapter named Embzico.

For condolamita, loke in the Extranagantes.

For coniunctiua, loke in the Chapter named Oculus.

The .85. chapter doth shew of sleeping
with open eyes.

*Sleeping
with open
eyes.*

Congelacio is the latin word. In Englishe it is when a man lyeth a sleepe hauing his eyes open as a Lyon doeth without mouing of the eyes and the eye lids.

The cause of this impediment.

The cause of this impediment Aristotle doeth shewe in his Metheor, that it doth come of a colde waterish humour, the which as I doe thinke, doeth lye in the hinder part of the brayne.

A remedy.

First purge that waterish humour with Clissers, than make frictions or rubbings with the hande of man vppon the forehead, and vse gargarices and sternutations, & anoynt the head with the oyle of Lylyes.

The

The.86.Chapiter doth shewe of
the heart of man,

COr is the latin word. In græke it is named Cardia. *Heart.*
In English it is named an hearte, the heart is the principall member in man. And it is the member that hath the fyrst lyfe in man, and is the last thing that doeth dye in man. The hearte doeth viuifycate all other members, and is the grounde and foundation of all the vitall spirites in man, and doth lye in the middle of the body, and is hot and drye. And there is nothing so euill to the heart as is thought and care, and feare, as for other impedimentes that bee longing to the hearte, doeth appere in theyr Chapiters, as Cardiaca.

To comfort the heart.

There is nothing that doeth comfort the heart so much beyde God, as honest myrth and good company. And wyne moderately taken, doeth letifycate and doeth comforte the hearte, and good bread doeth confyrme and doeth stablysh a mannes heart. And all good and temperate drinckes the which doeth ingender good bloud, doeth comfort the hearte. All maner of cordialles and restoratyues, and all swete or dulcet thinges doeth comfort the heart, and so doth maces and ginger, rere egges, and poched egges not hard, theyr yolkes be a cordiall. Also the electuary of Cittons, Rob de pitis, Rob de ribes, Diambra, Aromaticum mustatum, Aromaticum rosatum, and so is Electuarum de gemnis, and the confectiō of Xiloaloe, and such lyke be good for the heart.

The.87.chapiter doth shewe of defnes.

COpohsis, is the græke worde. In latin it is named *Defnes*
Surditas. In English it is named a man that can not
heare.

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The cause of this impediment.

This impediment may come to a man. iij. maner of wayes, eyther it doth come by nature, or els accidentall, by some stroke, or strype, or blose, or fall, or els it doth come by an humour, the which doth opilate or stoppe the Organs of hearing.

A remedy.

If it do come by nature, that is to say, that one is borne deaf, there is no maner of remedy, but onely god to do a miracle. If it come accidentally, as by a stroke, a stripe, a blose, or a fall, or such lyke, and that by it the organs of hearing be closed by, there is no remedy but onely God. If it do come of an humour there is remedy, as thus. If y^e put nothing into the eare, except it be warme as bloud. Than take the gall of an Hare and mixe it with the grece of a ffore, and with blacke woll instil it into the eare. Or els take the fatnes of a balson ele and intinct blacke woll in it, and put it into the eare. Or els take of the iuyce of Wormewood and temper it with the gal of a bul, and intinct blacke woll in it, put it into the eare.

The. 88. chapter doth shew of Illica passio,

*Illica
passion.*

Cordapfis is the greeke word. In latin it is named Emulcio intestinorum, or Illiaca passio. Iohn Mesnes doth name it domine miserere mei. In English it is named Illica passio. This sickenes is deriued out of a word of greeke named Illia, which is a gout in the belly of man. Some men doeth name this sickenes Volnulus.

The cause of this infirmitie.

This infirmitie doth come of ventositie or wynd the which is intrussed and inclosed in a gout named Illia, and doth ascend diuers tymes to the heart, and will cause a man to vomit.

A remedy.

If y^e be ware of cold, and be not long fasting, eate no colde meates, nor no meate that hony is in, beware of eating of potages and of fruites, and of all other thinges the which doeth ingender ventositie, for this matter looke in the Chapter named Illiaca passio.

The

The 89. Chapter doth shewe of a mans body.

COrbus is the latin word. In greke it is namen Soma. In English it is named a body. A mans body is of .v. disposi- *A mans body.*
tions. The fyrst is equalitie, the which consisteth in equalitie
of humours. The secōd is grosenes, the which hath .ij. kindes,
the one is fatnes and the other is grosenes of fleshe, fatnesse
doth come of colde and moyst humours, grosenesse doth come
of abundance of hote humours. The third disposicion is lene-
nesse the which doth come of a drye colericke humour. The
fourth is named Sintesis, the which leanness is swarte and
blacke, and it doeth come of a colde and a drye melancoly hu-
mour. The fyfth disposicion is named squaliditie or foggie-
nesse. And it doth come of colde and moyst humours of the
disposicion of them the which be infected with the Vtedrop-
sies. The body that is sicke may be made whole many wayes,
fyrst by attraction, by expulcion, by dissoluyng, by mortifica-
tion, by constriction, and by restoring. To comfort the body
Diacalamite is good, and so is Trifora sarta magna, and so is A-
cetum insquilitis, and Pillule lucis, or Yerahermetis, and Yera-
logodion ruffi.

The 90. Chapter doth shewe of Corpulence.

COrpulencia is the latin worde. In greke it is named Pa-
chos. In English it is named Corpulence, or potatenesse *Grosenes.*
or grosenes of the body, or fatnes.

The cause of this impediment.

This impediment doth come either by nature or els by grosse
feding, or els by great drynking, & y doth make a great belly.

A remedy.

If it do come by nature there is no remedy, if it come by grosse
feding, or great drynking, vse much Pepper both in meates &
drinckes, & vse purgacions and laxatiue meates, & vse labour
and exercise the body in open ayer and temperate weathers.

The 91. chapter doth shewe of the Pose.

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Pose.

POriza is the barbarous worde. In greke it is named Corriza. In latin it is named Rupia or grando. In English it is named the pose, or reume stopping or opilating the noſethrilles, that a man can not ſmell.

The cauſe of this infirmitie.

This infirmitie doth come of reume the which doth diſtill from the head to the noſe, or noſethrilles. And this reume is ingendred thoroꝝwe imperfite digeſtion, and thoroꝝwe ſumofitie or vapoꝝous humours. And diuers tymes it is ingendred of colde taken in the ſeete, and it may come of late drincking or ſurfeting.

A remedy.

For this matter labour and faſting is good. Alſo ſternutacons or neſings is good. And to cauſe neſing, take of Clibozus albus and make pouder of it, & ſnuffe it into the noſe, or take a riſh or a ſtraw & ticcle it win y noſethrils, & beware of drincking of wine, & of ſurfeting, & uſe warme meates for a ſpace.

For Cora, looke in the Extrauagants in y end of this booke
For Corendrix, looke in the Chapter named Sciatica.

The. 92. Chapter doth ſhewe of ſurfeting.

Surſite

Rapula, is y latin word. In greke it is named crepalæ. In English it is named a ſurfet, & ſome ſay it is an headache.

The cauſe of this impediment.

This impediment doth come of an euil dyet, eating & drincking late, or taking too much meat or drink, or eating of rawe or contagious meates, or taken euill drinkes drincking.

A remedy.

For this matter nothing is ſo good as abſtinence, and to beware what a man doth eate and drinke, and what dyet hee doth keepe, there doth no perſons dye by ſurfeting, than by the ſwerde or killing, or hanging, wherefoꝝe I aduertise euery man that no ſenſualitie overcome him. And after a full ſtomake that which is hard of digeſtion, drinke two or three draughtes of wyne ſpecially Secke. And with meate drinke
no

no wyne, except it be Gascone wyne, or Kenyshe wyne, or
Frenche wyne. And after a surfite eate no meate, nor drinke
little or nothing vnto the time the stomake be euacuated. And
for this matter vomiting is a perfitte medecine, so be it that
age and strength will permit it.

For cranium, looke in the Chapter befoze cerebrum.

The.93. Chapter doth shewe of the stringes that
a mans stones doth hange by.

Remasteres is the greke word. The Barbarus worde is *Strings of*
named cremastres. In English it is the stringes wherby *the stones.*
the stones of a man doth hange, and they may haue impedi-
mentes many wayes.

The cause of this impediment.

This impediment doth come eyther by straying or by blos-
sing, or by some putrified humour.

A remedy.

Take the fatnesse of a Cony and anoynt the cod and the
stones, and than wzap the cod in a Conyes skyn, do this. ix.
tymes, and labour not for. ix. dayes.

For crines, looke in the Chapter named capillus.

For cronea, looke in the Chapter named Oculus.

The.94. Chapter doth shewe of a mans skin.

Cutis is the latin word. In greke it is named chros or Der- *The Skin.*
ma. In English it is a skin, the which is in diuers men
of diuers colours, much after the complexion of man, for some
hath whyte skins, and some hath red skynes, and some hath
blacke skynes, and some hath glasse and dankishe skynes,
and some hath tauny skynes, and some hath grasse or gre-
nish skynes.

The cause of these impediments.

These impedimentes doth come many wayes. First if the
skin be whyte it doth come of fleume, and if the skin be red,

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it doth come of blood, and if the skin be blacke, it doth come of blacke color, and if the skin be saffron or glasse it doth come of color adusted, and if it be grasse or greenish, it doth come of melancoly and colde humours.

A remedy to mundify the skin.

The confection of Hamach is good to purge and to cleanse the skin, & so is Trifera muskata, or Diamozolion, oile of beanes is good, and so is the oyle of the yolkes of egges, or the oyle of Juneper, the oyle of wheate, or the oyle of ashe haves.

Wormes

The .95. chapter doth shew of square wormes in a mans body. **C**urbiti is the latin word. In English it is square worms in a mans maue and guttes.

The cause of these wormes.

These wormes cometh thowow corruptio & abundance of sicume

A remedy.

Eate Carlyke with meates dayly for .ix. dayes, and that doth kill all wormes in a mans body. Aloes cicotrine is good to kill wormes, and so is Wormeseed, if it be vsed and dronke with milke or Palmesly. For this matter looke in the Chapters named Lumbzici and Vermes.

Imperfite digestion.

The .96. Chapter doth shewe of imperfite digestion. **C**ruditas is the latin word. In greke it is named Apepsia. In English it is named imperfite digestion, or when a man doth egest his meate it doeth come from him as he did eate it, or doth see the substance of it.

The cause of this impediment.

This impediment doeth come of intemperance of the ventricles of the stomake and the belly, or thowow inflamacions, or els an euill lyuer may be the cause.

A remedy.

First purge the stomake with pylls of Cochée or such like, & vie to eate grene ginger. Diagalanga is good for this matter, and so is Apocras and Hecke, and other odiferous wyne, and

and all maner of odiferous sauiours for this matter is good.

Thus endeth the letter of. C. And here foloweth the letter of. D.

The. 97. Chapter doth shewe of a mans tooth.

DEUS is the latin word. In greke it is named Odon. In *A tooth* English it is named a tooth. A tooth is a sensible bone, the which being in a living mans head hath feeling, and so hath none other bone in mans body, and therefore the tooth ache is an extreme peyne.

The cause of this peyne.

This peyne doth come eyther by an humour disceding out of the head to y^e teeth or gummes, or it may come by corrding or eating of wormes, or it may come of corruption lying and being vpon & betwix y^e teeth, or it may come by drinking of hot wyne, eating of hote spices, or eating of hote apples, pearres, and such lyke, or it may come of a hote lyuer or stomake.

A remedy.

First purge the head with pilles of Cochæ, & vse gargarices. And if it do come of any cold cause, chewe in the mouth diuers times the rote of Hozehoūd. And if it come by wormes, make a candell of ware with Venbane seedes & light it & let the perfume of the candle enter into y^e tooth, & gape ouer a dish of cold water & than may you take the wormes out of the water and kill them on your naile, the worme is little greater than the worme in a mans hand. And beware of pulling out any tooth for pul out one, & pul out mo. To mundify the teeth, washe the euery morning with cold water and a little Roch alome.

Dia is a notable word in Greke, and the Grecians hath vsed and doth vse to set this word Dia befoze all their notable wordes, as well in Whisicke as musicke, as it shall appere in the Chapter of Musicke.

The. 98. chap. doth shewe of them that can not keepe their water but pisse as much as they doe drinke.

Diabete

*Inordinat
pissing.*

Dlabete is the greke woꝝde. And some grekes doth name it Diplacos, or Siphos. The latins doe name it Afflictio renum. The barbarus men do name it Diabetea passio. In English it is named an immoderate pissing.

The cause of this impediment.

This impediment doeth come of imbecilitie of the raynes of the back, and of the secret members of man or woman, and it may come of caliditie or heat of the raynes, and the backe, it may come of lechery, and of labour, and such lyke.

A remedy.

First purge the matter with Manna and Cassia fistula. And than drinke colde water and by & by vomit it by againe. And than take of Coziander prepared, of Spodium, of Coral, of Carabes, of eche an vnce, confect this with Whay, and vse to drinke of it diuers tymes in a day. If it do come thow imbecilitie or wekenes of the back, vse Clary stewed with a cockesrell, or fry Clary dypt first in the yolkes of egges, & vse restorative meates & dringes. If it do come by wekenes of a mans priuie member, vse to eate in the morning. y. or. iij. rene eggs, and put into them the powder of red nettels & suger. If it doe come of heate in the backe, vse to anoynt the backe with the oyle of Newtise, or the oile or iuyce of Sengrine, other wise named Houseleke, or such colde thinges.

The. 99 chapter doth shewe of peine or dolour.

*What
peine is*

Dolor is the latin woꝝd. In greke it is named Lipe. In English it is named peyne or dolour, the which may be many wayes, as by sickenes of the body, or disquietnes of a mans mynde.

The cause of this peyne.

Diuers tymes of great pleasure doth come great peyne, as we see dayly that thow ryot and surfeting, and sensualitie doth come diuers sicknesses. Also with sport and play, taking great heat, or taking of extreme colde doth idgender diseases and peyne. Also for lacke of patience many mens and womens myndes be vexed and troubled.

A remedy.

If a man wyll excēwe many peynes and dolours, let him lye a sober lyfe, and distemper noȝ disquiet the body by any exceſſe oȝ ſensualite. And let him arme him ſelfe with pacyence, & euer moze thanke god what ſoener is ſent to man, ſoȝ if aduerſitie doe come, it is either ſent to puniſh man ſoȝ ſin, oȝ els probaciō, & with ſoȝow uſe honeſt mirth & good cōpany. For Demoniaci, loke in y ſecōde booke named y Extrauagāts.

The 100. chapter doth ſhew of a mans Mydryſſe.

Diaphragma is the greke word, & the latin word. In Engliſh it is named the Mydryſſe in a man, the which is a groſſe ſkynne, oȝ pannicle, oȝ muſculles, the which deſerper the ſpirituall members from the nutrytiue members, deuidinge the heart & the longes from the ſtomake & bowels. Haacke doth ſaye, that a pluryſie is an hot impoſtume, & is ingendred in the Mydryſſe, otherwyſe named Diaphragma, ſoȝ a remedy ſoȝ this impoſtume, loke in y chapitre named Plurities, and in the Chapitre named Apoſtema.

The 101. Chapter doth ſhewe of Flyxe or laſke.

Diartheca is the greke word. In latin it is named Fluxus. In Engliſh it is named the flyxe.

The cauſe of this infirmitie.

This infirmitie doth come of a ſalt & malicious humour. For this matter loke in the chap. named fluxus in y Extrauagants.

A remedy.

Take of Sugar roſet made of dry roſes, of Triſandal, of ech an vnce and a halfe, myxe this together and eate it with meates, oȝ drynke it with drynkes, but the beſt remedy y I could finde is, to take thre handſulles of ſainct Johns wort, and as much of Blautayne, and as much of Crefſis, and ſet this in a gallon of rayne water, oȝ read wyne to a pottell, and ſtraine it, and put to it two vnces of the powder of Synamone & drink of this drynke warme.

Didimes be two lyttle ſkynnes the which doeth compaſſe the ſtones

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stones and doth hold them hanging, and shew them certain beynes and artures doeth passe, by the which the seede of man is conduced to the yerde.

The .102. chapter doth shew of ryfinges or lyftings vp of the heart and brayne.

*Rising of
the heart
& brayne*

Dlastole is the greke worde. In English it is a ryfing or lyfting bp of the herte or brayne.

The cause of this infirmitie,

This infirmitie doeth come of some euill humour the which doeth passe or go by the heart or brayne, and doeth cause them to moue from the humour. And this a man may know by ryfing of the pulses.

A remedy.

Use no contagious meates and drynks, specially such meates and drynkes as be vaporous, the which shuld perturb either the heart or brayne, than see that the belly be not constipated or collicue, and vse Cordials and dregges to break wynde. And in any wyse beware of euill saouours, and vse Aromatike fumes and saouours.

For Digma, looke in the chapters named Morfus.

Digestion

The .101. Chapter doth shewe of a mans digestion. **D**igestio is the latin worde. In greke it is named Pepsis. In Englishe it is named digestion, that is when a man hath dygested his meate that he hath eaten. Egestion is when the meate is digested, and the grosse substance being in the maue and guttes, then must it needes be egested & put forth, if a mans digestion be perfyte and good, it doth cause health, and if it be weake and vnperfyte it doth cause many infirmities.

The cause of weake digestion.

The weakenes of digestion, either it doeth come of debilitie of the stomake, or els it may come of superabundance of vnaturall fleume, or els coler, or to much caliditie or heate in the stomake may be the cause.

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The cause of this infirmitie.

This infirmitie doeth come eyther of unnatural coler, either els of a salt fleume, eyther of asperite of the blood, eyther of a melancoly humour, or els by some appostumacion of y^e liuer, eyther els by receipts of euill medecines, or else it doth come by vlceration in the bowels the which excoziate the guttes. Also it may come of a great strayingne of the body, the which doeth hurt the inward partes, breakinge a veyne thowse the which vlceration of blood doth issue from the bodye, with the egestion of man, or els it may come of coler and melancoly, & than the egestion or sege wyll be blacke.

A remedy.

¶ First beware of coldnes and of labour, and vse not to eate of meates that be laxatiue, or doth ingender ventosite. Than take of Ipericon other wise named saint Johns wort, an hand full, of Plantayne water iii. vnces, or els of Plantayne leues iii. handfulls, seeth this in running water, and drinke at morning, none, and at night ix. sponesfulls. Or else roste iii. or iiii. egges vnto the time the yolkes be blew & hard, then crymble them into a pynt of red wyne, and than put to an ounce of the powder of Cynamon, and boyle all together, and than drynke it in the morning, at none, and at nyght to bedward, & do this ix. dayes, and drinke but lyttle, and beware of possiet ale, milke, butter, and fruite.

The .107. chapter doth shewe of hym that can make no water.

One that
can not
vse.

Duria is the greke word. In latin it is named Difficultas mingendi. In english it is named y^e dysury, which is, when a man or a woman y^e can not well make water but wth payne.

The cause of this infirmitie.

This infirmitie doth come many wayes, first it may come by the colyke & the stone, or y^e grauel, stopping the condites of the vryne, or els an impostume, or a lumps of flesh may grow or be ingendred in y^e condites of the vryne, or els it may come of congelacion.

congelacion of bloud, or of matter the which doth stop the con-
dites of the vyne, or els of long holding of the water.

A remedy.

First let euery man and woman beware of long holding of
their water, or constraining of their egestiō, let y body be dis-
charged that nature wold expell, & thā take the grece of a Co-
ny & anoint the backe and the coddess & the yerd. If it be a wo-
man let hir anoynt hir backe & priuie place. And be it man or
woman let them lay ouer their secretes a Conis skin, and for
this matter these thinges be good. Triacle, the oyle of Balme,
the oyle of Scorpions, Nitrodatum, and Aurea Alexandrina,
so be it that with this sicknes, a feuer be not concurrant with
it, and in this matter beware of costinenes and of euyl dyet.

For Disphasos, looke in the Chapter named Diabetes.

The. 108. Chapter doth shewe of a mans backe.

Dorsum is the latin word. In greke it is named Noton. In *A mans*
English it is named a backe the which may haue many *backe*
infirmities, as debilitie and weakenes, curuitie, and gibbositie,
beside other infirmities in the raynes of the back, as Pephre-
sis and such lyke.

The cause of these impediments.

These impedimentes in the backe doth come eyther by na-
ture, or els they may come accidentally, if it come by nature,
it doth come by kynde, if it do come by kynd there is no reme-
dy. If it do come accidentally, as by mischaunce or fortune, or
sicknes, they may be holpen, so be it that the infirmitie or the
impediment be not veterated or a long continuance.

A remedy.

Clary is good for the back, and the pilles named Pillule ag-
gregate maiozes, & Pillule de Serapino, & pillule de Oppopa-
naco. And these oyles be good for the backe. Oleum de piperi-
bus, Oleum vulpinum, Oleum Philosophorum, & Cerotū an-
dromachi is good. And I haue proued these oyles to be good
for the backe, the oyle of Pardine, or the oyle of Alabaster, and

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that then the grossenes of it be egested, and by the egestion the Physicion in sicke parsons hath a great noticion & knowledge of mans infirmities, many men be laxative and costive, and some be indifferent. For laxative men, loke in the Chapters of Diarthea, and Disenteria.

The cause of imperfecte egestion.

Who so euer he be that doth eate little meat, and is a small drinker, his egestion can be but little, but they the which can eate their meate and doth lacke egestion, can not long lyue without infirmities.

A remedy for costiuenes.

First let no man restrayne his egestion, when that he is prouoked to it. And if he be constipated let him vse Suppositoys or Clusters, or some gentle purgacions, as Mercury, Polipody, Sene, Cassia fistula, Turbithe, Keuberbe, Rapuntica, Aloes cicotrine, and such lyke, & without counsell of a doctour of Physicke. Beware of Colloquintida, of Asaraby, Scamony, Catapuce, Aloes oabalin, Aloes epaticum, & such lyke. And let euery man beware, specially weake men how that they do take any pilles or porcions of any ignorant person, except he doe know howe, whan, and what tyme medicines, specially purgacions ought to be ministred.

A knowledge in egestion.

If the meate doe come from a man as in a maner he did eate it, the stomake is weake, and the bowels be lubricated, and it is an euill signe. If the egestion doe not stinke, it is one euill sygne. If the egestion do loke lyke the the earth, it is a signe of death. If the egestion doe loke lyke leade, it is an euill signe. If the egestion be blacke as ynke, it is an euill signe. If the egestion be blacke and adusted, and doth loke lyke shypes tretles, there is abundance of coler adusted, and peyne in the splene. If the egestion be yelow, and eating no Saffron before the bodye is repleted with coler and cytryne water. If the egestion haue staynes of blod, there is impedimentes in the lyuer and in the bowels. If the egestion be bladdish

bladdish, there is vlceration in the guttes. If the egestion looks lyke the shauing of guttes, beware then of an extreme drye and debilitie of the body. If a man be to laxative it is not good, for in such persons can be no strength, but much weakenes. If a man be not costive and can not haue a natural egestion once in a day, he can not lyue long without sickenes.

The. 113. chapter doth shew of burning
in the Sunne.

Effilla is the latin woꝛde. In Englishe it is burning of ^{Sunne}
the Sunne. ^{burning}

The cause of this impediment.

This impediment doth come thowow great heat of the sun,

A remedy.

Take of the oyle of Tarter and anoynt the face. For this matter loke in the Chapter named Pulchritudo.

The. 114. chapter doth shewe of a kynde of le-
proulnes named the Elephanfy.

Elephas or Elephantia be the greke woꝛdes. In latin it is ^{A kinde}
named Cancer vniuersalis. In Englishe it is named the ^{of leprous}
lephancy, or the Oliphant sickenes, for an Oliphant is sturdy
and hath no ioyntes, and who so euer that hath this kynde of
Leproulnes can not moue his ioyntes and is darke: where
fore he is bedred and can not helpe him selfe.

The cause of this infirmitie.

This infirmitie doth come of a melancoly humour, and it
may come of a grosse and viscus fleume.

A remedy.

First purge the cause with pylls of Funzitoꝝ, or with
Diacatholicon, and then cotidially as the patient may beare,
use stuyphes wet and drye, and exhault no bloud, and after the
stuyphes anoynt the ioyntes with the oyle of Turpentine, and
Petes fote oyle, and vse Diarodon abbatis.

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There is an other infirmitie named Elephancia, which is a swelling in the fete and legges, and the cause doeth come as the other Elephancy doth, wherefore the matter must be first purged, and after that vse cere clothes attractive.

For Clinita loke in the Chapter named Lumbzici.

The.115. Chapter doth shewe of the Conception of a childe.

Conceptio **E**Mbria is the latin word. In græke it is named Embricon. In English it is a childe conceived in the mothers body, hauing not the perfite shape or liuiments of a man or woman.

The cause of this matter.

The cause of this, is carnall copulation betwixt man and woman.

To preserue this procreation loke in the Chapter named Conceptio,

Vse good meates and drinckes, and let suche women haue theyr lustes, and beware of abhorrion.

The.116. Chapter doth shewe of sickenes.

Sicknes. **E**Gritudo is the latin word. In English it is named sickenes, there be many maner of sicknesses, as it doeth more largelyer appere in the Chapter named Morbus.

The cause of these sicknesses.

Sicknesses doth come many wayes, as by surfeting & euill dyet, and to company with infectious people to eate & drinke, or coly with them, and it may come by the punishment of god.

A remedy.

If God send the sickness I know no medecine. If it do come other wayes, eyther it is hot or colde sicknesses. If it be a hot sickness, vse the electuary of Roses. If it be a colde sickness, vse Diacalamint, and anoynt the body with oyle Benedict, or with the oyle of Pardine. If it doe come of a melancoly humour, a decoction made of Epithemie is good.

For Emigranea, loke in the Chapter named Hemigranea.

The

The, 117. chapter doth shewe of spitting
of foule corrupt matter.

EMpima or Empirema be the greke wordes. In latin it is
named Supputacio. In Englishe it is named a collection *Fileby*
or a gathering together of filthy matter in the brest vpon Dia- *matter.*
fragma, spitting and coughing viscus and filthy sleume.

The cause of these impediments.

These impedimentes doeth come of rume distilling from
the head to the brest, coueting Diafragma.

A remedy.

First make a Pstisane with hore hound, and Enula campana
rootes and Psope, & so forth after the comon making of a Pstys-
sane, and after that vse of the pilles of Cochee, and anoynt the
brest with the oyle of Lawry mixt with butter.

For Enterocela, looke in the Chapter named Ramer.

The, 130. chapter doth shew of spitting of blood.

EMoptoica palsio be the latin wordes. In greke it is na- *Spitting*
med Hæmoptoicon pathos or Phthisis. And the true latin *of blood.*
word is named Tapes. In english it is named spitting of blud

The cause of this infirmite.

This infirmite doth come thowoe some vlcereous matter
in the brest or in the lunges.

A remedy.

First if age, tyme, and strength will permit it, let the paci-
ent be let blood in a veine named Saphena, and than abstract
a little blood out of Cephalica. And then after that let them
vse to eate milk or whay, & certaine times let them eat Tria-
cle, & let them the which hath this passion beware of great la-
bour or lifting, & vnerious actes or straining of the selues, &
let them vse to drinke the iuyce of the waters of Plantaine &
saint Johns wort, or vse Purslain to eate it or drinke the iuyce
or water with suger. Also for this matter is good Spodium,
Carabies, Roses, Cozal, Saunders, Sanguis draconis, Saf-

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fron,

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from, Myrr, Sumacke, Coziander, Woile hermoniacke, Spaxir, Storax, Calamint and such lyke.

For Empirema, loke in the Chapter named Empina.

For Emoroides, loke in the Chapter named Hemorchoides

For Empyothotonos, loke in the Chap. named Spasmos.

For Epatica a beyne, loke in the Chapter of beynes named Mediana.

The 119. Chapter doth shewe of the Mare
and of the spirites named Incubus,
and Succubus.

The mare **E**Phialtes is the greeke word. Epialtes is the barbarus word. In latin it is named Incubus and Succubus. In Englishe it is named the Mare. And some say that it is a kynde of spirites the which doth infest and trouble men when they be in theyr beddes sleeping, as Saint Augustine sayth. De ciuitate dei. Cap. xx. and Saint Thomas of Aquine sayth in his first parte of his diuinitie, Incubus doth infest and trouble womē, and Succubus doth infest men. Some holdeth opinion that Marlin was begotten of his mother, of the spirite named Incubus. Esdras doth speake of this spirite, and I haue red much of this spirite in Speculum exemplorum, and in my tyme at saint Albons here in England, was infested an Ancestre of such a spirite as she shewed mee, and also to credible persons, but this is my opion that this Ephialtes other wise named the Mare, the which doth come to man or woman when they be sleeping, doeth come of some euill humour, considering that they the which be thus troubled sleeping, shall think that they doe see, heere, and feele, the thing that is not true. And in such troubles sleeping, a man shal keepe his breath.

The cause of this impediment.

This impediment doth come of a vaporous humour or fumes rising out and from the stomake to the brayne, it may come also thowow surfeting and dronkenness, and lying in the bed

bed vpzight, it may come also of a reumaticke humour sup-
pressing the brayne, and the humour descending doth pertur-
bate the heart, bringing a man sleeping into a dreame, to think
that the which is nothing is somewhat, and to seele that thing
that he seeleth not, and to see that thing that he seeth not, with
such lyke matters.

A remedy.

If y^est let such persons beware of lying vpzight, least they
be suffocated, or dye sodenly, or els at length they will fall in-
to a madnes, named Mania, therefore let such persons kepe a
good dyet in eating and drinking, let them kepe honest compa-
ny, where there is honest myzth, and let them beware of mu-
sing or studying vpon any matter, the which will trouble the
brayne, and vse dyuers tymes sternutations with gargari-
ces, and beware of wyne and euery thing the which doth in-
gender fumositie.

If it be a spirite. &c.

I haue read as many moze hath don, y^e can tel if I do wyte
true or false, there is an herbe named Fuga Demonum, or
as the Grecians do name it Ipericon. In English it is named
saint Johns wort, the which herbe is of that vertue that it
doth repell such maliciousnes or spirites.

The. 120. Chapter doth shewe of a mans Liuer.

EPer is the latin word. In greke it is named Aeper. In eng-
lish it is named a liuer, which is no other thing but a con-
geyled bloud, the which doth calify the stomake lyke the syer
vnder a pot, and doth make digestion, and it is the third prin-
cipall member in man, in whom also resteth the animall spi-
rites, and where as incipient persons doe say that a mans ly-
uer may waste, it is not so, howe be it the lyuer may haue di-
uers and many infirmities, as heate, water galles, carnelles,
and opilacions, and such lyke diseases. The liuer of his nature
is hote and drye.

The liuer.

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A remedy for heate in the Lyuer.

If the Lyuer be hote, peyne and heat is felt in y^e right syde, and for it open the Epaticke veine, and exhaust of it. y. or .iij. vneces of bloud, if age and strength will permit it, and vse to eate Diarodon with the Sirupe of Roses. And for the heat of the Lyuer is good, Liuerwort, thre kinds of Saunders, Dandelion, Southistle, Endiue, Cicory, and such lyke.

If the Lyuer be opilated.

If the liuer be opilated the face will swell, and peyne will be in the right syde, wherefoze clisters be good, and the confection of ffumitoe. Also this is good for the liuer, the confection of Calingale, and the confection of Xiloaloes, also Pillule scomaticke, and Pillule aggregate, be good to mundify the lyuer. Also Emplastrum stomaticum, and Sirupus de thimo, and if lyuer be inflamed I haue shewed a remedy, and if the liuer be weake, a plaister made of wheate is good, with Diale nicon, and so is Emplastrum Andromachi.

For Epatica passio, loke in the Extrauagantes in the ende of this booke.

For Epenictides, loke in the Chapter named Aegineta.

The 121. Chapter doth shewe of the Pestilence.

The pestilence. **P**idimea is the greke word. In latin it is named Pestilencia, or Febris pestilencialis. In Englishe it is named the pestilence.

The cause of this infirmitie.

This infirmitie doeth come eyther by the punishment of God, eyther els of a corrupt and contagious ayre, and one man infected with this sickenes may infect many men, this sickenes may come also with the stench of euill dirtie stretes, of Channelles not kept cleane, or standing puddles, and stinking waters, of seges, and stinking draughtes, of shedding of mans blood, and of dead bodies not deeply buried, of a great company being in a little or small Rome, or common pissing

pissing places, and of many such lyke contagious ayers as be reherſed in the Dietary of health.

A remedy.

The chiefe remedy that I do know, is for every man to ſubmit him ſelf to God, and than to amend our living, and to ſlee farre from infectious places, and not to go into the company of them which be infected, or do reſort to infectious perſons, and to beware of the clothes, or any other thing that both perteyne to ſuch infective perſons. When uſe a good dyet in eating and drinke, and uſe perfumes in your chambers and houſes, goe not abroad in the open ayre, late in the night, nor riſe not early in the morning, let the ſunne haue dominion ouer the ground, to waſt & conſume all contagious miſtes, and ayres or you ariſe, and than ariſe and ſerue God which doth gene health to all men, and follow my counſell in this matter, as I haue ſhewed in the Dietary of health.

For Epilocela, looke in the Chapter named Ramex.

The 122. chapter doth ſhewe of the falling ſickenes.

Epilepſia is the greke worde. Epilencia is the Barbarous worde. In latin it is named Conuulcio, or Morbus comicialis, or Morbus ſacer, or Morbus herculeus, or Morbus caducus. And in diuers regions it is named Morbus mahometus, for Mahomete in whom the Turkes do beleue, had the ſayde ſickenes. In Engliſh it is named the falling ſickenes, or the ſoule yll. Alſo it is named in latin Ira dei, & ſome do name it Pedon, and ſome do name it Iaracionem.

The falling ſicknes.

The cauſe of this infirmities.

This infirmitie is ingendred eyther of a reumaticke humour, or els of a groſſe and a colde wynde, or els of a melancholij humour the which is bred in the hinder parte of the head, or els of euill humours abounding in the ſtomake, the
which

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which doth vapour and fume vp to the brayne, opilating the vital spirites. Galen sayth it is a colde humour the which doth opilate the celles of the brayne, vnto the time that nature hath remoued the cause. There be thre kyndes of the falling sicknesse, the first is Epileptia, the second is named Analepsia, and the third is named Catalepsia. They the which be infected with Epilepsia, in they falling shali some at the mouth, and this is the common falling sickenes, and they the which hath Analepsia, when they doe fall they shall defyle them selues and not some at the mouth. And they the which hath Catalepsia, whether they be taken open eyed, or halfe closed, for the tyme they shall see nothing, as it shall appere in the Chapter named Cataleptis.

A remedy.

Use the confection of Diamusti & Tiriaca diatesseron, Syrupus de Scicades, Acetum squilliticum, Drimel squilliticum. Also the oyntment of Adellii, the oyle of thre Peppers, the oyle of Geat, or the oyle of Philosopher be good for the thre kindes of the falling sicknes, and other while purge the matter with Perahermetis, and vse the dyet as is specified in the Chapter named Anacepsia.

The. 123. Chapter doth shewe of Pusshes and wheales.

A wheale. Epiniētides is the greke word. In latin it is named Puscula nocturna. In English it is named a wheale or a pushe, the which doth ryse in the skin, & which is ingendred in y night.

The cause of this impediment.

This impediment doth come of euill dyet, or els of an euill humour proceeding from the lyuer, or drinking late, or els of some venemous woyme.

A remedy.

If yt refrayne for the occasion of it, and touche not the matter, and it will go away within two dayes, if you nyp or touche it, for one wheale you shall haue two.

The

The . 124 . chapter doth shew of cructu-
cations or belchinges.

ERuctuacio, is the latin word. In English it is named eruc- *Belching*
tuacion or belching.

The cause of this impediment.

This impediment doeth come of ventositie or of solwer hu-
mours in the stomake.

A remedy.

If it do come of ventositie or fume. For it is good confection
de acetosis. If it doe come of a solwer humour in the stomake,
then is the confection of Salingale good, Diaciminum and the
simple Drimell squillit.

The . 125 . Chapter doth shewe of inflama-
cions of the eyes.

EPiphora, is the greke word. In latin it is named Inflama- *Poyne in*
cio oculorum. In English it is named inflamacion of the *the eyes.*
eyes.

The cause of this infirmitie.

This infirmitie doeth come of some salt humour, or els cor-
rupt blood myxt with reume.

A remedy.

First purge the head, and after that vse gargarices, and be-
ware of eating of Garlyke and Onions, and such thinges as
is not good for the eyes or head.

For Erisipulas, loke in the Chapter named Herisipulas.

Eschara is the scabbe or cruste that lyeth on a toze that com-
meth of burning made by some instrument by the industry of
some Physitian or Chirurgion.

The . 126 . chapter doth shew of a harde
push or whele.

EScara, or Essare, or Essara be the latin wordes, in greke it *is heles*
is named Aegineta, or Epinictides, in english it is named
a hard push, or a whele much like to stynging of a wasp,
a hoznet, or a nettle, and some say it is the place that a man is
burnt with a hot yron and not made whole.

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The cause of this infirmitie.

This infirmitie doth come of a salt fleumatyke humour or else of aduſted collier, or melancoly.

A remedy.

Take of the leues of Colewortes three handfuls ſtamp it, and temper it with hony, and make a playſter, and laye it to the place. Or els take Coziander ſeedes in powder, and compoſe it with oyle Olyue, and lay it to the place, and drinke this drinke. Take of Sumacke halfe an ounce, ſeeth it in rayn water, or in whyte wyne, and drinke it warme.

For Eſthiſis loke in the Chapter named Senſus.

The .127. chapter doth ſhew of an infirmitie corrupting the fleſh, ſinewes and the bones.

Putrifying of the fleſhe.

Eſtiomenus is the latin worde. In Araby it is named Eſthiominos. In Engliſh it is when the fleſh, the ſinewes, and the bones be putrified or corrupted. And here it is to be noted, that theſe infirmities named Cancrena and Aſchachilus be gradient or concurrant with this aforeſayde infirmitie. For Cancrena is a way to Aſchachilo, & Aſchachilus is alway to Eſtiomeno.

The cauſe of this impediment.

This impediment doth come of a corrupt melancoly humour, or els it doth come of ſome venemous matter corrupting the fleſhe.

A remedy.

In this matter muſt be uſed Cauteriſacions, and to clenſe the place or places with water the which doeth decener golde from ſilver, & then uſe the medecines the which be in the chapter named Eſcara. In this matter a dyet muſt be uſed, the patient muſt refrayne from contagious meates & drinckes, as new ale, new beere, hot wyne, new bread, except it be .xxiii. houres olde. Alſo the patient muſt eate no freſhe biſte, nor no manner of waterfoules, be they wylde or tame, or if they doe uſe the water with vnclouen ſete. Alſo Eſes, freſh Samon, the fiſhes, as Dyſters, crabbes, and Crauices, & ſuch lyke. Alſo bogge

so dogge flesh, Ray, Thornebacke, & suche lyke, be good for any man that hath this impediment, or any other sicknesse & dys-ease, and beware of venerious ages, and looke that they be laratiue, and not costive, that hath this infirmitie or disease.

For Etica palsio, looke in the Chapter named Febria hectica.

The 128. chapter doth shewe of stertyng
in a mans slepe.

EXpergissatio sompni be the latin wordes. In Englishe it is stertyng in or out of mans slepe sodenly. Stertyng
in the
slepe.

The cause of these impediments.

This impediment doeth come of a melancoly humour or els of an angry or a fearefull heart, or els of a pencifull mynde, or a fearefull dyscaine.

A remedy.

For this matter is nothing so good (beside god) as is the confection of Muske, and otherwhyle vse Secamabine, and beware in any wyse to lye bypyght, and not to go to bed with a full stomacke, and if the pacient doe grone in the slepe, awake him leysurably.

The 129. Chapter doth shewe of
wheles or pushes.

EXanthemata is the Greke worde. In Latyn it is named Tumores pusculi in cute. And there be thre kyndes named in latin, Morbilli variole, and Mentagra morbilli is named in English the Maselles, Variole in English is named the small pockes, for Mentagra, looke in the Chapter named Lichim. The Me-
sels and
the smal
pockes.

The cause of these impedimentes.

These impediments may come of corruption of the bloud, it may come of corrupt Ayre, and one man may infect another, most commonly this doth happen or come vnto yong persons.

A remedy.

If yst and chesely kepe the pacient warme, and in no wyse let him goe or stande in the open ayer, drynke no drynke but that

that it be turned out of the colde, eate nothinge but Cheken oꝝ
Mutton stewed foꝝ fīue oꝝ sixe dayes. Also roche, whyttinges,
playse, oꝝ such lyke is good to seede of, be ware of newe ale, oꝝ
beere and wyne, and vse to eate Triacle oꝝ Pitridatum.

The. 130. chapter doth shew of excrements.

Excre-
ments.

