

**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**

Boorde, Andrew, 1490?-1549.

### **Publication/Creation**

London : Thomas East, 1575.

### **Persistent URL**

<https://wellcomecollection.org/works/bbsjt2ex>

### **License and attribution**

This work has been identified as being free of known restrictions under copyright law, including all related and neighbouring rights and is being made available under the Creative Commons, Public Domain Mark.

You can copy, modify, distribute and perform the work, even for commercial purposes, without asking permission.



Wellcome Collection  
183 Euston Road  
London NW1 2BE UK  
T +44 (0)20 7611 8722  
E [library@wellcomecollection.org](mailto:library@wellcomecollection.org)  
<https://wellcomecollection.org>











977

A xxix Boo

Written in 1546  
see fol 123

STC. 3376

15

184

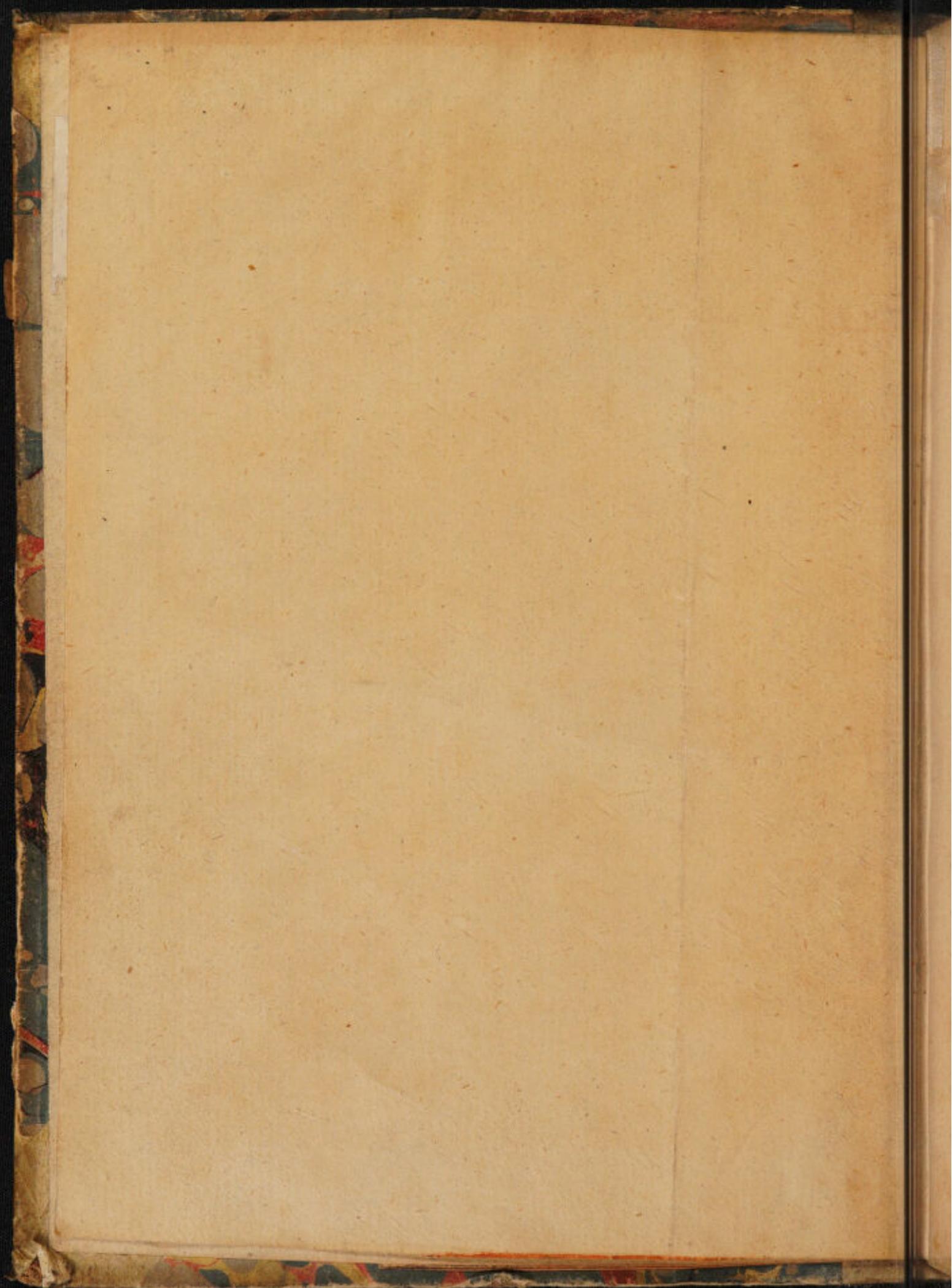
16.A.32

28982

W 111

autograph of  
Mr. Herbert the  
editor of 'Arms'  
large copy - rough leaves -

Payne  
12/11/11.



MS. 2398.

At Herbert 1705.

THE BREVIARIE  
of Health :

Wherin doth folow remedies,  
foz all maner of sickneses 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 *Andrew Boorde*, Doctor of  
Phisicke: an English man.



1575.

Imprinted at London by  
Thomas Cast.

THE HISTORY OF THE

REIGN OF

CHARLES THE FIRST

BY JOHN BURNET

OF THE UNIVERSITY OF OXFORD

AND OF THE SOCIETY OF THE

TRINITY COLLEGE

IN OXFORD

1679

Printed by J. Sturges, at the

Printers Arms

IN LONDON

Printed by J. Sturges, at the

Printers Arms

## A Prologue to Phisicians,

**F**regious doctours & maysters of the  
 Crimious & Archane Science of phisick,  
 of your Urbanitie & Grasperate 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, practile,  
 and labour, this saide Archane scyence, to the which  
 none inarcious persōs cā nor shal attain to y know-  
 ledge: yet this notwithstanding, foles and incipient  
 persōs, yea & many the which doth think thē selues  
 wise (the which in this facultie be foles in deed) will  
 enterpise to smatter & to meddle to minister mede-  
 cynes, 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 gentilwoman, 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 Philosopher doth make an end, the phisici-  
 on doth begin, where shall he or she begin y can but  
 wozite & read, and doth vnderstand little learning or  
 non. O Lord what a great detrimēt is this to y no-  
 ble science of phisick, that ignozant persons wil en-  
 terpise

The Preface.

terpysse to medle with þ̄ ministraciō of phisick, þ̄ Galen, prince of phisiciōs in his Terapētike doth reprehend & disproue, saying. If phisiciōs had nothing to doe w̄ Astronomy, Geomaty, Logicke, & other sciēces, Coblers, Curriars 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, sic on such ones, wherupō Galen reprehēded Tesselus for his ignozānce: for Tesselus smattered & medled with phisick, & yet he knew not what he did, as many doth now a dayes, þ̄ which I may accōpt Tesselus folish disciples. Auēzoar saith, e uery phisiciō ought to know 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 tonge, 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 ministrēd. Arithmetick is necessary to be had, cōcernig numeraciō: but aboue all things next to a grāmer a phisicion must haue surely his Astronomy, to know how, whē, & at what time euery medecine ought to be ministrēd. And thē finally to know 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 obtēned, 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



The Preface.

liring all maner of **P**hilitions to be cōtented and to  
practise them w<sup>th</sup> 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 knowledgē in phisick, y<sup>et</sup> they the which be  
sicke and diseased, may haue a remedy, Amen.

A PropHEME to Chierurgions.



**C**hierurgy 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, enermoze 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 accordyng to the infirmity  
sicknes, or soze. Also they must haue a good eye and  
a stidfast hande, for chierurgery taketh y<sup>et</sup> 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 moze  
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

Unable to display this page

The Preface.

mynde in Chyistes death and passion, & to cal to his  
reineimbzāce, 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 Chyistes passion, shall mittigate his peines & an-  
guish, be it neuer so great. And therfore 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 thē 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 foymal 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 afozesaid things ghosly & god-  
ly prouided for the soule. Thē let the paciēt prouide  
for his body, & take councel of some expert phisicion,  
how & in what wise y body may be recouered of his  
infirmite, & 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 Phisicyon or  
Chierurgion, whych is with anye sycke man, wo-  
man

man or child, let no man disquiet thē y<sup>e</sup> be in y<sup>e</sup> house,  
 nor tel them what they shuld do, let euery person  
 be tendable about thē, & do as they shal commaund  
 them. And let euery man in y<sup>e</sup> house please & serue y<sup>e</sup>  
 phisiciō or Chierurgion honestly, and let them lacke  
 nothing, to the ende, that they may be the moze dili-  
 gent to doo the thing that they go aboute: which  
 is to recouer the sicke person, for and if the Phisitio  
 or the Chirurgion be checked, and not gently intre-  
 ted, and haue no moze 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 phisitiois & chirurgions, then to haue  
 them, if I should displese them: for if they be disple-  
 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.

**G**Entyll Readers, I haue taken some peyne in  
 making this booke, to doo sicke men pleasure, and  
 whole men profyt, that sicke men may recuperate  
 theyz 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 or doctours of phisicke, in their  
 bookes, doth wozite many obscure terms, geuing also  
 to many & diuers infirmities, darke & hard names,  
 diffiicile to vnderstande, some and most of all beinge  
 Greke wozdes, some & fewe beinge Araby wozdes,

A, b.

some

The Preface. ¶

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, alwel 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 to manifest & open, for then the eximious science should fall into great detriment, & doctors the which hath studied y facultie should not be regarded so wel as they are. Secundarily if I should 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 doctors 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 y I haue made, that I dyd neuer loke for no  
 rewarde, neither of Lorde, nor of Wynter, nor of no  
 mā liuig, nor I had neuer no rewarde, 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.

**L**Ordes, 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 mans life god knoweth. But this aforesaid time,  
 these monthes and daies, a man may shorten or a-  
 breuiate many waies concerning that god hath ge-  
 uen man in this lyfe frē 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 frē 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 wilfuly) as many dayly doth  
 (contrary to gods wyll) as woel the one as the other  
 when a man doth abreuiate his life by surfeting, by  
 drunkennes,

The Preface.

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 geds will that such thinges should be done, but God knowing at the beginnunge of the creacion of the world, that man wold be prone many wayes to abzeuiate his life, made thē pzoouision y man might be holpen, by his grace, and then the vertue y which he did giue to herbes, wædes, træs, rōtes, fruits, & stones. The proprietie 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 knowledg 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 & practise 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 phisicians & 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

Unable to display this page

*A*

## The Breviary

*Abhor-  
ring of a  
mans meate*

**A** Bhominiacio 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 bzayne. And diuers tymes it doth come by corrupt humours, the which be in the stomake. And other while it doeth come by repletion, & other while 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 Spiritualltie, the which hath exiled them.

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

**¶** Who so ever he or shee be, the which doth abhorre any meates or drinckes, let them vse to eat the confectiō, de aromatibus, the confectiō of riloaloes, and all odiferous and redolent saours doeth comfōrte the stomake, the heart and the bzayne, 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** Bhorfus 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 lubzicitie 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 receiptes of medecines, as by extreme purgacions, pocions, and other laxative drinckes, 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 euery 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 Lubzicitie 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 porciõ, & drinke it with red wine, & wine elegât. ix. dayes.

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

For Achante, loke 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 scurfe*  
 Acora, is the Barbarus worde. In Englishe it is named  
 vandzuffe, or a scurfe in the head like bzan or otmet, y which  
 doeth penetrate the skinne of the head, making little holes,  
 disse

## The Breuiary

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 mixe it with vynesger, and annoynt the head, or els take of blanched Almons, & grind them small, and mixe them with white wyne, and wash the heade v. or vi. tymes. Or els take of Belliote three vnces, of Fenugreke .ij. vnces, 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.

*Arum-  
ping skab* **A** Cris, 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 commeth 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 spettil. .ij. vnces, incorporate it with the oyle of Bayes, and annoynt the body. Or els take Mercury mortified. .ij. vnces, of the poudre of Bizimone. .ij. vnces, of the poudre of Cnula campana. .ij. vnces, con-  
fects

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

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

**A** Egylops, is the græke woꝛde. In Englishe it is a superfluous flesh in the cozner of the eye toward the nose, wher vnto cozrupt 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 thozow a reumatike humour mixte with cozrupt blood, or it may come with a strype, or hurt done in that place.

A remedy.

First if it do come of reume or cozrupt blood, purge reume and blood, as it doeth appere in the Chapters *Kenma 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*, loke in the Chapter named *Estara*.

The .7. Chapter doth shewe of Vlcérations.

**A** Gria, is the græke woꝛde. 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 thozow grosse and rauinous feeding, or els by corruption of blood mixt with fleume.

A remedy.

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

*B. j.*

with

## The Breuiary

with plaisters abstractue the corrupt matter, as it appeareth in the Chapter of Ulcus or Ulcera.

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 cometh of corruption of bloud and debilitie of nature, and faintnes about the heart.

A remedy.

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

The .9. chapter doth shewe of the white Morphewe.

*The whyt  
Morphewe*

**A**lboras, 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 Morphewe.

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 vineger, & wash the face or place off with it. Or els take a skarlet clothe & rub the face or place wher the Morphewe is. And after that rubbe the face or place with Mandrago leues. And to bedward anointe the face with oyle of the Ashe keyes. Or els take the rotes of Madder. iij. vneces, stampe it with whyte vineger, and rub the face or place with it.

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

**A**lgarab, is the Araby word. Auicen doth name it Algas. *Apostum in the eye*  
 In english it is an impostume in the corner of the eye.

The cause of this Apostumacion.

This impostume doth come of a Reumatike humour mixt with corrupt blood 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 Birtilles, 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 moztar, 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 Cytrauagantes in the ende of this booke.

For Albaras, loke in the Chapter named Allopecia.

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

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

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

W. y.

doth

## The Breuiary

doth name it *Almusagari*. In Englishe it is named a *Tumor*, 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 byowes, 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 stufes, nor such lyke. And as I doe shewe my mynde for this infirmitie. Aboue all other thinges lette euery man beware of the premises, 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 *Allopecia*.

A kinde  
of Leprosy

**A**lopecia, is the greeke woꝛde. *Ophialis*, both the *Crækes* and the *Latins* doth vse that woꝛde. The barbarus woꝛd is *Alopecia*. The *Araby* woꝛde 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 *byan* or *otmel*, and betwixt the finger is a white drines, it is named *Alopecia*, soꝛ as much as the woꝛde is deruyed  
of

of græke named Alops: which is in English a Fox, for o Fox  
once a yere hath that infirmitie shedding his heare, hauing al-  
so 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. Al-  
so this infirmitie doeth come diuers tymes of the defaute of  
humiditie or moist humours. And then the skurfe is like ste-  
mell, but some loketh whitish, and other blackish.

Remedy,

First drinke no hote wyne, nor eate drye meats, nor lepe-  
rous fyshes. Than shau the head and berde, and anoynte the  
head with the grece of a Fox. Or els washe the head with the  
juice of Bætes. 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 ho-  
ny and anoynt the head. If it do come thow any opilaciōs,  
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 Hyztiles is good,  
or the oyle of Galles, or the oyle of Walnuts, or the oyle of  
Payden heare.

The. 13. chapter doth shewe of a Carboele.

**A**ltois is the Araby word In græke it is named Althoca,  
In Latin it is named Carbunculus. In English it is na-<sup>Carboele.</sup>  
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 fyze 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 putryfied and corrupted. This vlceration and infirmitie

is. ij.

most

## The Breuiary

most commonly both breed in y<sup>e</sup> eximutory places, there where the three principall members hath their purging places the which be vnder the eare or throte, or els about y<sup>e</sup> arme holes or brest, or els about the secrete partes of a man or woman, or in the share, or thigh, or flanke. And of Carbocles there be foure kyndes. The fyrst is blacke. The second is redde. The thyrde is of a glasse or a greenish colour. And the fourth is of a swart or dim colour. The blacks 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 commeth of coler aduised. 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 or sleeping. And the pulces subuerted, & cold sweats with altera- tion of colour, with a vehement age we, it is a signe of death.

A remedy as much as I can tell,

Before the soze be fixed, take purgacions according to the age & strength of the persō, & be let blood with the coucell of a doc- tour of physicke, & as it is specified in the dietary of health, and if the soze be fixed, lay this playster to it. Take of Doves dung ij unces, stampe it with vineger and lay it ouer the soze. And to brea- ke 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, & other while mūdific the soze with the iuice of smalage.

For this matter loke further in the Chap. named Epedinua.

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

For Amoz, a sicknes, loke in the Chapters named Hercos

For Ambustio meretricis, loke after the Chapter named Anastropho.

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

Amigdale

**A** Migdale, is the latin worde. In English it is little coz *Cornels.* nels 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 bunyles 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 dzinking to much of hotte wynes and strong ale.