EXcrementa is the latin word. In English it is these thin-
ges the which be digested and expelled, and there be ex-
crementes of the egestion, of bzyne, oꝝ fleume of coler, of
Melancoly, of swæte, of mylke in womans bꝛeastes, of spetil,
of the filth of the nose, and filth of the eares. Foꝝ this matter
loke in the Chapters of euery pꝛenominated impedimentes
oꝝ sicknesses.

The. 131. chapter doth shewe in general
of all appostumacions.

Appostūe.

EXitura is the latin word. Wippon what word it is grounded,
I can not tell, but they the which hath wytten vpon this
word, doeth say it is named euery Appostumacion, in the
which is matter and filth, and there be many kyndes of these
Appostumacions. The first is named Cammarate cāurine, the
second is named Albir, oꝝ toplaria, & the third is Talpa. The
first is named as I haue sayde Cammarata, and this is inge-
ndꝛed of an euyl and coꝛrupt fleshe, the second is named Albir
oꝝ toplaria, the which is most commonly in chyldꝛens heads,
the thyrde is named Talpa, the which is engendꝛed in the head
vpon the skyn penitꝛacting the fleshe.

The cause with the remedy loke in the pꝛenominated words
oꝝ Chapters.

The. 132. Chapter doth shewe of excoriacion.

Excoria-
cion.

EXcoriatio is the latin word. In English it is named ex-
coziacion, which is when the skynne is away from any
place of mans body, oꝝ else when a man shall scæ oꝝ take
away vniuersall oꝝ perticuler a mans skyn.

The cause of this infirmitie.

This Infirmitie maye come many wayes, as by rꝛy-
dyng.

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Wæke anoint the face a little ouer with the oyle of Castine, & vse to eat Eleduary de aromatibus, or the confection of Anacardine, or the sirupe of sumitoꝝ, or confection of Manna, & do as is written in the Chapter named Pulchritudo.

For Fastidium, loke in the Chapter named Abhominacio stomachi.

For Fauces, loke in the Chapter named Branchos, and in the Extrauagantes, in the ende of this booke.

For Fatigacio, loke in the chapter named Lassitudo, and in the Extrauagantes, in the ende of this booke.

The.134. Chapter doth shewe of a named Fauus.

*A kinde
of Scalles*

FAuus is the latin word. In English it is scabbes in the skin of the head, lyke to an impediment named Acor, but the holes of Fauus is much moze bigger then Acor is.

The cause of this impediment.

This impediment doth come thozow great humiditie in the head, or it may come of a salt humour.

A remedy.

First shawe or cut away the heares of the head. Then take of Ceruse, of Sute of the chimney, of Vineger, of ech an vnce, compounde this together with the oyle of nutes, and anoynt the head, or els take of Dones dunge. ij. vnces, of Chalke halfe an vnce, of pouder of Musterd sedes an vnce, of Mustir halfe an vnce, confect or compobnd all this with the oyle of Puttes and vin: ger, and anoynt the head. iij. or. iiij. tymes.

The.135. Chapter doth shewe of the kyndes of feuers in generall.

Feuers.

FEbris is the latin word. In græke it is named Piretos. In English it is named a feuer or an Ague. A feuer is an vnnaturall heate grounded in the heart and lyuer, setting all the body out of temper or temperaunce. And there be twentie kyndes of feuers. First is febris ephimera, otherwile named

named Febzis diaria, then is Febzis cottidina, Febzis interpolata, Febzis terciana, Febzis puartana, Febzis sinochos, otherwise named Febzis continua, then is Febzis sinocha, Febzis homothena. Febzis angustica, Febzis epainastica, Febzis caulon or caulos, or Febzis ardents, then is Febzis putrida, or humoralis, Febzis emphisodes, Febzis emistricea, Febzis epialtes, or Febzis epiala, or Febzis epialia, then is Febzis lipparia, or lipparia, Febzis tetrathea, Febzis erratica, Febzis hectica, and Febzis pestilencialis, for all these feuers loke in theyr Chapiters folowing, and there you shall see the Englishe wordes for these also sayd latin wordes.

The. 136. Chapter doth shewe of a feuer named the Ephimer feuer.

Febris ephemera be the graeke wordes. Febris diaria be the *Ephimer* latin wordes. In Englishe it is named the Ephimer *feuer*. feuer. And this feuer is the cause of all other feuers. This feuer doeth take his name of a beast, some say it is a fishe, and some say it is a woyme the which doth dye that day that hee beginneth to lyue. So they the which hath this feuer, the feuer doeth dye that day in the which hee doeth infect any man. And if this feuer continue any longer then a daye, or an houre passing his course, then it runneth into some other kynde of feuers.

The cause of the Ephimer Feuer.

This feuer doth come by inflacion of the spirites vital, and naturall, animal, if this feuer do come of the vitall spirites, it doth come thowow anger, or wraath, thought or sorowe, or els of extreme heate, or colde, if it doe come by the spirites naturall, it doeth come by great hunger or thirst, or els by eating or drinkeing of hot meates or drinckes, or els of breaking of a dyet, or by surfeting, or by repletion, eating dyuers

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meates & drinking sundry drinckes, laxes, & costiuenes, great abstinence, watching, and lwerines of ryding or going, and benerious actes in such lyke may be the occasion of this feuer.

A remedy.

The chiefest remedy is for euery man to order and rule him selfe in a temperaunce, and neyther for friend nor foe, to eate nor to doe the thing the which he doeth knowe by experience should hurt him, and the vpon this Ephimer feuer, no other feuers will folow nor spring.

The. 137. chapiter doth shewe of a cotidian Feuer.

*A coti-
dian.*

Febbris quotidiana, be the latin woordes. In English it is named a quotidiane, the which doth infest a man euery day.

The cause of this feuer.

Euery quotidiane is engendred of a salt fleume or of a sweet fleume, or els of sower fleume. If it be ingendred of a salte fleume, the pacient shal be in great heate, and wil be thursty. If it be come of sweet fleume, the pacient will be sompnolent, dull, and heauy, and his stomake will abhoze meates and drincks, having fast or talage to comfort the palat of y mouth. If it do come of sower fleume the pacient shall haue peyne in the stomake, and is euer disposed to vometing, and the coldenes of the feuer will be great, and the heat little.

A remedy.

First purge salt fleume, and vse a Pyslane. And if it doe come of sweet fleume, vse Diacalamynt with Drimel squilit. And if it doe come of sower fleume, vse Diatriapiperion with water diurelike.

Apendex to the aforesayd Chapiter shewing
of a feuer interpolate.

*Interpo-
late feuer*

Febbris interpollata be the latin woordes. In English it is named an interpolate feuer. And there be thre kyndes, simple, double, and treble. A simple interpolate feuer both infest a man once in a day. A doble interpolate feuer doeth infest a man

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The cause of this impediment.

This impediment or feuer doth come of melancoly, or els of coler aduulst, and if the blacke Iawnes be concurrant with it, it is a difficile sickenes to make one whole.

A remedy.

First purge melancoly, and vse the pilles of Inde once or twyse a weeke, and take oft of the Sirupe named in latin Sirupus de thimo, and for the heate, and for the inflacion of all maner of Agues, or feuers, vse the confection of pines, and a Julib of violets. And in al maner of feuers, first purge the cause, for euery feuer eyther doth come of the malice of blud or of sleume, or of coler, or els of melancoly. It may come also of mixt humours, & do as I haue reherfed in a feuer terciane.

Febris acute et continua all is one, and that thing that will helpe Sinochos, will helpe this.

The, 140. Chapter doth shewe of a continuall feuer named Synoch.

*Synoch
feuer.*

Febris Sinochos is the græke worde. In latin it is named Febris sinochus, or Febris continua. In Englishe it is named a continuall feuer. Sinochos is deriued out of two wordes, sin that is to say without, and Choos which is to say trauell, and that is as much to say as feuer without rest.

An other feuer.

*Synoch
feuer.*

There is an other feuer named Febris Sinocha the which doth differ from the feuer Sinochos. For this feuer Sinocha hath interpolacion that is to say, some rest or interpolaciō. And there be three kyndes of the feuer Sinochos, which bee to say, Homothena, Augmastica, Epamastica, and howe a man shall know the one from the other it doth follow.

Febris Homothena.

*Hemothē
feuer.*

He that hath this feuer hath a dimme and a swart vyne.

Febris Augmastica.

*Austina
tick feuer*

Whosoever hath this feuer hath a blewish vyne or water.

Febris Epamastica.

*Epama-
tick feuer*

Whosoever hath this feuer hath a red bright vyne, and the feuer

feuer will increase, and it will not in Augmastica, for the water is thicke in the bottom, and that doth signify health.

The cause of these feuers.

These feuers doth come of abundance of bloud, or els of purrified bloud. And then the skin will be dankish, & al the body wil be out of temper, the face wil swel, & eyes wil be redish, & the beyne wil be ful, & the vyne wil be red with great spume

A remedy.

First if age, time, & strength will permit it, be let blud in a beyne named Mediana. And if the patient be dry or thursty, vse the electuary of pzymes, with the sirup of Acetose. And if the patient can not slepe, make a dormitary. Take of the leues of *Adormi-*
benbaine. ij handfules, of the leues of *Madzagoze* an handful, *lary*.
Stamp both together & put them in a cloth & lay it to the temples and forehead, or els take a scarlet cloth & intinct it in the oyle of Roses & vineger, & lay it ouer the head, or els take tow and perfume it with frankensence, & lay it hot to the head & temples, & morning and euening vse this *fomentacio* to the feet. *fomenta-*
Take of violet flowers or leues. ij handfules, of Roses leues *ion*.
of malowes of eyther of them. ij handfules, of Barley. iij handfules, seth all this in running or raine water, & the make this
Epithime. Take of the iuyce of nightshade half a pinte, of red *epithime*
saunders & white saunders an vnce, of Camphire. ij. drames, of
Roses leues an vnce, of Rose water as much as will suffice,
compounde all this together, and blewe or a scarlet cloth, lay
it to the right syde. And if the feuer do cause constupacions,
vse Clusters, or els suppositoys. And if age, tyme & strength wil
permit it, open a beyne named Mediana, & exhaust an vnce or
ij. of bloud as the patient is of strength. If it be a man, take a
beyne in the right arme. And if it be a woman open the beins
in the left arme, & vse this dyet, eate no grosse nor contagious *A dyet*.
meates, and abstayne from drinking of newe ale, new beere
and wyne, eate no eles, Egges, nor freshe Samon, nor shell
fishe, nor the fishe the which doth adhere to the fingers.

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The. 141. Chapter doth shewe of a feuer named Causon.

*Causon
Feuer.*

Febri causon or causos be the græke wordes. In latin it is named Febris ardens. In Englishe it is named the feuer Causon, which is one of the worst feuers that can be.

The cause of this feuer.

This feuer doth come of coler, and doeth differ but little from a feuer terciar, considering that the matter is in the concauitie of the lyuer, and therfore the feuer Causon is moze vehement and sharp then a terciar, and the mouth of the patient hauing the feuer Causon is very drye, and the vyne is as red as fyre.

A remedy.

First purge coler with Cassia fistula, & extince y thirst with the sirupe of Violets or Roses, or with the water of Cowdes, and rub the wrestles & the hands with the water that prunes be sodden in, & doe as I haue wrytten in the feuer terciar.

The. 142. Chapter doth shewe of the
putrified Feuer.

*Putrified
feuer.*

Febri putrida or humoralis be the latin wordes. In Englishe it is named the putrified or humozall feuer.

The cause of this Feuer.

This feuer may come many wayes. It may come by the feruent heate of the sunne, and the ayre, it may come by inordinate labour, or by great ryding, or great labour in going, it may come by surfeting, or contagious meats eating, it may come by to much drinke, specially drinke of hot wyne, it may come by disordering of a mans vsage, that he hath ben accustomed to doe, it may come by disordering of any of the foure humours, as well by slepe as by excesse of meat or drinke as by labour, wherefore if this feuer take any principall humour, as bloud or sleume, coler, or melancoly, then this feuer doth take of other names of feuers, as it appeareth here among the feuers.

A reme-

A remedy.

First vse good dyet, and eate good meate, & little at a tyme, drinke no wyne, vse temperate drinking, & drinke posset ale made with cold herbes sodden in it, go not in the open ayre, & vse to drinke of a Ptilane, or els take of the iuyce of grapes, of the water or iuyce of sozell, or the iuyce of pome Garnades, of eche halfe an vnce, of white vineger a quarteron of an vnce, of suger plate. iij. vnces, boyle this together ouer a soft fyre, & lay it vnder the touge diuers tymes, and take some of it inward.

The .143. Chapter doth shew of the emphisode Feuer.

Febris emphisodes is the græke word. In English it is named the Emphisode Feuer. *Emphiso-
de feuer*

The cause of this feuer.

This feuer doth come of vehement heat, the which throzow inflacions doth cause wheles & scabs to be in & about y^e mouth

A remedy.

First qualify the heat of the lyuer and the stomacke, with cold herbes, as the complexiō of the pacient is of, giue no charlish herbe nor medecine to a gentle complexion, or to the which hath ben with meates & drinkes laucionly educated, let euery complexion haue medecines ministred according to their nature, education, & strength, & for this feuer, police must be taken for the safetie of health, among these other feuers rehearsed and shalbe expessed.

The .144. Chapter doth shewe of the Emitricke feuer.

Febris hemitricia is the græke word. The barbarous word Hemitric is named Emitricia. In English it is named the Emitricke Feuer. *Hemitrik
feuer.*

The cause of this Feuer.

This feuer doth come of a colerick humour mixt wth fleume.

A remedy.

First purge coler and fleume as it is specified in y^e chapters of Coler and fleume, and vse a good dyet, & beware of open

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ayer vnto the tyme the pacient be whole, & sweates in a mans hed be good, for this feuer, and all other feuers taken before the feuer doth come.

The. 145. Chapter doth shewe of a feuer named the feuer Epiale.

epial feuer.

Febbris epialtes is the greeke word, febris epialia may be taken for the barbarous word, and the latin word. In English it may be named the Epiall feuer, and some doe name this feuer febris epiala, Epi that is to say aboue, and Algor that is colde.

The cause of this feuer.

This feuer doth come of a grosse fleumaticke matter, causing the interiall partes of the body to burne, and the external partes of the body to be cold, opilating the pores, the which doeth prohibyte that the fume can not be desolved, and this feuer causeth the pacient to be thristy, and the tongue to be rough and out of taste.

A remedy.

First purge grosse fleume with the sirupe acetose, & after that take a drame & a half of the pilles of Sarcocoll, and the pilles of Coloquintida, and doe as it is witten in the feuer tercian.

The. 146. Chapter doth shewe of the Lypery feuer, I do not speake of the Leprose sicknes.

Lipery feuer.

Febbris liparios is the greeke word. In latin it is named febris liparia. In English it is named the Lipary feuer.

The cause of this feuer.

This feuer doth come of a hot colericke humour mixt with corrupt fleume, causing the inward partes of the body to be colde, and the outward partes to be hote.

A remedy.

First purge the superfluite of Coler with Pyllule stomatice, & before the first or the second course come, sweat. iij. or iiij. houres, & go not in the open ayre, and keepe a good dyet, and vse in the sweat to drinke posset ale, or els a Pilsane.

The

The. 147 chapter doth shewe of the
Tetrach Feuer.

FEbris tetratheca, be the Whisicke woordes. In English it is ^{Tetrach} named the Feuer Tetrath, and this feuer may be as well ^{feuer.} in a perticuler member as vniuersall.

The cause of this feuer.

This Feuer doeth come of the draggess of melancoly, or of the iuyce of melancoly, the which iuyce is putrified or not putrified, if it be not putrified eyther it is vniuersall, or els it is perticuler, if it be perticuler it is in a perticuler member, if it be in the whole bodye, it doeth ingender the blacke Jaunes, if it be in a perticuler member it doeth ingender an impostume named Scirros, and there will bee a payne in the splene, and the pacient wil be cold, and oft yeane or gape, if this feuer be putrified, eyther it is vniuersall or els perticuler, if it be vniuersall it doeth ingender the feuer quartayne, if it be perticuler it doeth ingender Feuer quartayne, if it be perticuler it doeth ingender feuer quartaine not vehement nor perticulus.

A remedy.

First purge melancoly with the pilles of Inde, & the pilles of Sebel, and the pilles made of Lapidis lazule, and than loke for a remedy in the Chapter of the infirmities preminated, specially in this Chapter named Febzis quartana.

The. 148. chapter doth shewe of the
Erraticke feuer.

FEbris erratica et commixta, be the latin woordes. In Eng^{erraticke} lish it is named the Erraticke and commixt Feuer. ^{feuer.}

The cause of this feuer.

These feuers doth come of two causes. The one doth come by the indencion or thickenes of blood, and the other doeth come

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come of colour and fleume not naturall, and if any of these fevers do continue in a man, at length they wil come to a fever.

A remedy.

If it doe come of indencion of the blood. First purify the blood, as it doth appere in the Chapter named Sanguis. If it do come of coler and fleume purge coler and fleume, as it doth appere in the Chapters named Colera and Phlegma, and use suppositoys and clisters, and use bozinge betwixte the shoulders, and certeyne tymes exhaust blood out of the veynes named Cephalica, Mediana, Sophera, and Cardiaca, in p[or]tion as the patient is of age and strength, and use this sirupe. Take of Endiue, and of Letuse of eche an vnce, of the flowers of water Lillies, and of the flowers of Lyllyes, of eche halfe an vnce, of the iuyce of pome Garnades two vnces, make a sirupe of this and eate it, and this is good for al hot fevers.

*Etick
fever.*

The 149. chapter doth shewe of the fever Eticke.

FEBRIS hectica be the greke words. The latins doth name it Hectica passio. The barbarus persons with some latinist doth name it Febris etica. In English it is named the feuer Etick or Etick passion, or one of the kyndes of a consumption, for this fever doth consume the natural humiditie of man, that is to say, it doth consume blood, & so consequently nature.

The cause of this feuer.

This feuer may come many wayes. First it may come by to much medling with a woman, or els thow long continuance of some sickness, or els it may come by extreme labour, or els thowwe debilitie of some of the p[ri]ncipal members, the arters, sinewes, and veynes. And there be thre kyndes of this feuer. The first is a vehement heat the which is in the blood, the which blood doth runne in the artures and veines, heating the heart and the other members. The second is an ardent heat inflaming the p[ri]ncipall members thowwe the caliditie of the blood. The third doth arise and dye by the naturall humiditie in man.

A reme-

A remedy.

First qualifie the heate of the bloud with colde herbs sodden in posset ale, or vse a Pitifane, and vse the confection of Anacardine, and troces of Camphire, and a decoction of Mayden heaire is good, and vse a good dyet, & take restorative meates & drinks, or els take the confection made of the stones of a Fox, Locsanum, troces of Camphire or the oyle of sweete Almonds.

The .150. chapter doth shew of the
Feuer pestilence.

FEbris pestilencialis, be the latin wordes. In greke it is named Epidimea. In English it is named the feuer pestilence, *The pestilence feuer*
& this feuer is the most venemous of all other feuers, & doeth most infect.

The cause of this Feuer.

This feuer doth come many wayes, either by infection of the ayer, or one man infected doeth infect an other, as it doeth appere more larglier in the chapitre named Epidimia.

A remedy.

For a remedy loke in the the chapitre named Epidimea, and in the Dyetary of health.

The .151. chapter doth shew of an euill feuer the
which doth comber yonge persons, named the Feuer lurden.

Among all the feuers I had almost forgotten the feuer lurden, with the which many yonge men, yonge women, maydens and other yonge persons be soze infected now a dayes. *The feuer lurden.*

The cause of this infirmitie.

This feuer doeth come naturally, or else by euill & slouthfull byrnyng bp. If it doe come by nature, then this feuer is incurable, for it can neuer out of the flesh y is byed in the bone, if it come by slouthfull byrnyng bp, it may be holpen by diligent labour.

A remedy.

There is nothing so good for the feuer lurden as is Vnguentū baculinum, that is to saye. Take a sticke or wan of a yeard of length and more, and let it be as great as a maus synger, and
with

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with it anoint the backe and the shoulders well morning and evening, & do this. xxi. dayes, & if this feuer wyll not be hel- pen in that time, let the be ware of wagging in the galowes, & whiles they do take thsir medicine put no Lubberwozt in- to their potage, & beare of knanering about their heart, and if this will not help, send them to Pelwgate, for if you wyll not they wyll bring them selfe thether at length.

The. 152. chapter doth shew of a mans Gal.

The Gall.

Fell is the latin worde. In greke it is named Cholæ. In English it is named a Gall, and it doeth lye vppon y^e Ly- uer lyke a bladder, hauing a thin skyn easy to breake, & it is named Cistafellis, and that that is with in, is named Fel in Latine. In Englishe it is called the Gall. In this matter if ther be any colouesse let the be ware of the selfe, cōsidering y^e the skyn of y^e gall is easy to breake, but such men be at a great vantage of other men, for they y^e which hath they^r galles bzo- ke shal neuer be bzoyned in god ale except y^e they be bzo- ken.

The. 153. Chapter doth shewe of a dead chylde in a womans body.

A dead chylde.

Fetus mortuus be the latin wordes. In English it is named a dead chylde in a womans body.

The cause of this infirmite.

This great displeasure may come to a woman many wayes, by great sicknesse, or extreme thought, by a fall, or a strype, or such lyke.

A remedy to expell a dead chylde.

If y^est gene to the woman a purgacion, or else two purgaci- ons, as she is of strength and able to bere it. Then make a suf- fumigacion after this maner: Take of Malowes thre hande- fulles, of March, of Camomyl, of eche of them two handfuls, of Fenngreke thre vnces, seeth all this together in a galon & a halfe of fayre water, and the water being seething hot let the woman sit ouer it in a close chayre or stole halfe an houre and moze, & after that let the wydwife do her dewty.

The. 154. chapter doth shew of stench or euill

faueur

saour that may come out of a mans mouth
or nose, or the arme holes.

Fetor oris, or fetor narium, or fetor ascellarum, be the latyn *Stinking*
wordes. In English it is named stench of the mouth, stench *breath.*
of the nosegayles, & stench of the arme holes.

The cause of this infirmitie.

This infirmitie doeth come dyuers wayes, if it doe come out
of the mouth or nosegayles, eyther it doe come out from the
head or stomacke, or by some rotten tothe, if it doe come from
the arme holes, it doeth come of ranknes of blood.

A remedy.

Use euery morning and after meate to eate soure cloues, and
kepe one clove in the mouth, and cleanse the bloude, as it doeth
appere in the Chapter named Sanguis, loke specially in the
Chapter named Anhelitus.

The .155. chapter doth shew of Fleume.

Fleuma is the greke worde, flegma is the latin worde. In *fleume.*
English it is named fleume, the which is a naturall hu-
mour in man, how be it, it is but an humoure halfe decocted,
and there be foure kyndes of fleume. The fyrst is naturall
fleume which is dulset or sweete, and naturally it is colde and
moist, but soz as much as this fleume which is sweete, growe soz
growe, is hot and moist lyke the Ayre, therefore out of fleume
is blood deriued. The second fleume is named salte fleume,
the which is drye and is corrupted with coler. The thirde is
fart or sower, the which is colde and dry, and corrupted with
Melancoly. The fourth is vitriuous or glassy, the which is in-
gendred of to much colde and of congelacion of Melancoly.

The cause of this fleume.

Aristotle sayth that fleume is the superfluitie of meates that
is not digested. And I doe say that fleume is substance of the
meates and dyynk that be digested of the which is engendred
blood, which is the lyfe of man, soz without blood no man
can lyue.

A remedy.

Peralo.

Peralogadion doeth purge fleume, and so doth pilles of Turbyth, or pilles of Culozidium, or pilles of Sarcocol, or pilles of Coloquintida, & pillule Stomatice, or pilles of Serapyns doth purge diuers fleumes, & pilles of Coche doeth purge the head & the stomake, and the Sirupe of Fumitory doth purge grosse and viscus fleume, & a decoction of Alhasce is good for all Fleumatike men, & let all Fleumatike persons beware of eating of raw raples, & of colde taking in their feete, and of late drinking, & late sitting vp, and let them not rise too early in the morning, for they must haue much slepe.

The. 156 Chapter doth shewe of an impostume named Flegmon.

Apossiue

Flegmon is the greke word. In latyn it is named Appostema calidum, or Perticulare. In Englishe it is named an impostume or an inflacion ingedged in a particuler place, and it is very hot and burning, and doth swell.

The cause of this infirmite,

This infirmite doth come of abundance of corrupt bloud, or else of a melancoly humour, if it doe come of abundance of corrupt bloud, it is named Herisipula, & if it doe come of melancoly, it is named Sephitos, which is an intollerable payne.

A remedy.

For both of these matters phlebothomy & purgacions is good, if strength, age, & the tyme will permit it. And after yf it doe come of Melancoly, take of oyle Olive an ounce, of whete bran an handfull, compound both together, & make a plaister, & purge the matter with pilles of Inde, & with Pillule Lucis of both kyndes, & the pilles made of the Lazuric stone, & pilles Sebely. And if it doe come of abundance of corrupt bloud, vse the confection of Anacardine, & make a plaister with the whyte of 8. eggcs, & of the oyle of roses, & with two make a playster.

The. 157. chapter doth shew of Chappes in a mans body.

Chappes

Fistula is y latin word. In English it is named a chap or chappes being in y lippes, tongue, hands & feete of a man.

The

The cause of this infirmitie.

This infirmitie doth come of a dry humour, of a march wind, or els of some other hot cause, or hot wyndes, or hot wyndes.

A remedy.

Take of the oyle of swete Almons an vnce, and anoynt the place. And any of these thinges folowing is good, the powder of the rines of pome Garnades, the mary of a Calfe, or of a Hart, the fatnes of a Capon, gowse, or ducke, and such lyke.

The. 158. Chapter doth shewe of a Fystle.

Fistula is the latin word. In greke it is named Seruix. In English it is named a fistle, the which is a corrupt apposition in a beyne, or a fistle is a vlceraçion, long, and straight, and most commonly it will be in a mans foundement. *Fystle.*

The cause of this infirmitie.

This infirmitie is ingedzed eyther by a wound or a soze, or by corruptiõ of some euil humours, & it may come by nature.

A remedy.

Fyrst open the orifice of the Fystle, & then mundify it with white wine, in y^e which seth two vnces of y^e powder of Pzeos, or els mundify it with the iuice of Plantaine, w^{ch} Boole armoniake, or els take of Aristology that is round, of Phentaphilõ, of eche an vnce, make powder of them, & mix the pouders with Hony, & then make tentes and put them into the Fystle, and than take the egestion of a man, & burue it, & make powder of it, and with the powder of pepper, lay the substance over the Fystle. Also baguentum egipciacum doth mundify a fistle, & Peralogodion ruffi doth purge y^e matter, & Diaphenicon doth make whole the infirmitie, and the oyle of egges is good.

Fistula cimbalaris is a pype in the throte the which doeth moliozate a mans voyce or brest.

The. 159. chapter doth shewe of a sickenes named Ficus in Ano.

Ficus in ano be the latin wordes. In Englishe it is named *A figge.* a figge in a mans foundement, for it is a postumacion like

U. f.

a figge

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a figge or a lumpe of flesh in the longacion lyke a figge. And some men say it is a lumpe of fleshe lyke a figge growing in the longacion which is in the foundement.

The cause of this impediment.

This impediment doth come of a melancoly humour the which doth disceind to the longacion or foundement.

A remedy.

First purge the matter with the confection of Hamcke, or with 5 piles of Lapidis lazule, or with Pera ruffini, then take of the poudre of a dogges hed burnt, & mixt it with the iuyce of Wimpernel, and make tentes & put into the foundement.

The .160. Chapter doth shew of Flebothomy
or letting of blood.

*Letting of
blood.*

Flebothomia is deriued out of two wordes of greke of Elebi, that is to say a veine, and Temno, that is to say opening or cutting, so that Flebothomia is opening or cutting of a bayne. In latin it is named Minucio sanguinis. In English it is named letting of blood, there be two wayes, one in opening of a veyne, and the other is by boring or cupping. Here I doe aduertise every Chierurgion, howe, whan, and at what tyme they doe let any man blood, excepte that they do know the operation of the signes, and doe consider the age & strength of the pacient, and for what maner of disease the pacient shuld be let blood.

For Fluxus, looke in the Chapter named Diarrhea.

For Fluxus sanguinis, looke in the Chapter named Sanguis

The .161. Chapter doth shewe of a wheale
named Formica.

Wheale.

Formica is the latin worde. In greke it is named Mirmichia. In English it is named a little wheale growing out of the skin, some doeth call this sicknesse in latin Formica milliara,

milliara, as who should say briefly biting of Amites, or Pismares, or Antes, for this infirmity doth take his name of an Ant of pismare, or Amit, all is one thing, and why this sickness is so called, is because the similitude is like the biting of an Ant. &c. And there be three kinds of this infirmity, the first is running, the second is corroding or eating, and the third is named Formica miliaris, the which I doe take it for the singles, looke in the Extrauagantes for that word.

The cause of these infirmities.

These infirmities doth come of diuers humours, he that is running doth come of coler, he that doth corrode or eat, doth come of coler adusted, and the laste doth come of melancoly mixt with salt sleume.

A remedy for the first.

First purge the cause, and then for the first take the eleatuary of the iuyce of Roses, aswel interially as exteriorly and vse it.

A remedy for the second.

The cause purged, than take the confection of Hamech interially and exteriorly.

A remedy for the third.

First take of the pilles aggregated, and of the pilles of Fumitory, of eyther of them a dram, and take of Housleke, and of the flowers of Melwisser, other wise named water lilyes, and of Letuse leues, of eyther of them an handfull, bray them together with white wine and make a plaister of it, and vse it.

Furfur or Furfures, is named band:usse or skurse, or little scales lyke to otmel or bran, the cause and the remedy you shall fynde in the Chapter named Acor. *Dadriffe*

The. 162. Chapter doth shewe of an hard impostume vnder a mans arme.

FVgila is the latin worde. In Englishe it is named an *Apostūe*, harde impostume vnder a man or womans arme hole, or there about.

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The cause of this infirmitie.

This infirmitie doth come of a melancoly humour, and otherwhyle it may come of a fleumaticke matter, conuerfed to hardnes.

A remedy.

First purge the matter with Diacurbyth or with Pera ruffi-
ni, and after that vse the medecines the which is in the Cha-
piter named Scrophule.

For Frenifis looke in the Chapiter named Frenitis.

For Formiculus looke among the kyndes of impostumes,
the which is ingendred of an euill and grosse bloud.

Thus endeth the letter of. J. And here fol-
loweth the letter of. G.

The. 163. chapter doth shewe of
Ioye or Myrth.

Myrth.

Gaudium is the latin worde. In Englishe it is named
Ioye or Myrth. In græke it is named Hidonæ.

The cause of Myrth.

Myrth commeth many wayes, the principall myrth is
when a man doth lyue out of deadly sune, and not in grudge
of conscience in this world, and that euery man doth reioice
in God, and in charitie to his neighbour, there be many o-
ther myrthes and consolacions, some being good and laudable,
and some vtuperable, laudable myrth is one man or one
neighbour to be mery with an other, with honestie & vertue,
with out swearing or flaundering, and rybaldry speaking.
Myrth is in Muscalle instrumentes, and ghostly and god-
ly singyng, myrth is when a man lyueth out of det, and
may haue meate and drinke and clothe, although hee haue
neuer a penny in his parse, but now a dayes he is mery that
hath Golde and siluer, and riches with lechery, and all is not
worth a blewe poynte.

A reme-

A remedy.

I do aduertise euery man to remēber that he must dye, how,
whan, and what tyme he can not tel, wherfore let euery man
amend his lyfe and commit him self to the mercy of God.

For Gala, loke in the Chapter named Lac.

For Gangina, loke in the Chapter named Tubercula.

The. 164. chapter doth shewe of crokednes or
curuitie in the backe or shoulders.

Gibbositas is the latin word. In english it is named croked-
nes of y back or shoulders, making a mā to go stoupingly. *Croked
shoulders.*
The cause of this impediment.

This impediment doth come eyther by nature, or by some
humour or sickenes, or els of some brose, or a stripe or suche
lyke thinges.

A remedy.

If it do come by nature, the impediment is vncurable. If it do
come of an humour or of sicknes or a brose, take of the oyle of
Lillies, & of the oyle of Castore, of eyther an vnce, & anoynt the
backe or shoulders, and drinke Drimel compound, &c.

For Gingiue, loke in y Extrauagants in y end of this booke.

The. 165. Chapter doth shewe of Car-
nelles in the flesh.

Glandule is the latin word. In græke it is named Anti-*Carnels.*
ades or Cherade, or Strume. In English it is named Car-
nelles in the flesh. And there be two kyndes, the one is harde,
and the other is soft.

The cause of this impediment.

The cause of harde Carnelles commeth of colericke hu-
mours, and the soft carnelles doth come of corrupt bloud mixt
with fleume.

A remedy.

Take of Figge leaues two handfuls, of burnt lead halfe an
vnce, stamp this together & make playsters, & lay it to y place,

v. ij.

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The. 166. Chapter doth shewe of a
Gomory passion.

The go-
mer pass-
ion.

Gontorhea is the greke worde. In latin it is named Pro-
flunio somnis, the barbarous worde is named Gomorra
passio, it is named so because Gomer and Sodome did sinke
for such lyke matter, but this matter is not voluntary, and
they did it voluntarily. And there be thre kyndes. The first
is agaynst nature. The second doth come of some infirmitie.
The third doth come of imbecillitie or wekenes.

The cause of these kyndes.

If it be agaynst nature the deuill and mans wretched mynd
is the cause. Alas what plesure shuld any wretch haue to med-
dle with any brute beast, or to pollute him selfe wilfully, I
know no remedy for this but great repentaunce, for the ven-
geance of God hangeth ouer the heades of them that so doeth.
For this sin Sodome and Gomor did sinke to hell sodently. If
polucions do come to any man thowse sickenes, or of abun-
dance of nature, if it be not wilfully done nor no dilectacion
had in it, it is no sinne. If it do come sleeping or waking tho-
row imbecillitie and wekenes, hauing no dilectacion nor ple-
sure, nor consenting to sinne, it is no offence, if it do come slee-
ping, of any foule dreame, and no dilectacion or pleasure had
before nor after, it is no sinne.

A remedy.

If it doe come naturally, those that be vnmarryed let them
marry. If it do come other wyse, vse flebothomy & vomites,
vse also the sirupe of Roses, of Mirtilles, of Puniphar, or wa-
ter of Lillyes, or Melons, or vse to eate Letuce, or Purslayne,
and for this matter Camphire is good mixt with Opinum &
Venbaine in the oyle of Roses compound.

The 167. Chapter doth shewe of a
mans tasting.

Tasting. **G**ustus is the latin worde. In greke it is named Gensis.
In Englishe it is named a mans tasting, the which ma-
ny

ny sicke men doth lacke.

The cause of this impediment.

This impediment doth come of heate of the liuer, and vntemperance of the stomake.

A remedy.

Take of Lymons oz of Oranges. b. oz. vij. drye them and eate them, and than vse to eate stewed pynes and cleanse the tounge, that it be not furred with fylth, with sage leues and Alome water.

The. 168. chapter doth shewe of an impediment in the rouse of the mouth.

G Arcarion oz Kyon be the greke words. In latin it is named Gurgulion, oz Columella, oz Granola. In Englishe it is named an impediment in the rouse of the mouth.

The cause of this impediment.

This impediment doth come of an inflamacion rising out of the stomake, oz els it may come of a hot and a corrupt blood.

A remedy.

First for this matter vse gargarices and sternutations, and than vse pylls of Coche to purge the head and the stomake, and washe the mouth with Rose water in the which Roche Alome is dissolved in, and vse this foure oz fyue tymes.

Guidegi be beines vpon the which great artures be situated.

For Genu loke in the Extravagants in the end of this booke.

For Gutter loke in the Extravagants in the end of this booke.

The. 169. Chapter doth shew of Gurgulacions in a mans body

G Vrgulacio oz Gurgulaciones be y latin words. In english it is named Gargulacion oz croking in ones belly. Gurgulacions.

The cause of this impediment.

This impediment doth come of wynd and colde, and crampes of the guttes, and it may come by nature, and to vse lög falling in youth.

A remedy.

Vij.

First

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First be not long fasting, beware of cold, desolue wynd by dragges & easy purgacions, & beware of eating of potage, & other sewe, & of frutes, & of cold herbes, & colde meates, & any thing that hony is in, & kepe the belly laxatiue and warme.

For Gutta taken for the gout, loke in the Chapter named Gutta in the Extrauagantes.

The. 170. Chapter doth shewe of a
saucedleme face.

Sauce
leme
face.

GVtta rosacea be the latin wordes. In english it is named a saucedleme face, which is a rednes about the nose and the cheekes with smal pimples, as is a prerie signe of leprousnes.

The cause of this impediment.

This impediment doth come of euill dyet, and a hot liuer, or disordering a mans complexiō in his youth, watching and sitting by late.

A remedy.

First kepe good dyet in meates and drinks, drink no wine, feede not of freshe beefe, eate no shell fyshes, beware of Ham and Eles, and egges, and qualifie the heate of the liuer and the stomake with the confection of Acetose, and than take this oyntment, take of Roses grece two vnces, of Sage pouned small an vnce and a halfe, of quicke siluer mortified with fasting spetill an vnce, compounde all this together, & morning and euening anoint the face, and kepe the chamber. by. dayes, or els take of burre rootes and of Affodil rootes, of eyther two vnces, of white vineger two vnces, of Auripigment ij. drams, of Wilmstone a drame, make powder of all that, that should be made powder of, than put altogether & let it stand. xxiij. houres, and after that anoynt the nose and the face.

For Gurgulio loke in the Chapter named Gargarion.

For Granosa loke in the Chapter named Carcarion.

Thus endeth the letter of G. And here
foloweth the letter of H.

The

The. 171. Chapter doth shewe of the dulnesse of a mans witte.

Hebitudo is the latin word. In Englishe it is named dulnesse. In græke it is named Amblysis. *Dulnes of wit.*
The cause of Dulnesse.

Dulnesse commeth many wayes. First it may come by nature, it may come of too much studying or musing vpon one matter, it may come of drunkennesse and great surfeiting, it may come of studying of supernaturall thinges, or of matters that mans wit can not comprehend, and such studying or musing doth bring many men to diuers inconueniences, and at length they do fall mad, or do mischiese them selues.

A remedy.

First vse mytth in measure with honest company, study not to much vpon one matter. If a man loue no good company, then let him recreate or refreshe his mynde with some manuel operation. And for this matter let him loke further in the Chapter named Demozia.

Halohonis is named a bone in the backe.

The. 172 chapter doth shewe of the Pyles and the Emorodes.

Hæmorrhoides is the græke worde. In olde tyme the latins did vse this barbarous worde named Emorordes. In English it is named the Emorodes, or piles y^e which be veines in the extreme part of the longacion to whom doth happen diuers tymes two sundry passions, the first is lyke pappes and teates, and they will bleede, and they be the very Emorodes, the other be lyke wartes and they will iche, and water, and smart, and they be named the pyles, and in the sayd place doth breed other infirmities, as Ficus in ano, Fustula in ano. For the which loke in they^e Chapters. *Emorodes and pyles*

The cause of this impediment.

This infirmitie or impediment doth come of malicious humours

v. v.

mours

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cept it be. xxiij. houres olde, as it doth moze plainly appere in the Dietary of health.

For Hectica passio, looke in the Chapter named Febris hectica.

For Heper, looke in the Chapter named Paralifis.

The. 174. Chapter doth shewe of an infirmitie named Hereos.

Hereos is the greke woꝝde. In latin it is named Amor. In English it is named loue sicke, and women may haue this sickenes as wel as men, yong persons be much troubled with this impediment. *Loue sicke*

The cause of this infirmitie.

This infirmitie doth come of amours which is a feruent loue, soꝝ to haue carnall copulacion with the partie that is loued, and it can not be opteyned, some be so foolish that they be rauished of theyꝝ wittes.

A remedy.

First I do aduertise euery person not to set to the hart that an other doth set at the hele, let no man set his loue so far, but that he may withdrau it betime, and muse not but vse mirth and mery company, and be wyse and not foolish.

The. 175. chap. doth shew of an impostume named Herisiple. *Shingles.*

Herisipulas is the greke woꝝd. In latin it is named Apostema calidum. Some latins doth name it Ignis sacer, A-wicen doth name it Spina, bicause it doeth pꝛicke and burne. In English it is named shingles, oꝝ y shingilles, and the Barbarous woꝝd is named Crisipule.

The cause of this infirmitie.

This infirmitie most commonly doth come of Coler.

A remedy.

Take of Rose water, & of Plantaine water, of either of them halfe a pynte, of white wyne as much, put this together and wash the place oft. Or els take of red woꝝmes the which doe come

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come out of y^e earth & bray them in a morter, & put to the a litle vinegar & make playsters. &c. Or els take of the flowers of Camomil, of Rose leues, of Violettes, the weight of eyther of them an vnce, of Mirtilles, of Sumacke, of eyther of them an vnce and a half, seth al this in white wine & make a plaister & lay it to the place, or els take the oyntment of Ceruse. I haue taken Houselike and haue stampit it with a litle Caphire and haue put to it white wyne and haue layde it to the place, and haue healed the pacient, and the oyle of Roses, or the oyle of Violettes be good. For this impediment, mixt together with the whyte of egges and the iuyce of Plantayne.

The. 176. chapter doth shewe of the kindes of the hernies.

Hernia or Ramex, be the latin words. In greke it is named Kyli. In English it is a postumacion in the coddes, and there be thre kyndes named in latin. Hernia aquosa, Hernia ventosa, Hernia carnosa, which is to say in English, a waterish herny, a windy herny, a fleshy herny, and some doe say that there be. vii. kyndes of the herneys. For this matter looke in the Chapter of this booke named Ramex.

The cause of these impediments.

These impedimentes be ingendred in the codde, eyther of a grosse fleshy humour, or of a grosse waterish humour, or els of windy humour.

A remedy.

If it doe come of a fleshy humoure or matter. First purge the matter with Diaturbyth, & molli^fy the codde with Pul-
telos, and with the oyle of Spyke and Diaquilon, and after that make incision, and if any of the stones be perished, pur-
trified and corrupted, cutte away the stone with the Hernia
and than take Mastix of Sanguis draconis, and Draga-
gant, of eyther halfe an vnce, beate it and scarfe it, and com-
pounde it with the white of. ii. egges, and with a fyne linnen
clothe make a playster, and laye it on the wounde, and whan
this hath sucked oute the corruption lesse behynde, than
make

make the patient whole with any salve y^e wyll incarnate the flesh & make whole the skyn, & stablisch and knyt the beynes & sinewes that the stone hang by. If the Hernia doe come of a waterish humour, fyrst anoynt the codde with the oyle of Lylies, & than make incision, & draw out the water, & with tents attractive, & gētle salues minister. &c. If it doe come of ventositate or wyndy cause, vse clysters & suppositories, that the patient may be laxative, and desolve Windellium in vineger, & with a fine linnen cloth make a plaister to the coddes, and vse to eate diuers tymes of the electuary named Diapoliticon.

¶ The. 177. Chapter doth shewe of a Tetter.

Herpes or Herpethe be the greke wordes. In latin it is named *Herpera*, and some doe name it *Flaua bilis*. In English it is named a Tetter, and some doeth name it *Lupus* or *Lupie*, bicause a wolfe hath oftentymes such impedimentes, it doth creepe and cozode and eateth the skyn, and wareth broader and broader. Tetter.

The cause of this impediment.

This impediment doth come of putrified blood, and of coler, or else by corrupt blood onely, or of coler onely, and *Lupus* or *Lupie* is ingendred of a fleumaticke matter, the which doth make a difference.

A remedy.

Trosc de Arsenico is good, and if it come of blood, exhaust it. or iii. vneces of blood, & moze if nēde shall require, & that age, tyme and strength will permyt it. If it come of coler, as it appereth in the chapitre named *Colera*, and if it be *Lupte*, cut of the heades of them and rub them with salte & Garlike stamp together, and lay ouer them a plate of leade.

¶ The. 178. chapitre doth shew of the Iawnes.

Histericia is the latin word. The barbarus word is *Icte- Iawnes*. *ricia*. In English it is named the Jaunes, or the gulffe, and there be thre kyndes of this infirmitie, which is to saye, the yelow Jaunes, the blacke Jaunes, and the grene sicknesse named

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H

med Agriaca, and some doe name it Penefeleon, and Melan-
kyron or Melanchimon is the blacke Jaunes.

The cause of this infirmitie,

The cause of the yelow Jaunes doeth come of red coler myxt
with blood, or els as I haue had experience, the yelow Jaunes
doth come after a great sicknes or a thought taken, the which
hath consumed the blood, and then the skyn and the exteriorl
partes must needes turne to yelownes, for lacke of blood, co-
ler hauing the dominion ouer it. The blacke Jaunes doeth
come of coler adusted, or els of melancoly, the which putrif-
eng the blood doth make the skyn blacke or tawny, and com-
monly the body leane, for the body or fleshe is arised & dzyed
bp. The grene Jaunes doeth come of yelow coler myxt with
putrified sleume, and corruption of blood.

A remedy.

First for the yelow Jaunes, take of Suozy made in smal pou-
der halfe an vnce, of Turmarycke three quarters of an vnce,
of English saffron the weight of a groate, compound all this
together and drinke of it a porcion of the powder moynge &
euening with stale ale. And for the blacke Jaunes, first purge
Melancoly, as it doeth appere in the Chapter named Melan-
kyron. And for the grene Jaunes, or the grene sicknes, loke in
the chapter named Agriaca, which is the grene Jaunes.

For Hiocianum, loke in the second boke named the Extra-
uagants, in the ende of this booke.

For Hidroccla loke in the chapter named Ramex.

The .179. chapter doth shew of the Hidropsies.

Dropfy.

Hidrops or Hidropis or Hidropesis is deriued out of a word
of greke named Hidor, which is water, for the sicknesse
doeth come of a waterish humour. The olde auncient grekes
did name this sicknesse Lencoplegmantia. In English it is na-
med the hyedropise or the dropfy. There be two kyndes of the
dropfies, the first is named Ascites, the seconde Alchites. For
this matter loke in the Chapter named Ascites. The second
kynde

kynde of the hidropses is named Timpanites, & for that matter loke in the chapter named Timpanites. The third kynde of the hidropses is named Sarcites, and some doeth name it Ipolarca. For this matter loke in the Chapter named Anasarca. These thinges bee good for the hidropses diamoosion, Pillule sebelie, Pillule alkengi, and pilles of Reuberbe.

The. 180. Chapter doth shewe of a waterish humour in the skyn of the head.

Hidrocephalos is the greke word. In latin it is named *Morbus aquosus in cute capitis*. In English it is named a waterish humour in and vnder the skyn of the head, and it may be in other perticuler members nygh to the ple.

The cause of this infirmite.

This infirmite doth come of abundance of reume in the head and with coldnes there taken.

A remedy.

First excheu coldnes, and than vse sternutations & gargari-
ces, than purge reume, and vse labour an suphes wet & drye,
& see that the body be laxatiue, and vse Clysters, & beware of
contagious meates and drinkes, and specially beware of new
ale, new wyne, and new bere.

The. 181. chapter doth shew of one of the
kyndes of the shortnesse of wynde.

HOccomia or Occomia be the latin wordes. In English it is named rotlyng in the throte, or shortnesse of wynde. *Rotlig in the throte*

The cause of this infirmite.

This infirmite doeth come when that Asthma and Disma be
iyned together.

A remedy.

First

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wynde I doe not loue, I in this matter myght both wyte and speake, the which I wyll passe over at this time.

The second cause of this impediment.

This impediment doth come of a faynt heart, and of a feare, full mynde, and of a mans solysh conceyte, and of a tymorous fantasy.

A remedy.

If yt let euery man, woman or chylde, animate them selfe vpon God, and trust in him that neuer deceaued man, that euer had, hath, or shall haue confidence in him, what can any euill spirit or diuell doe any man harme, without his wyll. And if it be my Lorde Gods wyll, I would all the diuells of hell dyd feare my flesh all to peces, for gods wyll is my wyll in all thinges.

The .184. chapitre doeth shew of the foure humours of the foure complexions of man.

There be foure humours, otherwyse named the foure complexions of man, which is to say fleume, bloud, coler, and melancoly. And who so euer he be that hath the one humour hath the other, but not of equal porcion, for lightly euery man hath moze of the one complexion then of the other, for it doth not kepe an vniformitie but in fewe men.

The cause of the humours.

God made them in man, when he made man, & he dyd make man perfyte of foure humours, in true porcion, but after that thozow sensualitie man dyd alter his humours or complexion, setting them out of order and frame.

A remedy.

To purge humours, vse Acetum squilliticum, and pilles named Pillule aggregate, the greater Pillule fetide. &c. And to dissolue humours, the which doth come to the sinewes, vse Pillule euforbij, and such lyke.

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The .185. chapitre doth shew of the Hypocundre.

Hypocundrion is the Greke word. In latin it is named Hipocundrium. In English it is named the Hypocunder the which doth kepe the compasse of both the sydes about the brestes or pappes, in y^e which places may be diuers impediments.

The cause of this impediment.

The impediments of the Hypocunder dothe come eyther of ventositie, or els of some euill humour there lying & being, it may come of the impedimentes of the splene, or the impediments of the lyuer, or els of some Appostumation and some such lyke thinges.

A remedy.

If this matter do come of ventositie, vse Pellierat condite & the decoction of Alhas, If it do come other wayes, vse the sirupe of Cupatoz. And if it do come of the splene, or of the Lyuer, loke in the Chapters named Splen and Cpar.

Thus endeth the letter of H. And here
begynneth the letter of I.

The .186. chapter doth shew of a wynde
vnder the skyn.

Wynde.

Ectigacio is the latin word. In English it is named a wynde, the which may be in many members of man, specially & most commonly it is vnder the skyn.

The cause of this impediment.

This impediment doth come of a vaporous ventositie or wind intruded vnder the skin and can not get out, it may also be in many other members.

A remedy.

The remedy of this infirmitie doth much rest in the rectification of digestion, that is to saye, the meate the which a man dothe eate, be not of ventositie ingendring wynde, and than vse purgacions, scarification, boyring, flebothomy, and stuphes. And for this matter the medecines the which doth serue in the Chapter named Tromos is good for this impediment.

The

The, 187. chapter doth shewe of a sicknes
named saint Antonyes fyer.

Ignis sancti Anthonij. Ignis periscus and Pruna be the latin
wordes. In English it is named saint Anthonyes fyer, they *Saint*
be lyke wheales the which doth burne as fyre, howbeit, Ignis *Antho-*
periscus or saint Antonyes fyer is not so vehement as is the *nies fyer.*
infirmite named Pruna, for Pruna is more groser & grea-
ter, and doth burne more then doth saint Anthonyes fyer.

The cause of this impediment.

This impediment doth come of the corruption of bloud, or
of coler adusted.

A remedy.

Take of honselicke two handful, stampe it and mix it with
the iuyce of Plantaine, and make a playster of it, and lay it to
the place infected, or els take of the iuyce of Smalage halfe a
pinte, of the bzane of Barly thre handfuls, myre this together
with a little Hony and make a playster, or els take of ducke
meat which be litle greene thinges the which doth lye vpon
waters thre handful, of Violet leues an handfull, stampe this
together with a little of the oyle of Roses and make a plaister
For Ignis sacer looke in the Chapter named Heresipulas.

The, 188. Chapter doth shewe of puffing or
swelling of the fleshe.

Ioterus is the greke word. Bilis is the latin word, and Celsus *Swelling.*
doth name it Aurigo, and some latins doth name it Arquatus.
In english it is named a puffing or a swelling in y flesh,
puffing by the skin as one wer poisoned or stonge with some
venemous worne or beast, and some grekes sayth that Iote-
rus is he the which hath any of the heruyes in the codde, looke
in the Chapter named Hernia.

The cause of this infirmite.

This infirmite doth come of a corrupt and venemous
humour.

Ay.

A re-

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A remedy.

First take of Triacle oꝛ els of Pitridatu. iiii. oꝛ. v. times, tha
take easy purgacions, as the pacient is able to receiue, & after
y^e vse Scuphes & bathes, & Flebothomy, as nede shal require.
Foꝛ Illica passio, looke in the Chapitre named Cordaplis.

¶ The .189. chapter doth shew of the kyndes
of Scabbes and Ryng wormes.

A kinde
of ring
wormes.

[Mpetigo, is the latin word: and some latins do name it Zer
na oꝛ Zerma, this sicknesse doth differ in the moze and lesse,
the Grekes doth name this sicknesse Lichen, the Barbarus
word is named Lechena. In English it is named roughnesse
of the skin, oꝛ scabbes in the skin, and ther be two kyndes,
the one is a dry scabbe and the other is wet, oꝛ an vlcerous
scabbe named in English a Ryng worme, oꝛ being of y^e foꝛce.

The cause of these infirmities.

These infirmities doth come vnder this manner. First by ly
ing with any scabious person, by euyl drynks drynking, and
eating of euyl and naughty meates, and diuers tymes it doth
come after a great sicknes. And if the scabbes be dry, it doth
come of melancoly, and if they be wet & water issuing out of
them, it doth come of putrified fleume oꝛ els of coꝛrupt blood.

A remedy.

First if it be dry scabbes, purge melancoly with Pillule lucis
& Pillule Indie. And if it do come of y^e coꝛruption of blood oꝛ
putrified fleume, purge the body wth pilles stomaticke. Pilles
of Sarcocol, & pilles of Serapion, & after y^e anoynt the body wth
the oyle of Larter, oꝛ els take of dock rootes. iii. oꝛ. iiii. handfuls
bruse them & seeth the in vinegre, & wash the body, oꝛ els take
of the pouder Zeos thæ oꝛ. iiii. vnces, of the bran of beanes
two handfulls, myx this with hony & whyte wyne & wash the
body. Oꝛ els this is the best to kyll all kyndes of scabs, take of
the oyle of Bay thæ vnces and mire it with an vnce of moꝛ
tified Mercury, the which is moꝛtified with fasting spetle
and .

and anoint þ body three tymes, & the oile of egges, & the sirupe of sumitory is good for this infirmitie. And for this matter loke in the Chapter Psora, and Scabies, and Lichen.

For Incubus, loke in the Chapter named Ephialtes.

¶ The, 190. Chapter doth shewe of incisions or cuttings.

Incisio is the latine word. In English it is named incision or cutting. Ther be diuers incisions or cuttings, as cutting of a mans arme or legge, or any other perticuler member, but the very true incision doth belong to the cutting out of stones of a mans body, or els of cutting of ruptures, or hernyes, and other impedimentes in the belly, and some sayth letting of blood in a veyne or cupping or boring be incisions. For this matter, loke in the Chapter named Flebothomia.

Incision
or cut-
ting.

For Intestina, loke in the Extrauagantes in the ende of this booke.

For Incendium ignis, loke in þ chapter named Cumbustio.

¶ The, 191. Chapter doth shewe of inflations or swellings.

Inflacio is the latin word. In English it is named an inflation, or swelling, or boiling, or rising of humours in þ fleshe.

Inflaciō.

The cause of this impediment.

This impediment doth come, or is ingedged many wayes as byumatike humours, corruption of blood, or by the admixtion of euill humours. And where many doctoures in phisicke, doth holde diuers opinions in this infirmitie, saying that inflations doth differ from Apostumacions, considering that all inflations doth appeare exterially, and Apostumacions most commonly be interiall, I doe say, al inflations and Appostumacions be nuters, for they may be as well exterial, as interiall.

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A remedy.

Take of the dung of a Cote thre ounces, of Bees two ounces, make powder of it, compounde this together with clarified hony, and make a plaister, and take an easy purgatiō made of the coddies of Sene, or els take of Cassia fistule two drams, or seth of Polipody thre drams in stale ale clarified, & stampe it and drinke it.

For Intellectus loke in the Chapter named Memoria.

The .192. Chapter doth shewe of suppression of a mans body.

Stop-
ping of
water.

[Schuria is y greke word. In latin it is named Suppressio v-
rine. In english it is named suppression of vrine, that is to
say, that when a man would pisse and can not.

The cause of this impediment.

¶ This impediment doth come many wayes, eyther by opi-
lacion or stopping of the stone, or some grosse humour, or els
thorow some euil humour growing in y condyte of the vrine,
or els it may come thorow long retencion, or long holding in
of a mans water.

A remedy.

¶ Take of the sedes of Cordes thre drams and they made in
pouder, drinke it with white wyne or renish wyne. Or els
take halfe an ounce of Parcely sedes, and of Geate stones a
drame, make fyne powder of it, & drinke it with white wine.

For Ischiadici, loke in the Chapter named Sciatica passio.

For Isophagus loke in the Chapter named Isophagus.

The .193. Chapter doth shewe of suffoca- cion in the belly.

Suffoca-
cion of
the
moder.

[Sterichi puiax be the greke wordes. In latine it is named
Suffocacio vteri. In Englig it is named the suffocacion of
the belly or matrix.

The cause of this impediment.

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Lyps.

Labia is the latine word. In Greke it is named Chili. In Englishe it is named lips, the which may haue chappes and other diseases.

The cause of Chappes.

¶ Chappes in a mans lippes, may come of a sharpe or bitter wynd, or it may come thow heat of the liuer and stomake.

A remedy.

¶ Anoint thy lyps with the oyle of sweet Almons. And for this matter loke in the Chyrpiter named Fissure.

¶ The 196. Chapter doth shewe of teares or water, the which doth distill from the eyes.

Teares.

Lacrime is the latin word. In Greke it is named Dacria. In English it is teares or water distilling from the eyes.

The cause of this impediment.

¶ This impediment doth come of a salt humour in the head, descending out of the head to the eyes. Also to go or to ryde against a sharpe wynd will cause teares or water to come out of the eyes, soow, care or paine, wil cause one to shedde tears, unkindnes of a man to displease God in offending or displeasing him, will cause man, woman, and childe, to wepe & shedde teares, for the which the grace and mercy of god is sufficient.

A remedie for salt humours the which doth descend to the eyes.

¶ Fyrt vse to dzinke the water of the iuice of Botony, & vse to take Gargarices liquide & vnliquide, and other while take of the pilles of Coche to purge the head and the stomake.

For Lapis, loke in the Chapter named Lythasis and Nephresis.

For Latus, loke in the Extrauagantes in the ende of this booke.

The. 197. Chapter doth shewe of the curding of a womans mylke.

Lac

LAc is the latin word. In Greke it is named Gala. In english it is named milke. And here I doe speake only of the curding of womans milke, for other milkes looke in the Dietary of health.

The cause of Curding of womans milke.

Mylke.

¶ Womans milke is curded thow euil digestion of meates and drinckes, and thow opilacions, and other while it doeth come for lacke of exhausting, or sucking, or drawing out the milke when it should be drawn.

A remedy.

¶ For this matter looke in the Chapter named Mamil, and if there be any appostumacion there, exhaust some bloud the contrary syde in a vayne named Cardiaca, and keepe the brestes warme, and vse a good moderate dyet, eating no meate the which doth ingender grosse and corrupt humours, and here springeth the original of them whose arme holes doth stinke, for it doth come of grosse and superfluous humours, as wel in man as in woman.

¶ The. 198. Chapter doth shewe of werines.

LAssitudo is the latin word, in greke it is named Copos or VVerines. Cornatos. In English it is named werines.

The cause of this impediment.

¶ This impediment doth come of to much labour, or els it doth come of debilitie and weakenes, or of great sluggishnes, not lust to labour.

A remedy.

¶ If ye vse moderate labour, and then take good meates and drinckes, and lye in a soft and easy bedde, and drinke posset ale to bedward. And further for this matter, looke in the Chapter named Fatigacio in the Extrauagantes.

¶ Lacerti is the latin word. In English it is named lacertes which be bones, & some say it is little straines the which doth come from the head to the necke, and to the eares & the face.

¶ Lacuna is a little hole in the rouse of the mouth.

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L

¶ The . 199 . chapitre doth shew of Leproufnes.

Leprouf-
nes.

Leproufnes, is the Latin word. In Greke it is named Psora. In English it is named Leproufnes, and ther be foure kindes of Leproufnes, which is to say, Elephancia, Leonina, Tinea, & Alopecia. These foure names or kyndes of Leproufnes doth take theyr names of foure kyndes of beastes, for these foure kyndes of Leproufnes hath the properties of the beastes as it appeareth playnely in the Chapters of the sykenesses.

For Lecolegmancia, loke in the Chapitre named Idrops.

¶ The . 200 . Chaitre doth shew of Fracles in a mans face and body.

Fracles.

Lentigo or lentiginos, be the latin wordes. In Greke it is named Phacos. In English it is named fracles, the which is in ones face and body.

The cause of this infirmitie.

This infirmitie doth come either by the calyditie of the sunne or els by the corruption of the Ayer, or by some interial cause in reteyning some superfluous humour.

A remedy.

Fyrst, be let bloud of a veyne named Cephalica. And if the Fracles doe go ouer all the bodye, be let bloud in a veyne named Mediana, and then purge the body with Pillulis aureis and Pera pigra, and than wath the body with the water that these things folowing is soden in, the bzan of Warly, of beans, of Fenugreke, and put in violets & an vnce of the oyle of bitter Almons and such lyke, and anoynt the place or places.

¶ The . 201 . chapter doth shew of depilacion, otherwyse named Tankerbalde, or knaue balde,

Lepus

Lepus marinus be the Latin word. In Greke it is named *Deapilci-*
legos thalasios. In English it is named depilation of a *cion.*
mans heare, which is to say, hauing heare befoze in the head
and no heare behinde, for the heare of the sea, hath no heare on
the hinder part, for this matter loke farther in y chapter na-
med Capilli, & in the second booke named the Extravagantes,
in y end of this booke. And some doth name this sickness a wa-
terish scabbe that runneth abroad, and some doth take it for a
kynde of bometing, loke in the Chapter named Lepus ma-
rinus in the Extravagantes in the ende of this booke.

The. 202. Chapter doth shewe of a webbe
rooted in the eye.

Lencomata or Lencoma is the Greke worde, as some doe
say. In English it is a webbe the which is rooted in and *A webbe*
vpon the eye or eyes.

The cause of this infirmitie.

This infirmitie is engendred of a viscus humour or rume,
and it may come of a strype or some great b2wse.

A remedy.

For this matter purge the head and the stomake with the
pilles of Cochee, and vse Gargarices, and after that vse Coli-
ces, but I would counsell every man not to meddle with it if
it be veterated and olde, &c.

The. 203. Chapter doth shewe of a kynde
of Leprousnies named Leonia.

Leonis is the greke word. In English it is named the *A kinde*
Lions prosperitie, for this word is derived out of Leo leonis, *of Le-*
which is in English a Lyon, for as the Lyon is most fearcest *prousnes.*
of all other beastes, so is the kynde of Leprousnies most
of all other sicknesses, for it doth corode and eate the fleshe to
the bones, and the fleshe doth rot away.

The cause of these infirmities,

This infirmitie doeth come eyther by kynde, or els a
childe

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The cause of this impediment.

This impediment doth come of a salt humour or of superabundance of rume with corruption of bloud.

A remedy.

First purge y head as it doth appere in the Chapter named Caput, & vse dayly gargarices & sternutacions, and wash the eyes oft with colde water and a fine linnen cloth, and to bedwarde anoynt the eyes diners times with Tutty, and than washe them in the morning with colde water.

For Ligmos loke in the Chapter named Singultus.

The 206. chapter doth shew of the kinds of Scabbes.

Ichem is the greke word. Lichena is y barbarus word. In latin it is named Zerna, or Imperigo, & some doth name it Scabbes. Mentagra, & some grecians doth name it Psora. For this matter loke in the Chapters of y aforesaid names. But Psora in greke is taken for one of the kindes of leprousnes, which is a perilous sicknes & is infectious, & so be al maner of kynds of scabbes, wherfore I doe aduertise al maner of persōs, y which be infected, not to lye in bed w these infirmities or any other disease like, as y pestilēce, y sweating sicknes, or any of y kindes of y ague or feuers, or any of y kinds of y falling sicknes & such like, & Mētagra is ingēdred of a grosse melācoly humour.

For Liena loke in the Chapter named Splen.

The 207. chapter doth shewe of a mans splene.

Lien is the latin word. Splen is y greke word. In english it is named a splene, y which doth lye on the left side & doth make a man to laugh, y which may haue diuers impedimēts, as it doth more plainly appere in the Chapter named Splen, great study, & long wryting, & pēcifulnes, thought, & care doth hurt the splene, and honest mirth, with honest company, doth comfort the splene, & so doth all redolent & odiferous saours.

For Limphaticarom loke in the second booke named the Extrauagantes.

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The. 208. Chapter doth shewe of a mans tonge.

A tongue **L**ingua is the latin word. In græke it is named Glossa or Glotra. In english it is named a tonge. The tonge of man is an instrument or a member, by the which not onely tasting but also the knowledge of mans mynd by the speaking of the tonge is brought to vnderstanding, that reason may know y^e truth from the falshood, & so ecounterse. The tonge is the best and the worst official member in man, why, and wherfore, I doe remit the matter to the iudgement of the readers. But this I doe say y^e the tonge may haue diuers impediments beside flandering & lying, the which is the greatest impediment or sickness of al other diseases, so it doth kil y^e soule without repentance. I passe over this matter, and will speake of the sicknesses which may be in mans tonge, the which may swell, or els haue fissures, or wheales, or carnelles, or the Palse.

The cause of these infirmities.

If the tongue doe swell, it doeth come of the corruption of blood, or els of superabundance of rume, or euill dyet, as surfeiting &c.

A remedy.

If it do come of the corruption of blood, exhaust two or thre ounces of blood, as age and strength will permit it with time convenient, & then purge the head with pilles of Cochee, and vse gargarices. **I**f it do come of rume, take the iuyce of nightshade otherwise named Solatrum, and let the patient holde in his mouth, as long as he may. v, sponesuls one after an other. **I**f it do come of a palsey, it doth come of a great anger or feare or els of extreme colde, or els of drinking of to much wyne, and drinking of euill drinks of sundry beewings, some good and some badde, some new and some stale, and it may come of eating of euill meates, vse therefore diuers times to lay a grayne of Castore upon the tongue, and refrayne from such thinges as may be the occasion of this sickness rehearsed. **I**f there be fissures in the tongue or chappes, it doth come of some colerike humour which doth cause ariditie and drynes of the tongue,

tongue, for such matters vse mellilote and moyſt thinges. If there be wheales on the tonge, it doth come of ſurfeting and keeping of euill dyet, and drinking late of hot wyne & ſtrong ale, and it may come of heate in the ſtomake, for this matter fyrſt vse good dyet, and than purge the head, and vse of Gargarices with ſternutacions.

For Lipothomia, loke in the Extrauagantes in the ende of this booke.

The. 207. Chapter doth ſhew of the ſtone in the bladder.

Lithiaſis is the greke word, in latin it is named Calculus in veſica, and Lapis is taken for all the kyndes of the ſtones. *The ſtone*
In Engliſh Lithiaſis is the ſtone in the bladder. And ſome doth ſay that Neſreſis is the ſtone in the raynes of the backe, therefore loke in the Chapter named Neſreſis.

The cauſe of this impediment.

This impediment doth come either by nature, or els by eating of euil and viſcus meates, and euill drinkes, as thicke ale or bere, eating broyled & fryed meats, or meats y be dyed in ſmoke, as bacon, martinmas beefe, red herring, ſpotters, and ſalt meates, and cruſtes of bread, or of paſties and ſuch lyke.

A remedy.

If it do come by nature there is no remedy, a man may mitigate the payne & breake the ſtone for a tyme, as ſhalbe reherſed. If it doe come accidentally by eating of meates that will ingender the ſtone, take of the bloud of an Hare, and put it in an earthen pottle, and put thereto thre ounces of Saffrage rootes, and bake this together in an oven, and than make powder of it, and drinke of it morning end evening. For this matter this is my praſiſe, fyrſt I doe vse a dyet eating no newe breade, except it be. xiiij. houres olde. I reſuſe Cake breade, Saffron breade, Rye bread, leuen bread, Cracknels, Simnels, & all maner of cruſtes, than I do drinke no new ale, nor no maner of beere made with hoppes, nor no hot wyne.

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I doe refraine from flesh & fishe, which be dzyed in the smoke, and from salt meates & shel fishes. I do eate no grosse meates noꝝ burned flesh noꝝ fishe, thus vsing my self I thanke God I did make my selfe whole and many other, but at the beginning when I went about to make my selfe whole, I did take the pouder folowynge. I did take of Worme seedes, of percilles seedes, of Barfrage seedes, of Cromel seedes, of eyther of them an ounce, of Gete stone a quarter of an ounce, of date stone as much, of egge shelles that chekin hath laine in the pith pulled out halfe an ounce, make pouder of all this and dzyne half a sponesfull moꝝning and euening, with possiet ale oꝝ whyte wyne. Also the water of halwes is good to dzyne.

For Lumbe loke in y Extrauagants in y end of this booke

The .210. chapter doth shew of obliuiousnes.

Obliuiousnes

Lethargos is the Greke woꝝde. And some Grecians doeth name it Sirsen. The barberous men doth name it Litergia. In latin it is named Lethargia oꝝ Obliuio. In Englishe it is named obliuiousnes oꝝ foꝝgetfulness.

The cause of this impediment.

This impediment doth come thoꝝow cold rume, the which doth obnebulate a mans memoꝝy, and doth lye in the hinder part of a mans head, within the scull oꝝ bꝝayne panne.

A remedy.

First if ned require vse flebothomy, and aboue al things marke oꝝ see that the body be not constupated oꝝ coltiue, but laxatiue, and vse gargarices, and otherwhile vomites, and annoynt the head with the oyle of Castoꝝy, and the oyle of Roses, compound with Aceto squilitico, and let such men hauing this impediment, beware of dzyne to much strong dzyne, as wyne and ale, and eating of Carlike, Lakes, & Onions, and such lyke.

The .211. chapter doth shew of a skurfe in all the body.

Luce

IVce or leuci be the greke words. In latin it is named Vi. Skurfe. tiligo. In English it is named a scurfe in all the body.

The cause of this infirmitie.

This infirmitie doth come of a colerick & melancoly humour.

A remedy.

For this matter I do take three ounces of Bores grece & skins pulled out, the I do put to it an ounce of y powder of oyster shells burnt, & of the powder of brimstone, & three ounces of Mercury mortified with fasting spetile, compound all this together and anoint the body three or foure times, & take an easy purgatiō.

For Lugia, looke in the Chapter named Dubaleth.

The. 212. Chapter doth shewe of long white wormes in ones belly.

LVmbrici is the latin word. In greke it is named Elmitha. In English it is named long white wormes in the malwe, stomake and guttes.

The cause of this infirmitie.

This infirmitie doth come of superabundance of fleumaticke humours.

A remedy.

If any man wil take a Plowe mans medicine, & the best medicine for these wormes & al other wormes in mans body, let him eate Carlike. For this matter loke further in the Chapters named Vermes, and in Affarides and in Cucurbiti.

The. 213. Chapter doth shewe of Lunatike men & women.

LVnaticus is the latin word. In English it is named for a lunatike person the which will be rauished of his wit ones in a mone, for as the mone doth change and is variable, so be those persons mutable and not constant witted.

The cause of this impediment.

This impediment may come by nature & kind, & then it is incurable, or els it may come by a great fear or a great study.

A remedy.

If it be not solitary, nor muse not of studious or supernaturall matters, vse mery company, & vse some mery & honest

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pastime,

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passyme, be not long fasting, vse warme meates, and drinke well to bedward, to make o2 to prouoke slepe, slepe not in the day, and vse the medecines which be in the Chapters named Memoria, Sensus, and Anima.

The. 214. Chapter doth shewe of intemperance.

*Intempe-
rance.*

LVxus is the latin word. In greke it is named Afotia. In english it is named intemperance. Temperance is a mo2all vertue & wo2thely to be praised, considering y it doth set al vertues in a due order. Intemperance is a great vice, for it doth set euery thing out of order, & where ther is no order there is hoz2or. And therfoze this word Laxus may be take2 for al y kinds of sensualitie, y which can neuer be subdued wout y recognisi2n & knowledge of a mans self what he is of him self, & what god is. And for as much as God hath geuen to euery man liuing free wil, therfoze euery man ought to stād in the feare of god, and euer to loke to his conscience, calling to God for grace, and dayly to desyre and to pray for his mercy, and this is the best medecine that I doe know for intemperance.

Thus endeth the letter of L. And here
after foloweth the letter of M.

The 215. Chapter doth shew of the principal veines in man.

*Principal
veynes.*

Mediana I do take him here for the first veine, thā is Cardiaca & Sophera, & Cephalica, & Basilica, & Salnatella, & Epatica, & Sciatica, & the hemozodiall veynes. Mediana doth lye in the middle of the armes, & any of the veynes be opened for any passi2n o2 grefe about the heart. Cardiaca is at the one side in y middle of y arme, & is opened for passions & diseases about y hert. Sophera doth lye a little frō y ankle, & is opened for passions in y liuer & the stones. Cephalica doth lye a little vnder y thome & is opened for passions of y head & eyes. Basilica is opened for passions of y liuer & for a feuer quartain. Salnatella doth lye betwixt y litte2l finger & the lech finger, & is opened to cleanse all y body. Epatica is opened to cleanse y liuer. Sciatica doth lie in y vtward part of y fete & is opened for the

Sciaticke

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A remedy.

First make this preparatiue, take of Enula campana rootes clenfed and cut in peeces three ounces, of Fenel rootes the pith pulled out two ounces, of the kayes of Ashe trees an ounce and a halfe, of Scabiose two handfuls, of hony socles three handfuls, of fumitory two handfuls, of the tender croppes of burres two handfuls, of Sene and Polipody of eche two ounces, of the flowers of Rosemary and of Violets an ounce, of Sica-dos and Epithime an ounce, confect all this together with suger plate and Rose water, and make a sirupe, and vse to eate it moorning, none, and at night, and than take Pera ruffini, or Peralogodion ruffi, or Theodozicon a dramme or two at a tyme. For this matter looke further in the Extravagantes.

The. 216. Chapiter doth shewe of womans brestes.

MAmille is the latin word. In Greke it is named Mastos, or Mazion. In English it is named womans brest the which may haue many impediments, as lacking of milke, curding of milke, inflaming of the brests, and other while they may be ouer long and great, and other while the skinne may go of from the nipples.

The cause of these impedimentes.

These impediments doth come many wayes, it may come for lacke of sucking or draweing of the milke, it may come by grossenes of the bloud, it may come of debilitie and wekenes or opilacions, as when a woman doeth lacke milke it may come by to much handling of them, and it may come by nature or grossenes of humours.

A remedy.

If a woman do lacke milke, take of Cristall a drame and a halfe, and make fine ponder of it, and drinke it with Bastard or Muscadell, do this .v. or .vi. tymes. Or els take of Fenell, of Malowes, of Anis, of Parche, of eche of them .ij. handfules, sethe it in Water or Muscadell and strayne it, and

drinke

Drinke it oft. If the brestes be longe, bigge, and great, make a plaister with hennellocks sodden in white wine, and lay it to the brestes. If there be any inflaminges in the brest, take the white of two egges, and two handfuls of houseleke, compound both together and lay it to the brest. Or els take Southistell and Dandelion, Violet leaues, the tender croppes of wyldc hoppes, of eche a handfull, sethe it in posset ale and drinke it. If the mylke be curded in the breste, some olde auctours wil geue repercussiuues. I would not do so, I doe thus, I doe take Dragagant, and gumme Arabicke, and doe compound them with the white of rawe egges, and the oyle of violets, and do make a playster. Or els I doe take pitch, and doe liquify it in the oyle of Roses, putting a little doue dunge to it, & drugges of wyne or ale and make playsters.

For Macula in Oculo loke in the chapter named Tarphati.

The 220. chapter doth shewe of one
of the kyndes of madnesse.

MAnia is the Greke. In latin it is named Insania or Furor. *Madnes*
In English it is named a madnes or woodnes like a wyldc beast, it doth differ from a phrenisey, for a phrenisey is with a feper, and so is not Mania, this madnes that I doe pretend to speake now of.

The cause of this infirmitie.

This infirmitie doth come of a corrupt blond in the head, and some doth say that it doth come of a bilous bloud intrused in the head, and some say it doeth come of weakenes of the brayne the which letteth a man to slepe, and he that can not slepe must nedes haue an ydle brayne, and some say it is a turning vp so downe in the head, the which doeth make the madnes.

A remedy.

First in the chamber where the pacient is kept in, let there be no picters nor painted clothes about the bed nor chamber,

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than vse in the Chamber all thinges that is redolent and of sweete saours, and kepe the pacient from musing and studying, and vse mirth and mery communication, and vse the pacient so that he doe not hurt him selfe nor no other man, and he must be kept in feare of one man or an other, and if neede require he must be punished and beaten, and geue him thre tymes a day warme meate, and vse to eate Cassia fistula, and Epithime vsed is very good.

The. 221 Chapter doth shewe of a mans handes.

Handes. **M**ANUS is the latin word In greke it is named Chir. In english it is named a hande or handes, the which may haue many impediments as chappes, wormes, dinesse in the palme of the handes, or some moyst humours and such lyke.

The cause of these infirmities.

¶ These infirmities doth come eyther by corruption of bloud, or els thow a humour, or els thow the heate of the lyuer, or els thow the ariditie of coler.

A remedy.

First he that wil be whole in the body & handes, let him vse to walsh the handes oft in a day, specially in the morning and after diner and supper, and for any impediment in the hands take of bere suet an vnce, of Malowes thre handfuls, of water two pyntes, of secke a pynte, seeth all this together and diuers tymes in a day specially morning and evening wash the handes and kepe them warme out of the wynde. Or els take of the powder of Enula campana rootes an vnce & a halfe, of bores grece. iij. vneces, of mercury mortified with fasting spittle an vnce & a half, of Champhire a dram and a half, incorporate all this together, and morning and evening anoynt the handes and kepe the handes warme from the wynde.

The. 222 chapter doth shew of the Matrix of a woman.

The moder.

MATRIX is the latin word. In Greke it is named Mitra. In English it is named the Matrix or the moder, or the place

place of conception the which hath diuers tymes many impedimentes, as Suffocations, lubricitie, the mole of the matrix, the rising of the matrix the which no mayde can haue for the orifice of that place in a mayd is very strait, considering there be fyue veynes the which doth breake when a mayd doth leaue hir maydenhead.

The cause of these impedimentes.

These impedimentes doth come of distemperaunce of the body and of superfluous and moist humours, or disordering of the midwife, in disordering any woman when she should be deliuered.

A remedy.

If it come thow suffocation. Take of Betony leaues half an vnce, stampe it small and drinke it with white wine and smell to Galbanum and Serapine and make a perfume of Juniper, eyther of old lether and sit ouer it, or els take of Woad seedes. iij. drams, drinke it with Pellierate. If the matrix doe fall out, fyrst washe the place twyse or thysse with white wyne, or els take of Juniper cut in pieces thre vnces, of Mirtils thre vnces, seth this in running water, & wash the place two or thre times, then take of Galbanum thre drams, drinke it with red wine, euery thing that will helpe the falling out of a mans foundement will helpe this impediment, wherefore looke in the Chapter named Anus.

For Melanchima loke in the chapter named Melankydon.

The. 223. Chapter doth shewe of the vertue of medecines.

Medicina is the latin word, in greke it is named Pharmacia *Medecine* or Acesis. In English it is named a medicine. The ministration of medecines doth consist in two things, in Theorick which is speculation, & in practise. The theorick doth teach the practicer. The vertue of medecines is to keepe a man who is whole in helth, and he that is sick by medecines may be recovered. And the arte of medecines is to gouerne & keepe the

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naturall complexion of man in whom it is, and to turne the complexion y is out of a natural course into a natural course, wherefoze this science of medecines, is a science for whole men, for sicke men, and for neuters which be neyther whole men nor sicke men, wherefoze I doe aduertise euery man not to set little by this excellent science of medecines, considering the vtilitie of it, as it appereth moze largelier in the introduction of knowledge.

For Meli, loke in the Chapter named Membra.

For Mediana, loke in the Chapter of M.

For Melliceriders, loke in the Chapter named Tubercula.

The, 224. Chapter doth shewe of the
blacke Iawnes.

*The
blacke
Iawnes.*

MElankyron is the Araby word. Melanchima is the greke word. In latin it is named *Hictericia nigra*. In english it is named the blacke Iawnes.

The cause of this infirmitie.

This infirmitie doth come of the maliciousnes of melancoly the which doth bring in death, for melancoly and death be concurrant together.

A remedy.

If a man haue the blacke Iawnes with a Feuer quartaine I do remit him to y mercy of god, if there may be any remedy purge melancoly, & the do as I haue writte in the Feuer quartaine, & for the blacke Iawnes without a feuer quartaine, first purge melancoly with *Pillule Indie*, & *pillule Lucis*, *pillule de lapide Lazuli*, *Pillule Sebeli*, & a cōfection of muske is good.

The, 225. Chapter doth shewe of a mans
memory or vnderstanding.

Memory.

MEmoria is the latin word. In Greke it is named *Muime*. In English it is named the memory of man, which is concurrant with vnderstanding named *Intellectus* in latin,

tin, the which both be two powers of the soule, as it appereth
in the Chapter named Anima.

To acute and to make quicke a mans memory
and vnderstanding.

Use the confection of Anacardine, and to sauour to Amber
de grece, and to other odiferous sauours.

The. 226. Chapter doth shewe of the prin-
cipall member in man.