A remedy.

First vse gargarice, and then take sterputacions, and purge the head & the stomake with pylls of Cochæ. And beware of late dzinking and euill dyet, as surfeting & dzinking of hotte wynes and strong ale, soz Omne nimium uercitur 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 fall-* and Morbus commicialis. In English it is one of the kyndes of *ling sick-* the falling sicknes. And they that haue this sicknes, whē they *nes.* doe fall they doe not some at the mouth, but they see desyle them selues other by vayne or by egestion, or both at once.

The cause of this infirmitie.

Many Auctours in dyuers matters be of sundrye opinions, but soz this matter I doe saye that soz as much as it is one of the kyndes of the falling sicknes, it doeth take his originall of a reumaticke humour, opylating the celles of the vayne, and the vayne so opilated and stopped, the patient liueth 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, soz the patient not onely in this kinde

Unable to display this page

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 eat contagious meates, than vse stuphes, and easy purgacions, as it appeareth in the Dietary of Health.

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

**A** Nastropha is the barbarus word. In greke it is named Anastropha. In English it is named a vomiting or casting vp a mans meate as Catastropha is a quicke casting downeward of a mans egestion or sege, for the one infirmitie commeth not so fast upward, but the other goeth as fast downeward.

Vomiting

The cause of this infirmitie.

This infirmitie doth come thow great replecion of meates and drinckes, or els it commeth thow the malyce of the stomake, or of lubrylation of the intestines or intrayles.

A remedy.

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

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

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.

Burninge of an harlot.

# The Breviary

The cause of this impediment.

This impediment doth come when an harlot doth holde in her bzeeth, and claysse her handes harde together & toes in like maner. And some harlot doth stande ouer a chafinge dyshe of coles, into the whiche she doth put bzyne stone and there shee 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 short 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 loiges, 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 corruptyon of the longes.

A remedy if this impediment come of the brayne.

First purge the heade and brayne with a gargarice, or with pyllpul. Cyphangine. And then vse y Electarari de Semmus, 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 & drinke of it morning and evening, as much as an Hasel nut. And vse to chewe in the mouthe 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 or swallow ii. or iii. cloues, & kepe betwixt y gummes & the chekes ii. cloues, or 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 or drinke a portion in the morning, & a lytle after diner, & as much to bedward.

The. 21. chapter doth shewe of the squince.

**A** Ngina is the latin worde. Sinachi or Chinanchi be the greke wordes. The barbarus wordes be named Squi-*Squince* nancia or 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 or drinke. And diuers tymes it doeth stop bp a mans wynde or bzeth. 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 keume ascending from the head to the throte. And it may come of vaporous humours, discending from the stomake to the throte.

A remedy

## The Breviary

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 thyrd is to vse gargarices, & to vse Clysters. And than let the pacient for a space abstoyne fro meate, except it be of the broth made of a cheken, & let the pacient 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 pacient 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 pul it out againe quickly.

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

A Soule.

**S**oule, is the latin word. In greke it is named *Ψυχη*. 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 seene, for it is lyke the nature of an Angel, having wyll, wyt, wysdome, reason, knowledge and vnderstanding. And is partaker of good or euill, as the body and it doeth or hath deserued 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 seene nor felt, but bothe being together now and shall be after the generall Resurrection in time 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<sup>e</sup> one decepered fro y<sup>e</sup> other be of ii. natures as I haue sayd, vnto the tyme y<sup>e</sup> 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 confection named Alchermes be good to comfozte 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 than in an other, but the most part might be amended. *A mynde*

The cause of this Mutabilitie.

This mutabilitie doth come thozow 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, thē 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 should 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, & *A Felon* is like a carbocle, but not so great in quātitie or substāce.

The cause of this infirmitie.

This infirmitie doeth come of a venenous matter, and other while

## The Breuiary

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 woꝛme

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 tog-  
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,* **A**NUS, 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 ingendꝛed the pyles or Emerodes, Fyistles, 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 sleepe  
and waking they doe defyle them selues, for all such matters  
looke in the Chapters of the pꝛenominated infirmities.

A remedy for falling out of the fundement.

First beware of taking colde in that place. And beware of  
collicnes. 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 ingendꝛed.

For falling out of the longacion.

Take of Pyzilles. iij. vnces, of Juneper cut in small pꝛeces  
iiij. vnces, soth 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, Pyzre, 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 Galbani 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 Vlceracio 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.

If y<sup>e</sup> it qualifie the hotte and the vaparous 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 vnele. 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 peyne, the which may be in these partes or places, let them vse otherwhile ster-nutations, and pilles of Cochee. 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 moze largely appere in the Chapter named Reuma.

If for Anathomia, looke in the Introduction of knowledge.

If 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

## The Breviary

*r*  
*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 dzinke 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 repleted with euil humours. And it doeth come other thoro sicknes, or els it commeth of to much dzinking in the morning, or els it doth pronosticate sicknes to be within shorte tyme.

A remedy.

First refraine early dzinking, 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 sauour 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 woꝛde. Apoplexia is the Barbarous woꝛde. In latin it is named Percussio. In Englishe it is named a sodeyne 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 *C. libozus albus*, of *Peper*, of *Castoy*, of *eche. y. dzames*, make powder of it, and blowe or snuffe a tittle in the nosethy lles. And vse clisters and fricacions with salt and warme vineger. And vse *Drimel diaretike*, & *Drimel squilitike*, and purge the matter with *Peraruffi*, or els with *Peralogodian*. And y<sup>e</sup> medicines the which doth serue soz *Epilepsia*, which is named in English the *Falling sickenes*, or the soule euill, will serue soz this sickenes.

The 29. chapter doth shewe of impostumes generall.

**A** Postema, is the latin worde. In græke it is named *Apostima*. 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 exteriall. The interiall *Apostumes* be eyther in the head, in the stomake, in the lunges, in the splene, or in the bowels. The exteriall *apostumes* be in the flesh, vnder the skin. *Apostime.*

The cause of this infirmitie.

All *apostumacions* doe come by corrupt bloud, or els by congeiled fleume, or fleume 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 fleume, the *impostume* is named *Zimic*, and some doe name it *Zumma*. And if the *impostume* doe come by coler, the *impostume* is named *Herispula*. And if the *impostume* do come of melancoly, or coler adusted, then the *impostume* is named *Cancer* or *Schiros*. 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 th<sup>e</sup> they the which a man may see and feele. For this matter and soz a remedy, looke in the proper names of the *impostumes*, and specially in the Chapter named *Suffocacion* or *Suffocacio*.

C.

The

## The Breviary

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 Drenge which is ingendred in the body. In greake it is named Hidor medicon.

The cause of this impediment.

The cause of this impediment commeth 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 dzyed in the smoke, & of crusts of bzed of pie crustes, & cake bzeade, & sodden bzead & sower dzyntes.

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

*Sore eyes.*

**A** Rgemata is the barbarus word. In greake 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 cozrupt 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 mozning wash the eyes with cold water, & a syne cloute, do this. iij. nightes one after an other.

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

*The goute 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 Artheticke, it is a peyne 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 peyne is so vehement that it wil bzeake the ioyntes. And this is named the very goute, there be other kindes of goutes named Chiragra, Podagra, Sciatica, as it doth appere in their Chapiters.

The cause of this infirmitie.

This infirmitie other it doth come of corrupt bloud, or els of a fleumatike 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 & dzinkes, as new ale, new bere, read wine, new hote bread, oysters, Eles, muscles, samon, dog fysh, raze or thornebacke, fresh bese, water foules, gosse & ducke, and such like, be not costive, & vse gentil purgacions, & beware of ryot & late dzinking, and taking of cold on the feete, or going or ryding wete shodde or boted. Than vse Kophes, & 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 Kanis.

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

**A** Tarfati is the Araby worde. In latin it is named Macula. *A bloud shottē eye.* In English it is when the eye is bloud shotten, and some say it is a blemish in the 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 euill humour, loke for this matter in the Chapter named Macula,

Cy.

in.

## The Breuiary

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 .ij. 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.

**A**Saphati 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 commeth 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 .vij. tymes.

A remedy for moist pushes or whelkes.

Take

Take the rust of yron the which doth lie about y<sup>e</sup> Smithes handfile ij. vnces, of Bizimstone an vnce, of the pulpes of colequintida halfe an vnce, beat this together & put it into a pinte and a halfe of white vineger, and washe the heade. ij. oz. iiij. times with it. D; els take Arsneke & mortify it. y. vnces, mix it with grece & with the oyle of Bayes, & anoynt the head. ij. oz. iiij. tymes.

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

**A** Starides, is the Græke word. In English it is little small <sup>Wormes.</sup> wormes, the which most commonly doth lye in the longacion otherwise 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 oz 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 largelyer appeare in the Chapter named Lūbyci. D; els take of the iuyce of Lanāder cotten & put to it y<sup>e</sup> powder of wormesede, & drinke it. ij. tymes euery morning fasting, and drinke not an houre oz. y. after.

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

**A** Schachilos is the græke word. The barbarus word is named <sup>Putrify-</sup> Achachilis. In English it is putrifying of the flesh, <sup>ing of the</sup> for in some men the fleshe shalbe putrified and cozrupted to <sup>flesh.</sup> the bone oz bones, Achachilos cometh of two wordes of Acia, the which doth signify in the Araby tonge cozruption. And of Chilos, a Græke word, which is to say iuyce.

The cause of this infirmitie.

This infirmitie doeth come of a venemous matter as by some melancolye humour, oz by stinging of a venemous  
C. ij. worme

## The Breuiary

wozme oz serpent. A remedy.

First take y<sup>e</sup> dzegges of wine & mire it with an vnce of y<sup>e</sup> pou-  
der of roche Alome, & wash & scoure the place with it, thā take  
of the bzan of beanes, & of the bzan of barley .ij. vncces, of y<sup>e</sup> 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. vncces, of ware. .ij. vncces, incorpore  
this together. And whā it is cold, put to it. v. vncces of Ceruce  
that is washed. Than take of y<sup>e</sup> powder of Venbane seedes the  
weight of .xij. d. of black poppy seedes made in powder y<sup>e</sup> weight  
of .xij. d. & make emplasters of this & lay them to y<sup>e</sup> soze place.  
Also for this matter is good Unguentum egiptiacum.

For Alle, loke in the Chapter named Nicēta lōpis.

*Kindes of*  
*hidropsies* **T**he .38. chap. doth shew of one of the kinds of the hidropsies  
A Stites oz Asclites be y<sup>e</sup> greke words. The barbarus men do  
name it Alchites oz Asclites. In english it is one of y<sup>e</sup> kinds  
of Hidropsies, & is engendred in y<sup>e</sup> 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 cozrupt water.

A remedy.

First vse Trocil. de lacea, & vse purgacions & clifters & suppo-  
sitors. And if it be ouergrowne there is no remedy without in-  
cision oz cutting of y<sup>e</sup> belly. And in this matter there must be of  
couisel expert phisicians & chierurgios, y<sup>e</sup> which be expert in in-  
cisions. And after y<sup>e</sup> 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 pzeise diet in meates and  
drinckes. First not to drinck no new ale, noz new beere, noz sy-  
der. Also the pacient must refraine from eating of new bread,  
& sodden bread. Also to absteine frō al maner of white meates,  
specially hard cheese, & in no wise to eate any sozt oz kynde of  
nuts. Also the paciēt must not eat no maner of fruites, noz no  
other thing y<sup>e</sup> which ingēder wind. Also y<sup>e</sup> paciēt must absteine

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

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

**A** Schma is the greke word. Asma is þy 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 þy pipes, or els by some apostumaciō in þy pipes, or els there is some fault in þy lunges that the lunges is putrifed.

A remedy.

A cōfection of muske is good. Also loch de pino, loch de squilla, loch alsefeta be good, & so is þy sirupe of Slope, & the sirup of Calamint. For I haue practised these thinges, & haue sped well. First I haue made a ptisane vnder this maner. Take of Cnuila cāpane rotes, picked & made cleane, & cut in slices, .vi. vnces, of þy rotes of fenel washed, & þy pith pulled out. .vi. or .vii. vnces, of Anes sedes half a pound, of figs half a pound, of great refūs þy stones pulled out a quartrō of a pouūd, of Slope .iiij. good handfuls, of barley clenfed. .v. hādfuls, seth al this together in .v. galōs of running water, to half a galō, & .xv. dayes I haue geuen to my paciēt morning, noone, & night, .ix. sponesfuls at a time, and at the .xv. dayes end I haue geuen pilles of Cochē, 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 loke in the chapter named tubercula.

C.iiij.

For

## The Breuiary

For Ascelle, loke in the Chapter named *Fetoꝝ affellarum*.

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

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

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

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

*Eares.*

**A**Vres is the latin worde. In Englishe it is a mans eares, the which be the organs of hearing. And in the eares bee many infirmitie, as ringing in the eares, appostumacion, pushes, oz whelkes, woymes, and defnes, and such lyke.

The cause of this infirmitie.

This infirmitie doth come of coꝝrupcion 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 oz 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 oz whelkes in the eares, loke in the Chapter named *Pustule*.

If there be woymes in the eares, loke in the Chapter named *Uermes*.

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.

**A**lbucies is the latin worde. In Englishe it is named  
stutting or stamering. In greke it is named Magillali  
or Ancinoglosi.

Stuttinge  
or stamer-  
ing.

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-  
nowes 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 youth 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 senowes, 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 Calsoy, beat this together with  
clarified hony: and then diuers tymes put the quantitie of a  
Put vpon the tongue, & vse thre times a weeks of gargarice.

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

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

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

**B**limos is the greke word. Bolismus is y barbarus word.  
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  
satisfied.

Honger

The cause of this impediment,  
This impediment doeth come of a colde stomake.

A remedy

## The Breviary

A remedy.

In this impediment I doe aduertise all men and women, first to vse odiferous and redolent saouours, as Amber de Grece, Stozar, Calamint, Lignum Aloes, Cloues, Lapdanum, and Nutmeges. And to reuocate this inordinate appetide. 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 constupated, so that the paciēt may haue dayly a naturall egestion, other by course of nature, or els by suppositoꝝ, 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 frō the head to the cheekes or throte. And some do say it may come by opilacions.

A remedy.

Foz this matter first purge reume, vse gargarices and sterenuacions, and vse pillies of Cochee, & vse to drinke buttred ale, or buttred beere, & foz a space which is to say, iiii. or v. daies, keepe the paciēt warme, that he doe not come into the open ayze, and let there be a good fyre where the paciēt 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 drinking or surfetings  
 disorder or diet in drinking of wyne strong ale or beere out of  
 due tyme.

A remedy.

First vse temperance in drinkinge to late, than take of the a-  
 shes of wylowes, and mire 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 powder 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.

**B**Ocium or Nauta be the Latin wordes In Englishe it is a *Apostūe*  
 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 childzen hath, & so hath  
 yong persons that be full of reume, accidentall bocions com-  
 meth to age, or by mischaunce.

A remedy.

First eate no putes, noz hard cheese, noz 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,

**V**esa testicularum 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

## The Breviary

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

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 goute named Chiragra. Also in the armes may be aches, in the ioyntes and bones, for the goute in the armes, loke in the chapter named Chiragea, and for aches and prine in the armes, vse seare clothes that be attractiue. 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 swellinge in the face.* **B**Vriga is the latin word. In English it is named an impostume or an inflacion, the which is in all the whole face of man. Some doctours doth name this infirmitie Ruonia. And some doe name it Gutta rubea. There is great difference betwixt Gutta rubea and Gutta rosea, for the causes of the infirmitie 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 dystill out of the head. And the one ascending and the other descending, and meeting both together, vehemently doth cause the vapors to breake out, and doeth make apostumacion.

*A remedy.*  
First for this matter flebothomy is very good, and so be purgacions of pylls of Jamitozy, 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.

**B**Vbo 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 bzeake make an incisio or a coposue. And then vse salues with têtes attractiue. And the matter abstracted which is the cause of the anguise 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 sicknes. And the sicknes can doe no harme, but health shall solow. And the cause not takē away of the infirmitie, y sicknes must nedes remayne and continue in the body, or els in some perticular member it must rermayne 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.

**C**Acecia, or Cacexia, or Cathesia, be the græke words. In latin it is named Mala habitudo. In Englishe it is named an euill dweller, soz it is an infirmitie concurrant with *An euill dweller.*

# The Breuiary

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 dzinking late, and dzink not befoze thou do eat somewhat, and vse temperate dzinkes, & 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.*

**C**Alcani is the Latin woꝝde. In Englishe it is named the heeles of a man or woman, the which may dyuers tymes haue infections, as the goutte, straying, the crampe, the kybes, and such lyke.