Membra is the latine word. In Greeke it is named Me- A mem-
ber.
li. In English it is named members, the which be ma-
ny in man, and they be deuided in principall members, and of-
ficiall members. Principall members be foure, the heart, the
brayne, the lyuer, and the stones of man, and the place of con-
ception in woman. All other members be officiall members,
and doth offyce to the principall members, for in the hearte
be the vitall spirites, in the brayne be the Animall spirites,
in the lyuer be the naturall spirites, and in the stones of man
and in the place of cōception is generation. If any of the prin-
cipall members be infected or hurt, or out of temperance all
the other officiall members must needes be out of due order
and quietnes, but an officiall member may be hurt and infec-
ted, and yet it may be recovered with medicines or salues, &c.
Although the lunges, the splene, the tonge, and the eyes be dan-
gerous members to heale, specially if there be in any of them
olde græfes. Also there be spiritual members beside the prin-
cipal members, the which be both principall & spiritual mem-
bers, & these be spirituall members, which is to say, the longes,
the midriffe, the arter trach, the Epiglote, and they be named
spirituall members, for as much as they do drawe the breath
or wynde into the body, & doth expell it out againe. Also there
be other members named in latin membra hetrogenia, which
is to say in English compound members as the face is compound
of many things, & so be the legges, and armes, and such lyke.

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The. 227. Chapter doth shewe of a womans termes.

*Womans
flowers.*

MENSTUA is the latin word. In greke it is named Rousgi-
nechios. In English it is named a womans termes, the
which most commonlye euerye woman and mayden hath, if
they be in good health and not with childe, no geuing no child
sucke, from. xv. yeaeres of theyr age to. l. not two yeaeres vnder
or aboue, and where I did say that the womans termes in la-
tine is named Menstrua, that word of latin is deriued out
of a word named Mensis, which is a month, for euery month
they that hath their health hath their termes or flowers. And
there be foure kyndes of womens flowers, red, tauny, whyte
and blackyshe, the red is naturall, and the other be vnnatu-
rall and not profite, and they betoken infirmitie or sicknes
to come when they be not red.

The cause of this matter.

The cause of this matter is that God hath ordeyned it to
all women from. xv. yeaeres of their age or there about, to. l.
and as long as a woman can bring forth theyr flowers or
haue theyr termes, so long they may bring forth fruite and
haue children or els not.

A remedy for them that hath not their termes, & for them
that hath to much of them, and a remedy for them
that haue them vnnaturally.

If a womans termes do flowe to much, exhauſte two or
three vnces of blud out of a veine named Cephalica, or els Ba-
silica, or els of Bothe Sophenes, then let hir vse to drinke of
the iuyce of Tansy, and of the iuyce of Plantaine with red
wine. If a womā haue not their termes, take of Waterwort
of Slope, of Dyganum, of Calamint, of Colloquintida, of Ca-
lamus, Aromaticus, and of Ameos and such lyke, and take the
in simples or compound, and vse it. ix. tymes on day after an
other, twice or thre tyme.

The. 228. Chapter doth shewe of a certeyne
kinde of Madnes named Melancholia,

Melan-

Melancholia is deriued out of two wordes of Graeke which is to say of Melon, which is to say in latin Niger. *A kinde of madnes.* In Englishe it is named blacke and of Colim, which is to say in latin Humor. In Englishe it is named an humour, the deriuation of this word is as well referred to this sicknes as to the humour which is one of the complexions. This sicknes is named the melancoly madnesse which is a sicknes full of fantasies, thinking to here or to see that thing that is not harde nor scene, and a man hauing this madnes, shall thinke in him selfe that thing that can neuer be, for some be so fantastickall that they will thinke them selfe God or as god, or such lyke thinges perteyning to presumption or to desperation to be dampned, the one hauing this sicknes doth not go so farre the one way, but the other doth dispayre as much the other way.

The cause of this impediment.

The original of this infirmitie doth come of an euil melancoly humour, and of a stubberne heart, and running to farre in fantasies, or musing or studying vpon thinges that his reason can not comprehend, such persons at length wil come and be very natural fooles, hauing gesses with them, or els peuissh fantastickall matters nothing to the purpose, and yet in theyr concept doe thinke them selues wyse.

A remedy.

First in the beginning let them beware of melancoly meates, and let them vse company, and not be alone nor to muse of this thing nor of that matter, but to occupy him in some manuell operation, or some honest pastyme, and let them purge melancoly, and vse to eate Cassia fistula, and vse myrth, sport, play, and musickall instruments, for there is nothing doth hurt this impediment so much as doth musing and sollicitudenes. For this matter looke in the Chapter named Mania.

The 229. chapter doth shewe of an humour named Melancoly.

Melan-

Melancoly **M**elancolia is deryued as I haue sayde in the Chapiter befoze this, of two wordes of Greeke, and the Latins doth name this word Melancolia as the Grecians dothe. In English it is named melancoly otherwyle named blacke coler which is one of the foure complexions or humours, and is colde and dry, and there be two kyndes of Melancoly, the one is naturall and the other is vnnaturall. Naturall Melancoly is like the dregges of bloud which is blackyshe: vnnatural Melancoly is ingendzed of coler adusted, & of the dregges of fleume & of the dregges of bloud, Diasene, pilles of Inde, pils de lazuli, Pilluli de lucis be good to purge Melancoly.

A remedy to purge coler and melancoly if it be superfluous or vnnaturall.

Catholicon and Diaphenicon, and Polypody and suche lyke, be good to purge coler, and melancoly humours Peraruffini, and as it doth appere moze largely in the Dyetary of health.

For Peri, looke in the Chapiter named Isophagus.

For Pentagra looke in the Chapiter named Lichen and in the chapiter named Morbus gallicus, and in the chapters named Clariote and Pozbilli.

The .230. chapiter doth shew of an euill ulceration named Metasincrisis.

An euill ulceratio. **M**etasincrisis is the Greke word. In latin it is named mala vlceracio. In English it is named an euill vlceration.

The cause of this impediment.

This impediment doth come of corruption of bloud & fleume.

A remedy.

First purge bloud and fleume, as it doth appeare in theyr chapters, and vse the medecines specified in the chapitre named Ulcus or Ulcera.

The .231. Chapiter doth shewe of a passion vnder.

A passion vnder. **M**irachia is the Greeke worde. In Latin it is named Passio ipocundiata. In English it is named a passion.

tion in o2 vnder þ Hypocunder, wherfoze loke in Hypocōdriō.

The cause of this impediment.

This impedimēt doth come thozow official siknes, cōmon siknes o2 cōsimyl siknes, fo2 this mēber named in þ intrach is sērible, & therfoze many accidētāl infirmities doth happē vnto it

A remedy.

First kepe the belly warme, and as the cause of the sicknesse doth come, so minister the medecines.

Fo2 Mitra loke in the Chapter named Patrix.

Fo2 Mirach loke in the Extrauagantes, in the next booke after this.

Deceraice be cerfeyne beynes so named. Loke in the Anthomy in the Introduction to knowledge.

The . 232 . Chapitre doth shew of pissing.

Mictus or mictura, be the latin wordes. In Greke it is named Vria. In English it is named Pissing, & ther be many impediments of pissing, fo2 some can not hold their water and some can not pisse o2 make water, some doth pisse bloud, & some in their pissing doth auoyde foule matter, & some doth auoyde grauel, & some stōnes, & some when they haue pissed it doth burne in the issue as wel in woman as in man.

The cause of this infirmitie.

These infirmities doth come either natural o2 els accidental. If it do come naturally o2 by nature, fewe Phisicians can helpe it, but they can mitigate the paine of the infirmitie. If it do come accidentally, it may be holpen.

A remedy.

First fo2 him that can not hold his water, take of Matherons other wyse named Tode scales. ii. vnces, of the scales of Iron the which is about a Smithes Handfyle an vnce and a halfe, stamp these two things together in a brāsen moztar as fine o2 as subtyl as one may do it, and then put it in a quart of red wyne, & let it stand iiii. o2. v. houres, then strayne it & dzink it mo2ning & euening. ii. sponefulls at a tyme, & if nēd requirs make

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make fresh and fresh. Or els take of Enula Campana rootes, of Acozns, of eyther of them two vnces, make fine powder of them & drinke it at times with the iuice of Plantaine & saint Johns wort sod with red wine. Or els take a Goates bladder or a shepes bladder, or a Bulles bladder, make powder of it & drinke it with vineger or water, & drinke it morning & euening iii. dayes. If a man can not pisse, take of Bellifoly ii. handfuls, of Percely ii. handfuls, of Pettles or Pettles seedes an vnce & a halfe, compound al this together and infuse it in white wine and drinke it morning & euening. ix. sponesfulls at a time, and anoynt the raines of the backe & the sydes & flankes with Coynes grece. Or els take of the rootes of Rapes, of Burres, of Dockes, of Percely, of Pettles, of eche two vnces, seth all this in white wine & drinke of it morning & eueninge, & of the substance make a playster & lay it ouer the sides & the belly. If a man doe pisse bloud, take of Alkahage, of Burres, of eyther an vnce, of Pusherons an vnce, confect this with the sirupe of Roses, & drinke iii. sponesfulls at a tyme. Or els take of horehound of Mader, of eche ii. vnces, stamp it & drinke it with vineger. If it burne in the end of the yerde, take than of the seedes of Cowrdes, & of the seedes of Citrullles excoiated, of eche ii. vnces, infuse it in the water of halwes, & vse to drinke of it, & anoynt the cods & the raynes of the backe with it, & oyle of Punifer. For Muimeloke in the Chapter named Memoria.

¶ The. 233. chapitre doth shew of an impostumacion in a womans matrix.

An impostumacion in the matrix. **M**olon is the Greke worde. In latin it is named Mola matricis. In English it is named an impostumacion or a lumpe of flesh ingendred in a womans matrix, which is the place of conception.

The cause of this impediment.

This impediment dothe come of grosse humours the which be ingendred in the matrix, making a woman to thinke that she is with childe when she is not with childe.

A remedy

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A continuell sicknes or soze is whē an vniuersal & a particuler sicknes or soze be concurrāt one with an other lyke one to an other. For this matter looke in the chapitre named Egritudo.

The. 236. chapitre doth shew of the Kinges euill.

*The kings
euill.*

MOrbus regius be the latin words. In English it is named the kings euill, which is an euill sicknes or impediment.

The cause of this impediment.

This impediment doth come of the corruption of humours, reflecting moze to a perticuler place then to vniuersal places, and it is much lyke to a fystile, for and if it be made whole in one place it will bzeke out in an other place.

A remedy.

¶ For this matter let euery man make frendes to the kinges maiestie, for it doth pertyne to a king to help this infirmitie, by the grace the which is geuen to a king anoynted. But for as much as some men doth iudge diuers tymes a fystile or a French pocke to be the kinges euill, in such matters it beho- ueth not a king to medle withall, except it be thow and of his bountifull goodnes to geue his pitifull and gracious coun- cell. For kinges and kinges sonnes and other noble men hath been eximious Physicians, as it appeareth moze largely in the Introduction of knowledge, a booke of my making.

For Morbus caducus and Morbus comicialis, looke in the Chapter named Epilepsia.

For Morbus arquatus, looke in y chapter named Hicterica.

The. 237. Chapter doth she of the French pockes.

MOrbus gallicus or Valiore maioris, be the latin wordes, & some doo name it Pentagra, but for Pentagra looke in Liehen. In English, Morbus Gallicus is named the French pockes, when that I was yonge they were named the Spanish pockes, the which be of many kyndes of the pockes, some be moyst, some be waterish, some be dry, & some be skozie, some be like scabbes, some be lyke ryngewormes, some be fystuled, some

Some be festered, some be cankarus, some be lyke wens, some be lyke byles, some be lyke knobbes & knurres, & some be ulcerous hauing a little dyce scabbe in the middle of y^e ulcerous scabbe, some hath ache in the ioynts, and no signe of y^e pockes, and yet it may be the pockes. And there is the smal pock, looke for it in the Chapter named Valiore maiores.

The cause of these sicknesses.

The cause of these impediments or infirmities doth come many wayes, it may come by lying in the shetes or bed there where a pocky person hath the night before lye in, it may come with lying with a pocky person, it may come by sitting on a draught or sege, there where a pocky person did lately sit, it may come by drinking off wth a pocky persō, but specially it is taken when one pocky person doth sinne in lechery the one with an other. All the kyndes of the pockes be infections.

A remedy.

Take of y^e grece of a boze y^e skin cleane picked out y^e weight of a pound, of y^e powder of brimstone. ij. vnces, of y^e powder of oyster shels. ij. vnces, of Merdigrece y^e weitht of xij. d. of y^e inward barke of y^e braunches of a vine. v. vnces, thā stampe al this together in a mortar & anoynt y^e body, specially as nigh y^e sores as one may, & then lay the person in a bed & cast cloths inough ouer him & let him sweate. xx. or. xxiiij. houres, do this. ij. times in. ix. dayes, & after that take an easy purgaciō, and take of the water of Plantaine halfe a pynte, of Mercury sublimated the weight of. viij. d. of Roche Alom halfe an vnce, make powder of it, and mire all together, and with a fether anoynt the places. Or els take of Turpentine well washed an vnce, of Leterhe, of burnt Alome, of eche an vnce, myre this together, than take two vnces of the fatnes of a gote or a kybde, and anoynt the places. Or els take of fresh butter an vnce & a half of Barowes grece halfe a pounce, of olde Treacle an vnce, of Bitradatum halfe an vnce, of quicke siluer mortified the weight of. vij. grotes, of Lyterge and salte of eche halfe an vnce, myre all this together and make an oyntment.

L. j.

The

The. 238. chapter doth shewe of the Morphewe.

Morphewe **M**Orphea is the latine woꝝde. In Engliſhe it is named the Morphewe. And there be two kyndes of the Morphewe, the whyte Morphewe, and the black Morphewe. The whyte Morphewe is named Albozas, ſoꝝ it, loke in the Chapter named Albozas.

The cauſe of this infirmitie.

¶ Theſe infirmities doeth come by deſaute of the nutritiue vertue, oꝝ by vſing vnerous actes in youth.

A remedy.

¶ If the place be pycked and will not bléede, the Morphewe is not curable. If it do bléede, take of Kapes, of Keket, of eche an vnce and a halfe, ſtampe it with Wynecger, and after that waſhe the place. Or els take a Colwe hozne, and burne it, and with Wynecger waſh the place, oꝝ els take earth of Affrick and myxe it with Wynecger and waſhe the place off.

The. 239. Chapter doth shewe of an impediment in the browes and the eares.

A More. **M**Orus is the latine woꝝd. In Engliſh it is named a moꝝe oꝝ a little lumpe of fleſh the which doth grow in the browes oꝝ eares, oꝝ in any mans foundement oꝝ other places, it doth differ from Veruca which is a wart, as it doth appeare moꝝe plainly in the Chapter named Achzochozdoneſ.

The cauſe of theſe infirmities.

¶ This infirmitie doth come of a groſſe and a ſuperfluous humour, of coꝝruption of blond, and of coler aduſted.

A remedy.

¶ Take of ſhepe dunge an vnce, bray it with Hony and a little Wynecger, and make a plaſter, oꝝ a ſuppositoꝝ, oꝝ a tent. Or els take of Rue an vnce, Salt peter half an vnce, bray this together and make a plaſter. Or els pare as depe of the matter as the pacient may ſuffer, and droppe then vpon the place red ware, as one will do to an agnell.

The

The. 240. chapter doth shewe of a monster.

Monstrum is the latin worde. In greke it is named Teras. *A möster* In English it is named a Monster, or a thing to be wondred of, that is to say, to see a man to haue two heades, or two thombes, or six fingers on one hand, or to lack legges, or armes, or any other member, and was so bozne, or any thing that is disfourmed, is a Monster.

The cause of this impediment.

This impediment doth come eyther of abundaunce of nature, or els of to little nature, it may come by the vengeance of God, or by unnaturall copulacion betwixt man & woman, or to meddle with any unreasonable beast of one kynd to cople with any other beast of a contrary kynd.

A remedy.

In this matter God must onely remedy it, and folowe the counsell of saint Paule, saying, Masculus super feminam in timore Dei. This is to vnderstand, betwixt man and wyfe, the whtch may lesfully and lawfull vse the act of matrimony, and other persons can not do so without deadly sin, & beastes, to vse them selues contrary to their kind. I do cople them together unreasonable to reasonable, vsing not reason.

The. 241. Chapter doth shewe of byting or stinging of a venemous worme.

Morius is the latin word. In greke it is named Digma. *Byting.* In English it is named a byting, the which may come many wayes, as by biting of an Adder, or stinging of a Scorpion, Snake, or Waspe, pissing of a Toad or Spider, and such lyke, the venim of all the which may hurt man.

The cause is shewed.

A remedy.

First take a sponge and put it in hot water and wring out the water and lay it hot to the place, do thus diuers tymes, & than cuppe the place, and after that make a playster of Aria,

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cle and lay it to the place. And for the stinging of a waspe or
bee, or Hornet, put ouer the place colde Steele.

The. 242. Chapter doth shewe of a woman.

A woman **M**Vlier is the latin word. In greke it is named Gyuy. In
english it is named a woman, first when a woman was
made of god she was named Virago, because she did come of a
man, as it doth appere in the second Chapter of the Genesis.
Furthermoze now why a woman is named a woman, I wil
shewe my mynde. Homa is the latin word, and in English it
is as well for a woman as for a man, for a woman the sila-
bles conuerted is no moze to say as a man in two, and set two
before man, and then it is woman, and well shee may be na-
med a woman, for as much as she doth beare childezen with
wo and payne, and also she is subiect to man, except it be there
where the white mare is the better horse, therefore vt homo
non canter cum cuculo, let euery man please his wyfe in all
matters, and displease hir not but let hir haue hir owne will,
for that she will haue who so euer say nay.

The cause of this matter.

This matter doth spring of an euill education or bzinging
vp, and of a sensuall and a peruerse mynde, not fearing God
nor wo:ldly shame.

A remedy.

Whicke can not helpe this matter, but onely God & great
sickenes may subdue this matter.

Vt mulier non cocat cum alio viro nisi cum proprio, &c.

Beleue this matter if you wil.

Take the gale of a Gote and the gal of a Wolfe, mire them
together, and put to it the oyle of Olyue **ELPUS**. virga.
Or els take of the fatnes of a Gote that is but of a yere of age
ELPUS virga. Or els take the Braynes of a Chosse & mix
it with hony. **ELPUS** virga. But the best remedy that I do
know for this matter, let euery man please his wife and beat
hir not, but let hir haue hir owne will as I haue sayd.

The

The. 243. Chapter doth shewe of Musicke
and muscalle instrumentes.

Musica is the latin word. In græke it is named Musica. *Musike.*
In Englishe it is named Musicke which is one of the. vii.
liberall sciences & a science which is comfortable to man in
sicknes and in health, this science is deuised in Theoretike or
speculation and in practise, the Grecians in Musicke doth vse
their termes, as they doe in phisicke, for they do put befoze all
notable words in musicke Dia as they do in phisicke, as Dia-
tesseron which is a fourth Diapent is a fifth, Diapasan is an
eyght, Diaphonia is a disoord. For this matter loke in the
Introduction of knowledge.

Musculago, Musculi, or Mussulagines be þ latin words. In eng-
lish it is named muscles, or mussulages þ which be little strai- *Muscles.*
nes descēding from þ head to þ neck & face, & other partes, and
they be compound of sinewes, filmes and ligaments, and pan-
nicles, and some say that they be little gristle bones.

Here endeth the letter of M. And hereafter fo-
loweth the letter of N.

The. 244. Chapter doth shewe of a
mans Nofethrilles.

Nares is the latin word. In græke it is named Rines. In *Nose-*
english it is named a mans nofethrilles, the which be the *thrills.*
Organs of the bzayne, by the which the bzayne doth attract
and expulce the ayze without the which no man can liue, and
without the nofethrilles no man can smell, and the nofethrils
be the emunctory places of the bzayne, by the which rume is
expelled and expulsed with other corrupt humours, and other-
while the nofethrilles be opilated and stopped that a man
can not smell.

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The cause of this impediment.

This impediment doth come thre maner of wayes, the first is thow abundance of rume. Or els it doth come thow some Apostumacion lying betwixte the brayne and the Organs of the noſethylles, or it may come by some Apostumacion growing in the noſethyls.

A remedy.

First take ſternutacions and gargarices, & uſe once or twiſe in a weke a dram of pylls of Cocher, and uſe labour or wal- kyng, and beware of drynking of wine, and abſtaine from the fatnes of Damon, the fatnes of Conger, & the fatnes of Eſes, as it doth appere in the Chapter named Reuma.

The. 245. Chapter doth ſhewe of a mans buttockes.

Buttockes **N**ates is the latin word. In Engliſh it is named a mans buttocks the which diuers tymes will chaſe, and ſome wil be galled.

The cause of theſe impedimentes.

Theſe impediments doth come eyther by great labour, going a fote, or ryding vpon an euill hoſe in a naughtie ſaddle.

A remedy.

¶ There is nothing better then to rub, anoynt, or greze the place with a fallowe candell, and they that haſt greate buttockes beſore they do trauell, let them anoynt them ſelues betwixt the buttockes with oyle Olyue.

The. 246. Chapter doth ſhewe of the nature of man.

Nature. **N**atura is y latin word. In greke it is named Phifiſ. In Engliſh it is named the nature of man, the which is the chefeſt blud in mā, & it doth change into whitenes whē it doth come in the cundites by the ſtones. The nature of man doth differ from y ſeed of man, although they be coniuncted together, for y ſede of man is like y ſedes of rice, whē it is ſodē, but it is nothing ſo big, and y is in the nature of man, which is wetiſh & thicke, without y which can be no procreation, and it

it may wast and consume, or be putrified.

The cause of these infirmities,

If nature do wast and consume it doth come thow some sickenes, and if it be putrified, it doth come thow the corruption of the blood.

A remedy.

¶ If y^e st heale the cause, that is to say, heale the sickenes, and cleanse the blood, and all thinges that is swete is nutritiue, and doth encrease nature.

¶ For Nauceas loke in the Chapter named Abhominacio stomachi.

The 247. Chapter doth shewe of a peyne in the backe named Nephresis.

Nephresis or Nephritis be the greke wordes, Nefresia is the barbarous word. In latin it is named Dolor renum, and some say it is Galeulus in renibus. In Eng^{lish} it is named the stone in the raynes of the backe. *The stone.*

The cause of this impediment.

This impedimēt doth come many wayes, as by great lifting, or great straining, or to much medling with women, & it may come by kind, or by eating of euil meates ingendring y^e stone.

A remedy.

¶ Clary fryed with the yolkes of egges is good for the backe, and so is Muscubell and bastarde dzonke next a mans heart. Also these oyles be good for the back, oyle of Alabaſter, oyle of Scorpions, oyle of Punifer, other wise named the oyle of water Lillyes, and such lyke, and beware of Costiuenes, and vse clisters or suppositers, and vse the medecines the which be in the Chapter named Lithiasis.

The 248. chapter doth shew of an impostume in the back.

Natta or Narra be the latin wordes. In English it is a great fleshy impostume lyke a wenne, and is soft, and it doth growe in the backe or shoulders. *An impostume in the backe*

The cause of this impediment.

This impedimēt doth come of rume, & of y^e grossenes of blood.

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A remedy.

First geue þ patient a Drame of pils Aggregate, & thā make incision vnder this maner, cut the skln crossewise, lift vp the skln & cut out the matter, & washe the place with white wine and lay dolune the skln, and then minister salues to heale it.
For Nephoi, looke in the Chapter named Renes.

The.249. chapter doth shewe of an impediment in a mans sight.

*He that
can not
see in
darkenes.*

NYctalopis is þ greke word. In latin it is named Nocturna cæcitus. In araby it is named Amica lopis, or Sequibere or Superati, or Alfe, or Tenebrositas. The barbarus word is named Nictilopa, in english it is named darkenes of the sight, for when the sun is down and the euening in, a man can see nothing in darknes, although other men can perceiue and see somewhat that hath not this impediment.

The cause of this impediment.

This impediment doth come of an humour þ which doth lye before the sight, & it may come of dashing of a mans eyes vpon the sunne, or els of small printed letters, or such lyke.

A remedy.

First purge the head and the stomake with pylls of Cochee and vse gargarices and sternutacions, and beware of coctiues and of the occasion of the impediment.

The.250. chapter doth shewe of the sinewes of a man.

A sinewe **N**Ernus is the latin word. In greke it is named Neuron. In English it is named sinewes the which may haue diuers impedimentes.

The cause of these impediments.

The impediments which doeth fortune to the sinewes may come by cutting of a sinewe, or by strapping, or by starknesse, or by the crampe, or such lyke matter or causes.

A reme-

A remedy.

If a sinew be cut a sūder there is no remedy to make it whole, if impediments do come to the sinews thow y crampe loke in the Chapter named Spasmos. If any impedimēt do come other wayes, vse the oyle of Turpentine and netes fote oyle.

The. 251. chapter doth shew of a certayne kynde of blisters.

NOma is vsed for a latin word. In English it is for a certeyne kynde of blister or blisters, the which doth ryle in the nyght unkindly. Blisters.

The cause of this infirmitie.

This infirmitie doth come of corruption of fleumatike humours mixt with putrified bloud.

A remedy.

First for matter beware of surfeting, & late eating & drinking And for this impedimēt I do neither minister medicines nor yet no salues, but I do wzap a little cloute ouer or about it, and as it doth come, so I do let it go, for and a man should for euery trifflie sicknes & impediment should run to the Physicion or to the Chirurgion, so a man shuld neuer be at no poynt with him self as long as he doth lyue. In great matters aske substantiall counsell, and as for small matters let them passe ouer.

For Nodi loke in the Chapter named Dabaleth.

For Noctilopi loke in the Chap. named Nictalopia.

The. 252. Chapter doth shewe of a disease, named Noli me tangere.

NOli me tangere be the latin wordes. In English it is named touch me not, and some doth name it an ale pocke, Touch me not. which is a whele about the nose, or the lippes or chekes or in some place in the face, and why it is named touch me not, for if one do nippe or bryse him, or do make him to bleed, he wil ryle and breake out in an other place, or els it wil festure and haue a further displeasure.

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For Oedema looke in the Chapter named Vndemia.

For Occomia looke in þe Extrauagats in þe end of this booke.

The.254. Chapter doth shewe of a mans eyes.

OCulus is the latin word. In greke it is named Opthalmos. *The eye.*

In English it is named a mans eye, which is the tenderest place in a mans body. And of the eyes be foure colours, which be to say, gray, whitish, blackish, & variable, & euery eye hath by. tunicles, or rotes named in latin Rethina, Secundia, Schrosis, Tela arena, Vinca, Cronea, and Coniunctiua. The first is Rethina, which is lyke a net that doth compasse the eye. The second is Secundia, which is a pellicle that byedeth of an other pellicle named Pia mater. The coniunctiue is white & thick and it doth compasse the eyes. Then is Cronea which doeth take his originall of Dura mater which is a pellicle about the brayne as Pia mater is. Then is Tela arena, which is lyke a spyders web the which doth compasse the eye. And then is Schrosis, the which is a moist pannicle. The eye also hath or is made of foure humoures, or foure substances, the first is in the mids of the eye, and is lyke an hayle stone, the which is a cristalline humour or substance, and it doth rest the sight. When there is a glasy humour or substance the which is in the hinder parte of the cristalline humour. The third humour or substance is the whyte of the eye. The fourth humour or substance is the clerenes of the eyes, the which doth compasse the cristalline humour, and there may be impedimentes in the eye, as a blered eye, a watering eye, the pin and the webbe, an impostumation, and blyndnes, spoze blind, gogill eyes, and dim sighted, and such lyke, for the which loke in the Chapters of such impedimentes.

These thinges be good for the eyes.

Euery thing that is greene or blacke, is good for a man

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man to looke vpon it . Also to looke vpon Golde is good for the sight and so is glasse, cold water and every colde thing, except the wynde, is good for the eyes, and no hot thing , nor warme thing is good for the eyes, except womans mylke and the bloud of a doue.

These things be euill for the eyes.

Euery thing that is hot is naught for the eyes, the sunne, the fyre, the snow, and euery thing that is whyte is not good for the sight, and smoke, weping, the wind, sickenes rume, rebing in small printed booke, specially græke booke, and onyons, garlike, chybolles, and such lyke, be not good for the eyes.

To clarify the eyes and the sight.

Take of the seedes of Oculi christi, and put into the eyes ij. iiij. seedes, or els take cold water and with a fyne linnen cloth wash the eyes diuers tymes in a day, the oftter the better and change the water oft that it may be fresh and colde.

The. 255. Chapter doth shewe of Smelling.

Smelling. Olfactus is the latin word. In greke it is named Osphris. In Englishe it is named smelling the which dyuers tymes is opilated or stopped that one can smell nothing , or haue any sauour by the nose or nosethylles.

The cause of this impediment.

This impediment doth come thoroowe rume that causeth the murre, or by some oppostumacion or humour the which doth opilate and stoppe the Organs of smelling, or thoroow some sicthy apostumacion the which doth growe in the nosethylles.

A remedy.

Take the water or vyne of an Hart, and instill it into the Nosethylles diuers tymes fastyng, and vse sternutacions, and also for this impediment is good to vse gargarices.

Opilacio is the latine worde. In Englishe it is named opilation or stoppyng, that a man can not take naturallie in and expell out of his bodye the ayer requy-
fitie

Attie beside other members the which may be opylated as it doth moze playnly appere in the chapters of this booke.

For Ophialis looke in the Chapter named Alopecia,

The. 256. Chapter doth shew of one of the kindes of the Crampe.

O Pisthotonos is the Greeke worde, in Latin it is named *A kinde* Conuultio retrossa. In English it is named a Cramp, the *of Cramp.* which doth draw the head backwarde toward the shoulders, some latenist doth name it Rigor cervicis, & some dothe name it Spasmus retrossus.

The cause of this impediment.

This impediment doth come thow the attraction of the sinewes and for lacke of bloud, it may come by a feare or anger, or by a strayne.

A remedy.

For this matter beware of anger and feare, and vsing of venerious actes after repletion, and than take of musterd sedes made in fine poudre an vnce, put it into vineger, & than vse fricaciōs & great rubbing about the neck & forehead & the temples.

Optique and some do name it Oblique is a sinew that doth rule the eye, and it hath two branches,

The. 257. chapitre doth shew of an impediment in the eye.

O Phtalmia or Hipophtalmia be the Greeke wordes. The barbarus word is named Ohtalmia, and some say Hipophtalmia. And the latins doth name it Inflacio inconiunctiva of Apostema calidum in coniectiva In English it is named a hot impostume in the eye. *A hot impostume in the eyes*

The cause of this impediment.

This impediment doth come of a cold reumatike humour, or els of a corrupt bloud mixt with coler as autentike doctours doth declare, but I say it may come accideñtally, as by a strype or a blowe with a mans fist, or suche lyke matter, for if there were

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were no cause of an infirmitie there should be no sickness, & if ther be no sickness a man shal live as long as blood & nature is in him, and this impediment may come by Melancoly.

A remedy.

If it doe come of a reumaticke humour the eyes wylbe inflamed, and therfore fyrst purge the cause with Peralogodion russe, and pylls of Turbith doth in lyke maner purge the cause. If it doe come by corruption of blood myrt with coler, rednes and blewnes and heate about the eye wyl shew the causes; & than take the confection of Anacardine. If it come of a melancoly humour, the eyes will be dry without moysture, thā take the confection of Muske. And if it doe come by coler, than is heate and pricking in the eyes, and it will trouble a man, as if there were dust or grauell in the eyes, than vse Diacitonicon, and pillule Stomatice.

The . 258. Chapter doth shewe of an infirmitie lyke a Barley corne in a mans eye lydde.

*A corne
in the eye*

ORdiolus is latin worde. In English it is named a corne in the eye lydde much lyke a Barly corne.

The cause of this impediment.

This impediment doth come of a reume myrt with corrupt bloud, the which hath a recourse moze to that place than to any other place.

A remedy.

Take of Affodyll an handfull seth this in whyte wyne, & thā bray it and make a playster & lay it to the place & vse it oft.

¶ The . 259. chapter doth shew of an euyl drawing of ones wynde.

*Short
breth.*

ORthopnoisis is the greke word. In latin it is named Recta spiracio. In English it is named an euyl drawing of a mans breath, for if he doe lye in his bed he is rebdy to sounde, or the breath wyl be stoppped.

The cause of this impediment.

This impediment doth come eyther of the malice of the lungs or els of opilacio of the pipes, or els it may come thow bicus flenis

Arc-

A remedy.

First vse a Pilsane, & Locanū de pino, & after that vse once
or twice a weke, pylls of Cochē, & other easy purgacions, &
beware of eating of Puts and hard chese, & crustes of bread,
and such lyke thing, & aboue all beware of Costiuenes.

For Orthomia, loke in the Chapter named Disma.

The. 260. chapitre doth shew of a mans mouth.

OS is the latin word. In greke it is named Stoma. In Eng. *The*
lish it is named a Mouth, which hath many impediments, *mouth.*
as heate, impostumes, wheales, and such lyke.

The cause of these impediments.

These impediments both come thowow reume, or els of fumo
sitie or heate of the lyuer or stomake, or els of some colerike
humour.

A remedy.

First purge reume with pilles of Cochē, if the cause come of
reume. If it doe come of coler, purge coler with pillulis Sto-
maticis. If it doe come of heate of the lyuer or the stomacke,
qualify the heate with cold herbes, as Endyue, Cycozy, Dan-
delion, Sowthistle, and such lyke herbes, and surfecting & late
Dyynking.

The. 261. Chapter doth shew of a mans bones.

OS or Ossa be the latin wordes. In greke it is named Ostoū

In English it is named a bone or bones, ther is no bone in *Bones.*
man the which hath any feelinge but onely a mans teeth, the
which hath feeling as wel as any part of a mans flesh or me-
ber. Every man the which hath all his whole lynnes, hath
two hundred. xlviij. bones, as it dothe moze plainly appere in
my Anothomy in the Introduction of knowledge, which hath
ben long a pryncing for lacke of mony and paper.

The. 262. Chapitre doth shew of Ossita-

tion, yeaning or gaping.

Ossita-

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Yeaninge **O** Scitacio is the latin word. In greke it is named chafma; in English it is named Diffitacion yeanyng or gaping.

The cause of this infirmitie.

This infirmitie dothe come eyther for lacke of slepe or els it doth come besoze a feyer or some other infirmitie, or els by luskeshnes, by other to the feuer lurdien.

A remedy.

Take away the cause, and take away the impediment, & slepe wel in the moorning, & not in the day time as þ after none. &c.

¶ The . 263. chapter doth shew of the hynder part of the head.

The hinder part of the head **O** Cciput is the latin word. In greke it is named Luion. In English it is named the hynder part of the head the which may haue diuers impediments, as the letharge, obliuiousnes, and such lyke, beside Cankers.

The cause of this impediment.

The causes be shewed in the pzenominated infirmities, as it doth appere in theyr Chapiters.

A remedy.

For a remedy loke in the Chapiters named Lethargos, Demozia, and Cancer.

For Dnix loke in the Chapter named Diosis.

For Dysophagos loke in the Chapter named Isophagus.

The . 264. Chapter doth shewe of an vlcer in the Nose.

Vlcer. **O** Zenai is the greke word. In latin it is named Vlcerum. In English it is named an Vlcer or soze in the Nose.

The cause of this impediment.

This impediment doth come of a filthy & euil humoz þ which doth come frō þ brain & hed ingedred of reume & corrupt blood

A remedy.

In this matter reume must be purged, as it doth appere in þ chapter named Reuma, than picke not the nose, nor touch it not

not, except vrgent causes causeth the contrary, & vse gargari-
ces & sternutacions. I will counsell no man to vse vehement
or extreme sternutacions for perturbating y^e braine. Gentle
sternutacions is vsed after this sort. first a man rising from
sleepe or coming sodenly out of a house, & loking into y^e elemēt
or sun, shal nese twise or thise, or els put a straw or a rish in
to the nose & tickle y^e rish or y^e straw in the nose, & it wil make
sternutacions, the powder of pepper, & powder of Clibozus al-
bus snuff or blowen into the nose doth make quicke sternu-
tacions. But in this matter I do aduertise euery man not to
take to much of these powders at a time, for troubling y^e secōd
principall member which is the brayne, & they the which wil
not nese stop the nosethils with the fore finger & the thombe
vpon the nose, and not within the nosethils, and if they would
they can not nese, all maner of medecines notwithstanding,
how be it I would counsell all men taking a thing to pro-
uoke such matters to make no restrictions.

Thus endeth the letter of. D. And here
foloweth the letter of. P.

The. 265. chapter doth shewe of an impostume, the which
may be in the fingers and in the nayles of a man.

PAnnaticium is y^e latin word. In english it may be an im-
postumacion in the fingers & the nayles of a mans hande,
and some doth say it is a white flawe vnder the nayle.

The cause of this impediment.

This impediment doth come of an hot colericke humour.

A remedy.

Take of the oyle of Roses an vnce, of the oyle of Henbane
halfe an vnce, of Vineger thre sponesfuls, incorporate this to-
gether and anoynt the fingers and the nayles, or els anoynt
the nayles with eare ware.

The. 266. chapter doth shewe of
Fracles in ones face.

M. J.

Pannus

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Tracles.

PAnnus is the latin word. In english it is named an impediment in the face, specially in the face of a woman when she is with childe, this impediment is lyke a sickenes named Leutigi, or Lentigo.

The cause of this impediment.

This impediment doth come eyther by heat of the sunne, or by heate the which doth come from the liuer & the stomake.

A remedy.

Fyrst anoynt the face with the oyle of sowter Almons, and use to drynke off of whay the which doth come of cheese. Or els take shepes dunge and bray it with Vineger, and to bedward anoynt the face. vii. or viij. nightes.

For Panus perteyning to the eye loke in the Chapter after Peripneumonia.

The. 267. Chapter doth shewe of a womans labour or deliuering

*Labour
with
childe.*

PArtus is the latin word, in Greeke it is named Tocos. In English it is named when a woman is redy to be deliuered, the which deliuerance is very hard with many women, and doth put them in ieopardy of their lyues.

The cause of this matter.

The cause why it is moze harder payne & ieopardy with one woman than wth an other, whē they should be deliuered, is that one woman is not so strong of complexion as an other woman is, & peraduenture the childe is turned in the mothers body, & that the head doth not come first, then there is great perill.

A remedy.

If the head of the childe do not come forth first, the midwife than must turne the chylde y^t the head may come forth first, & let the midwife anoynt hir hand with oyle Oliue. Also if the woman be in extreme labour, let hir take of y^e iuice of Diptamy a dram with the water of Fenugreke, or els take of Scarpine an vnce, and drinke it at thre tymes with the water of Cherries, & kepe the woman moderately in a temperate heat.

The

The. 268. Chapter doth shewe of inflacions in the eare.

PAristhomia is the greke word. In latin it is named *Inflacione aureum*. In English it is named inflacions of the eares. *Inflacions of the eares*

The cause of this infirmitie.

This infirmitie doth come of superabundance of corrupt blood, or els of ruine, or els of some hurt.

A remedy.

First be let blood in a veyne named *Cephalica*, and than vse gargarices and sternutacions, and vse pilles of *Cochæ*, & put into the eare with wol the oyle of *Wæn*. I do not speake of the oyle of *Benes*, but an oyle made of *Wæn* the which the *Poticians* hath, & vse of this matter, the medecines the which shal be most convenient specified in the Chapter named *Aures*.

For *Perocela* loke in þ chapter named *Kamer* or *Kamicer*.

The. 269. Chapter doth shewe of *Cornels* about or behinde the eares.

PArotides is þ greke word. In latin it is named *Inflaciones*. In English it is named *Cornels* about the eares. *Cornels*

The cause of this impediment.

This impediment doth come of hot blood, or of a bilous humour, and other while it doth come of a melancoly humour.

A remedy.

First be let blood of a veyne named *Cephalica*, if so be that age and strength will permit it, with a convenient tyme. As for any other local medecines or plaisters, I aduertise al persons not to smatter to much with the impediment, for it will were away by it self.

The. 270. Chapter doth shewe of a white flawe.

PErioniche is deriued out of two words of greke of *Peri*, which is to say, about, and *Onix*, which is to say a nayle, which is an impostume about þ nayle, I do take it for a white flawe. *A white flawe*

For such lyke, and some do name it *Paronichius*.

¶.

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The cause of this infirmitie.

This impediment doth come of a venemous humour sodenly ingendred vnder oꝛ about the nayle.

A remedy.

As I did say in the Chapter named Poma, that I would not counsell a man foꝛ euery triſle ſickeneſſe to go to Phiſicke oꝛ Chierurgy, let nature operate in ſuch matters in expulſing ſuch humours and meddle no further.

The 271 chapter doth ſhew of the kindes of Palſeis.

The palſey.

PAraliſis is the græke word. In latin it is named Diſſolucio. In Engliſh it is named the Palſey, and there be two kyndes, the one is vniuerſall, and the other perticuler. The vniuerſall Palſey doth take halfe the body eyther the right ſyde oꝛ the left ſyde. And what ſyde ſoeuer is taken, the ſayde ſickeneſſe doth take away halfe the memoꝛy, the one eye is dimme, and halfe the ſpeeche oꝛ all is taken away, the one legge and the one arme is benumbed oꝛ aſtonned that they can not doe their office, and the proper name of this palſey, amongeſt the Grækes is named Hemiplexia, and ſome Grækes and latins doth name it Simeapoplexia, the barbarus word is named Simeapoplexia. The perticuler Palſey doth reſt in a perticuler member oꝛ place, which is to ſay, in the tonge, hed, arme, legge, and ſuch lyke members. Ignorant perſons doth ſay that when a mans head, handes, oꝛ legges doth ſhake, tremble, and quake, that it is the Palſey, foꝛ ſuche matters loke in the Chapter named Tremor.