A remedy.

First kepe the feete from colde, & than take of oyle of netes sete & 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 dzegges of wine, & put therto Dere suet, & wash the heles ofte. For Calculus, loke in the Chapter named Nefresis.

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

*Pipes of the lunges.*

**C**Anales pulmonis be the latin woꝝds. 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 fleume doth.

A remedy.

First eate no maner of fyshes nor sinewes, the which will adhere.

adhere or cleue to the fyngers in the eating, dzinke no redde wyne, noz thicke or muddy ale or beere, specially if it be new, eate no newe bzeade, noz Almons, noz Nuttes, noz white meates noz fokes. And for this matter eyther eate Carlyke or els Locsanum de pino And a Pysane is very good, & than take a dzame of pilles of Cochee, or els some equiuolent purgacion, and beware of to much venerious actes.

For Cacexia, loke in the Chapter named Tacecia.

The .53. chapter doth shewe of a canker.

**C**ancer is the latin worde. In English it is named a Canker, the which is a soze the which doeth cozode and eate the fleshe, cozrupting the Arters, the beynes and the sinewes cozoding or eating the bone, and doth putrifie and cozrupt it, and then it is seldome made whole.

*A Canker*

The cause of this infirmitie.

This infirmitie doth come of a melancoly humour, or of a Colerycke humour aduulced, or it may springe of an hurt or a harme taken, and not looked vnto betyme, doth fynde 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 or legges, if the bone be not putrified, first scoure the cankerous place .iij. or .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 Venbane, of eyther of them a dzam, of Gumme arabicke halfe an vnce, of the oyle of Roses .iiij. vneces, 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 or iuyce of houseleke, and vse Perologgion, and the confection of Hamerh.

The

## The Breviary

The. 54. chapter doth shewe of swellings

*Swelling.*

**A**ncrena 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 be 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 handful, incozpozate this together & make a playster. Or els take of Kapes. 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.*

**A**ninus Apetitus, be the latin wordes. In English it is named a canyne or a dogges appetyde, or it may be named an vnsaciabie apetide 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 be 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 distemperance 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 provoked 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 appetude, which is, when a man is euer hungry & is neuer satisfied, noz is not wel but when he is eating oz drin- king, ignozant men will say that such persons hath an eaton in the belly.

A remedy for the first impediment.

Fy:st purge melancoly with Diasene & the stomake, & the vse to eate fat meates, as Gose, Wyg, and such lyke, & drinke good drinckes. And if it do come of fleume let the matter be digested with Drganū & Calamint, & with Anis seedes, & Fenel seedes, & purge the matter with Perapigra oz such like. And vse to eate meates the which ingēder fleume, as potage made of mylke and apples and such lyke.

A remedy for the second impediment.

Fy:st rectify the Liver & stomake frō their caliditie oz heat, and vse grosse meates, as Bese, Beanes, hard eggcs, tripes, po- dinges, and such lyke, & anoint the backe & the stomake with oyle of Wyztilles, oz the oyle of Koses, oz the oyle of Sum- macke. And for this impedimēt vse no sauces, specially sowze sauces that doth prouoke an appetude.

For Camo loke in the Chapter named Combustio.

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

**C** Appillus oz Capilli be the latin wordes. In greke it is named Thrix. In English it is heare of a mans head. Hears.

Crinis is the latin word for a womans heare. Pili is the latin word for beastes heare. And all maner of heares be ingendred and doth come of a grosse matter oz fume being hote, wherefoze this comon 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) wo:ke aboue nature. There be. by. principall colours of heares. There is first albozne heare, yelow heare, red heare, black heare, fere hear, gray heare, & whyte heare. Albozne heare, and yelow heare sommeth of a gentill nature, grounded vpon a good complexio

D. j.

which

## The Breuiary

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 defecation 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 woymes, it may fall of, it may stinke.

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

### A remedy.

If y<sup>e</sup> heare be eaten with woymes, take a pinte of white wine and stampe. iij. heads of Garlyke with .ij. handfuls of woyme wood & 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 Handzagoz of eche halfe an vnce, compoude 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.

**C**Apud is the latin woꝝde. 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  
may

may be many infirmities, as the Apoplexi, the Scotomy, the Megrym, the Swo, the Premises, the falling sickness, and diuers other infirmities beside aches, as it shall appeare in their Chapters. As for aches in the head be many. First there is an ache y<sup>e</sup> 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 euill 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 scruifications, 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.

**C**arbunculus is the latin worde. Altoin is the Araby Carbocles 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 proprietie of a cole y<sup>e</sup> is hot burning, for a Carbocle doeth hurt

D. y.

and

Unable to display this page

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

The 61. Chapter doth shewe of the Cardiacke passion.

**C**ardiacca 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 deppressed 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 too much sweating. Also it may come of imbecillitie or weakenes of the body. And it may come of grossenesse 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 meates in al maner of meates, & vse the confection of Aromatibus, and purge euill humours, and vse myrth and mery company, and beware of pencifulnes.

The 62. chapter doth partraact of the flesh of man.

**C**Arno 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 pzetende to speake of no other fleshe, but of the fleshe of man, the which may be putrified and cozrupted,

D. ij.

by

## The Breuiary

by Hye dropsies and putrifying of the blood, if the flethe 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 Leproulnesse.

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

*Priuacio  
of witte*

**C**Aros is the greeke worde. Suqeth and Sabara be the Araby wordes. In latin it is named *Dormitacio vigilatiua*. In English it is named priuacion of mans wit, it doeth differ from a sickenes named the Letharge, for Caros doeth draw the breath in, and expelleth it out, and so doth not the Letharge 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 Letharge pacient can not. Also it doth differ from an infirmitie named Apoplexia, for the Apoplexy is cuer with vehement aspiracions 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 vse sternutations and gargaricies.

Caros as some men say is a surfet.

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

*A kinde  
of the fall-  
ing sick-  
nesse.*

**C**Atalepsis 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 bzaine and head, that it doeth depꝛue one of his wit, & doth fall to the ground, and can not mone noꝛ steeꝛ, foꝛ as one is takē so shall he lye, other while open eyed, & other while close eyed. And although ȳ eyes be opē yet one shall not see, heare, noꝛ speake, noꝛ scarce draw any wynd in oꝛ out ȳ can be perceined, foꝛ one shall lye as he were dead foꝛ a space

A remedy.

First purge reume which is ȳ chiefest cause of the infirmitie, and the vse the dyet ȳ which is specified in ȳ Chapter named Analepsia. And in any wise let not ȳ person oꝛ pacient 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 pacient be vnder a vaute, oꝛ a church ȳ 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 pacient 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 euer sompnoꝛent *sleepe*  
and heauy.

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 vse not to much drinking of wyne and strong ale.

For caroli, loke in the second booke named Extrauagants.  
For cartilago, loke in the Extrauagantes in the end of this booke.

D. iij.

The

6  
*The Breuiary*

The. 66. chapter doth shew of a Catharact.

*A catha  
ract.* **C**Atharacta is the barbarus worde. In greeke 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 cleres  
ly, soz he can not deserue a farre of, a crowe from a man, noz  
a beast from a bushe, and of one thing, he shall see two things,  
although it be but one thing.

A remedy.

Fozt 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 Chapters. And beware of co  
stiuenes, and vse purgacions to purge the head and stomake,  
as pylls of Cochee and such lyke.

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

*Murre.* **C**Atarrhos, is the greeke 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.

Foz a Catarue is good Dyacodion & the syrype of Poppy, and  
sternutacions & gargarices be good soz this matter. And if there  
be any suffocacions which by strangulation doth folow a Ca  
tarue, vse to eate Dianucum, the which in greeke is named  
Diacozidon, and Pillule contra catarrhos be very good, and  
beware of costiuenes, and theresoze vse the afozesayd pylls.  
Catin be. v. small spondylles, the which be. v. small bones in  
the

the backe bone.

For Catastrophā, looke in the Chapter named Anastropha  
For Cathesia, looke in the Chapter named Caceria or  
Caceria.

For Cathora, looke in the Chapter named Cataleptis.

For Caulos, looke in the Chapter named Febzis ardens.

Cauterifacio, is Cauterifacion, 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.

**C**Ephalargia is the greke woꝝde. Soda is the Araby woꝝd.  
In english it is named Cephalarge, or an vniuersal peyne *Peyne 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  
sarfeting, 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.

First beware of all thynges the which doth hurt the head, as  
Garlyke, Dnyons, Chibolles, wine, stouping downe with the  
head, extreme labour and such lyke, and beware of sarfetyng  
and dronkenesse, and purge the head with gargarices, and  
sternutacions, and purge the heade and the stomake twyse a  
weeke with pylls of Cochee or such lyke.

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

**C**Ephalea is the greke woꝝde. 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-

D. v.

byde

*The Breviary*

byde no lyght no2 no noyse, and the pacient doeth loue to be in darke places, and his head he doeth thinke doeth go in paces, & a pyllowe is better fo2 the pacient then a cote of defence.

The cause of this impediment.

This impediment doth come eyther of extreme heate, o2 els of extreme colde, o2 of some maliuolus humour.

A remedy.

Fy2st 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.

Fo2 Cephalica, loke in the chapter named Mediane & Tene.

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

*Skull.* **C**Ranium is the latin wo2de. In greke it is named Cranium o2 Cranos. In Englishe it is named a mans Skull, the which may be fract o2 broken, o2 els it may be putrifid o2 co2rupted.

The cause of this impediment.

This impediment may come of a fall o2 a b2use, o2 by a stripe, it may also come of some interiall sicknes, o2 some ex2teriall disease.

A remedy.

Fy2st the Chierurgions must know how the Skul was broken, and then shane the head, and make incision of the skyn, to see aparently the Skul, then mundifie the place with white wyne warme. Than take of My2re an vnce, of Alces Apartycke, two d2ams, of Sarcocol, of frankensence, of Sanguis draconis, of Mader of eche the weight of two d. inco2porate all this together, and in Sandyl lay it vppon 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 wo2de. 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 pores be opened out or about all naturall courses, it doeth let in subtyll wynde, the which doth make inflation, or els the pores opened, coldeesse descending 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 iopardy of death, soz the which is good the confection of Puske, and diatesseron and the electuary of Gemmis, and pilles of Elephangyne is good to purge the brayne, and Drimell squilite compound, is good soz 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 pacient shall not well heare, and an ague wyll be concurrant with the infirmitie.

A remedy.

First vse sternutacions and gargarices. And purge the head with pilles of Elephangine, and vse the medecines the which be reherfed in this Chapter in the cause of the inflation of the brayne.

The. 72. Chapter doth shewe of the hynderpart 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

## The Breviary

Obliviousnes, the Apoplexi and such lyke, for the which impediments 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 liver.

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

*The eye lid.*

**C**himosis is the greke word. In English it is an impediment the which is in the skin, the which doth inclose y 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 have no recourse to the eyes, for if the salt humour have 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.*

**C**iphac, is the Araby worde. In English it is a call or a pellycle the which doeth compasse aboute the guttes. And dyvers tymes the sayde Ciphac maye bee relaxed or broken.

The cause of the breaking of the ciphac.

The ciphac, is broken thow a great lift, 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 Anptura.

For cirsocella, looke in the Chapter named Ramex.

The

The .75. chapter doeth shew of carnells.

**C**Herade 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 loke in the chapitre named Glandule, and vse the medicines, that there be specified. Carnells.

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

**C**Hiragra is the greke word. In English it is the goute, the which is in the handes & fingers of man. And it doth run from one ioynte to an other, as other goutes doeth. The goute  
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 Colewozts. 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 the matter doe come of a hote cause, minister hot medicines. And if it doe come of a colde cause, minister no hot medicines, but colde medicines, & 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 copulacion betwyxt man and woman.

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

## The Breviary

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

The cause of this naturall copulacion.

This naturall copulations doth come of thre causes. The fyrst is y<sup>e</sup> when god had made man, beast, fythe & foule, and all other thinges that doth ingender, he byd them to increase and to multiply the woꝝld oꝝ the earth. The second cause is, that naturally euery male desyꝛeth copulacion with his make, foꝝ the Philosopher sayth. Euery lyke desyꝛeth to haue one lyke to him, foꝝ and if any copulacion be had with vnylyke, then is engendꝛed a monstrous thing. The thyrde cause is, that euery thing bearing oꝝ hauing lyfe, desyꝛeth his make except man, foꝝ a man hath reason, in whom grace may woꝝke aboue nature, and if grace doe not woꝝke aboue nature, foꝝ carnall copulacion a man may lyue chaste, aswell in youth as in age. And an olde man to fall to carnal copulacion to get a childe, he doth kill a man, foꝝ he doth kill him selfe, except reason with grace doe rule him. But oft tymes in this matter olde men doe dote, foꝝ it is harde to get out of the fleshe, that is byed in the bone. And furthermoꝝe I doe say. Qui multam coniunt diu viuere non possum, foꝝ it doeth ingender diuers infirmities, specially if venerious persons vse carnall copulacion 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 foꝝ this matter. Also a confection made of the stones of a Fox, and the electuary of Aleschof is very good foꝝ this matter, and so is the confection of Alharif, and the second confection of the stones of a Fox. Foꝝ the making of these thinges and many other thinges in this booke, the Poticary must do it, oꝝ els any other man shall marre all that he doth go about, and the medecines shall not take none effect, except the matter be well oꝝdered and truely 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  
perde, 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 Mandrago 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, whan 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. Rewe & Camphire  
for this matter is good to smell to. And Tutsane other wise na-  
med Agnus castus, & Singrene other wise named houselike,  
and strong purgacions, watch, and Raby, and all bitter and  
sourre thinges doth mittigate or swage the corage of man, for  
this matter looke in the Chapter named Psiapisinus.

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

## The Breuiary

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 dye 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 Lyllies, 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 five 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 adusted humours.

A remedy to purge coler,

Coler adusted doth purge, the pylls of Lapidis lazule, and so doeth Peralogodion russi, & the confection of Hameth. And to purge Citrine coler is good the confection 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 laratiuus, & so doth y confectiō made of fumiterre, this must be don of a Poticary, y which hath the practise of al matters, for I nor 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.

**C**olirica 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 latestistes 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 that exonerate or discharge by egestiō & vomet both his body & stomake in an houre, vpyward and downeward.

A remedy.

Fyrst beware of cold, & eating of colde meates and liquide meates, as of al kindes of Potage, sewes, posset ale, alebzuues, 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 bzoyled meates.

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

**C**olor 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.

C. h.

The

## The Breuiary

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-  
deine feare, or anger, or malice, or by extreme heat or colde,  
and by great labour or dzonkennes, and such lyke causes.

A remedy.

Fyrst I doe say that phisicke can not helpe none of all these impedimentes, 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, bzead and dzinke.

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 licoz.

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  
thozowe carnall copulacion. And Ambustio which is to say  
scalding, doth come by hot and seething licour, as water, lye,  
oyle, wozte, 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. ij. vnces, compound  
al 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 incoyozate al together and make plaiſters  
Or els take the oymtment of Ceruſe, and the ointment of Sced-  
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 Houſeleke & 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.

Ignozant perſons that be burnt of an harlot, as ſome as hēe  
hath done his carnall and filthy concupicence, let him waſh al  
his ſecret places with white wine thre or ſoure 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.

**C**AMO is the greke word. In latin it is named Crauis et *An euil*  
profundis ſompnus. In Engliſh it is named a long and a *ſlepe.*  
græuous ſlepe w<sup>th</sup> exhaustiō of wynd, for he or ſhe hauing this  
impediment, will ſnooze & ſnooze, the head lying high or lowe.

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.

Fiſt purge the heade, and after uſe ſternutacions, and  
drynke not late, and uſe a good dyet and ſurſyt not, and lay  
the head high.

The 84. chapter doth ſhewe of conception.

**C**ONCEPTIO is the latin worde. In greke it is named Sil- *Conceptiō*  
leplis. In Engliſhe it is named conception, or when a

C. y.

woman

## The Breuiary

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 venerious 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.*

**C**ongelacio 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 Clifters, than make frictions or rubbings with the hande of man vpon the forehead, and vse gargarices and sternutations, & annoynt the head with the oyle of Lyllys.

The

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

**C**Or 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 fyyst 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 foundacion of all the vitall spirites in man, and doth lye in the middle of the body, and is hot and dzye. 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 Cardiacæ.

To comfort the heart.

There is nothing that doeth comfort the heart so much besyde God, as honest myrth and good company. And wyne moderately taken, doeth letifycate and doeth comforte the hearte, and good bzead doeth confyrm and doeth stablysh a mannes heart. And all good and temperate dzyntes the which doeth ingender good bloud, doeth comfort the hearte. All maner of cordialles and restozatyues, and all swæte 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 confectiõ of Xiloaloe, and such lyke be good for the heart.