¶ The cauſe of Palſeyes.

A Palſey doth come, whether it be vniuerſall oꝛ perticuler, by reuolucion oꝛ els compꝛeſſiõ of þe neruous oꝛ ſinewes, and by opilation oꝛ ſtopping of the bloud which hath not his true couſe noꝛ recourſe, and that doth come vnder this manner, eyther it doth come by a great anger, oꝛ els of a greate feare, it may alſo come by extreme colde ryding, oꝛ going in an

an impetuse wynde.

A remedy.

¶ If yst vse a good dyet and eate no contagious meates, and if næde be vse clysters and anoynt the body with the oyles of Laury and Camomyll, but whether the Balsey be vniuersal or perticular, I do anoynt the body with the oyle of Turpentine compounde with Aqua vite, and vse fricacions or rubbinges with the handes, as one would rubbe with grece an olde payze of bootes, not hurting the skin nor the pacient. And I do geue y pacient Treacle w y powder of peper, or els *Pe- tridatum* with peper, or els take of *Diatriapiperion*. And if one wil he may rub the patient with y rotes of Lillies bzaid or stamped, after y vse dry stuphes, as y pacient is able to abyde. Or els take a fore, & with the skin & all the body quartered, & with y heart, liuer, & lungs, & the fatnes of y intrailles, stones & kidnes, sethe it long in rûning water with Calamint and balme, and Carawayes, and bathe the pacient in the water of it, and the smell of a fore is good for the Balsey.

The. 272. chapter doth shewe of an impedimēt in the Heeles.

Perniones is y latin word, *Pernoni* is the Barbarus word. *Kybes*.

In English it is named the kybes in a mans heeles.

The cause of this impediment.

This impediment most commonly doth infect or doth happen to yong persons the which be hardly brought vp, going bare footed or with euyl shes, and it doth come of extreme colde and fleumatyke humoures.

A remedy.

¶ For the kybes beware the snow do not come to the heeles, & beware of colde, nor prick, nor pick y kibes, kepe thē warme with wollen clothes, & to bedward wash the Heles & the fete with a mans propre vyne, and with netes sote oyle.

¶ The. 273. chapter doth shewe of lyce in a mans body, or head, or any other place.

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Pedi-

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Lousy.

Pediculacio or Morbus pediculorum be the latin wordes. In greke it is named Phthiriasis. In English it is named lousines, and there be foure kyndes, which be to say head lice, body lyce, crabbe lyce, and nits.

The cause of this impediment.

This impediment doth come by the corruption of hot humours with sweat, or els of ranciness of the body, or els by vnclene keping, or lyng with lousy persons, or els not changing of a mans shert, or els lyng in a lousy bed.

A remedy.

Take of the oyle of Bay an vnce and a halfe, of Stauisacre made in fine pouder half an vnce, of Mercury mortified wth fasting spittle an vnce, incorporate all this together in a vessell vpon a chafing dish of coles, and anoint the body. I do take only the oyle of Bayes with mercury mortified & it doth help euery man & woman, except they be not to ranke of complexio

The. 274. Chapter doth shewe of an impediment in the lunges.

An impediment in the lunges.

Peripneumonia is the greke word. The barbarus word is named Peripulmonia, or Periplumonia. In latin it is named Inflacio pulmonis, or Respicacio. In english it is named inflacio of the lunges. And some doth say it is an impostume in the flappes of the lunges, for this matter looke in the Chapter named Pulmonia in the Extrauagantes.

The cause of this impediment.

This impediment doth come of corrupt & grosse fleume, & certayne times it doth come of a catarue, & certayne times of a pluerisie, & it may come of superabundance of other grosse humours.

A remedy.

In this matter I doe prayse a Ptilane made as it doth appere in the Chapter named Tussis, & the medecine the which doth serue for a Pluresy and for the cough is good for this impediment, the matter perstruted in due order and fashon in the ministracion of the medecines.

The

The.275. chapter doth shewe of Cornels
in a mans share,

PANUS is the latin word. In English it is named a Cornel
in a mans share, it may be also in other partes of a mans Cornels.
body.

The cause of this impediment.

This impediment doth come of corruption of the liuer and
of a waterish bloud, or of coler.

A remedy.

For it purge the matter with pylls of Sumitory the grea-
ter, of Pylls aggregatiue, of Agaricke, of eche a scruple,
make than pylls and eate them, and vse a good and a compe-
rate dyet as well in meates as in drinckes.

For Petia in oculo loke in the second booke named the Ex-
trauagantes.

For Pectus loke in the Extrauagants in the end of this booke.

For Oeplis loke in the Chapter named Digestio.

The.276. chapter doth shewe of a mans feete

PES or Pedes be the latin wordes. In Greeke it is named A fore
Pous. In English it is named a foote of a man, the which
may haue diuers impedimentes, as one of the kyndes of
the Goute, named in latin Podagra, also there may be the
Crampe with other diuers impedimentes, for the which loke
in theyr Chapters.

The.277. Chapter doth shewe of Pia mater.

PIA mater be the latin wordes. In english it is named a pel-
lickle or a skin full of Artures, and smal beines the which
doth wrape or compasse about the brayne in many fellicles.

No remedy.

If this Pia mater or pellicle be percill there is no remedy
but death.

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For

For Phthiriasis looke in the Chapter named Pedicularis.
 For Phlebothomia looke in the Chapter named Phlebo-
 thomia.

The 278 chapter doth shewe of the
 Phrenesies.

Phrenesy. PHrenitis is the græke word. And some Grecians doeth
 name it after the Arabies Sircen or Karabitus. The bar-
 barus worde is named Frenisis. The true latins doth vse
 the terme after the Grecians. In Englishe it is named a
 phzenise or madnes, the which absolutely is an impostuma-
 tion bred and ingendred in the pellicles of the brayne na-
 med in latin Pia mater, the which Apostumacion doth make
 alienacion of a mans mynde and memozy. There is an o-
 ther accident phzenise, the which is ioyned with an other
 sickenes, as a phzenise with a sickenes, or with a plurice,
 and such other lyke sicknesses.

The cause of this infirmitie.

For the Phzenise the cause is shewed, holwe be it some
 holdeth opinion that a Phzenise doth come of a bilous hu-
 mour oppressing the brayne, and some saye it is an infla-
 cion of the brayne, the which doth perturbate the reason,
 and doeth make a man out of reason. The accident phzeni-
 se doth come two wayes, the one is thoroowe a hot fume as-
 cending from the stomake to the brayne. The other is tho-
 rowe collygacion of the nerues or sinewes which the braine
 hath with the midziffe.

A remedy.

First let the patient bloud of a veyne named Cephalica, thā
 shauē the head and anoynt it with the oyle of Roses, or els
 wash the head with Rose water and vineger, & if the patient
 can not slepe vse dozymitaries, and kepe him as it is specified
 in the Chapter named Mania.

For Pharmacia looke in the Chapter named Medicina.

The

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For Pitariosis looke in the Chapter named porrigio.

The 281. Chapitre doth shewe of matter in
the corner of the eye.

Piosis or Onix be the greke wordes. In latin it is named
pus in cronea. The barbarus wordes be named Sanies in
cronea. In English it is matter in the eye.

The cause of this impediment.

This impediment doth come of viscus rume other whyle
mixt with a salt humour, & it may come of corruptio of rume.

A remedy.

First purge reume and the head and the stomake with pills
of Cochæ, and beware of eating of viscus meates, the which
will adhere or cleue to the fingers, beware of smoke, and di-
uers tymes in the day cleanse the eyes with colde water dyp-
ping a fine linnen cloth in the water, and dzop it to the eyes.

The 282. chapter doth shewe of inuoluntary
standing of a mans yerde,

Verde

Priapismus is the greke word. In latin it is named Erectio
inuolutaria virge. In English it is named an inuolun-
tary standing of a mans yerde.

The cause of this impediment.

This impediment doth come thoro we caliditie and inflas-
ions from the raynes of the backe, or els it doth come of in-
flations of the beynes in the yerde and stones, it may come by
the vlsage of venerious actes.

A remedy.

First anoynt the yerde and coddies with the oyle of Junes-
per, and the oyle of Camphory is good. And so is Agnus castus
brayed and made in a playster and layde vpon the stones, and
let priestes vse fasting, watching, euill fare, hard lodging, and
great study, and flee from all maner occasions of lechery, and
let them smell to Rue, Vineger, and Camphire.

The 283. chapter doth shewe of spitting of bloud.

Phthisis

PHthisis is the greke word. In latin it is named *Tabes*. In English it is named an *ulceracion* in the lunges, & some say it is a spitting of bloud, and some doth name it *Emoptoica passio*, for this matter looke in the Chapter named *Emoptoica passio*, and vse the medecines that there is specified, and beware of strayingne or lifting, or great coughing.

The.284. chapter doth shewe of a mans *Spettil*.

Pluita is the latin word. In greke it is named *Phlegma*. *Spettil*. In English it is named a mans spittle.

The cause of this matter.

This matter doth come of the humiditie or moistners of blud, and specially of fleame, and otherwhile of reume abounding in the head, discending by the vels.

A remedy.

If the spettil be superfluous without viscusnes clense y head & stomake with pilles of *Cochæ*. If it be viscus purge y head and stomake w pillulis also of *Cochæ*. For this matter looke in *Sputum* in the *Extranagantes* in the ende of this booke.

The.285. Chapter doth shewe of the *Pluresy*.

Pluritis is the greke word. And some do name it *Anaxia*. In *Pluresy*. latin it is named *Lateralia dolor*, the barbarus word is named *Pluritis*. In English it is named a *Pluresy*, the which is an impostume in the cenerite of the bones, but there be two kyndes, the one is inward, and the other is in the gristles of the bones, and the other is in lacertes in the brest, and Isaac sayth that it is an hot impostume that is ingedged in the midriffe named *Diaphargma*, and commonly a feuer is concurant with this sickenes.

The cause of this infirmitie.

This infirmitie doth come of a sumish blud, & of an hatti hart, the which doth perturbate eyther y ioyntes, or els of the heart & stomake with y brest, it may also come of great heate or extreme cold by y north wynds, & it may come by dzonkennes.

A reme.

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A remedy.

First if the parte be cōstipated take easy purgacions, as Castia fistula, or els vse suppositers or clisters, & I haue knowen olde auncient doctoures in this matter vse Phlebotomy, the which I did neuer vse in this matter, considering the periculisnes of it. In this matter a Ptisane is good, or els the waters of Malowes, Violets, Buglose, or Bozage with suger Candy, and vse a cleane and a good dyet, as well in meates as in breades & drinkes, as a light breade being. xxiij. houres olde is laudable, stale drinke and meates light of Digestion I do prayse. &c. And for Pluritis looke in the Chapter Pulmonia in the Extrauagantes in the ende of this booke. Plura is a thin pannicle y^e which doth couer y^e ribs in y^e which diuers times is engendzed an impostume named Pluritis.

The, 286. chapter doth shewe of a fleshy matter in a mans nose.

Nose.

Polipus is the latin word. And some doth name it Excrencia carnis in naso. In english it is named a fleshy humour growing in the nose. And there be two kindes, the one is a bitil nose, which is as big as a mans fist, & y^e other is a fleshy humour or an impostumaciō growing within the nosethzilles.

The cause of these impediments.

These impediments doth come of grosse humours y^e which be viscus descending out & from the head to the nose, or nosethzilles, it may also come of a melancoly humour, or els it may come of hurting the nose.

A remedy.

Take the pouder of Dragagant with a little hony, & make a tent and introduce it into the nose or nosethzils. Or els take the iuice of blacke Juy and with a little Cotton make a tent, and introduce it or put it into the nosethzils.

For Piricasta looke in the Chapter named Combustio.

The, 287. Chapter doth shewe of the Goute in the feete.

Pod.

Podagra is the greke word. In English it is named the *The goute*
Goute in the fete.

The cause of these infirmities.

This infirmite doth come of euill dyet sitting or standing long at dyce, cardes, or long studying or such lyke thinges, taking extreme coldnes in the fete, it may come of late drinking, or it may come by nature, or els longe standing or sitting at writing or studying.

A remedy.

First reforme euill dyet and surfeiting, and than vse stuphes both wet and dry, & beware of drinking of wine, & vse to drink Rhome, & make playsters of Treacle, or Mitridatu. Or else take of the iuice of Letyce & Womans mylke, halfe an vnce, compoude it with thre eggcs, and warme lay it to the place thre dayes. Or else take of the cromes of whyte bread a pound & more, of Cowe mylke a pynte, of the oyle of Roses iii. vneces of the yolkes of eggcs iii. of saffron the weyght of .ii. d. make of this a stiffe playster, & vse it, & this is good for Chiragra.

The. 288. chapitre doth shew of Polusions.

Polucio is the latin word. In greke it is named Ptho- *Polucion.*
ra. In English it is named a polucion or a decepering of nature from man, & there be thre kyndes, the inuoluntary, the other is sleeping, and it may be as inuoluntary as voluntary, and the other is voluntary.

The cause of this matter.

If it be voluntary they that so doth offend in bogari. And they that so doth be those the which saint Paule doth cal the moles which can not inherite the kingdome of heauen, and so doe I say, without repentance & amendment. The other is inuoluntary, which is to say, that when nature doth depart against a mans wyll, the which doth come to a man thow inbecillitie and wekenes of the body. The other dothe come sleeping, & that may be as well voluntary as inuoluntary, for it dothe come of a soule luxurious dreame, and if any delectation, wil, consent,

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For Pruna looke in the chapter named Ignis sancti Antomi.

The. 274. chapter doth shew of sprowting
out of corrupcion in some perticuler
place of a mans body.

Puritus is the latin word. In English it is a sprowting
or bursting out in the secrete places of man & woman, & ^{Spro-}
some doth name it ych, for the paciēt must scrach & claw. ^{tinge}

The cause of this impediment.

This impediment doth come of great humiditie in the inferi-
all partes of the body, specially in the office of the matrix or
else in the foundemēt, or to the partes adiacēt to y^e said places.

A remedy.

Take of red Sage an handfull, boyle it in fresh Butter, and
with Cotton make a tent or suppositer. Or else take of Ea-
rowes grece two unces, of Mercury mortified with lashinge
spytte an unce and a halfe, of Sage finely ground an handfull,
compound all this together, and then anoynt the place. Or for
this matter ordeyne a good payre of nayles and rent the skyn
and teare the flesh and let out water and bloud.

The. 291. Chapter doth shewe of
bleding at the nose.

Profluuiio sanguinis enaribus be the latin words. In Eng Bleding.
lish it is named bleding at the nose.

The cause of this impediment.

This impediment doth come many wayes, it may come of a
stryke or by a fall, or by extreme labour and heate, or by great
sicknesse, or by some strayne, or by breakinge of some veyne,
or drinking to much, specially wyne.

A remedy.

To restreyn the bloud the which dothe flowe out of a mans
nose, lette him smell to an hogges tozde, and laye the stones
and caddes in vineger. If it be a woman lette her laye her
brestes

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breestes in Vineger. Or els exhaust an vnce or moze of blood out of a veyne named Cephalica.

The . 292. chapter doth shew of Itching.

Itching.

PRurigo is the latin word. In English it is named itching of a mans body, skyn, or flesh.

The cause of this impediment.

This impediment doth come of corruption of euill blood, the which would be out of the flesh, it may also come of fleume mixt with corrupt blood the which doth putrifie the flesh, and so consequently the skyn.

A remedy.

This I doe aduertise every man for this matter to ordeyne or prepare a good payze of nayles, to scrach and clawe, and to rent and teare the skyn and the flesh, that the corrupt blood may runne out of the flesh, and vse than purgacions and fluxes, and sweates, and beware reuerberate not the cause inward with no oyntment, nor clawe not the skin with filthy fingers, but wash the handes to bedward.

The . 293. Chapter doth shewe of Scabbes.

Scabbes

PSora is the greke word. In latin it is named Scabies. In English it is named scabbes, which is an infectious sickness, for one man may infect an other by lying together in a bedde, and there be two kyndes, the drye scabbes and the wet scabbes, or moyst scabbes.

The cause of these impediments.

If the scabbes be drye, it doth come of coler adusted, if they be moyst it doth come of the corruption of blood.

A remedy.

Take of the skurfe of Iron the which doth ly about a smithes handfile. iii handfull, make smal powder of it, and put to it. ii. vnces of the powder of Wymstone, confect or compound this together with hony & oyle Olive, & anoynt the bodye. Or else take of the rootes of Burres. v. vnces, of the rootes of Cnula sampana. vii. vnces, bese or stampe this together and put to it two vnces of the powder of Wymstone, of Mercury mortified,

fyed thre vn ces, confecte this together with Bores grece the
 skin pulled o ut, and compounde all this together and anoynt
 the body. For the dyve scabbes, take of Sozell, of Drganum,
 of eche thre handfuls, stampe it and put to it the oyle of Ven-
 band and vin eger and anoynt the body.

The.294. Chapter doth shewe of one of
 the kyndes of Consumpcions.

PTisis is the græke word. In latin it is named Consump-
 cio. In English it is named a consumption or a wasting, Consump-
cion.
 and there be two kyndes, the one is naturall, & the other is vn
 naturall. The naturall consumption resteth in aged persons
 in whom bloud and nature doth decreete, and so consequently
 weakenes foloweth, wherfoze in olde time old men were na-
 med wasted men consumed by age. An unnaturall consump-
 tion eyther it is with a feuer, or without a feuer, if it be with
 a feuer there is an other sickenes running in the body with it
 as the feuer Pestike, or some other long sickenes, the which
 doth extenuate or make thin the bloud of man, so to cōclude, a
 cōsumption consumeth a man a way out of this world. And
 some doth say that this impediment doth come of an vlcereous
 matter in the lunges.

The cause of this infirmitie is shewed.

A remedy.

Olde men hauing this infirmitie, cherish them with resto-
 ratie meates and drinckes, and let them beware of anger and
 hastines. Other medicines I do not know for a naturall con-
 sumptiō. For an unnaturall cōsumptiō vse to eate milke w su-
 ger, & drink no wine except it be Hypocras, & vse nutritiue and
 restozatiue meates, & morning & euening Dialisopus, or Di-
 airis, or Diacalamint, or such lyke, & Locsanum is good for al
 men the which hath this infirmitie, and so is a Ptilane.

The.295. chapter doth shewe of the
 webbe in a mans eye,

Pteris

Pteris

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The Breuiary

The cause of them.

The cause of the ingendring of flees cometh many wayes, they be ingendred of a corrupt dust, and the sweat of dogges doth ingender them, and so doeth vnclene keeping of houses and chambers, and beddes.

A remedy.

First kepe the chambers and house cleane, and vse no olde Rishes nor bentes in the house, sweepe the house and chambers oft, and make the beddes betyme in the morning, and lay a blanket on the grounde in house or Chamber, and all the fleas will leape into the blanket that is vpon the grounde, and so may you take them, and strawe the Chamber with Walnut leues, & if thou wilt annoynt the body with bitter Almons or with the oyle of Iuornewood.

For Pulmonia, loke in y Extrauagats in y end of this booke

The 300. Chapter doth shewe of a certeyne kynd of wheles in the face or mouth & other places differing from a kind of wheles named in greeke Phlitanai.

Pustles.

Pustule is the latin word. In English it is named wheales or pustles, and these that I doe speake of most commonly be in the face and mouth, and the Arabies doeth name it Daphati which is a preuy signe of leprousnes.

The cause of this impediment.

This impediment doth come eyther of corruption of blud, and then they be red, or els it doth come of abudance of fleume and then they be whyte, or els it doth come of coler, then they be dyse and harde. And if they be blacke it doth come of Melancoly, and they do signify death, for melancoly humours doth bring in death.

A remedy.

First loke what humour doth make the cause of the impediment and purge it. And if nede be exhault out of a veine named Cephalica .ij. or .iij. vnces of bloud or moze, as age & strength will permit it, and to kil or to heale exterially al such wheales the

the matter purged intierially, take of Ceruse, of litherge, of eyther of them. iij. dzams, of burnt lead. y. dzams, of the oyle of Roses, and Nightshade, of eyther of them. y. dzams, incorporate al this together and anoint the place, and if nede be compoude of mortified Mercury with it an vnce.

Here endeth the letter of D. And here after foloweth the letter of N.

The. 301. chapter doth shewe of sickenes named the Squincey.

Quinancia or Squinancia be the Barbarus wordes. The lastin word is named Angina. The grekes doth name it Sinanechi. In English it is named the squincey. For this matter loke in the Chapter named Angina.

Thus endeth the letter of N. And here foloweth the letter of R.

The. 302. Chapter doth shewe of an apostumacion vnder the tonge.

Ranula is the latin worde. In English it is named an impostume vnder the tonge.

The cause of this infirmitie.

This infirmitie doth come of to much humiditie flowing to the place there where the impostume is.

A remedy.

First purge the matter with pilles of Cochee, & vse a gargarice, and if nede be exhauste. y. or. iij. vnces of bloud out of a beine vnder the fonge, or els out of a beine named Cephalica.

The. 303. Chapter doth shewe of chappes in a mans foundement.

Ragades is the greke worde. Ragadie is the barbarous worde. In latin it is named Fissure or Rime. In english it is named chappes in a mans foundement, and in the secrete place of a woman.

R. 19.

The

R

The Breuiary

The cause of this impediment.

This impediment doth come of ariditie or of a drye colerick humour.

A remedy.

Take of rose leanes. iij. handfuls, seth it in white wyne and washe the place ofte. Or els anoint the place with the oyle of Almonds, or with the fatnes of an Ele.

The. 304. chapter doth shewe of certeyne kyndes of Hernies.

Hernies.

RAmex is the latin worde. In græke it is named Kyli. In English it is named hernies or swelling in the cod. Hernia is a common name to thre diseases, which be to say, Euterocela, Epiplocela, and Hydrocela. First Euterocela is when the guttes do fall out of the belly into the cod where y stones lye. Epiplocela is when the guttes doth fall into the cod, with the oment or Siphac, which is a pellicle the which doth compass and doth bere by the guttes. Hydrocela is an humour the which hath a confluence to the stones as Celsus sayth. Ramices doth somewhat differ from Ramer, for it hath also thre sundry kyndes, the which be to say Parocela, Sarcocela, Sircocela. Parocela is when the matter is harded in the codde or about the stones, Sarcocela is when there doth grow a fleshe in the cod or about the stones. Sircocela is when the beynes in the codde doth swell inflating the stone. Also there is an other kynde named Bubocela, which is when the bowels doe fall no further then the share. For this matter, and for a remedy, looke in the Chapter named Hernia and Ruptura.

The. 305. chapter doth shewe of the horsenes of man.

Horsenes. **R**Ancedo is the latin worde. In græke it is named Branchos. In English it is named horsenes of the voyce.

The cause of this impediment.

This

This impediment doth come eyther of a great heate and a sodeyne colde taken vpon the heate, or els it may come leuering, halowing, or great crying, it may come of late drinkeing and late sitting by, it may come iniection of the inward parts, and then it is a signe of leprousnes.

A remedy.

Take of the water of Scabious, of the water fenell, of the water of Licorice, of the water of buglosse, of eche of them a pinte, of suger Candy a pounce, sethe this together, and morning and euening drinke. ix. sponesfuls.

The. 306. chapter doth shewe of the Pose or Snyke.

RVpia is the latin worde. In Englishe it is named the Pose. Pose.

The cause of this impediment.

This impediment doth come of superabundance of reume, taken of colde or of a surfet.

A remedy.

First purge the head & stomake with pilles of Coche & vse gargarices and sternutacions. And for this matter loke in the Chapter named Coziza.

The. 307. Chapter doth shewe of the raynes of a mannes backe.

REnes is the latin word. In greke it is named Nephroi. In English it is named the raines of the back the which may haue many impediments, as inflacions, the stone, ache, & such lyke. For this matter loke in the Chapters of these infirmities, and in the Extrauagantes in the ende of this booke.

The. 308. Chapter doth shewe of reume in a mannes head.

REuma is the latin word. In greke it is named Reumæ. In English it is named reume the which doth ingender many infirmities descending from the head to the inferial parts.

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The cause of Reume.

¶ Reume is ingendred in the heade which is a viscus humour, and it is ingendred of taking of colde in the feete, and in the head and necke, and it may come thowowe drinking of wyne, and stronge ale, and it may come thowow surfeting and late sitting bp.

A remedy.

The vsage of Anacardine and sternutacions, and gargarices is very good, & purge the head with Perapigra, & ble labour, oz walking, and smell to this bal. Take of Stozar, calamint, of amber de grece, of eche a dram, of cloues, of Mastix, ij. drames, of muske, iij. graines, of lapdarium a dram; confect this together. &c.

For Rouschinechios looke in the Chapter named Menstrua

The.309. Chapter doth shewe of croking
in a mannes belly.

Croking. **R**Vgitus ventris be the latin wordes. In Englishe it is named croking oz clocking in ones belly. In græke it is named Brichithmos.

The cause of this impediment.

This impediment doth come of coldenes in the guttes, oz longe fasting, oz eating of frutes and wyndy meates, and it may come of euill dyet in youth.

A remedy.

First beware of colde and long fasting, and beware of eating of frutes, porages, and sewes, and beware that the belly be not constipated oz costive, and ble dragges to breake wind
For Rupia looke befoze & after the chapter named Rancedo
For Reduie looke in the Extrauagantes.

The.310. Chapter doth shewe of a Rupture.

Rupture. **R**Vptura is the latin worde. In græke it is named Epigozontaymenon. In Englishe it is named a rupture, and and that is when the Siphac which is a pellicle oz skin the
which

Which doth compasse about the guttes, is relaxed or broken, then the guttes doth fall into the cod. And there be three kindes of ruptures, the first is irbale, the seconde is intestinall, and the third is nutral, for he doth take his original of both the other.

The cause of a rupture.

A rupture doth come of crying, or els of a great lift, or of a great fall or b2use, or leping vneasely vpon an horse, or clyming ouer a high hedge or stile, or by a greate strayne and vociferacion.

A remedy.

First make a trusse to kepe in the guttes that they do not fall out of the bely, & than take the rotes of lanelholme. liij. vneces of Polipody. y. vneces, of Quince an handfull & an halfe, of Centinody, of Pouseare, of eche of them. y. handfull, stamp all this together in a morter, & than infuse into it a quart of stale Ale, and let it stand. iiij. or. v. houres, then streine and drinke of it morning & euening. ix. sponesfulls, continue this. xxj. dayes or moze. If a rupture do continue. iij. yerres in a man, he can not be made whole without incision or cutting, for the belly at that syde that the rupture is in must be cut, & the cal or pellicle that the guttes doth lie in must be cut away that doeth hang out, & so must one of the stones, if the stone be putrified & than must the Siphac be bound & knit or sewed vp againe & than fered, & so than made whole with salues, this must be done of some expert Chirurgion with the coucel of some Physicion, the which hath both speculation and practise.

For Redemie loke in the Extrauagants in the end of this booke

Thus endeth the letter of. K. And here

foloweth the letter of. S.

The. 3ii. chapiter doth shewe of a Sauce fleume face.

S Allum flegma be the latin wordes. In Englishe it is named a sausefleume face, which is a token or a pre-^{sauce} ^{fleume.} uye signe of leprousnes.

The cause of this infirmitie.

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This infirmitie doth come eyther of the caliditie or heat of the liver, or els of the malice of the stomake, it doth most commonly come of euil diet, & late drinking, & great surfeting.

A remedy.

Take of Bores grece the skin & straynes cleane pyked out an vnce, of sage finely stamped an handful, of mercury mortified with fasting spetel an vnce, incozporate al this together & anoint the face to bedward. In y morning wipe the face with browne paper that is soft, and wash not the face in. vi. or. vii. dayes, and kepe the patient close out of the wynde.

For Sabara loke in the Chapter named Cares.

For Saphati loke in the Chapter named Pustule.

For Sahara, loke in the Chapter named Subeth.

For Saliua loke in the Chapter named Vituita.

For Sarcocela loke in the Chapter named Ramey or Ramicis.

Bloud.

The. 312. Chapter doth shewe of a mans bloud. Anguinis is the latin word. In græke it is name Hæma. In English it is named blond the which is y principall humour in man, for the lyfe or spirites in man consisteth in the bloud.

The cause of bloud.

Bloud is ingendred of fleume, and fleume is ingendred of good meates and drinkes.

A remedy for bloud putrified or corrupted.

First vse stuphes and bathes and gentle purgacions, vse also meates of light digestion, & beware of grosse meates & euil drinkes, and of surfeting, and of to much repletion, and of venerious actes, specially after a full stomake.

For Saluatella a veyne, loke in the Chapter of veynes named Mediana.

For Sarcites loke in the Chapter named Apolarca.

Sarcoides is named in English a poxe. For this matter loke in the Extrauagantes.

The

The. 313. Chapter doth shewe of the erection
or standing of a mannes Yerde.

SAtiriasis is the greke word. In latin it is named Desiderium erigendi virgam. In English it is named a desire or *Yerde.*
standing of a mans Yerde, and some doth say it is a continual
standing of a mans yerde.

The cause why it can not stande.

A man that is in great age, or spence, or being in sickenes,
or grace working above nature in man vnmarried, shall haue
no erections of his fleshe to exercise any venerious act, if any
marged man the which would haue this matter or desire and
can not thowow imbecillitie vse the act of matrimony, I wil
shewe my mynde to them in the Chapter named Conceptio,
and in the Chapter named Coitus.

A remedy.

Vse Diagalanga, and in the morning vse to eate. ij. or. iij. new
layd egges rosted rene, & put into them the powder of the sedes
of nettles with suger. Also all sweet things is nutritiue & doth
help in this matter. Also Spocras, Elegat, Walsterd, Muscadel,
and gascon wine is good for this matter, but now a daies few
hath this impediment, but hath erection of the yerde to sinne.
A remedy for that is to leape into a great vessell of cold water
or put nettles in the cobpce about the yerde and stones.

The. 314. Chapter doth shewe of the Scotomy.

SCotoma is the greke word. Scotomia is the barbarus word. *Scotomy*
In latin it is named Vertigo. In English it is named the
scotomy or musing, or swimming in the fore part of the head.

The cause of this infirmitie.

This infirmitie doth come of a vaporous humour, the which
doth perturbate the animal powers.

A remedy.

First let the patient beware of drinking of wine, or strong
drinckes, they must beware of eating of Chibolles, Carlyke &
Onions,

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Onions, and al vaporous meates and drinckes, and let the vse
pilles of Cochē to purge the stomake & the head, & gargarices
be good for this matter, & Perapigra, & such men hauing this
passion let them beware of climbing or going vpon high Willes
or rounde stayers.

The 35. chapter doth shewe of a Goute
named Siatica.

*The Sia-
tike.*

Siatica passio is the barbarous worde. In latin it is na-
med Dolor scie. In grēke it is named Ichias, of the which
worde doth come Ichiadici, and some doth name this infirmi-
tie Corendzir or Corendicis morbus.

The cause of this infirmitie

This infirmitie doth come of hard lying on the hokil bones
or lying on the ground, or vpon a forme, or suche lyke harde
thinges, it may come by a strepe or a great fall, and it will
runne from the hokill bone to the knē, and from the knē to
the ancle, and from the ancle to the little to, and then it is past
cure, and otherwhyle this goutte will haue a reflection to the
raynes of the backe, and to the flankes, and it may come of a
grosse fleumaticke humour.

A remedy.

The chiefe remedy that euer I did know practized is to a-
noynt the places with the oyle of turpentine & Aqua vite, co-
pounde together, and so to vse to anoint the place against the
fyrre ofte, and sere cloth of pitch be good.

The 36. Chapter doth shewe of many infirmities names,
which shal be founde in their Chapters.

First for Scabies loke in the Chapter named Psora.

For Scirrhus which is a swelling aboue nature, and is
harde, loke in the second booke named the Extrauagantes.
Scarificacio is the latine worde. In Englyshe it is na-
med scarification, for the which loke in the second booke
named

named the Extravagants.

For Scirros loke in the cha. named Febris tetratheia.

For Sebel loke in the Chapter named Peterigion.

For Semiapoplexia, loke in the chapter named Paralisis.

The .317. Chapter doth shewe of
cornels in the necke.

Scrophula is the latin word. In English it is named knots *Cornels.*
or burres which be in the childrens neckes.

The cause of this impediment.

This impediment doth come of grosse flemme, and is lyke to an infirmitie named Dubaleth, and Glondule, concerning the rotunditie of the sicknesse, but it doth differ in quantitie of Schophule, for the one is greater then the other.

A remedy.

First purge the matter with y pylles named Hermodactilis, & after y wash the place with decoction of Ireos & thā take of the rootes of Lylies an vnce & a halfe, of Stozar, Calamint halfe an vnce, incorporeate this together with the mary of a Calfe, & make a plaister or playsters & continue with this. ix. dayes: for this matter in Rome & Moutpyller is vsed incisōs.

The .318. chapter doth shew of a sicknesse
named a burning scabhe or a Tetter.

Serpigo is the latin word. And some auctours doth name it *Tetter.*

Ignis volaritis. And some saith that this sicknes doth but litle differ from a sicknes of scabs named Impetio, but that the one is bygger then the other, & some dothe name it Impetigo zarna, as it dothe appere moze playnlyer in this booke before this matter & after, as it is specified in y chapters of these infirmities, but I do say y this sicknes or disenesamed Serpigo is a burning scab, & it doth runne in the skyn infecting it moze or lesse, & is named in English a Tetter.

The cause of this impediment.

This impedimēt doth come of hot & corrupt bloud myxt with
coller.

A remedy

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A remedy.

Take of the oyle of wheat and myre it with the oyle of egges and with a mans bzine wash and anoint the skin, or else take the water of burres, or seeth burres in water & wash the body

¶ The. 319. Chapter doth shewe of the skin that the chylde lyeth in the mothers bely.

Secundine. **S**Ecundina pellis be the latin words. In English it is a skyn or a cal, in the which a chylde doth lye in the mothers belly, and a woman must be deliuered of it after the chylde is bozne or else she doth dye, for y one must come after the other perfit,

The cause of these infirmities.

This Skyn or Call myght not may not be without the conception, and after the chylde is conceyued and come to the liuamentes, forme, and shape of a creature, there is a pellicle, a skyn, or a call, that doeth growe incircumference about the chylde, and when that doth break the childe is redy to be bozn, and then the chylde doth come befoze, and the pellycle or skyn doth come after, if it doe not solow after the chylde is deliuered from the mother, the mother is in great daunger.

A remedy.

¶ Drink Penitrial with posset ale and make a fume of Lapidanum.

¶ For Sequibere loke in the chapter named Vicalopis.

The. 320. chapter doth shew of an hard or dence appostumacion.

*Apo-
stume.*

SEphiros is the greke word. In english it is named an hard appostumacion in the flesh vnder the skynne.

The cause of this impediment.

¶ This impediment doeth come eyther of a grosse or viscus fleume,

fleume, or else of a melancoly humour, and if it be tohytish it doth come of fleume, if it be swart it doth come of melancoly.

A remedy.

First take the sirupe of Buglosse, and of the sirupe of Fumitery, of eche an vnce and a halfe, myre them together & drinke it with the water of Fumitery, and than take Doves dung iii. vneces, of wheaten bzan an handfull, and seeth it in vinger and make playsters.

The .321. chapter doth shew of the
v. vvittes in man.

Sensus hominis be the latin wordes. In Greke it is named *Five wits*
Lthisis anthropon. In English it is named the senses or
the wyttes of man. And there be .v. which be to say, hearing,
feeling, seeing, smelling, and tasting, and these senses may
be thus deuided, in naturall, anymall, and ractionall. The
naturall senses be in all the members of man the which hath
any feeling. The animall senses be the eyes, the tongue,
the eares, the smelling, and all thinges perteyning vnto an
vnrasonable beast. The ractional senses consisteth in rea-
son, the which doeth make a man or woman a reasonable
beaste, which by reason may reuyle vnrasonable beastes,
and all other thinges being vnder his dominion. And this
is the Soule of man, for by reason euery man created doeth
know his creatour, which is onely GOD, that created all
thinges of nothings. Man thus created of God doeth not
dyffer from a beast, but that the one is reasonable, which is
man, and the other is vnrasonable, the which is euery beast,
foule, fishe, and woyme. And for as much as dayly we doe
see and haue in experience, that the most part of reasonable
beastes which is man doeth decay in theyr memozy, and be
obliuious, necessary it is to knowe the cause, and so conse-
quently to haue a remedy.

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This impediment doth come eyther naturally o2 accideñtally.

A remedy.

If naturally a mans memo2y is tarde of wit and knowledge o2 vnderstanding, I know no remedy, if it come by great study o2 solitudenes, breaking a mans mynd about many matters the which he can not comprehend by his capacite, and al though he can comprehend it with his capacite and the memo2y fracted from the p2egnance of it, let him vse odiferous saouours & no contagious ay2es, and vse otherwhyle to d2inke wyne and smell to Amber de grece, euery thing which is odiferous doth comfort the wyttes, the memo2y and the senses, & all euyl saouours doth hurt the senses and the memo2y, as it appereth in the Chapitre named Obluio.

¶ The .322. chapter doth shew of the rydge bone or the backe bone.

Spina is the latin word. In greke it is named *Achante*. In English it is named the backe bone o2 the rydge bone, the which may haue many diseases, as ache, and other peynes.

The cause of the diseases.

This disease may come of great lystes & straynes, b2oses o2 strypes, & it may come of medling to much of o2 with venerious actes, also a bone o2 bones in the backe may be dislocated o2 out of ioynt.

A remedy.

For the back the grece of a fore, o2 the oyle of a fore is good & so is the oyle of Spyke, o2 the oyle of Camomyl, o2 the oyle of mastike, o2 the oyle of Lylies. In old causes the oyle of Nuts is good, & so is the oyle of Alabaſter, & the oyle of Castore, and the oyle of Scorpions, and a pytch cloth is good.

For *Sinanchi* loke in the Chapitre named Angina.

Siphac is an Araby word, it is a pellicle o2 a skyn growinge out of the mid2yffe the which doth disced to the spodyls of the back. And doth susteine the stomake & the guts, & endeth in the nether part of the bely, and of this *Siphac* the two didimes be ingendred

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of sweating, or stuphes, or bathes, it may come of to much myzth, hauing to much myzth in fantastick matters.

A remedy.

For it and chesely beware of the pzemisses, vse temperance, and than if such accident causes do come, take and eate a race of grene Ginger, dzinke a sponesfull of Aqua vite, or els of Aqua composita, and rub the pulses of the brayne and heare with Rose water, and Vineger, and holde to the nose of the pacient redolent saouours.

The. 325. Chapter doth shewe of Yexing

or the Hicket.

Yexing.

Singultus is the latin word. In greke it is named Alexos ligmos. In Araby Alsoach. In English it is named the yere or the hicket, and of some the dzonken mans cough.

The cause of this impediment.

This impediment doth come of a colde stomake or some euil humour about the heart, it may also come of to much dzinking, & therfoze many me doth name it y dzonke mans cough

A remedy.

For this matter a sponesfull of Aqua vite, or Aqua composita is good, and so is a race of grene ginger, or a race of Ginger pared and cut in. iij. or. v. peces and to swalowe them ouer one after an other, as hole as one can. Also Diatriapiperion is good for this matter, and so is burnt Palmesey or burnte Decke, and so is Pera Constantini, & Pera simplex Galeni.

The. 326 chapter doth shewe of a mans spettill.

Spettill.

Sputum is the latin word. In greke it is named Prisma. In English it is named a mannes spittill y which doth shewe diuers tymes the infirmitie of mans body, as white and viscus fleume doth signifie that the sickenes doth come of fleume. The spettill the which is viscus & blacke or lyke leade, doth signifie that the sickenes doeth come of a melancoly humour. The spettill which is citrine or glassy doth signifie

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ſpecially vſed after a full ſtomake, it may come alſo thoꝛowe debilitie and wekenes, ſoꝛ lacking of bloud and nature, and it doth come after a great ſickenes.

A remedy.

The kinges maiestie hath a great helpe in this matter in halowing Crampe ringes, and ſo geuen without money oꝛ petition. Alſo ſoꝛ the crampe take of the oyle of Lillies and Caſtoꝛy, if it do come of a colde cauſe. If it doe come of a hot cauſe, anoynt the ſinelwes with the oyle of water Lillies and willowes and Roſes. If it do come of any other cauſe, take of the oyle of Cuſtoꝛbium, and Caſtoꝛy, and of Hyſſetoꝛy, and confecte oꝛ compounde all together and anoynt the place oꝛ places with the partes adiacent.

The 328 chapter doth ſhewe of a mans Splene,

The ſplen. **S**plen is the greke woꝛd, In latin it is named Lien oꝛ Li-ena. In Engliſhe it is named a mans ſplene which is a ſpongiouſ ſubſtance lying vnder the thoꝛt ribbes in the left ſyde, and it doeth make a man to be mery and to laughe, al-though melancoly reſteth in the ſplene, if there be impedimentes oꝛ ſickenes in it, as ſozow, pencifulnes, and care, and anger, oꝛ ſuch lyke, maketh many men and women to haue ſuch impedimentes in the ſplene, as opilacions and ap-poſtumes, and ſuch lyke. Melancoly meates, hard cheſe, and feare is not good ſoꝛ the ſplene, and if any man be ſpleniticke let him vſe mery company, and let him be let bloud of a veine named Saluatella, of the left ſyde, ſome doth vſe to let bloud in a veyne named Baſilica on the left ſyde, but I ſay that e-uerſy thing the which doth hurt the liuer, doth hurt the ſplene, and euery thing that is good ſoꝛ the liuer, is alſo good ſoꝛ the ſplene: and who ſo euer will make the hardnes of the ſpelne whole, ſyꝛ take the mary of a calfe, and the mary of an hart, and the fatnes of an hog, of a Capon, and of a Ducke, and the oyle of ſweete Almons of lyke poꝛtion, myre this together, and

and anoynt the region of the splene, and dꝛye the lunges of a
Fore, make pouder and eate it with figges, foꝛ this matter
looke in the Chapiter named Lien in the Extrauagantes in
the ende of this booke.

For Splenatica passio, looke in the Extrauagantes in the
ende of this booke.

For Sputum sanguinis looke in the Chapiter named C.
moptoica passio.

The 329. chapiter doth shewe of a mans spirite.

Spiritus is the latin word. In græke it is named Pnoæ oꝛ
Pneuma. In Englishe it is named a spirite, I doe not pre-
tende heere to speake of any spirite in heauen oꝛ in hell, noꝛ *Spirite*
no other spirite but onely of the spirites in man, in the which
doth consist the lyfe of man, and there be thꝛe, naturall, ani-
mall and vitall, the naturall spirite resteth in the head, the
animall spirite doeth rest in the lyuer, and the vitall spirite
resteth in the hart of man.

To comfort and to reioyce these spirites.

Fyꝛst lyue out of sin, and folow Chꝛistes doctrine, and then
vse honest myꝛth, and honest company, and vse to eate good
meate, and dꝛinke moderately. For this matter looke in the
Chapiter named Anima.

For Squame looke in the Extrauagants in y end of this booke

For Squinacia looke in the Chap. named Angina.

The 330. Chapiter doth shewe of thirst
or drinesse of a man.

Sitis is the latin worde. In græke it is named Dipsa. In *Thinf.*
Englishe it is when a man is thirsty oꝛ dꝛye.

The cause of this impediment.

This impediment doth come many wayes, eyther it doth
come by some sickenes, oꝛ els by dꝛonkennes, oꝛ els by some
heate in the liuer oꝛ stomake, oꝛ els it doeth come by hotnes

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of

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of the ayer or els of extreme labour, it may come by eating of salt meates.

A remedy.

If it do come of a hot stomake or a hot liuer, qualify the heate of the lyuer, as it doth appeare in the Chapter named Cpar. If it do come otherwyse, eate. v. or. vi. Dates, & keepe one of the prune stones in the mouth, and otherwhile roule the stone with the tonge in the mouth. Drizacca or the sirupe of Violets or Drimell diuretycke is good.

The. 331. Chapter doth shewe of a sickness named Soda.

*Peyne in
the head.*

Soda is the latin word. In English it is peyne in the head, and there be two kyndes, vniuersall, and perticuler, the vniuersall holdeth a mans whole head, and the perticuler is in a perticuler place in the head, in the which is peyne.

The. 332. Chapter doth shewe of the Strangury.

Strangury.

Stranguria is the greeke worde. In latin it is named Stillecidum vrine. In English it is named the strangury, the which is a distilling or dropping of a mans water diuers tymes in an houre with great peyne and burning in the issue of man or woman, or els it is an opilation in the necke of the bladder, and thow the stone, or els by some impo-
tuous humour.

The cause of this infirmitie.

This infirmitie doth come of some vlceration in the bladder or raynes of the backe, or els it may come thow the acedite or sharpenes of the water, it may come also of to much heat, or to much coldenes in the backe and bladder.

A remedy.

First if the belly be constipated, vse clisters or suppositers, the refoyme the matter the which is offendant. And if it do come of heat vse suger roset, & the three kyndes of Saunders, compounde with the sirupe of Hyztilles. If it do come of colde,
vse

Use Petridatum, Diabolibanum, Diamynt, or Diagalanga.
For Strangulacio looke in the Chapter named Suffocacio.

The.333. Chapter doth shewe of Knefing.

Sternutacio is the latin word. In English it is named Sternutation or Knefing, the which is a good signe of *Knefing.* an euill cause.

The cause of this impediment.

This impediment doth come of dilacion of the pores of the brayne, or of coldenes or heat in the heade, or it may come casting vp the sight toward the light or sunne.

A remedy not to knese.

If a man will not knese, let him holde his nose harde with his fingers, and if a man will knese, take a strawe or a rish and tickle him selfe in the nose, or els take of the powder made of Clibozus albus, otherwyse named knefing powder.

The.334. chapter doth shewe of barennesse of a woman.

Sterilitas is the latin word. In græke it is named Stirolia or Acarpia. In English it is named barennes of a wo- *Barennes* man when she can not conceaue a chylde.

The cause of this impediment.

This impediment doth come of to much humiditie in the matrix or in the place of conception, for when the seede of man is sowen, and the woman can not reteine it but doeth slip away from hir, there can be no conception. Also if mans nature be weake he can get no childe, therefore the defaute may be as well in the man as in the woman.

A remedy.

For this matter looke in the Chapter named Conceptis, & in the chapter named Coitus, & in y chapter named Embrio, & in *D.iiij.* *in*

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in the chap. named Abhorfus, & let the man that is weake vse restorative meates & drinke, & vse cordialles and myrrh with honest company, and let the woman take no thought, and vse good thinges as man drago, Peches, and peper if she be fat.

The. 335. chapter doth shewe of a mans stomake.

Stomake. **S**Tomachus is the latin word. In græke it is named Stomachos. In English it is named a mans stomake, there be two maner of stomakes, the one is an appeteye to eate & to drinke, and the other is a vessell in man the which doth receiue meat and drinke into it, and is lyke a pot in the which meat and lycour is put in, and as the fyre doth decoct the meates and the broth in the pot, so doth the lyuer vnder the stomake decoct the meate in mans body, and if the lyuer be out of order the stomake can not be in good temper, wherfore looke in the chapter named Epar, and rectify him and rectify the stomake, and if he be out of order al the body is out of temperance. The stomake is rough within and smoth without.

The cause of this matter is shewed partly.

But the cause may come other wayes, as by anger, or feare, or great studying vpon many matters, or by extreme heate, or by surfeting, or such lyke, doth hurt the stomake.

A remedy.

To comfort the stomake, vse Ginger and Galingale, vse myrrh and well to fare, vse Pepper in meates, and beware of anger, for it is a shroude harte that maketh all the boddy fare the worse.

The. 336. Chapter doth shewe of stonning
of a member of a man.

Stonning. **S**Tupor is the latin word. In english it is named a stonning in the fete or legges, armes or hands, in a man or woman, some doth say that this impediment is a sleepe, as thus if one man doth aske an other that hath this impediment, hee will say my legge or myne armes is a sleepe.

The

The cause of this impediment.

This impediment doth come of lacking bloud in the member where it is, or els that the spirites be letted that they can not haue a recourse to the sinewes or els bloud doth lacke in the veynes.

A remedy.

First rub the place with a blew or a scarlet cloth, and if nede be vse Phlebothomy, and anoynt the place with the oyle of Turpentine, or with the oyle of Rosemary flowers, named in greke Authos, or such lyke oyles.

For Suberati looke in the Chap. named Nictalopis.

For Strathomata looke in the Chapter named Tubercula

For Strume looke in the Chapter named Chirades.

For Succubus looke in the Chapter named Epialtes.

For Subeth looke in the Chapter named Caros.

For Surditas looke in the Chapter named Cophosis.

The. 337. Chapter doth shewe of sweating or the sweating sickenes.

S^Vdor is the latin word. In greke it is named Hydros. In English it is named sweat, and there be diuers sweats, the one doth come by labour, the other may come by sickenes and peyne, and those be hot and colde, and there is an other sweate the which is belement, and that sweat is named the sweating sicknes, and some sweates doth stinke, and some doth not.

The cause of these impediments.

The cause of sweates, eyther it doth come of heate or corruption of the ayer, or it may come by one person infecting another, or as I sayd by labour or some sickenes.

A remedy for the sweating sicknes.

First kepe the patient not to hot nor to cold, but in a temperance and let him not cast out armes, fete, nor legges out of the bed, let the hed be couered & the face open, kepe a syer in the chamber be the ayer neuer so hote, eate no meate for xiiii. houres, vnles it be an ale brue, drink warme drink, & no wyne, & eue

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ling there, than if the teth be clapsed together open the mouth as wyde as may be, & looke vnder the flay of the tunge, & there shall ye finde the impostume, & with your finger draw it out, or els sodē deth doth folow. If it doth come by viscus fleum thā drinke rather to much thā to little. And thei the which be infected with fleume purge it, & let them vse Locsanū de pino, but Diacozidon is the higheſt remedy, or Dianucum al is one, for the Grecians doth vse this word Diacozidon, as the Latins doth vse Dianucum. Also Serocum and zomachū doth mature rate and doth desolue appostumacions. Also a plaister made of Diagnilon and oyle of Violets, doth desolue and mature hot impostumes, & Cerotum Sandalinum, and oyle of Violets is good for an hot appostumacion that is inflamed, and the oyle of Philosophers named in latin Olist philosophorum is good for impostume of the Splene. Also emplastrum de Alus, is good for impostumes in the bowels. Also the oyle of Mastix is good for hard appostumacions in the stomake.

The. 339. chapter doth shewe of a squint eye, or gogle eye.
 S Trabolitas is the latin worde. In Englishe it is named a ^{Gogil} squint or a gogil eye. ^{eyed.}

The cause of this impediment.

This impediment doth come eyther naturally or accidentally, if it come naturally then the pacient was so bozne, and there is no remedy, if it come accidentally it doeth come by attraction of the sinew within the eye.

A remedy.

Vse the medecines that is for a perticuler Balsey, and for the Crampe, but beware what is put into the eye, except it be colde, vnlesse it be womans mylke and the bloud of a dove.

For Suspirium loke in the Extrauagantes.

Thus endeth the letter of S. And here followeth the letter of T.

The. 340 chapter doth shewe of touching the which is one of the. v. wittes.

Tactus

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Touching TACTUS is the latin word. In greke it is named Aphi. In English it is named touching or handling, & of handling or touching be ij sortes, the one is venerius & the other is auaricious, the one is thow carnall concupiscence, and the other is thow cupitie of woꝛldly substance or goodes.

The cause of these impediments.

The first impediment doth come eyther that man will not call for grace to god not to displease him, or els a man will follow his luxurious sensualitie lyke a brute beast. The second impediment the which is auarice or conetysse, will touche all thinges, and take as much as he can get, for all is fishe that cometh to the net with such persons.

A remedy.

For these matters I know no remedy, but onely god, for there is fewe or none that doth feare God in none of these causes, if the feare of God were in vs we would not doe so. Iesus Helpe vs all. Amen.

For Taces looke in the Chapter named Phthisis.

The 341. Chapter doth shewe of costiuenes.

Costiuenes.

TENISIMOS is the greke word. And some doeth name it Tenasmon. The barbarous word is named Tenasmus. And the latenisches doth name it Tenasmus, and some latenisches doth name it Gemitus. In English it is named sorow or wailing, and I am not so good a grecian to declare, discusse, or define, as some auctoures doth wyte in this matter, for as many doth say that Tenasmon is a difficill thing for a man to make his egestion or sege, and all this matter considered al is combined or couined in one impediment the which is costiuenes, the which is when a man can not go to his egestion or to sege, howe be it, the faute is in a gut named Intestinum re-ctum, the which is opilated, for a man would sayne do his egestion and can not.

The cause of this impediment.

This impediment doth come of to little drynking of ale

ale oꝛ here, and it may come of to much dꝛynking of wyne, & it may come of eating of coltine meates, oꝛ else of superebundance of coller aduſſed.

A remedy.

Use to eate laxative meates, and twice oꝛ thꝛise a weeke with mylke oꝛ porage eate halfe a ſponefull oꝛ moꝛe of pouder of Scene, with two peny weyght of Cynger, oꝛ else use as much as a walnut of Cassia fistula, oꝛ some other gentle purgacions, as Polypody, oꝛ Mercury, oꝛ such lyke.

The. 342. chapter doth shew of the impediment of the eye.

TArphati is the barbarus word. In latin it is named *Macula in oculo*. In Engliſhe it is named a spot oꝛ a puſhe in the eyes. Eye.

The cause of this impediment. This impediment both come of a reumatike humour diſcending to the eye.

A remedy.

Be let blood in a veyn named *Cephalica*, and ſeeſh Colwoꝛs in whyte wyne, and use to make plaisters of it, oꝛ els use the water of plantaine.

The. 343. Chapter doth shewe of one of the kyndes of the Crampe.

THetanos is the greke word. The barbarous word is named *Tetanus*, out of the which is vsurped a worde named *Tetanisi*, *Thetanos*. In Engliſh it is named a crampe y^e which doth pull the head backward, & doth dꝛaw y^e body ſo behemetyly, that foꝛ a ſpace a man ſhalbe vnmouable, foꝛ this matter loke in the Chapitre named *Spasmus*, and use the medecines that there be ſpecified, & beware of venerious actes after a full stomacke, and beware of anger and feare. Crampe.

foꝛ Teras, loke in the Chapitre named *Monstrum*.

foꝛ Tetanisi, loke in the chapter named *Thetanos*.

foꝛ Talpa, loke in the Chapter named *Testudo*.

foꝛ

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T

For Testiculi loke in the Chapter folowing into Thozar.

The. 344. chapter doth shew of a sicknes
named Testudo.

Testudo is the latin word. And some doe name it talpa. In English it is a sicknes by which doeth creepe vnderneath the skyn of the head, & if it do corrupt the skul this sicknes is vncurable, but I doe saye there is a difference betwixt talpa and testudo, for testudo is an impostume hauinge a lyttle bladder, and so hath not talpa.

The cause of this impediment.

This impediment doth come of a venemous humour which is tumorous.

A remedy.

First purge the head & the stomake with the pilles of Cochée, and shauē the head, and than make incision crosse wyse, & pull or rip out of the tumorous matter, and than lay downe the skyn and vse sanatiue salues.

The. T345. Chapter doth shewe of a
Tympany in the belly.

Tympany **T**impanitis is the greke word. The barbarus worde is named Timpanides. In English it is named a tympany, the which doth make ones belly to swell like a taber or a drummet, and the fleshy of the body doeth pyne away, and it maketh one very thort wynded and very faynt.

The cause of this infirmitie.

This infirmitie doth come of ventositie intrused in the belly.

A remedy.

First beware of al maner meates that doth ingender winde, as frutes, cold herbes & such lyke, also beware of drynking of new ale or new beere, and of eating of new bread, of chese & nuttes, and such lyke thinges. Furthermoze for this matter, the belly must be kept laxatiue with purgacions & clisters, & suppositers. And in Mountpiller for this matter is used incisions.

cissions, for if there be no incision, there can not be longe lyfe,
 drags for this matter is good that doeth bryake wynde, & so is
 euery thing the which doeth make a man to belch or fart.

The . 346. chapter doth shew of feare.

Timor is þe latin word. In greke it is named Dilia. In Eng^l Feare.
 lish it is named feare, & ther is nothing so euill to þe heart
 as a sodayne feare, for feare doth bryng in death to the heart.

The cause of this impediment.

This impediment doth come many wayes, as feare by fyre,
 feare by water, feare of great displeasure of a great man, fear
 of kyllyng, and such lyke.

A remedy.

For this matter thanke god of all aduersitie, & vse mery com-
 pany and so vse thy selfe that thou feare nothing but God.

The . 347. Chapter doth shew of singing or
 sounding in a mans eare.

Tinnitas aurium be the latin wordes. In Englishe it is Piping in
 named singing or a soundinge in a mans eares, & this the eare,
 doth prognosticate defeneste.

The cause of this impediment.

This impediment doth come of ventositie or wynde þe which
 is in the head and in the eares and can not get out.

A remedy.

First purge the head, and than take of the oyle of Castorey, or
 else of the oyle of radish, and put it into the eare or eares, the
 oyle of bytter Almons is good, & so is oyle of Been instilled in-
 to the eares with blacke wolfe.

The . 348. chapter doth shew of lyttle
 wheales in the head.

TInca is the Latine word. In Englishe it is named Wheales
 lyttle wheales or scabbes in the skyn of the head, and or skabs.
 there be many kyndes and sortes of these infirmities,
 some

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some be moyst and some be dry, some be lyke teates, & some be lyke lyttle hony colmes, & some be lyke hops or wheten bzan.

The cause of this infirmitie,

This infirmitie doth come eyther by corruption of bloud, or else by abundance of reume or some vaporous humour.

A remedy.

Fyrst shave the head, or clyp away the heares, than purge the head with gargarices and sternutacions, and purge the head & stomacke with pylls of Cochæ, and anoynt the head with the oyle of Camomyll, or with the oyle of Almons, or with the oyle of Violets, doe this thre dayes and thre nightes, thā after that wash the head with dregges or lyes of white wyne, in the which a lyttle Roche alome is disolued, and after that stampe onyons and garlyke together and rub the head with it thre or foure tymes, and after that anoynt the head with the iuice of Coziander and hony, or else stampe doves dung with oyle olyue & anoynt the head v. or vi. tymes, or else take thre vnces of Bozes grece, and an vnce and a halfe of Wymstone, stampe all together, and than put to it an vnce of Mercury mortified with fasting spettyll and anoynt the head.

The. 349. chapter doth shew of one of the kyndes of Leprousnesse named Tiria.

A kinde
of leprous
nes.

Tiria is the latin word. In English it is named the Tyze or the propertie of an adder which is full of scales, so is this kinde of Leprousnesse full of scales & scabs, rozoding þ flesh.

The cause of this impediment.

This impediment doth come of a venemous and a melancoly humour.

A remedy.

For this vse Treacle & purgacions & vomits, & than take of Mercury mortified with fasting spettle & Wymstone, of eche an vnce, of Bozes grece thre vnces, compound this together & vse to anoynt the body, & than vse stuphes & bathes, & swetes
For this, loke in the Chapitre named Pziss.

The

The. 350. Chapter doth shewe of an impostume named Topinaria,

Topinaria is the latin word. In english it is an impostume *Apostūe.*
in childzens heades, and yonge persons.

The cause of this impediment.

This impediment doth come of abundance of sweet fleume
or els of abundance of bloud with fleume.

A remedy.

First take thre Onions of a good quantitie, & thre egges,
and rost them together in the hot emeries of the syer, than
stampe them together and incorporate all together with olde
bozes grece, and make playsters, and if nede be make incisi-
on, and than mundify the place, and after all this incarnate
the place, and than skin it with salues.

For Tonsille looke in the Chapter named Paristhomia,

The. 351. Chapter doth shewe of drawing of a
mans mouth toward the eare.

Tortura oris be the latin wordes. Almansoz doth name it *A wrye*
Contractio. In english it is named a Palsy which is false,
for it is more neerer a crampe then a palsy, for it doth attract *mouth.*
the sinewes of those partes.

The cause of this impediment.

This impediment doth come of coldnes taken, or els of an-
ger, or of a spice of a perticuler palsy.

A remedy.

Take of Musters halfe a pynce, and let the pacient with
his owne handes take two or thre sponesfulles in his handes
chasing the one hande with the other, and than let him make
frications, redusing the syde of the mouth the which is draw-
en to the one syde to bring it to the other syde, doe thus .v.
dayes, and vse diuers times gargarices and sternutacions.

The. 352. chapter doth shewe of peynes in the belly.

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Some great b20sing, or els of some putrifying of it, or such like.

A remedy.

First for this matter interially easy and gentle purgacions as these folowing, Pouder of the coddies of Sene, Mercury, Polipody, Cassia fistula, Pillule aurea, Pillule Cochie, and such lyke, and for a b20se take Sparmaceti with warme ale and Malmesy. And exteriorly these oyntementes be good for the b20st bone, oyle of Myntes, oyle of Spyke & such lyke.

The. 355. Chapter doth shewe of a mans stones.

Esticuli is the latin word. In greke it is named Orchia. In English it is named a mans stones, the which may haue many impedimentes. Stones.

The cause of the impedimentes of the stones.

These impedimentes doth come by some of the kyndes of the hernies, or els by some other humour descending from the body to the coddies making swellinges or burninges, or some other appostumacions, and it may come by a b20se.

A remedy.

If it do come by any of the kyndes of the Hernies, looke in the Chapter named Hernia. If it do come any other wayes anoynt the stones with Unguentum album, or els make pulces and Mollifying bathes, or such lyke be good.

The. 356. Chapter doth shewe of the VVesand or throte boll.

TRachea arteria be the latin wordes. In English it is named the wesand, or the throte boll, by the which the wynd & the ayer is conueyed to y longer, & if any crome of b20d, or drop of drinke, go or enter into the sayd wesand, if a man do not cough he should be strangled, & therfoze whether he will or will not he must cough and lay besoze him that is in the throte and mouth, nor he can be in no quietnes vnto the tyme the matter be expelled or expelled out of the throte, as it both moze largely appeare in the Chapter named Strangulacio.

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The cause of this impediment.

This impediment doth come of greedines to eate or drinke sodeinly, not taking leysure, also it may come of some flye inhausted into a mans throte sodeinly, as I haue sene by other men, as by my selfe, for a nyte or a flye comming vnto a mans mouth when he doth take in his bzeih and ayer, loke what smal thing is befoze the mouth is inhausted into the wesand, and so it perturbeth the pacient with coughing.

A remedy.

For the fyrst cause be not to greedy, eate and drinke with leysure, fearing God, and as for the second cause, I commit one ly to God, for this matter coughing is good.

For Trixcom loke in y second booke in y Extraniagantes.

The. 357. Chapter doth shewe of swelling of wartes and of agnelles.

Wertes.

TVber is the latin woꝝde. In Englishe it is named euery swelling or rysing of the fleshe. Tubercula is a diminutive of the latin woꝝd Tuber, and in english it is named a werte or an agnell growing in the fete or toes, & in latin they haue many kyndes and termes, as Mellicerides, Gangilia, Athoromata, and Stratomata.

The cause of these impediments.

These impediments doth come many wayes, if it be werts in the handes, face, or other superiall partes, it doeth come of grosse & corrupt humours, if it be agnelles it doeth come of chafing of the fete and of straight shoes wearing, and it may come by nature.

A remedy.

Fyrst clippe of their heads, and than rubbe them well with Aloome water and bay salt, do this. ix. tymes, and lay ouer the places thin plates of leade.

The. 358. Chapter doth shewe of a Cough.

Cough.

TVssis is the latin woꝝde. In greke it is named Vix. In English it is named a Cough.

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after clappes. And I do say, whosoever that can coughe and expulse or expel the viscus matter that would stop the pipes shall live long, & they the which that would be holpen of an old cough and do pretend to stop by the breath and the life and all, let him go about to stop by the cough, good it is to take medicines to relaxe, or to lose viscus fleume.

Thus endeth the letter of. T. And here
foloweth the letter of. U.

The. 39 chapter doth shewe of the
small Pockes.

Small
pockes.

U Aliore minores be the latin wordes. In English it is named the small pockes the which will breake out first as small pushes, and after that they will be scabbed after a stinking sozt.

The cause of this impediment.

This impediment doth come moze of the corruptio of blud then any other humour, it may come of a mestruous humour in the conception of a childe, wherfore this infirmitie is an accident cause to youth, age is not infested nor infected with this infirmitie, vnesse it be thoroze a great contagious ayer recept and taken of infectious persons, and if the patient be so generated, beware of leprositie consequently will folow.

A remedy.

First let al phisitions beware, not onely in this infirmitie but in many other, not to minister medecines exteriorl, which should be repercussive, which is to say, to dyue in the infirmitie to the body, and beware in this matter of oyntementes and bathes, and of colde and open ayer, or of piking or touching any of the pushes or scabbes, kepe the patient warme & let him or hir be of a good dyet to comfort bloud, although that some experke doctors in this matter would that a man should exhaust bloud out of a veyne named Mediana.

The

The. 360. chapter doth shewe of a swelling of the
veynes specially in the fecte and legges.

VArices is the latin word. In English it is named *swelling*
lynges of beynes in the fecte and legges, and in other *of veines.*
places about any naturall course.

The cause of this infirmitie.

This impedimēt doth come diuers wayes, eyther by extreme
labour with going, leaping, daunsing, wasling, or such lyke,
or els it doth come of some euyl humour descending from the
superiall partes to the inferiall partes, and as I doe precisely
knowe, this matter is much grounded vpon ventositie the
which is the principall cause.

A remedy.

First if nede be, exhaust bloud out of the Basillike beyne,
and then purge the matter with Pera ruffini, or with pills of
Lapidis lazuli, and thā take of the skurfe of Iron in a smithes
fodge a handfull, of wheten bran three handfuls, seeth this in
whyte wyne or in lyes, and washe the place three tymes to
bedward, and purge coler.

For Varuce loke in the Chapter named Acrochordones.

The. 361. chapter doth shewe of the
principall veynes.

Vene is the latin word. In greke it is named Schigmos. In *Veines*
English it is named beines, a beyne is a cundite that doth
conteyne the principall bloud in man, taking their original
or beginning of the lyuer. There be many principall beynes
in man, as the ramus beynes, then be these beynes, Mediana,
Cardiaca, Cephalica, Sophena, Basillica, Epatica, Salua-
tella, and the hemorodiall beynes they be named princi-
pall beynes, for as much as they doe perteyne to the prin-
cipall members, and they be the principall beynes, for as
much as the principallitie of all other beynes resteth in them,

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and hath a confluence, or a course and recourse to and from them, furthermore for this matter let them looke that would haue more knowledge in the Chapter named Mediana and in Phlebothomia.

The. 362. chapter doth shewe of venim
or poysoning.

VEnenum is the latin worde. In græke it is named Ios. In English it is named venim the which is the most subtilist matter that can be, for nature doth abhoze it, considering that it doth infecte and corrupt not onely officiall members, but also the principall members.

The cause of this matter.

This matter doth come of some venemous woꝝme, or beaſt, byting or ſtinging, and poisoning doth come by eating or dꝛinking of poyſon, howe be it in Rome they will poyſon a mans ſkerope, or ſaddle, or any other thing, and if any part of ones body doe take any heate or warmenes of the poyſon, the man is then poyſoned.

A remedy.

If a man doe perceiue that he be poisoned, firſt let him vomit, and geue him purgacions, Cliſters, or ſuppoſiters, & let him bloud of theſe veines named Mediana & Cardiaca, and uſe to dꝛinke Treacle or Petridatum, and alſo garlike and Kew is good agaynſt poyſon or poyſoning. If one be ſtonge or bitten with a venimous beaſt or woꝝme, looke in the Chapter named Moꝝſus reptilium.

The. 363. Chapter doth shewe of ventositie.

Ventosite **V**Entofitas is the latin word. In greke it is named Auemodia. In English it is named ventositie or wynde.

The cause of this impediment.

This impediment doth come dyuers wayes, as by long faſting or taking of extreme colde, or eating of fruites, or eating of potage or ſewes, or groſſe meates and ſuch lyke.

A reme-

A remedy.

For this matter vse to eate Diaspermation, or Diatesseron, or Diaciminū, or els take Anis sedes, of caraway sedes, of fenell sedes, of Ginger, of Betual, of cloues, of Cemin sedes, of eche b. dzames, make pouder of all this, and vse a portio euery day with meates, dzinkes, or potages, and beware of costiuenes and vse dzedge.

The . 364 . Chapter doth shew of diuers kyndes of wormes.

Vermes is the latin word. In græke it is named Scolices. *Wormes.*
In English it is woymes. And there be many kindes of woymes. There be in y body thre sortes, named Lumbrici, Ascarides and Cucurbite. Lumbrici be long white woymes in the body. Ascarides be small little white woymes as big as an heire & half an inch of length, and they be in a gut named the longacion, and they wil tittle in a mans foundement. Cucurbiti be square woymis in a mans body, & I haue sene woymes come out of a mans body lyke the fashiō of a maggot, but they haue bin swart or hauing a dark colour. Also there be woymis in a mans handes named Sirones, and there be woymes in a mans fete named degges, then is there a ring woyme named in latin Impetigo. And there may be woymes in a mans teeth and eares, of the which I doe pretend to speake of now, as for all the other woymes I haue declared theyz proprietie and remedies in their owne Chapters.

The cause of wormes in a mannes Eare.

Two causes there be that a man haue woymes in hys eares, the one is ingendred thowolwe corruption of the bzaine, the other is accidentall by crēping in of a woyme into a mans eare or eares.

A remedy.

Instill into the eare the oyle of bitter Almons, or els the oyle of woymewood, or els the iuice of Kewe, warme euery thing that must be put into the eare.

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For Vertigo looke in the Chapter named Scotomos.

The. 365. Chapter doth shewe of a mans bladder.

Bladder. Vesica is the latin word. In greke it is named Cistis. In english it is named a mans bladder, & which doth receiue the water or vaine the which doth distill from the liuer and the raines of the backe to it, by the pores named Vritides or Vrichides. The bladder may haue many impediments, as scabs, vlcérations, inflamacions, also a palsey may be in the bladder or great debilitie that one can not holde his water.

The cause of these impediments.

These impediments doth come commonly of euil ordering in youth, the other causes be shewed.

A remedy.

First anoynt the raynes and the coddies, and other secreete places, with the oyle of Scorpions, and drinke red wyne in the which Mustherons is sodden in. Also I doe aduertise euery man to discharge oft the bladder and neuer to hold in the water, for by restricting of the water such impedimentes be ingendred, and so is the gout.

For Vesice, looke in the Chapter named Phlitanai.

The. 366. Chapter doth shewe of him or her that can not sleepe.

Watch. Vigilie is the latin word. In greke it is named Grigoriz. In Englishe it is named watching or they that can not sleepe.

The cause of this impediment.

This impediment doth come thowowe Idlenes or wekenes of the brayne, or els thowow sickenes, anger, or fasting, or els thowow sollicitudenes of repletion, or extreme heate, or extreme colde in the sate or such lyke.

A remedy.

Take of the oyle of violeites an vnce, of Opium halfe an vnce,

once, incozporate this together with womans mylke, & with a fine linnen clothe lay it to the temples. Or els take of the leues of Venbane, stampe it and lay it to the temples. Or els vse to eate of letuse seedes, of whyte Poppy seedes, of Pandaragor seedes, of Saunder, of eche thre drams, but aboue al things myrrh is best to bedward.

For Virago looke in the Chapter named Mulier.

The 367. Chapter doth shewe of a mans yerde.

Virga virilis be the latin words. In greke it is named *Ac-* *A mans*
dion. And some name it *Psofi* or *Hoxafis* or *Opsis* In eng *yerde.*
 lish it is named a mans yerde the which is a member full of sinewes, arters and veynes, with lacertes & other ligaments, the sinewes doeth procede from the newke which is the mary of the backe. The creation of the yerde doth come from the arters of the heart and the head. The veynes doeth procede from the lyuer. The lacertes and the ligamentes doeth procede out and from the thyes, specially of a bone or bones there being. The yerde may haue many impedimentes as well within the condyte as without, vnder the skin of the head of the yerde.

The cause of these impediments.

These impedimentes doth come as I sayde many wayes. If it doe come interially in the condite of the yerde, it doth come of an hot colericke humour, or els by some euill humour ingendzed eyther in the bladder, or els in the raynes of the backe, and it may come of an euill disposed woman that is eyther filthy, or els pretending to doe man displeasure. If it doe come exteriorly which is to say, that the impediment be in, vnder, or vpon the head of the yerde betwixt the skin and the head of the yerde, eyther it doth come of the heate of the body, or els thozow much medling with a woman, specially if she be menstruous, pocky, or leproous.

A remedy.

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If this impediment be in any interiall cause, vse to drinke milke, or els drinke off a good porcion of the water of halwes, and iniect into the yerde the water of Camphire. If the impediment be betwixt the skin and the head of the yerde and the heade selfe, walsh the heade of the yerde dyuers tymes with whyte wyne. And after that vse the pouder of a rotten poste, or any siccatine medecines, or els Populion, or vnguentum Egiptiacum is good.

The. 368 chapter doth shewe of a mans sight.

Sight. **V**Lsus is the latin word. In greke it is named Oniclies. In English it is named a mans sight, the which may haue many impedimentes as spoze blynde, starke blynde, gogle eyes, and many other impedimentes, as it doth appere in diuers Chapters of this booke, specially in these Chapters named Oculus, Tarphati, Argemata, Bothor, Epiphora, Lacrime, Lencomata, Liptitudo, Macula in oculo, Ophtalmia, Ordiolus, Panus, Pecia in oculo, Phlitania, Pterigion, Sebel, Vngula, & strabofitas.

The cause of these impediments.

There can no impediment come to the eye, but either it doth come of an interiall cause, or els of an exterial cause, as it doth appere in the Chapters of the aforesayde wordes.

A remedy to clarify the sight.

First vse gargarices & sternutacions, and easy purgaciōs to purge the head, & do as it is writtē in the chap. named Oculus, For Vtiligio looke in the Chapter named Luce.

The. 369. chapter doth shewe of Vlcers
or vlceracons,

Vlcers. **V**Lcus or Vlcera, be the latin wordes. In greke it is named Helcos or Helcea. In English it is named an vlcer or vlceracons, the which is a putrified and a corrupt matter in a soze.

The cause of this infirmitie.

This

This matter doth come of a colerike and a sharp humour.

A remedy.

First take of Unguentum Egiptiacum ii. vnces mixt with the iuice of Pome garnades, and mundifie h place & that wil kill the malignite of it. Also it is good to washe oft the vicer with the water of Plantain, in the which a little roche Alom is dissolved in, and let the pacient vse a good dyet, as wel in meates as in drinkes, and let him not be cossiue but laxatiue.

The. 370. chapter doth shew of a mans Nauell.

VMbelicus is the latin worde. In greke it is named Omphalos. In English it is named a mans Nauill, the which may haue diuers impediments, for the Nauell may fall out, or be bursten, or there may be some appostumacion. Nauill.

The cause of these impediments.

These impediments doeth come eyther of great crying, or of great halowring, or letwinge, it may come of a great bzoise, or lyfing, or straying.

A remedy.

First make a trusse of whyte fustian, & stufte it with carded wolle or Cotton, and then trusse in the matter, and after that let the pacient drynk with stale ale the iuyce of Daseis, Centinody, Knewholme rootes, Auance, and the rootes of Polypody, or seeth all together in clarified ale, and drinck it morning and euening. xv. dayes.

The. 371. chapter doth shew of a soft appostumacion.

VNdimia is the latin word. And some doeth say it is a barbarous word. In English it is named colde appostumacion, white, and soft. Apostumacion.

The cause of this impediment.

This impediment doth come of a colde pneumatike humour.

A remedy.

First mature the cause with Pultesis, than make a Corrosiue

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rosine with Cantarides, then minister tentes and after that salues attractyue.

Nayles. ¶ The . 372. chapter doth shew of a mans Nayles.
VNgues is the latin woꝛde. In greke it is named Oniches.
In English it is named a man nayles, y which may haue
dyuers impediments, as fallynge of the nayles, or rotyng of
the nayles, and by poysoning or bꝛosinge, or by straight shoes
weryng a man may lese his nailes, and some mens nayles be
bery hard, and some be soft.

The cause of these infirmities.

The cause of the most part of these impedimentes is the wed
befoze, if the nayles be hard, it doth come of grosse humours,
if the nayles be soft, it doth come of gentyll nature.

A remedy.

Who so euer that hath euyl nayles, vse the oyle of Roses, and
the iuyce of Plantayne myrt with the whyte of an egge, and
anoynt the nayles.

Vomiting. ¶ The . 373. chapter doth shew of vomiting.
VOmitus is the latin woꝛde. In greke it is named Emitos.
In English it is named vometinge, or a vomit or perbꝛa-
kinge.

The cause of this impediment.

This impediment doth come eyther voluntary or inuolunta-
ry, if it be voluntary, it doth come by pꝛouocation, as by put-
ting the finger into the thꝛote, or els to put a fether or a bꝛache
of Rosemary, or suche lyke, into the thꝛote. Or else it may
come by taking some pocion or some herbe, or some other me-
decine, if it doe come inuoluntary, then it doeth come of the
malice of the stomacke.

A remedy for inuoluntary vomiting.

Take of Anys seedes two dzams, of Mastike a dram, of gin-
ger a dram and a halfe, of all this make fine powder, and put
it into, v. sponesfulls of Rose water, and with suger let the pa-
cient

cient dꝛynke it. I doe geue this pociõ without suger, oꝛ else take of Opium a dram, myre it with the iuyce of Plantayne and a lyttle saffron, and dꝛynke of this thꝛee oꝛ foure tymes.

fꝛoꝛ Volnulus loke in the chapter named Cordapsis.

¶ The. 344. Chapter doth shewe of a mans voyce.

VOx is the latin woꝛde. In greke it is named Phoni. In English it is named a mans voyce, the which may haue dyuers impediments, as hoꝛcenesse, bꝛaying, and other while it is taken away. A mans voyce.

The cause of these impediments.

These impediments doeth come many wayes, either by sicknesse, oꝛ else by leprousnesse, oꝛ it may come by halotwing, oꝛ by extreme lewꝛing oꝛ crying, oꝛ by to couragious singinge, fetchinge a greater compasse then easely a man can rech. Also it may come thoꝛow great colde taking after an heate, it may come of crying and callinge bypon brute beastes, and it maye come of colde dust, oꝛ any other dust oꝛ smoke, the which may opelate the oꝛgans oꝛ pyppes of the bꝛest.

A remedy.

¶ fꝛst erche we coldnesse, and dꝛinke buttred ale oꝛ buttred beere, and vse easy purgacions, & warme and swete meates, fꝛoꝛ all sower meates and salte meates, and bytter thinges bee not good fꝛoꝛ the voyce.

fꝛoꝛ Vrina, loke in the second booke named the Extrauagants.

¶ The. 375. chapter doth shew of the condites of the vrine.

VRichides oꝛ Vritides be the latin woꝛds. In English it is the cundites thoꝛowe the which the water doeth passe, and some doe name them the water gates, the which be tied to the matrix of a woman, the which may haue certeyne impediments, as stopping of the water by the stone, oꝛ by some grosse humour. Vrine.

The cause is shewed.

A remedy.

The Breuiary

A remedy.

For the use clysters or els suppositers, and to drinke Persely seedes and little Heat made in fine powder, drinke it with redde wyne, or white wine, or with posset ale.

The . 376 . chapter doth shew of a womans secreete membre.

Porta ven
tris.

Vlva is the latin worde. In greke it is named Histira. In english it is named a womans secret member, the which is the gate or doore of the matrix or belly, and there may breed many diseases, as blcers, scabbes, appostumes, fissures, fistles, festures, the pockes, and burninge of an harlot.

The cause of this infirmitie.

Many of these infirmities doeth come by lying with an unclene man or men, or lying with unclene women, or unclene persons.

A remedy.

For a remedye for all these aforesayde diseases, looke in the Chapters of the proper names of the wordes, and there is remedy sufficient.

The . 377 . Chapter doth shewe of woundes.

A wounde

Vlnus or Vulnere be the latin wordes. In greke it is named Trauma or Traumata. In English is named wound, or woundes, and there be dyuers sortes of woundes, some be newe and fresh woundes, and some be olde woundes, some be deepe woundes, and some be playne woundes, and some fistuled, and some be festured, some be blcerated, and some hath fissures, and some hath none.

The cause of woundes.

Most commonly woundes doeth come thow an harlot, or for an hounde, it doeth come also thow quareling, that some hot knauishe bloud would be out, and diuers times woundes doth come thow dronkenesse, for when the drynk is in, the wyffe is out, and then haue at thee, and thou at mee, soles be they

they that wolde them parte, y will make such a dyonke mart.

A remedy.

If it be a greene wounde, first stanche the bloud, and if the wounde be large and wyde styche it, and after that laye a plaster & let it lye .xx. houres or moze, than open it, & mundifie it with whyte wine. And if the wounde be depe vse siccatine plaisters made with Olibanum, Frankensence, Ligerge, Treos, the bzayn of Venes, and Aristologia rotunda, and such like. If the wounde be plaine take of the rootes of Lillies of pomegranade rines, of Galles, of Aloes, or suche like. If the woundes be indifferent, the wound mundified, vse the powder of mirtilles and rose leaues and such like, and let the patient beware of venerious actes and of contagious meats & drinks.

For Vnea loke in the addicions after the Extrauagantes.