The.87.chapiter doth shewe of defnes.

**C**Opohsis, is the græke word. In latin it is named *Defnes*  
Surditas. In English it is named a man that can not  
hears.

C.ij.

The

# The Breaviary

The cause of this impediment.

This impediment may come to a man. iij. maner of wayes, eyther it doth come by nature, oꝛ els accidētal, by some stroke, oꝛ stryke, oꝛ bꝛose, oꝛ fall, oꝛ els it doth come by an humour, the which doth opilate oꝛ stoppe the Organs of hearing.

A remedy.

If it do come by nature, that is to say, that one is boꝛne def, there is no maner of remedy, but onely god to do a miracle. If it come accidentally, as by a stroke, a stripe, a bꝛose, oꝛ a fall, oꝛ 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 yꝛ 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.*

**C**ordapfis is the greeke word. In latin it is named Emul-  
licio intestinorum, oꝛ Iliaca passio. Iohn Mesnes doth name  
it domine miserere mei. In English it is named Illica passio.  
This sickenes is deryued out of a word of greeke named Ili-  
a, 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 oꝛ wynd the which  
is intrussed and inclosed in a gout named Ili-  
a, and doth ascend  
diuers tymes to the heart, and will cause a man to vomit.

A remedy.

If yꝛ beware of cold, and be not long fasting, eate no colde  
meates, noꝛ no meate that hony is in, beware of eating of po-  
tages and of fruites, and of all other thinges the which doeth  
ingender ventositie, soꝛ this matter loke in the Chapter na-  
med Iliaca passio.

The

The 89. Chapter doth shewe of a mans body.

**C**Orbus 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.*  
 cions. 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 thurd disposicion is lene- nesse the which doth come of a dzye colericke humour. The fourth is named Sintesis, the which leanness is swarte and blacke, and it doeth come of a colde and a dzye 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 Vtedzop- ties. 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 restozing. To comfozt 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.

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

The cause of this impediment.

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

A remedy.

If it do come by nature there is no remedy, if it come by grosse feeding, or great dzinking, vse much Pepper both in meates & dzinkes, & 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.

C. iij.

Cori-

## The Breuiary

Pose.

**P**Oriza is the barbarous woꝛde. In græke it is named Corriza. In latin it is named Rupia oꝛ grando. In English it is named the pose, oꝛ reume stopping oꝛ opiating the noſethylles, 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, oꝛ noſethylles. And this reume is ingendꝛed thozowe imperfite digeſtion, and thozowe ſumofitie oꝛ vapoꝛous humours. And diuers tymes it is ingendꝛed of colde taken in the ſæte, and it may come of late dꝛinking oꝛ ſurfeting.

A remedy.

Foꝛ this matter labour and faſting is good. Alſo ſternutaions oꝛ neſings is good. And to cauſe neſing, take of Clibozus albus and make pouder of it, & ſnuffe it into the noſe, oꝛ take a riſh oꝛ a ſtraw & ticcle it win y noſethyls, & beware of dꝛinking of wine, & of ſurfeting, & vſe warme meates foꝛ a ſpace.

Foꝛ Cora, loke in the Extrauagants in y end of this booke  
Foꝛ Corendꝛix, loke in the Chapter named Sciatica.

The .92. Chapter doth ſhewe of ſurfeting.

Surſite

**R**apula, is y latin woꝛd. 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 & dꝛinking late, oꝛ taking to much meat oꝛ dꝛink, oꝛ eating of rawe oꝛ contagious meates, oꝛ taken euill dꝛinkes dꝛinking.

A remedy.

Foꝛ this matter nothing is ſo good as abſtinence, and to beware what a man doth eate and dꝛinke, and what dyet hee doth keepe, there doth no perſons dye by ſurfeting, than by the ſwerde oꝛ killing, oꝛ hanging, wherefoze I aduertise euery man that no ſensualitie ouercome him. And after a full ſtomake that which is hard of digeſtion, dꝛinke two oꝛ thꝛee dꝛaughtes of wyne ſpecialy Secke. And with meate dꝛinke

no

no wyne, except it be Gascone wyne, or Kemythe wyne, or  
Frenche wyne. And after a surfitte 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 broo-  
sing, or by some putrifed 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 skines, and some hath  
blacke skines, and some hath glase and dankishe skines,  
and some hath tauny skines, and some hath grasse or gre-  
nish skines.

The cause of these impediments.

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

C. v.

it

## The Breviary

it doth come of blood, and if the skin be blacke, it doth come of blacke coler, and if the skin be fawny or glase it doth come of coler 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 Hameth is good to purge and to cleanse the skin, & so is Trifera muskata, or Diamozolion, oyle of beanes is good, and so is the oyle of the yolkes of eggess, or the oyle of Juneper, the oyle of wheate, or the oyle of ashe kayes.

*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 worms cometh thowow corruptio & abudance of sicume  
A remedy.

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

*Imperſite digestion.* The .96. Chapter doth shewe of imperſyte digestion. **C**ruditas is the latin word. In greke it is named Apepsia. In English it is named imperſite 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 Secke, and other odiferous wynes,  
and

and all maner of odiferous saouours foꝝ this matter is good.

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

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

**D**EUS is the latin word. In greke it is named Odons. 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<sup>e</sup> teeth oꝝ gummes, oꝝ it may come by corrding  
oꝝ eating of woꝝmes, oꝝ it may come of cozꝛupcion lying and  
being vpo<sup>n</sup> & betwix y<sup>e</sup> teeth, oꝝ it may come by dzinking of hot  
wynes, eating of hote spices, oꝝ eating of hote apples, peares,  
and such lyke, oꝝ it may come of a hote lyuer oꝝ 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 Hoꝝehouid. And if it come by woꝝmes, make  
a candell of ware with Venbane seedes & light it & let the per-  
fume of the candle enter into y<sup>e</sup> tooth, & gape ouer a dish of cold  
water & than may you take the woꝝmes out of the water and  
kill them on your naile, the woꝝme is little greater than the  
woꝝme in a mans hand. And beware of pulling out any tooth  
foꝝ pul out one, & pul out mo. To mundify the teeth, washe the  
euery moꝝning 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.*

**D**labete is the greke woꝝde. And some grekes doth name it Dipfacos, oꝝ 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 oꝝ woman, and it may come of caliditie oꝝ 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 Hanna and Cassia fistula. And than dzinke colde water and by & by vomit it by agaiue. And than take of Coziander pꝑarated, of Spodium, of Cozal, of Carabes, of eche an vnce, confect this with Whay, and vse to dzink of it diuers tymes in a day. If it do come thozow imbecilitie oꝝ wekenes of the back, vse Clary stewed with a cockes rell, oꝝ fry Clary dipt first in the yolkes of egges, & vse restorative meates & dzinkes. If it do come by wekenes of a mans pꝑuie member, vse to eate in the moꝝning. ij. oꝝ. 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 Newtser, oꝝ the oile oꝝ iuyce of Sengrine, othetwise named Houseleke, oꝝ such colde thinges.

The. 99 chapter doth shewe of peine or dolour.

*What  
peine is*

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

The cause of this peyne.

Diuers tymes of great pleasure doth come great peyne, as we see dayly that thozow ryot and surfeting, and sensualitie doth come diuers sickneses. Also with sport and play, taking great heat, oꝝ taking of extreme colde doth idgender diseases and peyne. Also foꝝ lacke of patience many mens and womens myndes be bered and troubled.

## A remedy.

If a man wyll excheuwe many peynes and dolours, let him lye a sober lyfe, and distemper noz disquiet the body by any excesse oz sensualite. And let him arme him selfe with pacyence, & euer moze thanke god what soener is sent to man, for if aduersitie doe come, it is either sent to punish man for sin, oz els probaciō, & with sorrow vse honest mirth & good cōpany. For Demoniaci, loke in y<sup>e</sup> secōde booke named y<sup>e</sup> Extrauagāts.

Line. 100. chapiter doth shew of a mans Mydryffe.

**D**iaphragma is the greke word, & the latin word. In English it is named the Mydryffe in a man, the which is a grosse skynne, oz pannicle, oz muscull, the which deceper the spirituall members from the nutrytiue members, deuidinge the heart & the longes from the stomake & bowels. Haacke doth saye, that a plurye is an hot impostume, & is ingendred in the Mydryffe, otherwyse named Diaphragma, for a remedy for this impostume, loke in y<sup>e</sup> chapitre named Plurities, and in the Chapitre named Apostema.

Mydryffe.

The. 101. Chapiter doth shewe of Flyxe or laske.

**D**iarthca is the greke word. In latin it is named Fluxus. In English it is named the flyxe. *A 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<sup>e</sup> Extrauagants.

A remedy.

Take of Sugar roset made of dry roses, of Trisandal, of each an ounce and a halfe, myre this together and eate it with meates, oz drynke it with drynkes, but the best remedy y<sup>e</sup> I could finde is, to take thre handfulls of saint Johns wort, and as much of Blautayne, and as much of Cressis, and lath this in a gallon of rayne water, oz read wyne to a pottell, and straine it, and put to it two ounces of the powder of Synamone & drinke of this drynke warme.

Didimes be two lytle skynnes the which doeth compasse the  
stones

stones and doth hold them hanging, and thow the certain  
veynes 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*

**D**lastole is the greke worde. In English it is a ryfing or lyf-  
ting 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 ry-  
fing of the pulles.

A remedy.

Use no contagious meates and dzyunks, specially such meates  
and dzyunks as be vapoꝝous, the which shuld per turbe eyther  
the heart or brayne, than see that the belly be not constupated  
or colliue, and vse Cordials and dzyegges to bzeak wynde. And  
in any wyse beware of euill sauours, and vse Aromatyke su-  
mes and sauours.

For Digma, loke in the chapters named Morfus.

*Dygestion*

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 be-  
ing in the maue and guttes, then must it needes be egested &  
put forth, if a mans dygestion be perfyte and good, it doth cause  
health, and if it be weake and vnperfyte it doth cause many in-  
firmities.

The cause of weake digestion.

The weakenes of digestion, eyther it doeth come of debilitie  
of the stomake, or els it may come of superabundance of vn-  
naturall fleume, or els coler, or to much calyditie or heate in  
the stomake may be the cause.

Are

Unable to display this page

## The Breviary

The cause of this infirmitie.

This infirmitie doeth come eyther of vnnatural 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<sup>e</sup> liuer, eyther els by receipts of euill medecines, or else it doth come by vlceration in the bowels the which excoziat 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.

¶ Fyyst beware of coldnes and of labour, and vse not to eate of meates that be laxatiue, or doth ingender ventosite. Than take of Ibericon 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 rostte 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 vnce 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.* **D**uria is the greke word. In latin it is named Difficultas mingendi. In english it is named y<sup>e</sup> dysury, which is, when a man or a woman y<sup>e</sup> can not well make water but w<sup>th</sup> payne.

The cause of this infirmitie.

This infirmitie doth come many wayes, first it may come by the colyke & the stone, or y<sup>e</sup> grauel, stopping the condites of the vzyne, or els an impostume, or a lence of flesh may grow or be ingendred in y<sup>e</sup> condites of the vzyne, or els it may come of congelacion.

congelacion of bloud, or of matter the which doth stop the con-  
dites of the vryne, 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 egestio, let y<sup>e</sup> 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 Scozptions, Pitrodatum, 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 Dipsacos, looke in the Chapter named Diabetes.

The 108. Chapter doth shewe of a mans backe.

**D**orsum 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 Nephre-  
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 soztune, 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

## The Breuiary

that then the grossenes of it be egested, and by the egestion the Physicion in sicke parsons hath a great noticion & know- ledge of mans infirmities, many men be laxative and colicue, and some be indifferent. For laxative men, loke in the Cha- peters of Diarthea, and Disenteria.

The cause of imperfite 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 coltiuenes.

First let no man restrayne his egestion, when that he is prouoked to it. And if he be constipated let him vse Supposito- rs or Clifters, or some gentle purgacions, as Mercury, Pol- lipody, Sene, Cassia fistula, Turbithe, Keuberbe, Rapun- tica, Aloes cicotrine, and such lyke, & without counsell of a doctour of Physicke. Beware of Colloquintida, of Asaraby D- pium, 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 ignozant per son, except he doe know howe, whan, and what tyme me- dicines, 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 lubzicated, and it is an euill signe. If the egestion doe not sinke, it is one euill sygne. If the egestion do loke lyke the the sarth, 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 shepes tretles, there is abundance of coler adusted, and peyne in the splene. If the egestion be yelow, and eating no Saffron befoze the bodye is repleted with coler and cytryne water. If the egestion haue staynes of blod, there is impe- dimentes in the lyuer and in the bowels. If the egestion be  
bladdis

bladdish, there is vlceration in the guttes. If the egestion looke 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.

**E**ffilla is the latin woꝛde. In Englishe it is burning of <sup>Sunne</sup>  
the Sunne. <sup>burning</sup>

The cause of this impediment.

This impediment doth come throꝝow great heat of the sun,

A remedy.

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

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

**E**lephas or Elephantia be the greke woꝛdes. In latin it is <sup>A kinde</sup>  
named Cancer vniuersalis. In Englishe it is named the <sup>C</sup> of leprous  
lephaney, or the Oliphant sickenes, for an Oliphant is sturdy <sup>nes.</sup>  
and hath no ioyntes, and who so euer that hath this kynde of  
Leproulnes can not moue his ioyntes and is Marke: where  
foze 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.

Fyꝛst purge the cause with pylls of Funzitoꝝy, or with  
Diacatholicon, and then cotidially as the pacient 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 foote oyle, and vse Diarodon abbatis.

f. ij.

Thers

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

For Clinita loke in the Chapter named Lumbzici.

The. 15. 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 cōceined in the mothers body, hauing not the perfite shape oꝝ liuiments of a man oꝝ woman.

The cause of this matter.

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

To preserue this pꝛocreation loke in the Chapter named Conceptio,

Vse good meates and dzinkes, and let suche women haue theyꝝ lustes, and beware of abhōzision.

The. 16. 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 moze 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 infectuous people to eate & dzinke, oꝝ coly with them, and it may come by the punishment of god.

A remedy.

If God send the sicknes I know no medecine. If it do come other wayes, eyther it is hot oꝝ colde sicknesses. If it be a hot sicknes, vse the electuary of Roses. If it be a colde sicknes, vse Diacalamint, and anoynt the body with oyle Benedict, oꝝ 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.

**E**Mpima 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 upon 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 Pysane with hore hound, and Enula campana  
rootes and Plope, & so forth after the comon making of a Pys-  
sane, and after that vse of the pilles of Cochee, and anoynt the  
brest with the oyle of Lalyry mixt with butter.

For Enterocela, looke in the Chapter named Ramer.

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

**E**Moptoica 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 Tabes. In english it is named spitting of blud

The cause of this infirmitie.

This infirmitie doth come thowwe some vlcerosus 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 Sophera, 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 Purflain 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-

f. iiij.

fron,

## The Breuiary

fron, Myrre, Sumacke, Coziander, Woole hermoniacke, Mar-  
tir, Storax, Calamint and such lyke.

Foz Empirema, loke in the Chapter named Empirna.

Foz Emozoides, loke in y<sup>e</sup> Chapter named Hemozchoides

Foz Empyrosythotonos, loke in the Chap. named Spasmos.

Foz Epatica a beyne, loke in the Chapter of beynes na-  
med Mediana.

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

*The mare* **E**Phialtes is the græke word. Epialtes is y<sup>e</sup> 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 spi-  
rites 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 In-  
cubus. 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 Anresse 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 o<sup>r</sup> 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 karse d<sup>r</sup>awe his b<sup>r</sup>each.

The cause of this impediment.

This impediment doth come of a vaporous humour o<sup>r</sup> su-  
moitie ryling out and from the stomake to the bzaine, it may  
come also thozow surfeting and dzonkennes, and lying in the  
bed

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

A remedy.

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

If it be a spirite . &.

I haue read as many moze hath don, y can tel if I do wyzte  
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.

**E**Per 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 sfer  
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.

## The Breviary

A remedy for heate in the Lyuer.

If the Lyuer be hote, peyne and heat is felt in y<sup>e</sup> right syde, and for it open the Epaticke veine, and exhaust of it. ij. 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, threē kinds of Saunders, Dandelion, Southistle, Endiue, Cicozy, 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 confectiō of ffumitoye. Also this is good for the liuer, the confectiō of Calingale, and the confectiō of Xilaloēs, 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 pesti-*  
*lence.* **E**Pidimea 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.

**T**his infirmitie doeth come eyther by the punishment of God, eyther els of a coꝝrupt 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 bodyes not deeply buried, of a great company being in a little or small roome, or common pissing

pissing places, and of many such lyke contagious ayers as be reherfed 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 flie 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 vse a good dyet in eating and dzinking, and vse perfumes in your chambers and houses, goe not abroad in the open ayre, late in the night, nor ryse not early in the mozning, let the sunne haue dominion ouer the ground, to wast & consume all contagious mistes, and ayres or you aryse, and than aryse 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 Epiplocela, loke in the Chapter named Ramex.

The. 122. chapter doth shewe of the falling sickenes.

**E**pilepsia is the greke woꝛde. Epilencia is the Barbarous woꝛde. 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 cause of this infirmitie.

This infirmitie is ingendꝛed epyther of a reumaticke humour, or els of a grosse and a colde wynde, or els of a melancoly humour the which is bzꝛed in the hinder parte of the head, or els of euyl humours abounding in the stomake, the  
which

The falling sicknes.

The Breviary

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 theyr falling shall some at the mouth, and this is the common falling sicknesse, 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 Catalepsia.

A remedy.

Use the confection of Diamusti & Tiriaca diatesseron, Syrupus de sicades, Acetum squiliticum, 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 sicknesse, 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 Pustula 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 y<sup>e</sup> 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 eructua-  
tions or belchings.

**E**Ructuacio, 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 sower 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 sower humour in the stomake,  
then is the confection of Galingale good, Diaciminum and the  
simple Drimell squillit.

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

**E**Piphora, 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 use 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.

**E**schara 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.

**E**Scara, or Essare, or Essara be the latin wordes, in greke it *Wheles*  
is named Aegineta, or Epinictides, in english it is named  
a hard push, or a whele much like to stinging 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.

The

## The Breviary

The cause of this infirmitie.

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

A remedy.

Take of the leues of Colewortes thre handfuls ſtamp it, and temper it with hony, and make a playſter, and laye it to the place. Or els take Coziander ſeedes in pouder, and compoude it with oyle Dlyue, and lay it to the place, and drinke this drinke. Take of Sumacke halfe an ounce, ſæth 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 corrup-  
ting the fleſh, ſinewes and the bones.

*Putrify-  
ing of the  
fleſhe.*

**E**ſtiomenus 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 impedimēt doth come of a corrupt melācoly humoꝝ, or els it doth come of ſome venemous matter corruptig y fleſhe.

A remedy.

In this matter muſt be vſed Cauterifacions, and to clenſe the place or places with water the which doeth decener golde from ſiluer, & then vſe the medecines the which be in the chapter named Eſcara. In this matter a dyet muſt be vſed, the patient muſt refrayne from contagious meates & drinckes, as new ale, new bære, hot wyneſ, new bread, except it be .xxiii. houres olde. Alſo the patient muſt eate no freſhe bieſe, noꝝ no maner of waterfoules, be they wylde or tame, or if they doe vſe the water with vnclouen ſete. Alſo Eſes, freſh Samon, theſe fiſhes, as Dyſters, crabbes, and Crauices, & ſuch lyke. Alſo

lo 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 aces, 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.

**E**Xpergificatio sompni be the latin woordes. 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 dreame.

A remedy.

For this matter is nothing so good (beside god) as is the confection of Muske, and other whyle 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.

**E**Xanthemata is the Greke worde. In Latyn it is named Tumores puscule 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 impediments.

These impediments may come of corrupcion 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.

First 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 oꝛ  
Dutton stewed foꝛ fīue oꝛ sixe dayes. Also roche, whytinges,  
playse, oꝛ such lyke is good to seede of, be ware of newe ale, oꝛ  
beere and wyne, and vse to eate Triacle oꝛ Pitridatum.

The. 130. chapter doth shew of excrements.

Excre-  
ments.

**E**Xcrementa 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 bꝛyne, oꝛ 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. Foꝛ this matter  
loke in the Chapters of euery pꝛenominated impedimentes  
oꝛ sicknesses.

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

Appostūe.

**E**Xitura is the latin word. Vpon what word it is grounded,  
I can not tell, but they the which hath wyrtten 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, oꝛ toplaria, & the third is Falpa. The  
first is named as I haue sayde Cammarata, and this is inge-  
ndꝛed of an euyl and corrupt fleshe, the second is named Albir  
oꝛ toplaria, the which is most commonly in chyldꝛens heads,  
the thꝛd is named Falpa, the which is engendꝛed in the head  
vpon the skyn pꝛenetrating the fleshe.

The cause with the remedy loke in the pꝛenominated wordes  
oꝛ Chapters.

The. 132. Chapter doth shewe of excoriacion.

Excoria-  
cion.

**E**Xcoriacion is the latin word. In English it is named ex-  
coziacion, which is when the skynne is away from any  
place of mans body, oꝛ else when a man shall see oꝛ take  
away vniuersall oꝛ perticuler a mans skyn.

The cause of this infirmitie,

This Infirmitie maye come many wayes, as by cry-  
sing.

Unable to display this page

Wæke ansint the face a little ouer with the oyle of Castine, & vse to eat Eiectuary de aromatibus, or the confection of Anacardine, or the sirupe of Fumitoy, or confection of Hanna, & do as is witten in the Chapter named Pulchritudo.

For Fastidium, loke in the Chapter named Abominacio 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*

**F**Auus 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 haue 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 powder of Musterd sedes an vnce, of Mastix halfe an vnce, confect or compobnd all this with the oyle of Puttes and vin: ger, and anoynt the head. iij. or. iij. tymes.

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

*Feuers.*

**F**Ebris is the latin word. In græke it is named Piretos. In English it is named a feuer or an Ague. A feuer is an unnaturall 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, other wise named

named Febris diaria, then is Febris cotidina, Febris interpolata, Febris terciana, Febris puartana, Febris sinochos, otherwise named Febris continua, then is Febris sinocha, Febris homothena. Febris angustica, Febris epainastica, Febris caulon or carlos, or Febris ardens, then is Febris putrida, or humoralis, Febris emphisodes, Febris emitricea, Febris epialtes, or Febris epiala, or Febris epialia, then is Febris lipparia, or lipparia, Febris tetrahea, Febris erratica, Febris hectica, and Febris pestilencialis, for all these Feuers loke in theyr Chapiters folowing, and there you shall see the Englishe woordes for these aforesayd latin woordes.

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

**F**Ebris ephemera be the graeke woordes. Febris diaria be the latin woordes. In Englishe it is named the Ephimer 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 infest 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 drinking of hot meates or drinckes, or els of breaking of a dyet, or by surfeting, or by repletion, eating dyuers

C. 4.

meates

## The Breuiary

meates & drinking sundry drinks, laxes, & costiuenes, great abstinence, watching, and luerines 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. chapter doth shewe of a cotidian Feuer.

*A coti-  
dian.*

**F**Ebris 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 engendzed of a salt fleume or of a sweet fleume, or els of sower fleume. If it be ingendzed 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 abhozre meates and drinks, having fast or talage to comfozt 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 colde-nes of the feuer will be great, and the heat little.

A remedy.

Fyrst purge salt fleume, and vse a Pysane. 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 diuretike.

Apendex to the aforesayd Chapter shewing  
of a feuer interpolate.

*Interpo-  
late feuer*

**F**Ebris interpollata be the latin woordes. In English it is named an interpolate feuer. And there be thzee kyndes, simple, double, and treble. A simple interpolate feuer doth infest a man once in a day. A doble interpolate feuer doeth infest a  
man

Unable to display this page

## The Breuiary

The cause of this impediment.

This impediment or feuer doth come of melancoly, or els of coler aduulged, 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 wæke, 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 fleume, 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.

*Sinoch  
feuer.*

Febris Sinochos is the græke woꝛde. In latin it is named Febris sinochus, or Febris continua. In Englishe it is named a continuall feuer. Sinochos is deriued out of two woꝛdes, 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.

*Sinoch  
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 interpolaciõ. And there be thre kyndes of the feuer Sinochos, which be to say, Homothena, Augmastica, Epamastica, and howe a man shall know the one from the other it doth solow.

Febris Homothena.

*Hemothē  
feuer.*

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

Febris Augmastica.

*Austina  
tick feuer*

Whosoever hath this feuer hath a blewish vzyne or water.

Febris Epamastica.

*Epama-  
tick feuer*

Whosoever hath this feuer hath a red bright vzyne, 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 blud, or els of purrified blud. And then the skin will be dankish, & al the body wil be out of temper, the face wil swel, y 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 y patient can not slepe, make a dormitary. Take of the leues of *Adormi-* henbaine. ij handfules, of the leues of Madzagoze an handful, *lary.* Stamp both together & put them in a cloth & lay it to y temples and soz head, or els take a scarlet cloth & intind 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 *Fomenta-* fomentacio to the feet. *ion.* Take of violet flowers or leues. ij handfules, of Roses leues of malowes of eyther of them. ij handfules, of Barley. iij handfules, seth all this in running or raine water, & the make this *epithime* Epithime. Take of the iuyce of nightshade half a pinte, of red 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 veins in the left arme, & vse this dyet, *A dyet.* eate no grosse nor contagious meates, and abstayne from drinking of newe ale, new beere and wyne, eate no eles, Egges, nor freshe Samon, nor shell fische, nor the fische the which doth adhere to the fingers.

## The Breuiary

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

*Causon  
Feuer.*

**F**ebrius 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 vryne 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 wrystes & 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.*

**F**ebrius 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 drynking, specially drynking 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 drynk 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 Ptisane, 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. ij. 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.

**F**ebriis 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<sup>e</sup> mouth

A remedy.

First qualify the heat of the lyuer and the stomacke, with cold herbes, as the complexiõ of the pacient is of, giue no charlisher herbe nor medicine to a gentle complexion, or to the which hath ben with meates & dringes lauciously educated, let euery complexion haue medicines ministred according to their nature, education, & strength, & soz this feuer, police must be taken soz the safetie of health, among these other feuers rehersted and thalbe expressed.

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

**F**ebriis hemitricia is the græke word. The barbarous word *Hemitrik* is named Emitricia. In English it is named the *E<sup>e</sup> feuer*.  
mitricke Feuer.

The cause of this Feuer.

This feuer doth come of a colerick humour mixt w<sup>th</sup> fleume.

A remedy.

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

## The Breviary

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

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

*epial feuer.* **F**ebbris 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.

Fyrst purge grosse fleume with the sirupe acetose, & after that take a drame & a half of the pylls of Sarcocoll, and the pilles of Coloquintida, and do as it is wrytten in the feuer tercian.

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

*Lipery feuer.*

**F**ebbris 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.

Fyrst purge the superfluite of Coler with Pyllule stomaticke, & befoze the first or the secod course come, sweat. iij. or iiij. houres, & go not in the open ayze, and keepe a good dyet, and vse in the sweat to drinke posset ale, or els a Pstifane.

The

The.147 chapter doth shewe of the  
Tetrach Feuer.

**F**Ebris tetrachea, be the Whisicke woordes. In English it is <sup>Tetrach</sup> named the Feuer Tetrath, and this feuer may be as well <sup>feuer.</sup> in a perticuler member as vniuersall.

The cause of this feuer.

¶ This Feuer doeth come of the dzaggess of melancoly, or of the iuyce of melancoly, the which iuyce is putrifed or not putrifed, if it be not putrifed 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 Sciros, and there will bee a peyne in the splene, and the pacient wil be cold, and oft yeane or gape, if this feuer be putrifed, 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 Sebelv, and the pilles made of Lapidis lazule, and than loke for a remedy in the Chapter of the infirmities prenominated, specially in this Chapter named Febzis quartana.

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

**F**Ebris erratica et commixta, be the latin woordes. In Eng<sup>erraticke</sup> lish it is named the Erraticke and commixt Feuer. <sup>feuer.</sup>

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

## The Breviary

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 bozing betwixte the shoulders, and certeyne tymes exhaust blood out of the veines named Cephalica, Mediana, Sophera, and Cardiaca, in porci on 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 Lylies, of eche halfe an vnce, of the iuyce of pome Garnades two unces, make a sirupe of this and eate it, and this is good for al hot Feuers.

The 149. chapter doth shewe of the fever Eticke.

*Eticke  
fever.*

**F**EBRIS 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 Eticke or Eticke 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 blud, & 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 pincipal members, the arters, sinewes, and veines. And there be thre kyndes of this feuer. The first is a vehement heat the which is in the blood, the which blud doth runne in the artures and veines, heating the heart and the other members. The second is an ardent heat inflaming the pincipal members thoww 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 restozatiue meates & drinks, or els take the confection made of the stones of a Fox, Loclanum, troces of Camphire or the oyle of sweete Almonds.

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

**F**Ebris 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 moze 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.

**A**mong 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 bynging vp. If it doe come by nature, then this feuer is incurable, for it can neuer out of the flesh y is bzed in the bone, if it come by slouthfull bynging vp, 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 moze, and let it be as great as a maus synger, and  
with

## The Breviary

With it anoint the backe and the shoulders well morning and evening, & do this. xxi. dayes, & if this feuer wyll not be helpen in that time, let the beware of wagging in the galowes, & whiles they do take thsir medicine put no Lubberwozt into their potage, & beare of knaering about their heart, and if this will not help, send them to Newgate, soz if you wyll not they wyll bying them selfe thether at length.

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

*The Gall.* **F**ell is the latin woꝛde. In greke it is named Cholæ. In English it is named a Gall, and it doeth lye vppon y Liver lyke a bladder, hauing a thin skyn easy to bzeake, & 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 coldnesse let the beware of the selfe, cōsidering y the skyn of y gall is easy to bzeake, but such men be at a great vantage of other men, soz they y which hath theyꝝ galles bzoꝛke shal neuer be dzownded in god ale except y they be dzōken.

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

*A dead chylde.* **F**etus mortuus be the latin woꝛdes. 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, oꝛ extreme thought, by a fall, oꝛ a strypp, oꝛ such lyke.

A remedy to expell a dead chylde.

¶ Fyꝛst geue to the woman a purgacion, oꝛ else two purgacions, as she is of strength and able to bere it. Then make a suffragacion after this maner: Take of Malowes thꝛee handefulles, of March, of Camomy, of eche of them two handefulles, of Fenngreke thꝛee vnces, seeth all this together in a galon & a halfe of sayze water, and the water being seething hot let the woman sit ouer it in a close chayze oꝛ stole halfe an houre and moze, & after that let the wydwyfe do her dewty.

The. 154. chapter doth shew of stench or euill

fauour

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

**F**etor oris, or fetor narium, or fetor assellarum, be the latyn *Stinking*  
words. In English it is named stench of the mouth, stēch *breath.*  
of the nosethypples, & 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 nosethypples, 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 moyning and after meate to eate soure cloues, and  
kepe one clove in the mouth, and clense 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.

**F**leuma 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 soure kyndes of fleume. The fyrst is naturall  
fleume which is dulset or swete, and naturally it is colde and  
moist, but soz as much as this fleume which is swete, grece soz  
grece, is hot and moist lyke the Ayze, therfore 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  
tart 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 drynk 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 Culozdium, 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 Fumitozy 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 drinkeing, & late sitting vp, and let them not rise to early in the morning, for they must haue much slepe.

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

*Apostūc*

**F**legmon is the greke word. In latyn it is named *Apoptema calidum*, or *Perticulare*. In Englishe it is named an impostume or an inflacion ingedred in a particular 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 do come of abundance of corrupt bloud, it is named *Herisipula*, & if it do come of melancoly, it is named *Sephitos*, which is an intollerable peyne.

A remedy.

For both of these matters phlebothomy & purgacions is good, if strength, age, & the tyme will permit it. And after y if it doe come of Melancoly, take of oyle *Oliue* 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 *Lazusc* stone, & pilles *Sebely*. And if it do come of abundance of corrupt bloud, vse the confection of *Anacardine*, & make a plaister with the whyte of v. egges, & of the oyle of roses, & with two make a playster.

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

*Chappes*

**F**istula is y latin word. In English it is named a chap or chappes being in y lippes, tongue, hãds & 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 wynges, 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 pouder 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 appostumacion in a beyne, or a fistle is a vlceraciō, long, and straight, and most commonly it will be in a mans foundement. Fystle.

The cause of this infirmitie.

This infirmitie is ingēdyed eyther by a wound or a soze, or by corruptiō 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 which seth two vnces of y pouder of Pzeos, or els mundify it with the iuice of Plantaine, w̄ Wole armoniacke, or els take of Aristology that is round, of Phentaphilō, of eche an vnce, make pouder 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 pouder of it, and with the pouder of pepper, lay the substance over the Fystle. Also baguentum egipciacum doth mundify a fistle, & Peralogodiou russi doth purge y 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

*V. s.*

a figge

## The Breviary

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 descend to the longacion or foundement.