The. 378. Chapter doth shewe of the Vuels.

Vuelc is the latin worde. In Englishe it is named vuels ^{Vuels} the whiche doth lye in the roof of the mouth like little longe tetes & other while they do swell, and other while they do fall downe out of theyr place.

The cause of these impedimentes.

If vuels do swell it dothe come thowowe aboumdance of reume or els thowowe a hotte humour if the vuels do fall eyther it doth come by labour or by heate, or els thowowe great sickenes and weakenes.

A remedy.

If it do come of reume, vse gargarices & sternutaciōs, & purge the head and the stomake with pilles of Coche. If it do come of heat purge coler, and put vp the vuels that doth fall with the thoms layinge Deper on the thome, & vse to cate Deper or els take the powder of a Snaille that is burnt and mire it with Doty and lay it on the end of the thom and than put vp the vuels.

Thus endeth the letter of. A. And here followeth the letter of. E.

D. I.

The

The Breviary

The. 379. Chapter doth shewe of an impediment in the eyes.

X Rophthalmia is the greke worde. In Englishe it named a blasse or an impediment in the eie, the which may come certeine waies.

The cause of this impediment.

This impediment dothe come of an euill winde or els of some contagious hete or of an euil humour or such like, for the eie will neither swell, nor water nor droppe.

A remedy.

I mighte here shewe of many salubrious medecines, but the best medecine that I do knowe is to let the matter alone and medle not with it but were befoze the eies a pece of blacke sarsenet & eate neither garlike nor onions nor drinke no wines nor stronge ale, and it will were awaye.

The. 380. Chapter doth shewe of a gut the whiche doth lie behinde the welsande or throte boll thorow the whiche meate and drinke doth passe out of the mouth into the stomake.

Y Sophagus is the latin worde. In greke it is named Oysophagus or Meri. In Englishe it is named Isosagon or the mery, or the gut of the stomake the which doth defende from the Epiglote to the orifice of the stomake, there is nothinge that doth passe thorow the throte boll or the welsande but one lye winde, if by chaunce there do at any time any droppe of drinke or crome of breade or sie, or any such like thinges both happen into the welsand there is no remedy but to cough it out againe, If so be that there do by greedy eatinge or els by any other misfortune that any fishe or fleshe bone, or any other thinge do stave in the orifice of the prenominated Isosagon other wise named the mery, then do as it shall folowe

The causes be shewed.

A remedy.

of health.

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A remedy.

If there happen a bone or a pin, or any other thing into ones Throte, first prouoke a vomite, & if that will not helpe drinke a spanefull or more of oile Olive otherwise named in Eng. Sallat oile, and drinke well, and slepe vpon it.

For Ypichima loke in the Chapter named Catharacta.
For Ypolarca loke in the Chapter named Anasarca or Hidropis.

The 381. Chapter doth shewe of them that doth abhorre water.

YDroforbia or Hidroforbia be the greke woordes, the vsuall woorde of latin is deriued out of greke named Ydroforbia as is saide, I haue seene and red that the barbarous woorde is named Euforbium which is false, for Euforbium is a gumme. Hidreforbia in Englishe is abhorringe of water as I lerned in the partes of grece, and some doth say it is water in the belly, and some doth say that it is an impediment of him that can not see the waues of the sea, or sounding of the water but his stomake is turned and muste, or els is redy to perbreake or to vomit.

The cause of this impediment.

This impediment doth come as many auctours doth say of a melancoly humour for the inuolent is named a melancoly passion, but I do say as I do knowe not onely by my selfe but by many other whan I did vse the seas, and of all ages, and of all complexions being in my company, that this matter did come more of coler then melancoly, consideringe that coler is meuable and doth swimme in the stomake.

A remedy.

For this matter purge coler & melancoly humours, for I my selfe, which am a Whisicion is combyed much like this passion, for I can not away with water nor waters by navigation, wherfoze I do leue all waters & to take my selfe to good ale, & other while for ale I do take good gascon wine, but I will not drinke strange wines, as Palmesly, Romny, Romanist.

R.ii,

wine,

The Breviary

wyne, wyne Dorse, wyne greke, & Secke, but other while a
brought o2 two of Muscadel o2 Basterd, Dley, Capricke, Ali-
gant, tire, Raspece I will not refuse, but white wine of Anged
o2 wine of Dleance, o2 Kenishe wine, white o2 red is good for
all men, there is little red Kenishe wine, except it grow about
Bon beyod Colin, ther be many other wines in diuers regions
prouinces and countries that we haue not in England. But
thus I do say, that all the kingdomes of the world haue not so
many sounde kyndes of wines, as be in England, and yet
there is nothing to make wine, of.

Thus endeth the letter of .P. and here follo-
weth the letter of Z.

The.382.chapiter doeth shewe of
drye scabbes.

ZErma or zerna be the latin wordes. In greke it is named
pfora o2 Lichen the barbozous worde is named Lichena.
Scallies. In Englishe it is a kinde of scabbes the whiche be infectious.
The cause of this impediment.

This impediment doth come of drinkeinge of euell drinkes
and of eatinge of contagious meates, specially by lyeinge with
infectious persones, it maye come of the corruption of blode,
o2 els by some monstrous humoure.

A remedy.

Take of salte water a galon, and seth in it .iii. handfulls of
cromes of wheten bread that is leuand, & wash the body with
the water twice o2 threife, o2 els washe the body in the sea .ii.
o2 iii times, o2 els take the bzan made of Cocle sedes iii hand-
full, of the pouder of Bzimestone .ii. vnecs seth this in a petel
of white wine o2 vineger, and wash the body. iii. o2 .iiii. times

The.383. chapiter doeth shewe of an im-
pume that doth come of fleume.

Zimie

Zimie is the latin worde. In Englishe it is an impostume *Apofte*
ingendred in a fleumatike humour.

The cause is shewed.

A remedy.

First purge fleume than maturate the matter, & than launce
the impostume, or els make a corosive, and make tentes & af-
ter that minister salues attractiue, and than maturate the
fleshe and anointe the place.

The 384. Chapter doeth shewe of a Pannicle
the whiche shal be reherfed.

Zirbus is the latin word. In Englishe it is a pannicle or a
caule compoud of two thin tunicles of diuers artoures,
and vaines and sarnesse, it doth couer the stomake and the
guttcs, and it doth kepe y heate of them & doth defend y colde,
this pillicle or pannicle or caule may be relaxed or broken.

The cause of this impediment.

This impediment both come of some great straine, bzoise,
or fall, or some great list or such like thinges.

A remedy.

First make incision, and after that canterise the abstracti-
on, and I haue sene the cut canterised that the fluxe of bloud
shulde not folowe, the ouerplus of my minde in this matter
and all other matters I do commit it to the industry of wise
and expert Physicians and Chierurgions.

Here endeth the first booke, examined in Oxforde in June
the yere of oure Lorde M C C C C .xlvi. And in the reigne
of oure soueraigne Lorde Kinge Henry the eight, kinge of
Englande, Fraunce, and Irelande, the, xxxviii. yere.

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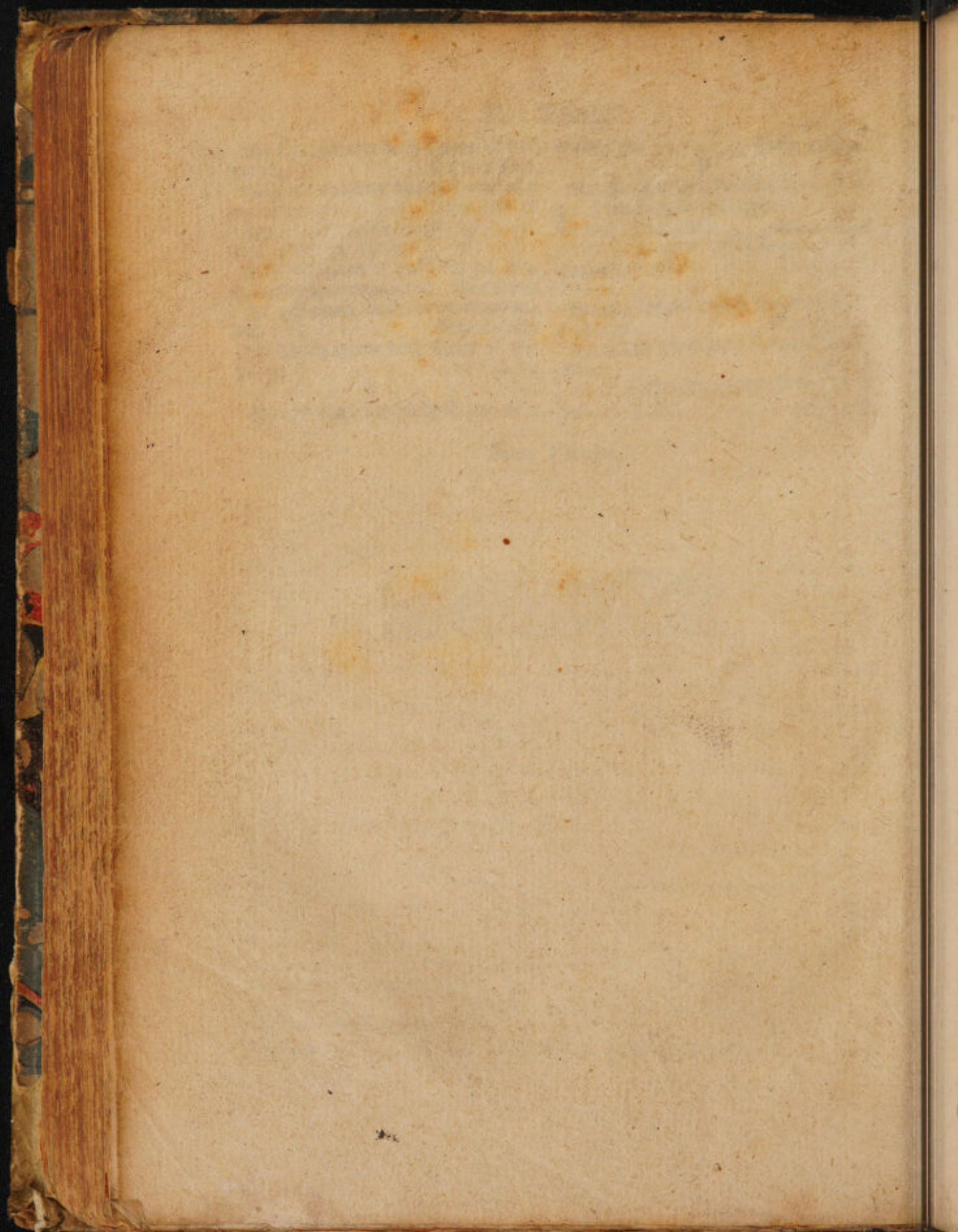
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THE SECOND BOKE
of the Breuiary of Health,
named the Extrana-
gantes, foloweth.

(.)

¶ Compyled by Andrewe Boorde,
Doctōr of Phisicke: an Eng-
lish man.



¶ Imprinted at London by
Thomas Cast.

The Preface.



Who so ever will knowe to number in Algorisme, he may know by the numbring the Chapters of these two bookes comprehended in one volume, for it doth teach one to number from one to CCC. and od, and so by it one for this matter may come to a further knowledge in Algorisme. Also in this booke a man shall know the Iudicials of Urines and of the Pulses with diuers other infirmities, the which I did omit and leaue out of the fyrst booke. And for as much as I, nor no man els can wyte so playnely y^e termes of Physicke that every man can perceyue the receptes. There fore I doe aduertise and doe counsell all menne to consulte with some experte Poticary in making and ordering of such receptes and medecines. Furthermore lerned men and other may well interrupt and reprehend me for wyting my incōgruite that the latin wordes be not truely sette in theyr cases with the English wordes, vsing dyuers tymes the nominatiue case for other causes. I do it for no other purpose but that ignorant persons may the better vnderstand the matter. For I doe not wyte these bookes for learned men, but for simple and vnlearned men that they may haue some knowledge to ease them selues in theyr diseases & infirmities. And bicause that I did omit and leaue out many thinges in the first booke named the Breuiary of health. In this booke named the Extrauagantes I haue supplid those matters the which should be rehered in the fyrst booke. And now to conclude, if I haue omitted any thing necessary to be expessed in these bookes, or haue not satysfied every mannes mind of their infirmities or diseases, I do remit this matter to the further industry & iudgment of discrete doctours of Physicke, and expert maisters of Chierurgery.

Thus endeth the Preface.

A

The Extrauagants.

The fyrst, Chapiter doth shewe of the distemperance of the stomake.

A Norexia is the Græke worde. The Barbarous worde is Anarexia. In Latin it is named Stomachi distemperamentum. In Englishe it is named a distemperance of stomake or auersion of the stomake from meate.

The cause of this impediment.

This impediment doeth come of euill humours in the stomake, or els thowow imbecilitie or weakenes of the stomake, or els thowow great infirmitie the which doeth take away a mans stomake or appetvde.

A remedy.

The cause digested all sower thinges and sauces doeth promote an appetvde, for this matter loke in appeticus in the Hierarchy of health.

The second chapiter doth shewe of little fat graynes in the browes.

A Sarnar or Arnarsa, be the Araby wordes. In Latin it is named Aggregacio or Materie pingnis in supercilia. In English it is named a fatte matter in the browes, the which be granuluse aggregacions.

The cause of this impediment.

This impediment doth come of scume or els of redme.

A remedy.

Fyrst washe the place with white wine three tymes, and after that anoynt the browes with the oyle of wormewood, and purge scume.

The third Chapiter doth shewe of hore and of whyte heares.

C Anicies is the latin word. In græke it is named Polio-cros. In English it is named hore or white heares.

A. y.

The

The Breuiary

The cause of this infirmitie.

This matter doeth come eyther naturally, or els accidentally, if it doe come naturally, it doeth come thowoe age and melancoly humours, if it doe come accidentally, it doth come thowoe feare, sozow, great trouble, great sickenes, and it may come of to much vsage of venerious actes.

A remedy.

If it doe come naturally, that thing the which nature doeth giue, no man by lerning can take it away. If it doe come accidentally vse the Electuary de Aromatibus, or the confection of Alharise, and anoint the head with the oyle of Costinc.

The .4. Chapter doth shewe of chafyng
specially vnder the eares.

CAroli is the latin word. In English it is named chafyng, specially vnder the eares. And some doth say it is an ulceracion betwixt the skin and the head vnder the eares.

The cause of this impediment.

This impediment doth come diuers wayes, as by euyl humours in the head, or lying with vnclene or menstruous persons, or eating or drinking some euill thing.

A remedy.

If age, tyme, and strength will permit it, open a veine named Sophera, and exhaust .ij. or .iij. vneces of the side that the impediment is in, & after that purge the matter, & take of Cassia, of Diacatolicō, of eche half an vnice, of the electuary of Roses .ij. dramis, & with the water of endiue make a pocion and drinke it at .ij. times, and if need be vse Clifters and suppositers, and make plaisters after this maner. Take of Malows, of Roses leaues, of Camomil, of eche an handfull, of Pellilote an vnice and a halfe, seethe all this in faire water, and put into it the oyle of Dil, of the oyle of Roses, of the oyle of Camomil, of ech an vnice, and make playsters of it, and lay it to the place diuers nightes to bedward.

The

The. 5. chapter doeth shewe of Cartilages or Gristles.

Cartilago is the Latin worde. In Græke it is named Chondros. In English it is named Cartilages or gristles, to the which many impedimentes may come, as ache, and wresting of ioyntes, and such lyke.

The cause of this impediment.

This impediment doeth come of some great colde, or els by some euill misfortune or chaunce.

A remedy.

Fyrst the oyle of Turpentine mixt with Petes fote oyle is good, or a pich cloth is good, and so is euery thing the which is good for the ioyntes, therfore loke in the Chapter named Juncture in the Breuiary of health.

The. 6. chapter doeth shewe of a Surfet.

CAros, is the græke word. In latin it is named Crapula. In English it is named a surfit.

The cause of this impediment.

This impediment doeth come most commonly of euil rule or euill dyet, or eating or drynking to much meate or drinke, or eating rawe or euill meates and drinckes.

A remedy.

The best remedy for a surfit is to abstayne long after that the surfit is taken, and to sleepe much, or els to labour it out, and for this matter purgacions be good, so be it that age and tyme will permit it. And after a surfit a draught of Aqua vite may be suffered.

Chinus, is the iuyce proceeding of meate digested.

The. 7. chapter doth shewe of Agnelles in a mans feete.

Clanus is the latin word, and some do name it Papule. In English it is named coznes or agnells in a mans fete or toes.

A. ij.

The

The cause of these impedimentes.

This impediment doeth come by wearing of strait shoes, by reason of the which the fete and the toes doeth not lye at libertie with ease, and then labour with heate obuiating or being concurrante together doeth p2ocreate or ingendred this aforesayd impediment.

A remedy.

Fy2st pare the Agnelles or cornes with a sharpe knyfe, vnto the tyme it doeth come to the quicke fleshe that the bloud runne out, wype away the bloud and then drop into the place or places red wax, and let it lye vnto the tyme it be consumed, and than if neede be reitierate this matter.

The.8. Chapter doth shewe of a mans necke.

Collum is the latin worde. In græke it is named Auchin. In English it is named a necke. In the necke may be many diseases, as the cricke, or thaking, or such like.

The cause of these impedimentes.

These impedimentes doeth come eyther by lying a wyse with the necke, or els it doeth come of some colde taken in the necke, or els by some reumaticke humour distilling from the head to the necke, or it may come of drynking in the morning without bread or meate eating, or els by some great feare, or els anger.

A remedy.

If it do come of reume purge reume, as it is specified in the Chapter named Reuma in the Bzenary of health. If it doe come of coler, or of debilitie of spondilles, anoynte the necke with the oyle of Anthos, other wyse named the oyle of Rosemary flowers, and beware of stouping with the heade and necke, for this matter the oyle of Spike is good. If it doe come of a cricke or any other wayes, anoynt the necke with oyle of Turpentine compounde with a little Aqua vite, and kepe the necke bone warme.

The

The. 9. chapter doth shewe of the Pyles or swelling in the Foundement.

Condiloma is the Græke word. In Latin it is named Rugosum ani tuberculum. The Barbarous worde is named Condolomata. In English it is named a swelling in the foundement, and some doeth take this for the piles the which I doe take this impediment of swelling doeth more infect women then men.

The cause of this impediment.

This impediment doeth come of reume and of the corruption of fleume.

A remedy.

First washe the place twyse or thryse with white wyne, and than vse sicatiue medecines.

The. 10. chapter doeth shewe of a mans Buttocke bones.

COxia is the Latin worde. In Græke it is named Ichon. In English it is named a buttocke bone, the which may haue many displeasures, as by a fall, a strype, a bwole or such lyke.

A remedy.

Take of Smalage and of Louage, of eche two handfulls, of Malowes. iiij. handfulls, of Deare suet two vnces, sethe all this in running water, and after that bath & washe the place with the water, and than to bedwarde, lay the substance vpon the place. Or els take of the oyle of Turpentine. ij. vnces, and compound it with Aqua vite and anoint the place diuers tymes, or els take of Petes fote oyle. ij. vnces, of the oyle of Spyke halfe an vnce, and anoynte the place as one shoulde grece a payre of olde bootes.

For Crassitudo, looke in the Chapter named Pinguedo in the fyrst booke named the Breuiary of health.

A. iij.

The

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grated roūd about wth Iron, to y^e which our Lord Iesus Christ
 dyd lye in him selfe at his deliuering vnto Pilate, as the Ro-
 maynes doeth say, to the which pyller, all those that be posses-
 sed of y^e deuill, out of diuers coutries and nations, be brought
 thether, and as they say of Rome, such persons be made there
 whole. Among all other this woman of Germany which is
 CCCC. myles and odde, from Rome was brought to the pyl-
 ler, I then there being p^{re}sent with great strength and vie-
 lently with a xx. or mo men, this woman was put into that
 pyller within the yron grate, and after hir dyd go in a p^{re}iest,
 and dyd examine the woman vnder this maner, in the Italian
 tongue. Thou deuill or deuills, I doe abiure the by the poten-
 ciall power of the Father and of the Sonne our Lord Iesus
 Christ, and by the vertue of the holy ghost, that thou doe thew
 to me, for what cause that thou doest possesse this woman:
 what wordes was aunsw^{er}ed, I wyll not wyte, for men
 wyl not beleue it, but wolde say it were a foule and great lye,
 but I dyd heare that I was afrayde to fary any longer, least
 that the deuils should hane come out of hir, & to hane entred
 into me, rememb^{ry}ng what is specified in the viii. chapter of
 S. Mathew, when that Iesus Christ had made two men whole
 the which was possessed with a legion of deuils. A legion is. ix.
 M. x. C. nynty and nyne, the sayd deuils dyd desire Iesus that
 when they were expelled out of the aforesayde two men, that
 they might enter into a herde of hogges, and so they dyd, and
 the hogges dyd runne into the Sea, and were drow^{ne}d. I con-
 sidering this, and weke of faith and a feard, crossed my selfe,
 and durst not to heare and see such matters, for it was to stu-
 pendious and aboue all reason, if I should wyte it, & in this
 matter I dyd maruell of an other thinge if the efficacie of
 such making one whole dyd rest in the vertue that was in the
 pyller, or els in the wordes that the p^{re}iest dyd speake, I doe
 iudge it should be in the holy wordes that the p^{re}iest dyd speke,
 and not in the pyller, for and if it were in the piller, the By-
 shops & the Cardinales that hath bene many yeares past, &
 those

those that wer in my tyme, & they that hath bin sence, wolde haue had it in moze reuerence, & not to suffer rayne, hayle, snowe & such wether to fal on it, for it hath no couerynge, but at last when that I dyd consider that the vernacle y^e phisnomy of Christ and scarce the sacrament of the aulter was in maner vncouered, & al. s. Peters Church downe in ruynes, & vtterly decayed and nothing set by, considering in olde chapels, beggers and baudes, howes & theues dyd ly within them, asses & moyles dyd defyle within the p^{re}cinete of the Church, and byinge and sellinge there was vsed within the p^{re}cinete of the sayde Church that it did pytie my harte and mynde to come and se any tyme moze the saide place & Church. Then did I go amonge the fryers mendicantes, and dyuers tymes I dyd see reuelathes pro de functis hange vppon fryers backes in walettes, then I went to other relygious houses, as the Celestines & to the Charterhouse, and there I dyd see nullus ordo. And after that I did go amongst the monkes & chanons & cardynalles, and there I did se horroz inhabitants. When did I go rounde about Rome, & in euery place I did see Lechery and Woggerie, deceit and vsery in euery corner and place. And yf S. Peter & Paule do lye in Rome they do lye in a hole vnder an Aulter, hauing as much golde and syluer, or any other Jewell as I haue a bout mine eye, and if it do rayne, hayle, or snowe, yf the winde stande Ellwarde, it shal blowe y^e rayne, hayle or snow to S. Peters spelunke, wherefore it maketh manye men to thinke that the two holy Apostles shoulde not lye in Rome, specially in the place as the Romaynes say they do lye. I do meruayl greatly that such an holy place & so great a Church as is in all the worlde, except S. Sophis church in Constantinople, shuld be in such a vyle case as it is in, considering that the byshop of Romes palice, & his castel named castel angil standyng vpon the water or great riuer of Tiber with in Rome, and other of their placis, and all that Cardynalles palacis be so sumptuously maintayned, as well without as in maner within, and that they wyll se thyr Cathedral church

church to lye lyke a swynes stie. Our Peter pence was well bestowed to the reedifying of s. Peters church, the which did no good but to nozish sin, and to maintaine war. And shortly to conclude, I dyd neuer see no vertue nor goodnes in Rome; but in byshop Adryas daves, which would haue reformed diuers inozmities, & for his good wil & pretēce, he was poysoned within iii. quarters of a yeaere after he did come to Rome, as this matter with many other matters mo, be expressed in a booke of my sermons, & now to conclude who so euer hath ben in Rome & hath sene their blage there, except grace doe work aboue nature, he shal neuer be good man after, be not these creatures possessed of the deuil. This matter I doe remit to the iudgemēt of y rebers, for god knoweth y I do not wryte halfe as it is or was, but y I doe wryte is but to true, y more pytie, as god knoweth. Do not you think y many in this countrey be possessed of y deuil, & be mad, although they be not stark mad, who is blynder thē he y wyll not see, who is madder then he y doth go about to kil his owne soule, he y wil not labour to kepe y cōmaundemēts of god, but dayly wil breke thē, doeth kil his soule, who is he that loueth god & his neighbour as he ought to do, but who is he that now a daves doth kepe their holy daies, & where be they y doeth vse any words but swering, lying, or flaundering is the one ende of their tale. In all the worlde ther is no region nor countrey y doth vse more swearing then is vsed in Englad: for a chyld that scarce can speke, a boy, a gyyle, a wench, now a daves wyll swere as great othes as an olde knaue & an olde drab, it was vsed that whē swering did come by first, that he that dyd swere should haue a philip, geue that knaue or drab a philip with a club, that they doe stagger at it, & then they and chylzen would beware after that of swering which is a dānable sin, the vēgeāce of god doth oft hange ouer them, & if they doe not amende & take repentance they shalbe dampned to hell where they shal be mad for euer more worlde without ende. Wherefoze I doe counsaile all such euill dysposed persons of what degre so euer they be of, amend these
faultes

faultes whyles they haue nowe leysure, tyme & space, and do penance, for els there is no remedy but eternall punishment.

A remedy.

wold to god that the kyng our soueraigne lord with his most honorable counceyl wold see a refozmacion for this sweringe & for Heresies, for the which synnes we haue had great punishment, as by dere pprice of cozne and other vitayles, for no man can remedy these synnes, but god and our kyng, for there be a perilous number of them in Englande if they were diligently sought out, I do speke here of heretikes, as for swerers a man nede not too seke for them, for in the kyngs court and lordes courtes, in Cities, boroughs and in towne, and in euery house, in maner ther is abhominable swering, and no man doth go about to redres it, but doth take swering as for no sin, which is a damnable sin and they the which doth vse it, be possessed of the deuyl, and no man can helpe them, but God & our kinge. For Demoniacus loke in the Chapter named Mania.

The. 12. Chapter doth shewe of inuoluntary pysslynge.

Dampnes is the greke worde, and the Latins doth vse the sayde worde. In Englyshe it is named a passion of the bladder, out of which inuoluntarely doth passe or issueth out of the brine of some menne that they can not kepe theyr water neyther wakinge nor sleepinge and some men hauynge this passion in theyr slepe shall thinke and dreame that they do make water agaynst a wall, a tre, or hedge, or such lyke, and so dreimyng they do make water in theyr bedde.

The cause of this impediment.

This impediment doth come of great debylytie and weaknes of the bladder, or els thowowe greate frigiditie or coldnes of the bladder, or els of to muche drynkyng & glouthfulnes.

A remedy.

For

For a remedy looke in the Chapter named Epidus, in the fyrst booke named the Bzenary of health.

The. 13. chapter doeth shewe of the emunctory places.



Munctoria, is the latin word. In Englishe it is named the Emunctory or clensing places of mans body. Heare is to be marked that man hath thre principal members, y heart, the brayne, and the lyuer, and euery one of these principall members hath emunctorye places to clense them selues, as the heartes emunctory places be vnder y arme holes there where y heares doth grow. The brayne hath many emunctory places to purge him self, as the eyes, y eares, y nose, y mouth, the heares, & the poze of y head. The lyuer hath emunctory places, as the bladder, the foundement, and the flankes, or the thare.

The. 14. chapter doth shewe of the passion of the Lyuer.

Epatica passio, be the latin wordes. In Englich it is named the passion of the Lyuer, and who so euer hath this passion, doeth feele payne in the right syde.

The cause of this impediment.

This impediment doeth come of a colericke humour, or els of mixt humours, or of menstruous humours.

A remedy.

Fyrst purge coler, and vse easy purgacions, and beware of euery thing that doeth hurt the lyuer, as hotte wyne and spices, and Aqua vite, and vse colde things, as Saunders, Southwistel, Endiue, Dandelion, Cicozy, and Liuerwort, Letyce, and such lyke.

The

The .15. Chapter doth shewe of a mans wealand.

E Pigloton, is the græke worde. In Englishe it is named the flappe of the wealand or the throte boll, the which doth deuyde the two cundites, the one is the wealand the which wynde doeth passe in and out, and the other is named Isophagon, thowse the which meate and drinke doeth go into the stomake, as it doeth appeare in the Chapter named Dysophagos, in the Bzenary of health.

The .16. chapter doth shewe of excoriacion.

Excoriacio is the latin worde. In English it is named excoriacion or taking away the skin in any place of mans body. In Italian it is named Malum mule.

The cause of excoriacion.

Excoriacion doeth come two wayes, eyther voluntary, or els inuoluntary, if it be voluntary then the skin is taken of by some knyfe, or some other instrument, and if it be inuoluntary, either it doeth come by chafyng or els by galling, that is to say, eyther by going or by ryding.

A remedy.

Take of Rose leaues, of Plantaine leaues, of Malowes, of Myrttilles, of eche two handfuls, seeth this in water, and put to it a little secke & wash the place thre nightes to bedward, and if you can not get this, rub the place with a talow candle.

The .17. chapter doth shewe of eructuacions or belching.

Eructuacio, is the latin worde. In Englishe it is named eructuacion or belching.

The cause of this impediment.

This impedimēt doth come of great ventositie in the botome of the stomake, & other while it doth come of greedy eating.

A reme

Aremedy.

In this matter vse Diatriumpiperion dyoken with wine, Perapigra in this matter is good, and so be dyegges and Lozanges made to breake wynde.

The. 18. chapter doth shewe of spitting of bloud thorow a cough.

EPima is the græke woꝝde. In latin it is named Sputum saniosum exiens cum tussi. In Englishe it is named spitting of bloud with a cough, for this matter looke in the Chapter named Emoptoica passio, in the fyrst booke named the Wyziary of health.

The. 19. chapter doth shewe of the kyndes of Fluxes.

FLuxus ventris be the latin woꝝds. In English it is named the flyre, and there be thre kyndes named in latin Lienteria, Diarthea, and Dissinteria. In Englishe it is named the Lientery, the Diarchy, and the Dissentery. The Lientery egesteth or doeth auoyd the meate in maner as it was eaten. The Diarchy is a common lax. The Dissentery is the bloudy flyre, and some doeth name these flyres after this maner. Intestinal, Epaticall, and Sanguine. Intestinal commeth day and night with fretting in the belly. Epaticke or Epaticall flyre commeth without peyne pricking or fretting. The bloudy or Sanguine flyre maketh excoziacion of the guttes with peyne pricking and fretting.

The. 20. Chapter doth shewe of werinesse of a mans body.

FAtigacio, is the Latin woꝝde. In Græke it is named Ponos, or Camatos. In English it is named werines of the body.

The

The Breuiary

The cause of werines.

Werynes doeth come many wayes, as by extreme labour, doing moze then $\frac{1}{2}$ strength of $\frac{1}{2}$ body is able to perfourme, it may come of the debilitie of the body, it may come thowse sickenes, and it may come thowse ryding vpon an euil horse, or sitting in an euill saddle, specially when the horse is galled on the backe, or spoze galled, then the horse is as wery of his maister, as his maister is wery of him.

A remedy.

Fyrst after labour and werines, ease & rest is the best medicine. And if such matters doe come of debilitie or sickenes, vse a good dyet, and to be nozished with good meates and drin- kes, and good lodging, and let no man labour no moze then the strength of the body is able to do, and to perfourme it. And if it doe come thowse ryding vpon an euil horse or saddle, let him neuer ryde in no saddle nor vpon no horse, gelding, nor mare, nor other beast, and he shall neuer be wery nor galled for such matters.

The .xxi. chapter doth shewe of a mans lawes.

FAuces is the latin word. In græke it is named Pharinges. In english it is named a mans Jawes the which may haue many impedimentes, as the Crampe and the Palsy. &c.

The cause of these impedimentes.

These impedimentes doeth come of reume causing ache, or els it may come of a bryse or a strype causing the payne, or els it may be a palsy or a Crampe or they may be out of ioynt.

A remedy.

If it doe come of reume, purge reume, as it doeth appere in the Chapter named Reuma. If it be out of ioynt stryke or set it in againe. If it do come eyther of a palsy or of a crampe, vse fricacions with the oyle of Musterde seedes, or els with Must- Herd and Castore.

The

The. 22. Chapter doth shewe of Pushes
or wheales vnnaturall.

Formica miliaris, be the latin wordes. In English it is na-
med pushes, pimples, or little wheales.

The cause of this impediment.

This impediment doeth come of coler or els of mirtle hu-
mours, as of coler & fleume, or of coler and melancoly. &c.

A remedy.

Use to eate the sirupe of Fumitery, and purge the matter
with Diacatholicon and Diasenicon or other purgacions, as
the cause requireth, and after that take of Verdegrece, of ho-
ny, of roche Alome, of eche halfe an ounce, of Rose water, of
Plantaine water, of the iuyce of Celondine, of eche halfe an
ounce, of whyte Arstiecke the weight of .ij. d. boyle all this to-
gether and washe or anoynt the place.

The. 23. chapter doeth shewe of a
mannes Knee or knees.

Genu is the latin word. In græke it is named Goni. In
English it is named a mans knee the which may haue di-
uers impedimentes, as ache, stiffness, swelling, straying, and
it may be out of ioynt, or els otherwise hurt, and it may come
by a goutte or a siaticke passion, or some extreme colde there
taken, or suche lyke impediments.

The cause of these impedimentes.

These impedimentes doeth come of euill order of a mans
selfe, or euill dyet, or by misfortune, or of some principall
sickenes. &c.

A remedy.

I do not know a better remedy then fricacions or rubbings
with a mans hande, taking the oyle of Turpentine with the
fricacion or rubbing, and for this matter an hotte Cowe
torde is not the worst medecine, or playster applicated to
the place. &c.

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Take of Malowes soden in the broth that fleshe hath bin sodē in y. handfuls, of wheat flower, of barley flower, of each iiij. vnces, make a plaister of it, putting to it. y. yolkes of egges and a little butter & oyle Dline, and make playsters, & lay it on the soze place, & after that, take of the rootes of white Lyllyes, of Holihocks, of each. iiij. vnces, seth this in water, and then put to it of the flower of line sēde, of wheat flower thre vnces, of swines grece two vnces, and when it is colde compound thre yolkes of egges with it and make playsters.

The. 31. chapter doeth shewe of a
mans bowels.

Intestina is the latin word. In græke it is named Enteria. In English it is named a mans guttes or bowels, the which may haue diuers impediments, as fretting, or aking or such lyke.

The cause of these impedimentes,

These impedimentes both come eyther of colde or the collicke, or of wormes, or els of some great laxe, or of the Aliake.

A remedy.

If it do come of colde kepe the belly warme, and vse warme meates, if it do come of y collicke, or Aliacke, or of wormes, or of any laxe, loke in the Chapter named Colica passio, vermes, and Diarrhea in the Breuiary of health.

The. 32. chapter doth shewe of an
hare lipped person.

L Abram leporium be the Latin wordes. In English it is named Hare lipped.

The cause of this infirmitie.

This impediment doeth come eyther naturally or els accidentally, if it doe come by nature the person was borne so, if it doe come accidentally it doeth come eyther by a stripe or by burning.

B. ij.

A reme

L

The Extravagantes.

A remedy.

If it doe come by nature, the fleshe which doeth grow to the gummes must be rered with a sharpe instrument, and the upper syde must be a little ripped, & the .ij. sides of the bare lippes must be excoriated, and then sticked with a nedle and a good strong threde & then lay to it salues, if it do come by burning loke in the Chapter named Combustio. If it doe come of a strype, make it whole lyke an other wounde.

The .33. Chapter doth shewe of a
mannes syde.

Latus is the latin word. In græke it is named Plura. In English it is named a syde. In the side or sides may be many impedimentes, as impostumes and stiches, & such lyke.

The cause of these impedimentes.

These impedimentes doeth come divers wayes, if it bee in the right side, the impediment doeth come of infection of the lyuer, if it be in the left syde the splene may be infected, or els the sydes may be impostumes stiches, or Alia passio, or such lyke, the which doeth come of ventositie or wynde.

A remedy.

If the liuer be the cause, loke in the Chapter named Epar. If the splene be the cause, loke in the Chapter named Splen in the first booke named the Breuiary of helth. If it come other wayes, take by the earth within a doze that is well troden & pare it by with a spade after a cake and cast vineger on it, & tost it against the syer, and in a linnen cloth lay it hote to the syde, and vse Clusters or suppositers, or els take easy purgations, so that the belly be not colde, and beware of colde and of eating of fruites, or new bread, or new ale, and of all thinges that doeth ingender ventositie.

The .34. chapter doth shewe of a kind of furiousnes.

Lymphac icarom is a barbarous word, and is deriued of .ij. wordes of græke named Lymphati & Carom, of the which
doeth

doeth come Limphatici which is to say mad or furious, running about here and there as their fantasy will lead them.

The cause of this impediment.

This impediment doeth come of a water and a wynd intrused or inclosed in the heade, and it may come thowwe perisshnes in setting the minde to much of an amours or louing a thing to much.

A remedy.

First purge the heade with gargarices & sternutacions and with pilles of Cochee, and kepe the patient in a close chamber, and give to the patient warme meate. iij. tymes a day, and do as it is specified in the Chapters named Phrenitis and Mania in the Bzenuary of health.

The.35. chapter doeth shewe of a kynde of vomiting.

LEpus marinus be the latin wordes. In English it is named a peyne in the belly, and will cause a man to vomit, and will cause the patient to sweat for peyne.

The cause of this impediment.

This impediment doth come of colde, and of ventositie, and it doeth differ from the colicke and the Aliake.

A remedy.

First beware of colde, & then take a suppositer or two, and than take an easy purgacion, and beware of eating of frutes, for this matter looke in the Bzenuary of health.

The.36. chapter doth shewe of a cricke or an ache about the necke and the shoulders.

LIpothomia is the Araby word. In latin it is named Dolor Scapularum. In English it is named a cricke or an ache about the shoulders and the necke, and it will pricke, and Riche, and ake,

B.iiij.

The

The cause of these impedimentes.

These impedimentes doeth come of grosse fumes the which doeth ascende by the veynes to the aforesayde places, and it may come of abundance of reume, or els taking colde in those places, or els lying a wyfe with the necke.

A remedy.

First kepe the necke and the shoulders warme, then vse frictions, and anoynt the place with the oyle of Antos, and purge the heade and stomake with pilles of Cochee.

The 37. chapter doth shewe of a mans loynes.

Lumbi is the latin word. In greke it is named Phrenes. In Englishe it is named the loynes. And diuers impedimentes may come to them, as ache, sterkenes, and such lyke.

The cause of this impediment.

This impediment doeth come of taking of colde in the raignes of the backe, or in medling to muche with venereous actes, and it may come of a greate stayne or of a great lifte or such lyke.

A remedy.

A pich cloth made with pich and a little Turpentyne and ware, and Deper woze. iij. or. iij. weekes is good, & the oyle of Alabafter, or els the oyle of scorpions is good.

The 38. chapter doth shewe of a consumption in olde men.

MArasmon is the Araby worde. In Latin it is named Consumptio. In Englishe it is named a Consumption, or a consuming of the body in aged and olde persons.

The cause of this impediment.

This impediment doeth come thoro the dominion of an euill complexion that is drye ground in aged persons, and is not lyke Pasis, nor the eticke passion, for it is without a feuer.

A remedy.

The

The chiefeſt remedy for this matter, is good cheriſhing, wherefore the medicines muſt come out of the kitchen.

The. 39. Chapter doth ſhewe of a certaine kynde of ſcabbes,

MAlum mortuum be the latin wordes. In Englyſh it is named a kynde of ſcabbes the which moſt commonly be aboute the thies, the hammes and bottockeſ,

The cauſe of this impediment.

This impediment doth come of a melancoly humour and ſome of theſe ſcabbes be wete and ſome be drie.

A remedy.

Fiſt take a purgacion, and then uſe the medicines the which be ſpecified in the Chapter named Scabies in the Breuiary of health.

The. 40. Chapter doth ſhew of the Iſophagon or the mery.

Meri or Iſophagon be the Araby wordes, it is a gutte beyonde the welande thow the whiche the meate and drinke doth paſſe thow the into y ſtomake, for it doth deſcend from epigloton to the oriſyce of the ſtomake, for this matter ſoke in the chapter named Iſophagon in the fiſt boke named the Breuiary of helthe.

The. 41. chapter doth ſhewe of a blemish in the eye.

Macula is the latin worde. Aterphati is the Araby worde. In Englyſh it is named a blemiſhe in the eye, and ſome doth ſay it is when the eye is bloodſhotten.

The cauſe of this impediment.

This impediment doth come either of an euill humour or els by ſome ſtriſe, or ſuch lyke matter.

A remedy.

Take

Take the whyte of two egges & beate it to a waterish spume, than put two into it, & iii. nightes lay it to the eye, and bynde it fast, & renew it euery night. And for this matter loke in the chapiter named Aterphati in the first booke named the bzenuary of health.