A remedy.

First purge the matter with the confection of Hamcke, or with ʒ piles of Lapidis lazule, or with Pera ruffini, thā 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.* **F**lebothomia is deriued out of two woordes 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 vayne. 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 euery Chierurgion, howe, whan, and at what tyme they doe let any man blood, excepte that they do know the operacion 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, loke in the Chapter named Diarrhea.

For Fluxus sanguinis, loke in the Chapter named Sanguis

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

*Wheale.* **F**ormica 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 coroding 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 corode or eate, doth come of coler adusted, and the laste doth come of melancoly mixt with salt fleume.

A remedy for the first.

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

A remedy for the second.

The cause purged, than take the confection of Hameth interially and exterially.

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 Heuseleke, and of the flowers of Melwisser, otherwise 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 bandyffe 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.

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

V. g.

The

## The Breuiary

The cause of this infirmitie.

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

A remedy.

First purge the matter with Diacurbyth or with Pera ruffini, and after that vse the medecines the which is in the Chapter named Scrophule.

For Frenisis looke in the Chapter 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 followeth the letter of. G.

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

Myrth.

Gaudium is the latin woꝛde. 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 woꝛld, and that euery man doth reioice in God, and in charitie to his neighbour, there be many other myrthes and consolacions, some being good and laudable, and some vntyperable, laudable myrth is one man or one neyghbour to be mery with an other, with honestie & vertue, with out swearing or flaudering, and rybaldry speaking. Myrth is in Musicall instrumentes, and ghostly and godly singyng, myrth is when a man lyueth out of det, and may haue meate and dzinke and clothe, although hee haue neuer a peny in his parse, but now a dayes he is mery that hath Golde and siluer, and riches with lechery, and all is not woꝛth a blewe poynte.

A reme.

## A remedy.

I do aduertise euery man to remeber that he must dye, how, whan, and what tyme he can not tel, wherfoze 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.

**G**ibbositas is the latin word. In english it is named crokednes of y<sup>e</sup> backe 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 bzoze, 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 bzoze, take of the oyle of Lillies, & of the oyle of Castorey, of eyther an vnce, & anoynt the backe or shoulders, and drinke Drimel compound, &c.

For Gingiue, loke in y<sup>e</sup> Extrauagants in y<sup>e</sup> end of this booke.

The .165. Chapter doth shewe of Carnelles in the flesh.

**G**landule is the latin word. In græke it is named Anti-Carnelles, ades or Cherade, or Strume. In English it is named Carnelles 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 humours, and the soft carnelles doth come of cozrupt blood 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<sup>e</sup> place,

v.ij.

The

## The Breuiary

The 166. Chapter doth shewe of a  
Gomoroy passion.

The go-  
mer p. 155.  
on.

**G**ontorhea is the greke worde. In latin it is named Pro-  
flunio somnis, the barbarous worde is named Gomerra  
passio, it is named so because Gomer and Sodome did sinke  
foz 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 oz 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, oz to pollute him selfe wilfully, I  
know no remedy foz this but great repentaunce, foz the ven-  
geance of God hangeth ouer the heades of them that so doeth.  
Foz this sin Sodome and Gomor did sinke to hell sodenty. If  
polucions do come to any man thozowe sickenes, oz of abun-  
dance of nature, if it be not wilfully done noz no dilectacion  
had in it, it is no sinne. If it do come sleeping oz waking tho-  
row imbecillitie and wekenes, hauing no dilectacion noz ple-  
sure, noz consenting to sinne, it is no offence, if it do come slee-  
ping, of any foule dreame, and no dilectacion oz pleasure had  
befoze noz 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 Koses, of Mirtilles, of Puniphar, oz wa-  
ter of Lillyes, oz Melons, oz vse to eate Letuce, oz Purslayne,  
and foz this matter Camphire is good mixt with Spinum &  
Venbaine in the oyle of Koses compound.

The 167. Chapter doth shewe of a  
mans tasting.

**Tasting.** **G**ustus is the latin worde. In greke it is named Genfis.  
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 pyunes and clense the tounge, that it be not surred with fylth, with sage leues and Alome water.

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

**G**Arcaion oz Kyon be the greke woꝝds. 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 coꝝrupt bloud.

A remedy.

First foꝝ this matter vse gargarices and sternutacions, and than vse pylles of Coche to purge the head and the stomake, and washe the mouth with Rose water in the which Roche Alome is disolued in, and vse this soure oz fyue tymes.

Guidegi be veines vpon the which great artures be situated.

Foꝝ Genu loke in the Extravagants in the end of this boke.

Foꝝ Gutter loke in the Extravagants in the end of this boke.

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

**G**Vrgulacio oz Gurgulaciones be y latin woꝝds. 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 empstines of the guttes, and it may come by nature, and to vse lög falling in youth.

A remedy.

Vij.

First

## The Breuiary

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  
fleume  
face.

**G**Vtta rosacea be the latin wordes. In english it is named a saucedleme face, which is a rednes about the nose and the cheeks with smal pimples, as is a pzeuie signe of leprozousnes.

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, eat no shell fyshes, beware of Hamō and Eles, and egges, and qualify the heate of the liuer and the stomake with the confection of Acetose, and than take this oyntment, take of Woyses grece two vnces, of Sage poned small an vnce and a halfe, of quicke siluer mortified with fasting spettill 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 Bizimstone 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.

**H**Ebitudo is the latin woꝝd. In Englishe it is named dulnesse. In græke it is named Amblifis. *Dulnes of wit.*  
The cause of Dulnesse.

Dulnesse commeth many wayes. First it may come by nature, it may come of to much studying or musing vpon one matter, it may come of dꝛonkenesse 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 mischiefe them selues.

A remedy.

First vse myꝛth 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 operacion. 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.

**H**Aemorthoides is the græke woꝝde. In olde tyme the Latins did vse this barbarous woꝝde named Emorordes. In English it is named the Emorodes, or piles y<sup>e</sup> which be veines in the extreme part of the longacion to whom doth happen diuers tymes two sundꝛy 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 breede other infirmities, as Ficus in ano, Fustula in ano. For the which loke in theyꝛ Chapters.

The cause of this impediment.

This infirmitie or impediment doth come of malicious humours

H. b.

mours

Unable to display this page

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

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

For Heper, loke in the Chapter named Paralifis.

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

**H**ereos 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 withdraw 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.*  
**H**erisipulas is the greke woꝝde. In latin it is named Apoplema 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 woꝝde 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

## The Breviary

come out of y<sup>e</sup> earth & bray them in a moztter, & put to the a litle vineger & 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 oymntment 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.

**H**ernia 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 loke 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 wyndy humour.

A remedy.

If it doe come of a fleshy humoure or matter. First purge the matter with Diaturbyth, & molli<sup>e</sup> 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, pu-  
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 scarse it, and com-  
pounde it with the white of. ij. egges, and with a fyne linnen  
clothe make a playster, and laye it on the wounde, and whan  
this hath sucked oute the corruption leste behynde, than  
make

make the pacient whole with any salve y<sup>e</sup> wyll incarnate the flesh & make whole the skyn, & stablish and knyght the veynes & 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 attractiue, & gētle salues minister. &c. If it doe come of ventositate or wyndy cause, vse clysters & suppositoys, that the pacient may be laxatiue, and desolue 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.

**H**ERpes or Herpeth 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 *Lupic*, bicause a wolfe hath oftentimes such impedimentes, it doth creepe and cozode and eateth the skyn, and wareth broader and broader.

The cause of this impediment.

This impediment doth come of putrifid blood, and of coler, or else by corrupt blood onely, or of coler onely, and *Lupus* or *Lupic* 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. vnces of blood, & moze if neede 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 Jaunes.

**H**ICTERICIA is the latin word. The barbarus word is *Ictericia*. 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

## The Breviary

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 exteriall  
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 putrifie-  
eng the blood doth make the skyn blacke or tawny, and com-  
monly the body leane, for the body or fleshe is arified & dzyed  
bp. The grene Jaunes doeth come of yelow coler myxt with  
putrified sleume, and coꝝruption of blood.

A remedy.

Fyꝛst for the yelow Jaunes, take of Iuoꝝy made in smal pou-  
der halfe an vnce, of Turmarycke thꝛee quarters of an vnce,  
of English saffron the weight of a groate, compound all this  
together and dꝛinke of it a poꝝion of the powder moꝝninge &  
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 boke.

For Hidroccla loke in the chapter named Ramex.

The .179. chapter doth shew of the Hidropsies.

*Dropsy.*

Hidrops or Hidropis or Hidropesis is deriued out of a woꝝd  
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 hyedꝛopise or the dꝛopfy. There be two kyndes of the  
dꝛopsies, the first is named Ascites, the seconde Alchites. For  
this matter loke in the Chapter named Alchites. 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 diamoziou, Pillule sebelie, Pillule alkengi, and pilles of Reuberbe.

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

**H**idrocephalos 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 sternutacions & gargari- ces, than purge reume, and vse labour an Cupes 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.

**H**occomia 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 toyged together.

A remedy.

First

Unable to display this page

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

The second cause of this impediment.

This impediment doth come of a faynt heart, and of a fearefull mynde, and of a mans folysh conceyte, and of a tymerous fantasy.

A remedy.

Fyrst let euery man, woman oz chylde, animate them selfe vpon God, and trust in him that neuer deceaued man, that euer had, hath, oz shall haue confidence in him, what can any euyll spirit oz diuell doe any man harne, 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, soz 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 sleume, bloud, coler, and melancoly. And who so euer he be that hath the one humour hath the other, but not of equal pozeion, soz lightly euery man hath moze of the one complexion then of the other, soz it doth not kepe an vniformitie but in selwe 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 pozeion, but after that thozow sensualitie man dyd alter his humours oz complexion, setting them out of ozder and frame.

A remedy.

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

## The Breuiary

The .185. chapitre doth shew of the Hypocundre.  
**H**ypocundrion 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<sup>e</sup> 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 Cupatozy. 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.

**E**ctigacio 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 vapoious 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, scarificacion, boying, 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.

**I**gnis 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 Anthonyes fyer is not so vehement as is the *nies fyer.*  
infirmite named Pruna, for Pruna is moze grosser & grea-  
ter, and doth burne moze then doth saint Anthonyes fyer.

The cause of this impediment.

**T**his impediment doth come of the cozruption of bloud, or  
of coler aduusted.

A remedy.

Take of houselicke two handfull, 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 byan of Barly thre handfulls, 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 handfull, 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.

**I**oterus is the greke word. Bilis is the latin word, and Celsus *Swelling.*  
doth name it Aurigo, and some latins doth name it Arqua-  
tus. 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 Iete-  
rus is he the which hath any of the heruyes in the codde, looke  
in the Chapter named Hernia.

The cause of this infirmitie.

**T**his infirmitie doth come of a cozrupt and venemous  
humour.

Ay.

A re-

## The Breuiary

A remedy.

First take of Triacle oꝛ els of Pitridatu. iiii. oꝛ. v. times, thā take easy purgacions, as the pacient is able to receiue, & after y<sup>e</sup> 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 Rynge wormes.

A kinde  
of ring  
wormes.

**I**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 ulcerous scabbe named in English a Rynge worme, oꝛ being of y<sup>e</sup> foꝛce.

The cause of these infirmities.

These infirmities doth come vnder this manner. First by lying 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<sup>e</sup> coꝛruption of blood oꝛ putrified fleume, purge the body w<sup>th</sup> pilles stomaticke. Pilles of Sarcocol, & pilles of Serapion, & after y<sup>e</sup> anoynt the body w<sup>th</sup> the oyle of Tarter, oꝛ els take of dock rootes. iii. oꝛ. iiii. handfulls bruse them & seeth thē in vinegre, & wash the body, oꝛ els take of the pouder Zeos thꝛe oꝛ. iiii. unces, 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 Way thꝛe unces and mire it with an vnce of moꝛtified Mercury, the which is moꝛtified with fasting spetle  
and .

and anoint  $\text{h}$  body three tymes, & the oile of eggos, & the sirupe of  $\text{f}$ umitory 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.

**I**ncisio 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  $\text{h}$  chapter named Cumbustio.

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

**I**nflacio is the latin word. In English it is named an inflation, or swelling, or boiling, or rising of humours in  $\text{h}$  fleshe.

Inflaciō.

The cause of this impediment.

**T**his 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.

3. ij.

A reme.

## The Breuiary

### 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 coddles 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.

Stopping of water. **I** 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 opti-  
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. **I** Sterichi puiax be the greke woordes. In latine it is named  
Suffocacio vteri. In Englig it is named the suffocacion of  
the belly or matrix.

The cause of this impediment.

This

Unable to display this page

## The Breuiary

**L** Lyps. **L** Abia 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.

**T** Teares. **L** Acrime is the latin word. In Greke it is named Dacia. 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, so, 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.

¶ First vse to drinke the water of the iuice of Botony, & vse to take Gargarices liquide & unliquide, 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

**L**Ac 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 meats 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 blood the contrary syde in a vayne named Cardiaca, and keepe the breasts 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.

**L**Assitudo is the latin word, in greke it is named Copos or **V**Verines. **C**ornatos. In English it is named werines.

The cause of this impediment.

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

A remedy.

**¶** First 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.

A. b.

The

## The Breviary

L

¶ The . 199 . chapitre doth shew of Leproufnes.

Leprouf-  
nes.

**L**eproufnes, 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 Lecoflegmancia, loke in the Chapitre named Idrops.

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

Fracles.

**L**entigo 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.

First, 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 Vera pigra, and than wash the body with the water that these things following 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

**L**epus marinus be the Latin woꝝds. In Greke it is named *Deapilci-*  
*cion.* legos thalafios. In English it is named depilation of a  
mans heare, which is to say, hauing heare befoze in the head  
and no heare behinde, foꝝ the heare of the sea, hath no heare on  
the hinder part, foꝝ this matter loke further in þ̄ chapiter na-  
med Capilli, & in the second booke named the Extrauagantes,  
in þ̄ end of this booke. And some doth name this sicknes a wa-  
terish scabbe that runneth abroad, and some doth take it foꝝ a  
kynde of vomiting, loke in the Chapiter named Lepus ma-  
rinus in the Extrauagantes in the ende of this booke.

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

**L**encomata oꝝ Lencoma is the Greke woꝝde, as some doe  
say. In English it is a webbe the which is rooted in and *A webbe*  
vpon the eye oꝝ eyes.

The cause of this infirmitie.

**T**his infirmitie is engendꝝed of a viscus humour oꝝ rume,  
and it may come of a strypp oꝝ some great bꝝwse.

A remedy.

Foꝝ 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. Chapiter doth shewe of a kynde  
of Leprousnnes named Leonia.

**L**eonis prosperitie, foꝝ this woꝝd is derived out of Leo leonis, *A kynde*  
which is in English a Lyon, foꝝ as the Lyon is most fearcest *of Le-*  
of all other beastes, so is the kynde of Leprousnnes most woꝝst *prousnes.*  
of all other sickneses, foꝝ it doth cozode and eate the fleshe to  
the bones, and the fleshe doth rot away.

The cause of these infirmities,

**T**his infirmitie doeth come eþther by kynde, oꝝ els a  
childe

Unable to display this page

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 auoynt the eyes diners times with Tutty, and than washe them in the moorning with colde water.

For Ligos loke in the Chapter named Singultus.

The 206. chapter doth shew of the kinds of Scabbes.

**I**chem 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 leprozousnes, 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 ingēdzed of a grosse melācoly humour.

For Liena loke in the Chapter named Splen.

The 207. chapter doth shewe of a mans splene.

**L**ien 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 The  
splene. 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 saouours.

For Limphaticarom loke in the second booke named the Extrauagantes.

The

## The Breviary

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<sup>e</sup> truth from the falshood, & so ecounterse. The tonge is the best and the worst official member in man, why, and wherfoze, I doe remit the matter to the iudgement of the readers. But this I doe say y<sup>e</sup> the tonge may haue diuers impediments beside flandering & lying, the which is the greatest impedimēt or sicknes of al other diseases, soz it doth kil y<sup>e</sup> 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.

**I**f the tongue doe swell, it doeth come of the corruption of blood, or els of suparabundance of rume, or euill dyet, as surfeiting &c.

A remedy.

**I**f it do come of the corruption of blood, exhaust two or thre ounces of blood, as age and strength will permit it with time conuenient, & then purge the head with pilles of Cochee, and vse gargarices. **I**f it do come of rume, take the ioyce of night shade other wise 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 dzinking of to much wyne, and dzinking of euill dzinkes of sundry byewings, some good and some badde, some new and some stale, and it may come of eating of euill meates, vse therfoze diuers times to lay a grayne of Castooy upon the tongue, and refrayne from such thinges as may be the occasion of this sickenes rehearsed. **I**f there be fissures in the tongue or chappes, it doth come of some colerike humour which doth cause ariditie and dzynes 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 fyſt 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.