The. 42. chapiter doth shewe of falling away of the heares of the browes.

MAdarosis is the greke woꝝde. And some doeth name it Milphosis. In latin it is named Oculorum morbus. In English it is named a falling away of the heares in the eye liddes, the barbarous woꝝd is named Madrosis.

The cause of this impediment.

This impediment doeth come either by some kynde of leprousnes, or els by some other kinde of sicknes.

A remedy.

For this matter loke in the Chapiter named Capillus in the first booke named the Bzenuary of health.

The. 43. Chapiter doth shewe of the kindes of madnesse.

There be foure kyndes of madnesse, which be to say in latin Mania, Melancholia, Frenisis, and demoniachus. They the which be maniake, in their madnesse, be full of diuination, as thinkinge them selfe to conlure or to create, or to make thinges that no man can doe but god, and doth presume vppon supernaturall thinges, thinkinge that they can or doe the thing the which is impossible for man to doe.

Melancholia, is an other kynde of madnesse, & they the which be infested with this madnesse, be euer in feare and dꝛede, & doth thinke they shall neuer doe well, but euer be in perel either of soule or of body, or both, wherfore they doe flee fro one place to an other, and can not tell where to be except they be kept in safegard. Frensis is an other kind of madnes, & it doth euer come in a feuer they doe raue & speke, & can not tel what they

they say. *Demoniachus* or *Demoniaci* is an other kynde of madnesse. And the they whiche be in this madnesse be euer possessed of the deuill, and be diuelysh persons & wyll do much harme and euill, woꝛser then they the which be maniake, for maniake persones cometh of infirmities of the body, but *demoniako* persons be possessed of some euill spyrite, as it dothe appere in the Chapter named *Demoniachus*.

Also there is an other kinde of madnesse named *Lunaticus* the whiche is madnesse that doth infect a man ones in a mone the which doth cause one to be geryshe, and wauering wittid, not constant, but fantastickall. For al these matters loke further in the Chapters of these woꝛdes pzenominated in the *Wzenuary* of helthe.

The.44. Chapier doth shewe of a pellicle
named the Miracke.

*M*irach is the araby woꝛd. The Barbarous woꝛde is named the *Mirac*. In Englysh it is named the *Mirack*, the which is a pellicle, a cal or a skin the which doth tye & intestines, and guttes togyther, and is compound of a fat and fleshy pannycle or skyn with muscilages, the which may be relaxed as it doth appere in the Chapter named *Ruptura* in the first booke named the *Wzenuary* of health.

The.45. Chapter doeth Shew of the misentery that
doth tie the guttes togyther.

*M*isenterium is the latin woꝛde. In Englyshe it is named the misentery which is a pellicle or a skyn the whiche doth tye the guttes together, and it is compound of cordes or stringes and fatnes the which doth make a softe pannicle or lygament, and some doth holde oppynyon that the misentery and the miracke is one pellicle, & I could neuer espy in no belly that I haue seue open, that ther is no mo skins then the midoziffe and this afozesaide Pannicle or Skyne, and the
siphac

Siphac the which doth holde in the guttes, as it doth appere in the Chapter named Siphac in the fyfte booke named the Breviary of health.

For milfosis, loke in the Chapter Madarosis.

The. 46. Chapier doth shewe of the Maselles.

MOrbilli is the latin worde. In Englysh it is named the masels the which is a faint sickenes.

The cause of this sickenes.

This sickenes doth come of a stematike humour and of the corruption of bloud, and also one infected person maye infect an other.

A remedy.

First in y morning geue the pacient to drynke a lyttle Triacle or Pitridatum with a draught of ale warme. And kepe the pacient warme, and let hym not eate nor drynke nothing that is colde, nor for a space let hym not go in the open ayer, and vse lyght meates of digestion for a space.

The. 47. Chapter doth shewe of the strynge or mary in a mans backe.

NVca is the latin worde. In greke it is named Nucha. In Englishe it is named the newke which is the mary of the strynge in the backe bone, and it is muche lyke to the brayne of a mans heade in colloz and in it may be greate debillite and wekenes, & it may be burst or cut a sunder by som strype, bryse, or fall, when the back is broken a sunder and yf the newke be broken it can neuer be made whole, the backe maye be set agayne in ioynt, how be it there shall euer remaine a curatlie and crokednes.

A remedy to comfort the newke.

All restorative thinges doth comfort the newke and so dothe swete wynes as Muscadell, Bastarde, Aligant, and the blage of clary is good to eate sodden or fried with the yolkes of egges, and euery thinge that is restorative is good.

The

The. 48. Chapter doth shewe of a sinewe
that is spronge.

NVreticus is the Barbarous worde. In græke it is named Nureticos. And some latenist doth name it Nervicus. In Englishe it is named sinowe spronge, as I doe take it now.

The cause of this impediment.

This impediment doeth come of a strayne or a fall.

A remedy.

For this matter the oyle of Petes fote is good, and so is the oyle of Turpentine and such lyke.

For Napta looke in the Chapter named Bocium in þe fyrst booke named the Bzenary of heath.

For Nebula, looke in the Chapter named Albugo, in the Bzenary of health.

The. 49. Chapter doth shewe of

Yaning or gaping.

OSeedo or Ossitacio be the Latin wordes. In græke it is named Chasma. In Englich it is named yeaning or gaping.

The cause of this impediment.

This impediment doeth come of unlustines or els for lacke of slepe, or els it doeth come befoze a feuer or an ague.

A remedy.

The chesest remedy that I do knowe is to slepe inough, or els excercise the body with walking or labouring, for this matter looke in the Chapter named Ossitacio in þe first booke named the Bzenary of health.

I haue read De Ostocopo, but it is long agoe that I haue forgotten what it is. And when I did make this booke I was there that I had no Audours nor doctours to helpe mee, but onely by my practise.

For

The .54. Chapiter doth shewe of a
disease in the Lungen.

Plmonia is the Latin worde. In Englishe it is named
a collection of superfluites of a vyle and a corrupt matter
the which doeth ingender some Apostumacion. And there be
two kyndes, the one is ingendred in the lungen and is na-
med Pulmonia, or Bipulmonia, and some doeth name it
Peripneumonia, the other doeth cleave to the ribbes, and is
named Pluritis, or Periplumonia, or Plurea, or Plurisis,
or Pluris, or Pluresia all is one thing, saue that some wor-
des be Barbarous wordes. For these diseases loke in the
Chapiters named Peripneumonia, and Pluritis in the first
booke named the Bzenary of health.

The .55. chapiter doth shewe of the
pulses of a man.

Plce is the latin worde. In græke it is named Sphigmos.
In Englishe it is named pulses. And there be .xij. pulses
the which doeth take the originall of the vital spirites, thre
of the which principall doeth long to the heart, the one is un-
der the left pappe, the other two doeth lye in the wyestes di-
rectly against the thommes. The brayne hath a respect to .viij.
pulses. .iiij. be principal, and thre be minors, the .iiij. principal
pulses doeth lye thus, two in the temples, and one going un-
der a bone named the right furcle, and the other both lye in the
corner of the right syde of the nose. And there be thre minor
pulses, the one doeth lye in the corner of the lefte syde of the
nose, and the other two doeth lye vppon the mandibles of the
two iawes. The lyuer hath a respect to the two pulses, the
which doeth lye vpon the scete. By these pulses expert Phis-
tions and Chierurgions doeth knowe by the knocking or
clapping, which principall member is distempered, and whe-
ther the patient be in perill, if any of the principall pulses doe
not

not knocke or clappe truely, keeping as true course as the minutes of a clocke, the patient is in perill, how be it the pulses must go with quicker agilitie then the minutes of a clocke, for there is no perill in the patient, so be it that they doe keepe a true course in their knocking without any pause or stopping, which is to say if the pulse doe giue .v. knockes and doe pause at the .vi. knocke, or els doth knocke .viij. knockes, and do pause at the .viij. knocke, or els doeth knocke .x. knockes and doeth leape ouer the .xj. and beginneth at .xj. knockes and so forth, the patient is in perill or els not, for it is not in the agilitie, nor in the hard knocking of the pulses that the peril is in, but in the pausing of the pulses is the daunger, and therefore in such cases, let the Physicion be circumspect for sincopacions, and sounding of the patient, and set him by right in the bedde with pillowes and let one sit at the backe, and geue the patient drinke, and let the patient smell to Rose water and vinegar. Or els smell to amber de grece, or els rubbe the pulses with Aqua vite.

The .56. chapter doth shewe of a white
flawe or a blowe.

REdunie is the latin worde. And some doeth name it Redunia. The Barbarous word is named Redunie. In English it is named a white blowe, or white flaw, the which doth growe about the rote of the nayle, the graeces doeth name it Paranochia, meberines may be had for this cause my conncel is not to meddle with no Chierurgy matters, for as much as Physicions will not meddle with it.

The .57. chapter doth shewe of the raynes of a mans
backe, and some do take it for the Kidneis.

REnes is the latin worde. In graeke it is named Nephroi. In English it is named the raynes of a mans backe the which may haue diuers impedimentes, as ache, the cricke, and Urayning, &c.

Good for the Kidneyes or Raynes.
 Bassard, Muscadel, Aligant, and Zpoeras, newe layde egges,
 and nere roasted, Clary fried with yolks of egges & suger. Rice
 potage, & all yonge fleshe that doeth sucke, & swete meates is
 good for the kidneis and the raynes of a mans backe, & these
 oymntes be good, Populion, oyle of Alabaster, oyle of scoz-
 pions, and such lyke.

The .58. chapiter doth shewe of shreuels in a
 mannes face and handes.

RVge is the latin worde. In Englishe it is named shre-
 uels which is a running together of y^e skin in a mans face
 and necke, or the forehead, and the handes, or other places.

The cause of this impediment.

This impediment doth come diuers wayes, as by bending
 of the browes, leanness of body, great sickenes, age, and bene-
 rious actes, and such like, and it doth soner come to leane men
 then to fat men.

A remedy.

Anoynt the face, forehead, necke, and handes with the oyle
 of Costine, and vse the medicines that is vled or writte in the
 Chapiters named Cutis, Facies, and Pulchritudo in the first
 booke named the Bzenary of health.

The .39. Chap. doth shewe of euil taking of the breth.

SAnsugium is the latin worde. In English it is named an
 euill taking of the bzeath, for one shall take in moze bzeath
 then he can expell.

The cause of this impediment.

This impediment doeth come of the lunges, or els of strait-
 nes of the bzeath, and it may come of great sighing.

A remedy.

First for this matter aboue in the Chapiter named Pectus,
 and in the Chapiters named Asthma and Disina, in the first
 booke you shall finde remedies, & for this matter vse ptisanes.

The

The.60. chapter doth shewe of the pores in a man.

SArcoïdes is the græke word. In latin it is named Poore. In english it is named pōres the which be in a mans skin, out of the which doeth issue the sweate the which doeth come out of mans body. And in the tyme that the pōres bee open, and that the sweate doeth come forth. I doe counsell all men to take no lodeyne colde, neither to washe handes nor face, nor to goe amongst any infectious people infected with leprousnes, or with y pestilence, feuers or agues, y sweating sicknesse, or the small pockes, the masels, and such lyke. And also to beware of contagious ayres, as dzaughtes, dunghilles, prisons, dead cadauers, or carin, common pissing places, and such lyke. And to restrickt sweating is good to take the powder of rose leaues, and myrtills.

The.61. chapter doeth shewe of three kyndes of Scabbes.

SCabies is the latin word. In græke it is named Psora. In English it is named Scabbes. And there be three kindes, named in latin Scabies lupinosa, Scabies furfuria, and Scabies scabina. In English it is named scabbes lyke hoppes, and scabbes lyke bzanne, and scabbes lyke benes. For this matter loke in the Chapter named Scabies in the first booke.

Scarificatio is named Scarification, which is when a Chieurgion doth with an instrument scotch a doth cut little small cuttes diuers tymes vpon a place that is appostumated.

The.62. Chapter doth shewe of swelling aboue nature.

SCirtus is the græke word. In latin it is named Tuber. In English it is an hard swelling aboue nature. For all such swellinges you shall fynde in the fyfth booke named the Treasury of health, sufficient remedies.

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leues of Lefuce, of the ryues of whyte Ropy, of Violetttes, of water Lillies, of henbane, of eche halfe a handfull, seth this in the water of Dorell and Nightshade, and with towe lay it to the temples. Or els make a doymitorpe of Venbaine, and lay to the temples.

The .65. Chapter doth shewe of grossenes
of the browes.

Silach is the Araby worde. In latin it is named Grosities Palpebrum. In Englishe it is named grossenes of the browes, hauing rednes with vlceration, and falling away of the heares.

The cause of this impediment.

This impediment doeth come of a reumaticke humour distilling out of the head to the browes, or els thowowe some leproous humour,

A remedy.

First purge reume and anoynt the browes with the oyle of swete Almonds.

The .66. chapter doth shewe of grinding
of ones teeth in ones sleepe.

STridor dentium be the latin wordes. In English it is named grynding of ones teeth sleeping.

The cause of this impediment.

This impediment doeth come of debilitie of the lacertes moving them violently, and it is a kynde of the crampe.

A remedy.

First purge the heade and stomake with the pylls of Coliche, and anoynt the iawes with the oyle of Musterde.

The .67. Chapter doth shewe of astunning
or amased.

STupor is the latin worde. In Englishe it is named astunning or amased, or such lyke,

C. iij.

The

The cause of this impediment.

This impediment doth come eyther by a feare or a palsey, or els of some great doubt or admiracion.

A remedy.

If it come of a Palsey, loke in the Chapter named Spasmos in the first booke named the Breuiary of health. If it do come otherwyle, refrayne from the causes aforesayde.

The .68. chapter doeth shewe what is the Sinterisy.

Sinterisis is the greeke worde. In latin it is named Attencio or Conseruacio bona. The barbarous word is named Sinterisis. In English it is named a power of the soule, the which doeth resist against vyces and sinne, and redargueth or reprehendeth sinne, hauing euer a zeale to kepe his soule cleane.

The .69. chapter doth shewe of the passion of the splene.

Splenatica passio be the latin wordes. In English it is named the passion of the splene.

The cause of this impediment.

This impediment doeth come by thought, anger or care, or sorow, of imprisonment, of feare and dread, and for lacke of meate and drinke. Also it may come of great solitudenes, or sollicitudenes to study, or to be occupied about many matters.

A remedy.

The chiefe remedy for this matter is to vse honest & mery company & to be iocund & not to muse vpon no matter, but to leaue of at pleasure, and not to study vpon any supernaturall thinges, specially those thinges y reason can not comprehend, nor vse not to leane or stoupe downe to write or rede, and beware of slepe in the after none, & vse the medicines, the which be expessed in the chapter named the splene in the first booke named the Breuiary of health.

The .70. chapter doth shewe of Scales that may be on the skin and flesh.

Squame

SQuame is the latin word. In English it is named skales which is a kynde of scabbes that doeth lye on the skin and flesh.

The cause of this impediment.

This impediment doeth come of coler aduusted, or els of melancholy. For a remedy looke in the Chapter named Scabies in the first booke. &c.

The. 71. chapter doth shewe of Sighing or sobbing.

SVspirium is the latin word. In greeke it is named Sceuagmos. In English it is named sighing or sobbing.

The cause of this impediment.

This impediment doeth come eyther by thought or pensifulnes, or els by feare, or weeping, or by repletion, or by some euill corruption in the stomake.

A remedy.

First after euery sigh make an heu, or cough after it, & vse mirth or mery company, and muse not vpon unkyndnes, & if it do come of the corruption of the stomake, first purge the stomake & the vse to eat a race of grene ginger, & drinke a draught or two of wyne, & vse to eat in sauces the powder of mintes.

The. 72. Chapter doeth shewe of drawing vp of the mouth toward the eare.

Tortura is the latin word. In English it is named a drawing vp of the mouth toward the eare.

The cause of this impediment.

This impediment doeth come of a spasmodic cause, some doeth say that it is a palsie, but it is a kynde of a crampe.

A remedy.

First vse a gargarice, & then fricacions or rubbinges with musterd reducing the mouth & lippes contrarily. For this matter looke in the Chapter named Tortura in the Veneriary of health.

The 73. Chapter doeth shewe of a
mannes vrine.

VRina is the latin word. In græke it is named Curia. In English it is named an vzyne. The latin word is named Vrina, as Egidius doeth say, is deriued out of a word of græke named Vrith, which is to say in latin Demonstratio. In english it is named a demonstration or shewing, for by the vzyne the humaine disposicions bee shewed.

In vzynes or water there bee many thinges to bee considered and marked: fyrst to marke the quantitie of the vzyne, then is to be marked the. iij. regions with the circle, then to knowe the. xx. colours of vzynes, and the. xx. contentes, and what all this doeth signifie.

Fyrst as concerning the quantitie of an vzyne if the vzyne be but little in quantitie it is an euill sygne. If there be a good quantitie that the regions may bee a partly and distinctly discerned with the circle, it is a good signe.

Secundarily as concerning the regions. The superiall region with the circle doeth perteyne to the heade and brayne. The mediall region doeth perteyne to the heart, the lunges, and the stomake, and to all other official members, which be aboue the midzyffe named in latin Diafragma. The inferiall region doeth perteyne to y^e lyuer, & to y^e kidneys, & the raynes of the backe and to other inferiall members. And by the contentes and the colours the which be in the aforesayd regions, an experte Physicion shall knowe what græse, sicknes, or diseases, any man or woman hath in their body as it shall be declared moze plainely in the colours and contentes.

Thirde as concerning the circles of the vzynes the which doeth shewe the disposicion of the brayne and of the head.

If the circle be swanne or whitish, it doeth signifie a reumaticke head, and there is payne in the hinder parte of the head.

If the circle bee thicke, it doeth signifie abundance of reume
about

about the bzaine.

If the cyzcle be waterishe of colour it doth signifie great frigiditie and wekenes about the bzayne lettynge the bzaine to cast out superfluityes.

If the circle be purple of colour and thicke, it doeth signifie ache in the hinder parte of the head.

If the cyzcle be pale and thin of colour, it doeth signifie distemperance and coldnes in the left side of the head.

If the circle be red and thin of colour it doth signifie peine in the right side of the head comyng of coloz.

If the cyzcle be blewishe lyke to leade, it doth signifie the fallynge sickenes, and the apoplexi and mortification of the bzayne.

The circle the which is grene in colour, in a feuer doth signifie peyne in the head comming by colour, & if it do continue it wil ingender an impostume y which wil cause the frenisye.

The circle the which is quauering oz quaking doth signifie peine in the raines of the backe.

The circle the which is black in colour it doth signifie mortification.

Of the .xx. contentes in an vrine and first
of the ipostasy.

The ypostasy is one of the cheuest thynges to be marked in an vrine, the hypostasye is the substance of the vrine. I do not speake here of the quantitie of the vrine, but of the qualitie of the substance the which is with in the vrine, the which doth hange lyke a pine appele in an vrine, excepte the vrine be broken and turned out of his proper nature, oz els that the pacient makinge the vrine be of greate debilitie, oz that the vrine be caryed, and so the Ipostasy bzeke, al other vrynes hauinge a residence mozte comonly hath an ypostasy, the which if it be whyte it is laudable, and if it be blacke: it is no good signe. For this matter a man must marke whether the ypostasy be moze in the superiall region, then in the mediall regio

oz the inferial region, oz whether it doth holde oz hang vniuersally in all the regions a lyke. And also to marke whether it be whole, round, oz fract, and also to know what tyme in the daye it doth fall to his residence, & if the vzin be caried, the Apostasy must nedes be fracted as I sayde and haue no residence, wherfoze I do aduertise all men and women the which woulde haue their vzyne truly sene, let them sende for an expert Physicion the which may see the vzyne with the Apostasy vnfracted, and not be caried nether a hozsbacke nor a foote, least the phisicion be deceyued, and the pacient put to hinderance. Many men will saye such a doctoꝝ of physycke and such a man that vseth the practyse of physycke, can tell this and that and so forth. And I do say that an vzyne is a strumpet, oz an harlot, for it will lye, and the beste doctour of Physicke of them all maye be deceued in an vzyne, and his conning and larning not a tote the worse. I had rather to se the eggestion of a sicke person, then the vzyne, both be good to loke on as it doth apper in the Chapter named Eggestion in the fyrst boke named the Vzeniary of health. &c. A red oz greene Apostasy is no good signe.

Of the spume of vryne.

The spume of an vzyne is a froth the whiche is white and doth lye vppon the vzyne. And there be thre kyndes whiche be to saye, a windy spume the which is full of burbles, and that doth signifie great ventositie & much viscositie in y body. The second spume is lesse then the firste, and it doth signifie fleume and corruption in the stomake.

The third spume is lyke the some of a Woꝝes menth and it doth hange together without breakyng, and it doeth signifie vnkynde heat about the lyuer, oz els of euill humours with in the bodye oz els it maye come of both, that is to saye, of ebullycion of the lyuer, oz of agilitie of euill humours.

If the spume be yelow, it doth signifie dystemperance of the lyuer ingendryng the yelow Jaunes.

If the spume be grene, it doth signifye the grene jaunes or the grene sicknes named in latin Agriaca.

If the spume be blacke, it doth signifye the blacke jaunes or mortification, except menstruousnes, or a great b20se dothe demonstrate the contrary.

Of burbles in vrines.

There is a difference betwixte a spume and burbles of the spume I haue spoken of, & there be two kyndes of burbles the one is resident or permanente, and the other is not resident nor permanent. Resident burbles doth signifye venositie intruded in the body, or els of a sicknes that hath continued long, and will continu with out remedy be founde.

The burbles whiche be not permanente but doth bzeake quickly doth signifye debilitie or wekenes.

Burbles cleuing to the vzinall doth signifye that the body is repleted with many euill humours.

Burbles also dothe signifye the stone in the raynes of the backe, named in greke Nephzelis, and in latin Calculus interenibus.

Of cloudes in vrines.

Cloudes in vrines be muche lyke a spyder webbe and it doth signifye euill digestion coming thozow the imbecillity of the liuer and wekenes of the stomake.

If the cloudes be reddishe, it doth signifye that the sicknes is very sharpe or stronge.

If the clouds be yelowyshe, swart, or of purple colour, it doth signifye calisfaction of the lyuer.

If the cloudes be fattysh, it doth signifye vnkynde heate in the spiritual members, and wastynge of naturrll moisture in man.

Of slimy and congelate matter in an vriue lyke the whyte of a rawe egge halfe decocted.

The Extraiagants,

If ther do appere in any vrine a flymy matter lyke y^e whyte of a rawe egge, it doth signifie payne in the raynes of the backe, and in the issue of the bladder, & peyne about the founteyment, and in the head of the yerd, and yf it be not holpen betyme the patient shall die of that infirmitie.

Of distillacions of nature.

Whan I did dwel in Scotlande and dyd practyse there physycke I had two lordes in cure that had dystillation lyke to nature, and so hath many men in all regions. For this matter let no man dysmaye him selfe, for it is a thyng sone holpen, as it doth appere in the fyrst booke in the Chapiter named Somothea passio in the Vzenary of healthe.

Of matter and filth issuing with the vrine.

Yf ther bee any matter, or fylth in the residence of an vrine, on any vlcerus matter, either it doth come from the rayns of the backe, or els from the bladder, or els from the lyuer, yf it do come from the raynes of the backe, the patient doth fele peyne aboute the loynes and flankes, yf it do come from the bladder, the patient doth fele payne about the thare, if it come from the lyuer, the patient doth fele peyne about the ryght syde.

Of fatnes in an vrine.

Diuers tymes a fatnes lyinge vppon an vrine doth signify consumynge of nature, or els dissoluyng of the kidneys and the fatnes of the raynes of the backe and here is to be noted that there is two kindes of fatnes in an vrine, the one is greasye and the other is of an oyley substance, if it be greasy, it doth signifie debilitytie and weakenes, and wasting of nature yf it be oyley it doth signifie a feuer hecetycke or els some other siknesse that wyll fall to the patient shortly after.

Of a bloody vrine.

An vrine the which blode hath turned it into rednes doth come .iii. maner of wayes, it maye come from the lyuer,
it

it may come from a vaine named *Kyli* or els it may come from the bladder, if it do come from the bladder, the *vzin* wyll stinke and the substance wyll fall to the bottom, and the patient feleth payne in the share or bladder and the yerde, yf the blode doe come from the lyuer the *vzine* is clere bloodythe & the patient doth feele payne in the right syde, if it do come of a vaine named *Kyli*, than some vaines the which hath a recourse to that vaine is broken and the blode so styllunge from the vaine doth make it blodishe, also blode may come in an *vzine* from the raynes of the backe and than into to the bladder, and than the patient doth feele payne and prycking in the raynes of the backe the which doth come of the rasinge of a stone in one or other condyte or syde.

Of grauell in a mans vrine.

Diuers tymes grauel doth issue out with *vzine*, and there be. iij. kyndes of grauel which be to say, red grauel, black grauell, and whyte grauell, if the grauell be whytish it doeth signify that the patient hath or shall haue the stone ingendred in the bladder, if the grauell be red the stone doth ingender in the raynes of the backe, and if the grauell be black it is ingendred of a melancoly humour.

Of an vrine the which hath a content lyke chopped heares.

If in an *vzine* doe appeare a content lyke as heares were chopped in it: it doeth signifye resolution and wasting in the raynes of the backe.

Of an vrine the which hath a content lyke braune.

Affururous water or *vzine* that is lyke as branne were in it, doeth signifie an unkynde heate with a consumption, and if the patient haue no feuer the bladder is scabbed or scurvie,

Of

Of an vrine the which hath a content
lyke scales.

A vrine in the which is a content lyke scales bigger then
a furfurous content, it doeth signifie long sickenes, and if
it be thicke and heauy, it doeth signifie mortification.

Of an other sort of scales in the content
of an vryne.

In this matter take good hede, that thou doe marke a fur-
furous vrine from a squamous water, and a squamous water
from a scaly water, for as I sayde the furfurous water is
lyke bzanne, and doeth signifie as I haue sayde. The squamous
water somewhat bigger then the flakes of bzanne, doeth sig-
nifye a consumption, but a scaly water lyke the scales of fishes
doeth demonstrate a feuer Eticke.

Of moles in the vryne.

Moles in an vrine be lyke the moles the which doth fall
and ascend in the sunne shynning in at a doze or window,
doeth signifie the goute or corruption of humours in the infe-
riall partes, and reume is a great matter in this cause.

Of distillacion of nature with the vryne.

If nature doe appere in an vrine, it doeth signifie that some
pollucion or decepering of nature was had lately befoze, if
no such thing were befoze had, but did come by chaunce or
debilitie, it doeth signify the Palsye, or falling sickenes, or the
apoplexy or such lyke.

Of a content in an vrine lyke ashes.

A content in an vrine lyke to ashes, doeth signifie the pyles
and the Emorodes, or a womans flowers or termes, or
peyne in the inferiall partes.

Of rawe humours in an vryne.

An

A ppyne the which hath rauwe humours in it, if they do lye in the bottome of the byrne, it doeth signifie peyne in the raynes of the backe, and sometyne in the codde, and if the humours be in the middle region, it doeth signifie wynde in the stomake and in the guttes and excesse of meat & drinke, if the humours be in the supreme region, it doeth signifie an ouyll splene, a reumaticke head, and thoztnes of wynd.

Of the colours of vrines, and fyrst of
a blacke vryne.

In this maner I will begin fyrst with a black water, and so will ende with a blacke water. All Auctours in maner affirmeth and doth say, that it is impossible to make whole them the which be sicke, in whose byrnes any nigerditie or blackenesse hath dominion, I was of that opinion my selfe, vnto the tyme that I was oft deceyued and proued this matter contrary, as I will reherse. I did practise physicke fyrst in Scotland, and after that I had taried there one yere, I returned then into Englande, and did come to a Towne in Nozkeshyre named Cockholde, where a bocher had a sonne that fell out of a high haye ricke: and his water was brought to mee, and when I did see the byrne blacke, I dyd iudge death accoꝝding to the saying of such Auctours as I had red, this notwithstanding, the father of the chylde did desire mee to giue his sonne so soꝛe bywiled, a medecyne foꝛ a bywile, and the patient recouered. Also maister Edmond Mount person, had a French priest named syꝛ James, the which did fall out of the toppes of an Elme at his place at wheley, & he being specheles and as dead: foꝛ a space God and I recouered him, his blacke byrne notwithstanding.

A woman in Scotland hauing the blacke Jaunes, hauing a blacke water was recouered vnder my handes at Lyches with the lowgh beyond Edinboꝛowe.

Also

Also diuers menstruous women being grosse or corrupted hauing their termes, dyuers tymes will haue a blacke water and yet no maner of parell. All other blacke waters doeth demonstrate death.

Of a blewish vrine.

An bzyne which is blew or blewish doth signifie eyther a fluxe or els an Hydropsie, & payne & displeasure in the lyuer.

Of a white water lyke milke.

An bzyne lyke to milke or hauing a milky colour, doeth signifie payne in the splene, and euill digestion and a colde lyuer, and also such waters doeth the we infection of the pestilence, and woymes, and the kyndes of Hydropsies.

Of a white water lyke water or glasse.

An bzyne that is lyke water or glasse, doeth signifie excesse in taking to much dzyne, or els paynes in the raynes of the backe, and Apocrates sayth in his affozismus, that a whyte clere is euill in nefretike and a franticke person, and Theophilus affirmeth the sayde woordes in his iudiciall of bzynes, and I doe say that they the which doeth dzyne much shal haue a whyte and thin water, and peraduenture haue none of these aforesayde impedimentes, and yet the lyuer is distempered.

Of an vrine named in Greke Inopos the
which is a dimme water.

A bzyne that is dimme and darke, doeth signifie aduersion of blood, and looke what iudgement is geuen in an bzyne named kianos, and that is to be iudged here in Inopos, for these bzynes doeth take their colour of the superfluitie of blood, or els these bzynes be ingendred of the distemperance of the lyuer, for as much as the lyuer can not deuide the pure from the vnpure, and if any of these two aforesayde bzynes haue no residence in the bottom of the bzyne with a feuer, it doeth signifie death, and without a feuer it doeth demonstrate eyther

eyther some kyndes of y goutte or hiedropsies, or els scabbes.

Of an vrine that is greene of colour.

An vryne that is greene doeth signifie adustion of coler. The phisicion in Grece and in Constantinople, doeth determyne that a redde vryne doeth signifie adustion of coler: howe be it, if it be a greene water, it doeth come of coler, and it doth signifie the greene Jaunes or the greene sickenes, and resolution of the naturall humiditie of the pacient.

Of an vrine that is grenish.

An vryne that is greenish doeth signifie adustion of bloud, the which doeth induce the yelow Jaunes, and the turning of a mans naturall complexion into vnnaturall.

Of an vrine that is darke or a dim greene.

An vryne that is darke and dimme greene, doeth signify adustion coler & melancoly, & doeth induce the black Jaunes.

Of an vryne that is falowe named in greeke

Kyropos.

An vryne that is falowe lyke the heare of a falowe beaste, doeth signifie an hiedropsie or a wynde vnder the syde, or the stone in the raynes of the backe, or Apostumacion in the longes and fleume.

Of a yelow vryne.

A vryne that is yelow lyke the yelowishnesse of an horne of a Lanterne that is byghte: doeth signifie that melancoly hath great dominion in the body, and if there be any thing of waterishe colour, it doeth signifie that fleume hath great dominion in the body.

Of an vrine named Cacopos.

An vryne the which is betwixt whitish and yelowish of colour: doeth signifie abundaunce of fleume and melancoly and vnperfect digestion, and if there be any sande or grauell in it, it doeth signifie the stone.

Of an vrine that is pale.

An vryne that is pale of colour doeth signifie abundance of fleume, and if it be spisse or thicke, it doeth signify a cotis

D. j.

diane,

stane, and if it be remysse, then is there greate coldnes in the body.

Of an vrine that is palishe.

An vrine that is palishe doth signifie abundance of sleume and some coler, & great distemperance of the body.

Of a water that is citrine.

An vrine that is citrine, is a colour the which is best wyrt yelow and reddysh, & if the vrine be bryght it doth signifie distemperance of the splene, and yf the vrine be thin of substance, it doth signifie distemperance of the lyuer, and if such an vrine be full of burbles, it doth signifie that the lunges be out of order, and distemperated.

Of a subcitrine vrine.

An vrine that is subcitrine is a colour the which is best wyrt a whytish colour and a yelow, and it doth signifie abundance of sleume myxt with coler.

Of an vrine that is ruddy lyke vnto golde.

An vrine the which is ruddy lyke vnto golde doth signifie a begynning of some sickness ingendred in the lyuer and the stomake, and if it be thyn in substance it doth signifie abundance of sleume the which will ingender some of the kyndes of feuers.

Of an vrine that is ruddyshe, dymmer then golde.

An vrine the which is ruddyshe some what dymmer then golde doth signifie in chyldren dystemperance, in aged persons it is a good signe of health: so be it the contes be good, for wyse and expert phisicians doth iudge moze by the contentes then by the coloures of vynes, for there is not the wysest phisicion lyuinge: but that, I beinge an whole man, may deceiue him by my vrine, and they shall iudge a sickness that I haue not: nor neuer had, and all is thowowe distemperance of the body vled the daye before that the vrine is made in the morninge, and thus I do saye as for the coloures of vynes is a trumpet or a harlot, and in it many phisicians may be deceiued,

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For a broken shinne.

Take an olde Oken leafe that is gentle and fine, and laye it to the soze or place, but first wash the place with white wyne, if neede shall require.

Dillocacion is when a bone is out of ioynt.

For one that hath lost his spech
or tonge tayed.

If one haue lost his speach, eyther it is thozow some great sickenes, or els thozowe a Balsye.

A remedy.

Take a graine of castoy and lay it on the tonge, & do so thre tymes & vse gargarices. If one be tonge tyed, there is vnder the tonge a string the which must be cut whe the signe is not in the head nor in the throte, and wash then the mouth with white wyne, or with a little secke & water of plantaine, & vse Peralogodion nimphitum or vera sacra logosii. Childzen that can not speake vnto the time that they doe come to a certayne age, doth speake these .iij. wordes. Aua, Acca, Agon, Aua doeth signifie father, Acca doth signify ioy or myrth, Agon doeth signify dolour or sorow, al infantcs doeth speake these wordes if a man do marke them, and what way doth signify when they crye, I could neuer reade of it, if it do signify any thing, it is displeasure or not contented.

Trifera sarasonica, or els Serpentes flesh eaten doeth make an olde man yonge, such thinges is much vled in Turkey and chzistentie in high countreys.

WEa is the latin worde. In Englishe it is named a pellicle or a skin in the eye, the which doeth couer a part of the eye named Chronca.

SOmnea is the latin worde. In greeke it is named Enipnia. In English it is named dreames.

The cause of this impediment.

This impediment doeth come most commonly of weakenes

of emptines of the head, or els of superfluous humours, or els of fantasticalnes, or collucion, or illucions of the deuill, it may come also by God thow the good Aungell or such lyke matters: but specially of fraction of the mynde and extreme sicknesses doeth happen to many men.

A remedy.

For this matter vse dozmitary, and refrayne from suche matters as should be the occasion of such matters, and be not coltine. &c.

Thus endeth these booke to the honour of the
father, and the sonne, and the holy ghost
to the profite of all poze men
and women. &c.

Amen.



The Table

The 1. Chapter doeth shewe of the dis- temperance of the stomake. fol. 2.	The 23. chapter doeth shewe of a mans knee or knees. folio eodem
The 2. Chapter doeth shewe of little fat graines in the browes. fol. 20.	The 24. chapter doeth shewe of grossenesse. folio eodem.
The 3. Chapter doeth shewe of hore and of white heaves. fol. eodem.	The 25. chapter doeth shewe of a mans gummes. folio eodem
The 4. Chap. doeth shewe of chafing vnder the eares. folio eodem.	The 26. chapter doeth shewe of opening and closing of the eyes. folio eodem.
The 5. Chapter doeth shewe of Ear- tilages or gristles. folio eodem.	The 27. chapter doeth shewe of the fourre kyndes of the gout. fol. 10.
The 6. Chapter doeth shewe of a surfite. folio. 3.	The 28. chapter doeth shewe of a mans throle. folio eodem
The 7. Chap. doeth shewe of agnells in mans feete. folio. eodem.	The 29. chapter doeth shewe of fren- tickenes. folio eodem
The 8. Chapter doeth shewe of a mans neche. folio eodem.	The 30. Chapter doeth shewe of a mans shankes or share. folio eodem
The 9. Chapter doeth shewe of the pyles or swellinge in the foundement. folio.	The 31. Chapter doeth shewe of a mans bowels folio 11.
The 10. Chapter doeth shewe of a mans buttocke bones. folio. 4.	The 32. Chapter doeth shewe of an harelipped person folio eodem
The 11. Chapter doeth shewe of a de- moniacke person which is possessed of the Devill. folio eodem.	The 33. Chapter doeth shewe of a mans syde folio eodem
The 12. Chapter doeth shewe of in- voluntary pissing. folio. 6.	The 34. Chapter doeth shewe of a kynde of furiousnes folio eodem
The 13. Chapter doeth shewe of e- munctory places. folio. 7.	The 35. Chapter doeth shewe of vo- meting folio 12
The 14. Chapter doeth shewe of the passion of the Liver. folio. eodem.	The 36. Chapter doeth shewe of a cricke in the necke and shoulders folio eodem
The 15. Chapter doeth shewe of a mans wriland. folio eodem.	The 37. Chapter doeth shewe of a mans loynes folio eodem
The 16. Chapter doeth shewe of ex- coriation. folio eodem.	The 38. Chapter doeth shewe of a consumption in old men folio eodem
The 17. Chapter doeth shewe of e- ructuations or belching. folio. eodem.	The 39. Chapter doeth shewe of a certaine kynd of scabbes fol eodem
The 18. Chapter doeth shewe of spitting of bloud thow a cough. folio.	The 40. Chapter doeth shewe of the 3 sophagon or the mery folio 13
The 19. Chapter doeth shewe of the kyndes of fluxes. folio eodem.	The 41. Chapter doeth shewe of a blic- mish in the eye folio eodem
The 20. chapter doeth shewe of we- rines of a mans body. fol eodem.	The 42. Chapter doeth shewe of fat- ling away of the heates folio eodem
The 21. chapter doeth shewe of a mans kyndes of madnesse fol. eodem	The 43. Chapter doeth shewe of the Jawes. folio eodem
The 22. chapter doeth shewe of pus- tles or wheales vnnaturall. folio. 9.	The 44. Chapter doeth shewe of a pel- le named the mirache fol. 14
	The 45. Chapter doeth shewe of the

The Table.

infentery	Folio eodem	the 61 Chapter doeth shewe of three	
The 46 Chapter doeth shewe of the kyndes of scabbes	Folio 18		
masels	Folio eodem	the 62 chapter doeth shewe of swel-	
The 47 Chapter doeth shewe of the ling about nature	Folio eodem		
String or mary in a wans backe. fol. eod.		the 63 chapter doeth shewe of a sinew	
The 48 Chapter doeth shewe of a sic of the eyes	Folio eodem		
newe that is spzonge	Folio eodem	the 64 Chapter doeth shewe of sleepe	
the 49 Chapter doeth shewe of yaning	Folio eodem		
or gaping	Folio 15	the 65 chapter doeth shewe of grosse	
the 50 chapter doeth shewe of a mans nesse of the browes	Folio eodem		
byest	Folio eodem	the 66 chapter doeth shewe of gryn-	
the 51 chapter doeth shewe of the falling ding of a mans teeth in his sleepe			
Downe of the matrix	Folio 20	Folio 19	
the 52 chapter doeth shewe of a soze run-		the 67 chapter doeth shewe of asun-	
ning ouer the face	Folio 16	ning or amazed	Folio eodem
the 53 chapter doeth shewe of gogle	Folio eodem	the 68 chapter doeth shewe what is a	
eyes	Folio eodem	sinerisey	Folio eodem
the 54 chapter doeth shewe of a discaise		the 69 chapter doeth shewe of the pala-	
in the lunges	Folio eodem	tion of the spleene	Folio eodem
the 55 Chapter doeth shewe of the pul-		the 70 chapter doeth shewe of shales	
ses of a man	Folio eodem	that may be on the skin and acche	
the 56 Chapter doeth shewe of a white	Folio		eodem
flawe or a blowe	Folio 17	the 71 chapter doeth shewe of sighing	
the 57 chapter doeth shewe of the raines or sobbing			Folio eodem
of a mans backe	Folio eodem	the 72 chapter doeth shewe of drawing	
the 58 chapter doeth shewe of shewis by of the mouth toward the eare	fol. 20		
in a mans face or handes	Folio 20	the 73 Chapter doeth shewe of a mans	
The 59 chapter doeth shewe of euil ra-		vine	Folio eodem
king of the byeth	Folio eodem	for a broken minne	Folio 25
the 60 chapter doeth shewe of the poxes		for one that hath lost his spech or els	
in man	Folio eodem	is tonge tyed	Folio eodem

Finis Tabula.

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