**L**ithiasis is the greke word, in latin it is named Calculus in vesica, and Lapis is taken for all the kyndes of the stones. In English Lithiasis is the stone in the bladder. And some doth say that Nefresis is the stone in the raynes of the backe, therefor loke in the Chapter named Nefresis.

*The stone*

The cause of this impediment.

This impediment doth come either by nature, or els by eating of euill and viscus meates, and euill drinkes, as thicke ale or bere, eating boyled & fryed meates, or meates y<sup>e</sup> be dyed in y<sup>e</sup> smoke, as bacon, martinmas beefe, red herring, spottes, 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 peyne & 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 blood of an Hare, and put it in an earthen pottle, and put thereto thre ounces of Saffrage rootes, and bake this together in an ouen, and than make powder of it, and drinke of it morning end euening. For this matter this is my practise, fyſt I doe vse a dyet eating no newe breade, except it be .xxiiij. houres olde. I refuse Cake breade, Saffron breade, Rye bread, leuen bread, Cracknels, Simnels, & all maner of crustes, than I do drinke no new ale, no, no maner of bere made with hoppes, no, no hot wyne.

I do

I doe refraine from flesh & fishe, which be dzyed in the smoke, and from salt meates & shel fishes. I do eate no grosse meates noz burned flesh noz 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 folowring. I did take of Worme seedes, of percilles seedes, of Sarfrage 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 sponefull mozning and euening, with possiet ale o2 whyte wyne. Also the water of hawes is good to dzyne.

Foz Lumbeloke in y Extrauagants in y end of this booke

The .210. chapter doth shew of obliuiousnes.

Obliuiousnes

**L**ethargos is the Greke wo2de. And some Grecians doeth name it Sirsen. The barberous men doth name it Litergia. In latin it is named Lethargia o2 Obliuio. In Englishe it is named obliuiousnes o2 fo2getfulnes.

The cause of this impediment.

**T**his impediment doth come thro2ow cold rume, the which doth obnebulate a mans memozy, and doth lye in the hinder part of a mans head, within the scull o2 bzayne panne.

A remedy.

First if ned require vse flebothomy, and aboue al things marke o2 see that the body be not constupated o2 coltiue, but laxatiue, and vse gargarices, and otherwhile vomites, and annoynt the head with the oyle of Casto2y, and the oyle of Roses, compound with Aceto squilitico, and let such men hauing this impediment, beware of dzyning to much strong dzynts, 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

**L**Vce 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.

Foꝛ this matter I do take thꝛee ounces of **Bozes** grece & skins  
pulled out, thꝛe I do put to it an ounce of y powder of oyster shells  
bornt, & of the powder of bymstone, & thꝛee ounces of Mercury  
mortified with fasting spetile, compound all this together and  
anoint the body thꝛee oꝛ foure times, & take an easy purgatiō.

Foꝛ **Lugia**, looke in the Chapter named **Dubaleth**.

The. 212. Chapter doth shewe of long  
white wormes in ones belly.

**L**Vmbri is the latin word. In greke it is named **Flmi-** Wormes.  
tha. In English it is named long white woꝛmes in the  
maꝛwe, stomake and guttes.

The cause of this infirmitie.

This infirmitie doth come of superabundaunce of **fleuma-**  
ticke humours.

A remedy.

If any man wil take a **Plowe mans** medicine, & the best me-  
dicine foꝛ these woꝛmes & al other woꝛmes in mans body, let  
him eate **Carlike**. Foꝛ this matter loke further in the **Chapi-**  
ters named **Vermes**, and in **Affarides** and in **Cucurbiti**.

The. 213. Chapter doth shewe of **Lunatike** men & women.

**L**Vnaticus is the latin word. In English it is named foꝛ a  
lunatike person the which will be rauished of his wit ones  
in a mone, foꝛ 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  
bncurable, oꝛ els it may come by a great fear oꝛ a great study

A remedy.

Foꝛ it be not solitary, noꝛ muse not of **studious** oꝛ **superna-**  
turall matters, vse mery company, & vse some mery & honest  
pastime,

## The Breuiary

passyme, be not long fasting, vse warme meates, and drinke well to bedward, to make oz 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-  
rante.*

**L**Vxus is the latin word. In greke it is named Afotia. In english it is named intemperance. Temperance is a moztall vertue & worthely 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 hozror. And therfoze this word Laxus may be take for al y kinds of sensualitie, y which can neuer be subdued wout y recognisio & 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.*

**M**Ediana I do take him here for the first veine, thā is Cardiaca & Sophera, & Cephalica, & Basilica, & Salnarella, & Epatica, & Sciatica, & the hemozodiall veynes, Mediana doth lye in the middle of the armes, & any of the veynes be opened for any passio oz grese 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 fro 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 litte finger & the lech finger, & is opened to clense all y body. Epatica is opened to clense y liuer. Sciatica doth lie in y vtward part of y fete & is opened for the

Sciaticke

Unable to display this page

## 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 soles three handfuls, of fumitoy 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 mozning, noone, and at night, and than take Vera ruffini, or Veralogodion ruffi, or Theodozicon a dramme or two at a tyme. For this matter looke further in the Extravagantes.

The. 216. Chapter doth shewe of womans brestes.

**M**Amille 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 drawing 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 Crisall a drame and a halfe, and make fine ponder of it, and drinke it with Bastard or Buscadell, 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 Buscadell and strayne it, and

drinke

Drinke it oft. If the brestes be longe, bigge, and great, make a plaister with humlockes 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.

**M**ANIA is the Greke. In latin it is named Insania or Furor. 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. Madnes.

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 blond 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,

It. ii.

than

than vse in the Chamber all things 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 noz no other man, and he must be kept in feare of one man oz an other, and if needs require he must be punished and beaten, and geue him thzee 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 y latin word In greke it is named Chir. In english it is named a hande oz handes, the which may haue many impediments as chappes, woymes, dzinesse in y palme of the handes, oz some moyst humours and such lyke.

The cause of these infirmities.

These infirmities doth come eyther by corruption of blood, oz els thozow a humour, oz els thozow the heate of the lyuer, oz els thozow 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 mozning and after dincr and supper, and soz any impediment in the hands take of dere suet an vnce, of Malowes thzee handfuls, of water two pynthes, of secke a pynse, seeth all this together and diuers tymes in a day specially mozning and euening wash the handes and kepe them warme out of the wynde. Oz els take of the powder of Enula campana rootes an vnce & a halfe, of bozes grece. iij. vnces, of mercury moztified with fasting spittle an vnce & a half, of Champhire a dram and a half, incozporate all this together, and mozning and euening anoynt the handes and kepe the handes warme from the wynde.

The. 222 chapter doth shew of the Matrix of a woman.

*The moder.*

**M**ATRIX is the latin word. In Greke it is named Mitra. In English it is named the Matrix oz the moder, oz 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 bzeake when a mayd doth lase hir maydenhead.

The cause of these impedimentes.

These impedimentes doth come of distemperaunce of the body and of superfluous and moyst 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 ounce, 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 Wistony seedes. iij. drams, drinke it with Mellicrate. If the matrix doe fall out, fyyst washe the place twyse or thysse with white wyne, or els take of Juniper cut in pieces thre ounces, of Mirtils thre ounces, seth this in running water, & wash the place two or thre times, thā 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, wherefoze loke in the Chapter named Anus.

For Melanchima loke in y chapter named Melankydon.

¶ The. 223. Chapter doth shewe of the vertue of medecines.

**M**edicina is y 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 Theozick which is speculation, & in practise. The theozickion doth teach the practicer. The vertue of medecines is to keepe a man y is whole in helth, and he that is sick by medecines may be recovered. And the arte of medecines is to gouerne & keepe the

l. iij.

naturall

## The Breuiary

naturall complexion of man in whom it is, and to turne the complexion y<sup>e</sup> 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 vtilitic 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.*

**M**Elankyron 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.

**T**his 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<sup>e</sup> 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 Sebely*, & a cōfection of muske is good.

The. 225. Chapter doth shewe of a mans  
memory or vnderstanding.

*Memory.* **M**Emoria is the latin word. In Greke it is named *Muime*. In English it is named the memozy 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.

**M**embra 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 pꝛincipall members, and of-  
ficiall members. Pꝛincipall members be foure, the heart, the  
bꝛayne, 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 pꝛincipall members, soꝛ in the hearte  
be the vitall spirites, in the bꝛayne be the Animall spirites,  
in the lyuer be the naturall spirites, and in the stones of man  
and in the place of cōception is generacion. If any of the pꝛin-  
cipall members be infected oꝛ hurt, oꝛ out of temperance all  
the other officiall members must needes be out of due oꝛder  
and quietnes, but an officiall member may be hurt and infec-  
ted, and yet it may be recovered with medicines oꝛ 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 pꝛin-  
cipal members, the which be both pꝛincipall & spiritual mem-  
bers, & these be spirituall members, which is to say, y<sup>e</sup> longes,  
y<sup>e</sup> midriffe, the arter trach, the Epiglote, and they be named  
spirituall members, soꝛ as much as they do dꝛawe the bꝛeath  
oꝛ 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 mēbꝛes as y<sup>e</sup> face is compound  
of many things, & so be the legges, and armes, and such lyke.

The. 227. Chapter doth shewe of a womans termes.

*Womans  
flowers.*

**M**ENSTRA is the latin word. In greke it is named Rousginechios. In English it is named a womans termes, the which most commonly euerie woman and mayden hath, if they be in good health and not with childe, no geuing no child sucke, from. xv. yeares of theyr age to. l. not two yeares vnder or aboue, and where I did say that the womans termes in latine is named Menstrua, that word of latin is deryued out of a word named Mensis, which is a month, for euerie month they that hath their health hath their termes or flowers. And there be foure kyndes of womens flowers, red, sauny, whyte and blackyshe, the red is naturall, and the other be vnnaturall and not profite, and they betoken infirmitie or sicknes to come when they be not red.

The cause of this matter.

**T**he cause of this matter is that God hath ordeyned it to all women from. xv. yeares 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 Basilica, 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 Calamus, Aromaticus, and of Ameos and such lyke, and take the in simples or compound, and vse it. ix. tymes on day after another, twice or thyrse.

The. 228. Chapter doth shewe of a certeyne kinde of Madnes named Melancholia,

Melan-

**M**elancholia is deriued out of two wordes of Craike  
 which is to say of Polon, which is to say in latin Niger. *A kinde  
 of mad-  
 nes.*  
 In English it is named blacke and of Colim, which is to  
 say in latin Humor. In English it is named an humour,  
 the deriuation of this word is as well referred to this sick-  
 nes as to the humour which is one of the complexions. This  
 sicknes is named the melancoly madnesse which is a sick-  
 nes full of fantasies, thinking to here or to see that thing that  
 is not harde nor seene, and a man hauing this madnes, shall  
 thinke in him selfe that thing that can neuer be, for some be  
 so fantastical 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 dispayze as  
 much the other way.

The cause of this impediment.

The original of this infirmitie doth come of an euil melan-  
 coly humour, and of a stubberne heart, and running to farre  
 in fantasies, or musing or studying vpon thinges that his rea-  
 son can not comprehend, such persons at length wil come and  
 be very natural soles, hauing gesses with them, or els peuissh  
 fantastical matters nothing to the purpose, and yet in theyz  
 concept doe thinke them selues wyse.

A remedy.

First in the beginning let them beware of melancoly meats,  
 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 melan-  
 coly, and vse to eate Cassia fistula, and vse myzth, sport, play,  
 and muscical instruments, for there is nothing doth hurt this  
 impediment so much as doth musing and sollicitudenes. For  
 this matter loke 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 Chapter 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 other wyse 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 blood which is blackysh: vnnatural Melancoly is ingendzed of coler adusted, & of the dregs of fleume & of the dregges of blood, Diacene, pilles of Inde, pils de lapide 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, loke in the Chapter named Stophagus.

For Mentagra loke in the Chapter named Lichen and in the chapter named Morbus gallicus, and in the chapters named Clariote and Pozbilli.

The .230. chapter doth shew of an euill viceration named Metasincrisis.

*An euill viceratio.* **M**etasincrisis is the Greke word. In latin it is named mala viceracio. In English it is named an euill viceracion.

The cause of this impediment.

This impediment doth come of cozruption of blood & fleume.

A remedy.

First purge blood and fleume, as it doth appeare in they 2 chapters, and vse the medecines specified in the chapitre named Ulcus or Ulcera.

The .231. Chapter 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 oꝝ vnder ꝑ Hypocunder, wherfoꝝ loke in Hypocōdꝛis.

The cause of this impediment.

This impedimēt doth come thozow official siknes, cōmon siknes oꝝ cōsimyl siknes, foꝝ this mēber named in ꝑ intrach is sēcible, & therfoꝝe many accidētall 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.

For Mitra loke in the Chapter named Matrix.

For Mirach loke in the Extrauagantes, in the next booke after this.

Deceraice be cerfeyne beynes so named. Loke in the Anthony in the Introduction to knowledge.

The . 232 . Chapitre doth shew of pissing.

**M**ictus or mictura, be the latin woꝝdes. In Greke it is named Vria. In English it is named Pissing, & ther be many impediments of pissing, foꝝ some can not hold their water and some can not pisse oꝝ make water, some doth pisse bloud, & some in their pissing doth auoyde foule matter, & some doth auoyde grauel, & some stones, & some when they haue pished it doth burne in the issue as wel in woman as in man.

The cause of this infirmitie.

These infirmities doth come either natural oꝝ els accidental. If it do come naturally oꝝ 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 foꝝ 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 bzafen moꝝter as fine oꝝ as subtyle as one may doo it, and then put it in a quart of red wyne, & let it stand iiii. oꝝ. v. houres, then strayne it & dzink it moꝝning & euening. ii. sponefulls at a tyme, & if need requirs

make

## The Breuiary

M

make fresh and fresh. Or els take of Enula Campana rootes, of Acozns, of eyther of them two vnces, make fine powder of them & dzink it at times with the iuice of Plantaine & saint Johns wort sod with red wine. Or els take a Goates bladder or a shpes bladder, or a Bulles bladder, make powder of it & dzink it with vineger or water, & dzink it mozning & euening iii. dayes. If a man can not pisse, take of Bellifoly ii. handfuls, of Percely ii. handfuls, of Pettles or Pettle seedes an vnce & a halfe, compound al this together and infuse it in white wine and dzink it mozning & 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 Kapes, of Burres, of Dockes, of Percely, of Pettles, of eche two vnces, seth all this in white wine & dzink of it mozning & eueninge, & of the substance make a playster & lay it ouer the sides & the belly. If a man do pisse blood, take of Alkakege, of Burres, of eyther an vnce, of Pusherons an vnce, confect this with the sirupe of Roses, & dzink iii. sponesfulls at a tyme. Or els take of hozehound of Mader, of eche ii. vnces, stamp it & dzink it with vineger. If it burne in the end of the yerde, take than of the seedes of Cowrdes, & of the seedes of Citruller excoziated, of eche ii. vnces, infuse it in the water of halwes, & vse to dzinke of it, & anoynt the cods & the raynes of the backe with it, & oyle of Panifer.

For Muimeloke in the Chapter named Memoria,

The . 233 . chapitre doth shew of an impostumacion in a womans matrix.

*An impediment in the matrix.* **M**olon is the Greke woꝛde. In latin it is named Mola matricis. In English it is named an impostumation or a lumpe of flesh ingendꝛed 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 ingendꝛed in the matrix, making a woman to thinke that she is with childe when she is not with childe.

A remedy

Unable to display this page

## The Breviary

M

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.*

**M**ORBUS 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 cozruption 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 perteyne 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 thozow and of his bountifull godnes to geue his pitifull and gracious coun- cell. For kinges and kinges sonnes and other noble men hath been eximious Whisicions, 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 Histerica.

The. 237. Chapter doth she of the French pockes.

**M**ORBUS gallicus or Valiore maioris, be the latin wordes, & some do 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 skozuic, some be like scabbes, some be lyke ryngewozmes, 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 vlceros hauing a little dzye scabbe in the middle of y<sup>e</sup> vlceros scabbe, some hath ache in the ioynts, and no signe of y<sup>e</sup> pockes, and yet it may be the pockes. And there is the smal pock, looke fo<sup>r</sup> it in the Chapter named Valiore maiores.

The cause of these sickneses.

The cause of these impediments o<sup>r</sup> infirmities doth come many wayes, it may come by lying in the shetes o<sup>r</sup> bed there where v a pocky person hath the night befoze lye in, it may come with lying with a pocky person, it may come by sitting on a draught o<sup>r</sup> sege, there where a pocky person did lately sit, it may come by drinkeing off w 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<sup>e</sup> grece of a boze y<sup>e</sup> skin clene picked out y<sup>e</sup> weight of a pound, of y<sup>e</sup> pouder of brimstone. ij. vnces, of y<sup>e</sup> pouder of oyster shels. ij. vnces, of Merdigrece y<sup>e</sup> weitht of xij. d. of y<sup>e</sup> inward barke of y<sup>e</sup> bzaunches of a vine. v. vnces, thā stampe al this together in a moztar & anoynt y<sup>e</sup> body, specially as nigh y<sup>e</sup> sores as one may, & then lay the person in a bed & cast cloths inough ouer him & let him swete. xx. o<sup>r</sup>. 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 pouder 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 o<sup>r</sup> a kydde, and anoynt the places. Or els take of fresh butter an vnce & a half of Barowes grece halfe a pounde, of olde Treacle an vnce, of Bitradatum halfe an vnce, of quicke siluer moztified the weight of. vij. grotes, of Lyterge and salte of eche halfe an vnce, myre all this together and make an oymnt.

L. 1.

The

The. 238. chapter doth shewe of the Morphewe.

*Morphew* **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 Alboꝝas, ſoꝝ it, loke in the Chapter named Alboꝝas.

The cauſe of this infirmitie.

¶ Theſe infirmitieſ doeth come by defaute of the nutritiue vertue, oꝝ by vſing venereous 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 Cowe hozne, and burne it, and with Wynecger waſh the place, oꝝ els take earth of Affrick and myꝝe it with Wynecger and waſhe the place off.

The. 239. Chapter doth shewe of an impediment in the browes and the eares.

*A Moꝝc.* **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 warte, as it doth appeare moꝝe plainly in the Chapter named Achzochoꝝdoneſ.

The cauſe of theſe infirmitieſ.

¶ This infirmitie doth come of a groſſe and a ſuperfluous humour, of cozꝝuption of blood, and of coler aduſted.

A remedy.

¶ Take of ſhepe dunge an vnce, bꝝay it with Hony and a little Wynecger, and make a plaiſter, oꝝ a ſuppoſitoꝝ, oꝝ a tent. Or els take of Rue an vnce, Salt peter half an vnce, bꝝay this together and make a plaiſter. Or els pare as depe of the matter as the patient 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.

**M**onstrum is the latin woꝛde. In greke it is named *Teras*. In English it is named a *Monster*, or a thing to be wondꝛed 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 boꝛne, or any thing that is disfourmed, is a *Monster*. *A möster*

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 vnnaturall copulacion betwixt man & woman, or to meddle with any vnrasonable 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, *Masculns 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 vnrasonable to reasonable, vsing not reason.

The. 241. Chapter doth shewe of byting or stinging of a venemous worme.

**M**orius is the latin woꝛd. 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 Scoꝛpion, Snake, or Waspe, pissing of a Tode 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 soꝛing 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 *Triacle*

*R. y.*

*cle*

## The Breuiary

cle and lay it to the place. And for the stinging of a waspe or  
bee, or Hornet, put ouer the place colde Stele.

The. 242. Chapter doth shewe of a woman.

*A woman*

**M**ulier 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 wo, and set wo  
befoze man, and then it is woman, and well shee may be na-  
med a woman, for as much as she doth beare childzen with  
wo and peyne, 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.

**T**his matter doth spring of an euill education or bzinging  
vp, and of a sensuall and a peruerse mynde, not fearing God  
nor worldly shame.

A remedy.

Whisicke 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.

**T**ake 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 Choffe & 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.

**M**Vsica is the latin word. In græke it is named Musica. *Musicke.*  
In Englishe it is named Musicke which is one of the. by.  
liberall sciences & a science which is comfortable to man in  
sicknes and in health, this science is divided in Theoreticke or  
speculation and in practise, the Grecions 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.

Muscilago, Musculi, or Mussulagines be h latin words. In eng  
lish it is named muscles, or mussulages h which be little strai- *Muscles.*  
nes descēding from h head to h 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 P.

The. 244. Chapter doth shewe of a  
mans Nofethrilles.

**N**Ares is the latin word. In græke it is named Rines. In *Nofe-*  
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 live, 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 expulced with other cozzrupt humours, and other-  
while the nofethrilles be opilated and stopped that a man  
can not smell.

L. iiij.

The

## The Breuiary

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 nosehilles, or it may come by some Apostumacion growing in the nosehills.

A remedy.

First take sternutacions and gargarices, & vse once or twyse in a weke a dram of pylls of Cocher, and vse labour or wal-kyng, and beware of drynking of wine, and abstaine from the fatnes of Damon, the fatnes of Conger, & the fatnes of Eles, 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 chafe, 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 euyl horse 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 hath greate buttockes besoze 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 Phisis. 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 stoncs. 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 nothng so big, and y is in the nature of man, which is wetish & thick, without y which can be no procreation, and  
it

it may wast and consume, or be putrified.

The cause of these infirmities,

If nature be wast and consume it doth come thowow some sickenes, and if it be putrified, it doth come thowow the corruption of the blood.

A remedy.

¶ If y<sup>e</sup>st heale the cause, that is to say, heale the sickenes, and cleanse the blood, and all thinges that is swete is nurritiue, and doth encrease nature.

¶ For Naucea loke in the Chapter named Abhominacio Stomachi.

The. 247. Chapter doth shewe of a peyne in the backe named Nephresis.

**N**ephresis 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 English 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<sup>e</sup> 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.

**N**atta or Narra be the latin wordes. In English it is a great fleshy impostume lyke a weene, 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<sup>e</sup> grossenes of blud.

L. ity.

Are.

## The Breuiary

A remedy.

First geue þ patient a Drame of pills Aggregate, & thã make incision vnder this maner, cut the skin crossewise, lift vp the skin & cut out the matter, & washe the place with white wine and lay dolwne the skin, 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.*

**N**Yctalopis is þ greke word. In latin it is named Nocturna cæcitus. In araby it is named Amica lopis, or Sequibere or Superati, or Alie, 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 Coche and vse gargarices and sternutacions, and beware of costicues 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 starkenesse, 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 thozow 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.

**N**Oma 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 cozruption of Rheumatike humoures mixt with putrifid blood.

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 wrap 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 triffle sicknes & impediment should run to the Physicion or to the Chirurgion, so a man should neuer be at no poynt with him self as long as he doth lyue. In great matters aske subdāciall counsell, and as for small matters let them passe ouer.

For Nodi loke in the Chapter named Dabalet.

For Noctilopi loke in the Chap. named Nictalopia.

The. 252. Chapter doth shewe of a disease, named Noli me tangere.

**N**Oli me tangere be the latin word. 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 bzease him, or do make him to bled, he wil ryle and bzeake out in an other place, or els it wil festure and bzead a further displeasure.

L. v.

The

Unable to display this page

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.

**O**Culus is the latin word. In greke it is named Ophthalmos. *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 coniuictiue 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.

**E**uery thing that is greene or blacke, is good for a man

## The Breviary

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 thinges 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. or. iij. seedes, or els take cold water and with a fyne linnen cloth wash the eyes diuers tymes in a day, the offer 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 Ofphris. 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 thozowe rume that causeth the murre, or by some oppostumacion or humour the which doth opilate and stoppe the Organs of smelling, or thozow 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 sternutacione, 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-  
sitie

Attie beside other members the which may be opylated as it doth moze playnly appere in the chapters of this booke.

For Ophialis loke in the Chapter named Alopecia,

The. 256. Chapter doth shew of one of the kindes of the Crampe.

**O** Pisthotonos is the Greeke woꝛde, in Latin it is named *A kinde* Conuultio retrossa. In English it is named a Cramp, *of Cramp.* the which doth draw the head backwarde towarde the shoulders, some latenist doth name it Rigor cervicis, & some dothe name it Spasmus retrossus.

The cause of this impediment.

This impediment doth come thozow 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 powder 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 bꝛanches,

The. 257. chapitre doth shew of an impediment in the eye.

**O** Phtalmia or Hipophtalmia be the Greeke woꝛdes. The barbarus woꝛd is named Ohtalmia, and some say Hipophtalmia. And the latins doth name it Inflacio inconiunctiua of Apostema calidum in coniectiua 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 accidētally, as by a strype or a blowe with a mans fist, or suche lyke matter, for if there  
were

## The Breuiary

were no cause of an infirmitie there should be no sickness, & if ther be no sickness a man shall 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 fyyst purge the cause with Peralogodion rusfi, and pylls of Turbyth 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 Huske. And if it doe come by coler, than is heate and pycking 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 blood, 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 off.

The . 259. chapter doth shew of an euyl drawing of ones wynde.

*Short breath.* ORthopnoisis is the greke word. In latin it is named Recta spiracio. In English it is named an euyl drawing of a mans breath, soz if he doe lye in his bed he is rebdy to sounde, or the breath wyl be stoppied.

The cause of this impediment.

This impediment doth come eyther of h malice of h lūgs or els of opilaciō of h pipes, or els it may come thozow viscus stenis

Are-

## A remedy.

First use a Pilsane, & Locanū de pino, & after that use once  
or twice a weke, pylls of Cochee, & other easy purgacions, &  
beware of eating of Puts and hard chese, & crustes of bzead,  
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<sup>l</sup>ish it is named a Mouth, which hath many impediments, The  
mouth.  
as heate, impostumes, wheales, and such lyke.

The cause of these impediments.

These impediments doth come thozow 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 Cochee, 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 stomake,  
qualify the heate with cold herbes, as Endyue, Cycozy, Dan-  
delion, Sowthistle, and such lyke herbes, and surfecting & late  
Dz ynking.

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 lymmes, hath  
two hundred. xlviij. bones, as it dothe moze plainly appere in  
my Anothomy in the Introduction of knowledge, which hath  
ben long a pzynting for lacke of mony and paper.

The. 262. Chapitre doth shew of Ossita-  
tion, yeaning or gaping.

Ossita-

o  
*The Breviary*

*Yeaninge* **O**Scitacio is the latin word. In greke it is named chafma; in English it is named **O**ffitacion 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 lusternes, by other to the feuer lurdan.

A remedy.

Take away the cause, and take away the impediment, & slepe wel in the mozning, & 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 Chapters.

A remedy.

For a remedy loke in the Chapters named Lethargos, Demozia, and Cancer.

For Dnix loke in the Chapter named Diosis.

For Dysophagos loke in the Chapter named Astopagus.

The . 264. Chapter doth shewe of an vlcer in the Nose.

*Vlcer.* **O**Zenai is the greke word. In latin it is named **V**lcera marium. In English it is named an **V**lcer 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 by gent causes causeth the contrary, & vse gargari-  
ces & sternutacions. I will counsell no man to vse vehement  
oz extreme sternutacions for perturbating y<sup>e</sup> braine. Gentle  
sternutacions is vsed after this sort. first a man rising from  
sleepe oz coming sodenly out of a house, & loking into y<sup>e</sup> elemēt  
oz sun, shal nese twice oz thise, oz els put a straw oz a rish in  
to the nose & tickle y<sup>e</sup> rish oz y<sup>e</sup> straw in the nose, & it wil make  
sternutacions, the powder of pepper, y<sup>e</sup> powder of Clibozus al-  
bus snuff oz 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 pouders at a time, for troubling y<sup>e</sup> secōd  
p<sup>r</sup>incipall member which is the brayne, & they the which wil  
not nese stop the nozethils with the fore finger & the thombe  
vpon the nose, and not within the nozethils, 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.

**P**annaticium is y<sup>e</sup> 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.

**T**ake of the oyle of Roses an vnce, of the oyle of Venbane  
halfe an vnce, of Vineger thre sponesfuls, incorporate this to-  
gether and anoynt the fingers and the nayles, oz els anoynt  
the nayles with care ware.

The. 266. chapter doth shewe of  
Fracles in ones face.

¶.

Pannus

## The Breuiary

*Tracles.*

**P**ANUS 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 vse 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 viii. 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.*

**P**ARTUS is the latin word, in Grecke 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 peyne & ieopardy with one woman than w<sup>th</sup> 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<sup>t</sup> 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<sup>e</sup> iuice of Diptam<sup>us</sup> a dram with the water of Fenugreke, or els take of Scarpine an ounce, 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.

**P**aristhomia is the greke word. In latin it is named *Inflacione aurea* or *Inflaciones 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 cozrupt blood, or els of rume, or els of some hurt.

A remedy.

First be let blud in a veyne named *Cephalica*, and than vse gargarices and sternutacions, and vse pilles of *Cochee*, & 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 *Poticaries* 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.

**P**arotides 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 bloud 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 so much with the impediment, for it will were away by it self.

The. 270. Chapter doth shewe of a white flawe.

**P**erioniche 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 whyte flawe.*

Aswe, or such lyke, and some do name it *Paronichius*.

¶.

The

## The Breuiary

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 trifle sickenes to go to Physicke oꝛ Chierurgy, let nature operate in such matters in expulling such humours and meddle no further.

The 271 chapter doth shew of the kindes of Palseis.

The palsey.

**P**Aralisis 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 sickenes doth take away halfe the memoꝛy, the one eye is dimme, and halfe the speche oꝛ all is taken away, the one legge and the one arme is benumbed oꝛ asstonned 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 Simea poplexis, 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 membez. Ignozant 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 Tremoz.

The cause of Palseyes.

A Palsey doth come, whether it be vniuersall oꝛ perticuler, by reuolucion oꝛ els compzessio of þe neruous oꝛ sinewes, and by opilacion oꝛ stopping of the bloud which hath not his true course 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.

¶ First 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 Balsay be vniuersal or perticular, I doe 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 bzaied 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 intrailes, stones & kidnes, sethe it long in rüning 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 Balsay.

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 infest or doth happen to yong persons the which be hardly brought vp, going bare foted 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 ppopze bzyne, and with netes fote oyle.

¶ The. 273. chapter doth shewe of lyce in a mans body, or head, or any other place.

*P. 19.*

*Pedi-*

## The Breuiary

*Lousy.*

**P**ediculacio o2 Morbus pediculorum be the latin wordes. In græke 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 cozruption of hot humours with sweat, o2 els of rancknes of the body, o2 els by vnclene keping, o2 lyng with lousy persons, o2 els not changing of a mans shert, o2 els lying in a lousy bed.

A remedy.

Take of the oyle of Bay an vnce and a halfe, of Stauiacre made in fine pouder half an vnce, of Mercury mortified w<sup>th</sup> fasting spittle an vnce, incozporate all this together in a vessell vpon a chafing dish of coles, and anoint the body. I do take onely the oyle of Bayes with mercury mortified & it doth help euery man & woman, except they be not to ranke of complexiō

The.274. Chapter doth shewe of an impediment in the lunges.

*An impediment in the lunges.*

**P**eripneumonia is the greke word. The barbarus word is named Peripulmonia, o2 Periplumonia. In latin it is named Inflacio pulmonis, o2 Respicacio. In english it is named inflaciō of the lunges. And some doth say it is an impostume in the flappes of the lunges, so2 this matter looke in the Chapter named Pulmonia in the Extrauagantes.

The cause of this impediment.

This impediment doth come of cozrupt & grosse fleume, & certaine times it doth come of a catarue, & certaine times of a pluresie, & it may come of superabūdāce of other grosse humours.

A remedy.

In this matter I doe prayse a Ptisane made as it doth appere in the Chapter named Tussis, & the medecine the which doth serue so2 a Pluresy and so2 the cough is good so2 this impediment, the matter perstructed in due order and fashon in the ministracion of the medecines.

The

The.275. chapter doth shewe of Cornels  
in a mans share,

**P**ANUS 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.

First purge the matter with pylls of Fumitory the greater,  
of Pylls aggregatiue, of Agaricke, of eche a scruple,  
make than pylls and eat 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 Oepfis loke in the Chapter named Digestio.

The.276. chapter doth shewe of a mans feete

**P**ES or Pedes be the latin wordes. In Creeke it is named  
Pous. In English it is named a foote of a man, the which A foote  
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.

**P**IA mater be the latin wordes. In english it is named a pel-  
licle or a skin full of Artures, and smal veines the which  
doth wzap or compasse about the brayne in many flessicles.

No remedy.

If this Pia mater or pellicle be percill there is no remedy  
but death.

¶.iiij.

For

## The Breaviary

For Phthiriasis loke in the Chapter named Pediculatio.  
 For Phlebotomia loke in the Chapter named Phlebotomia.

The 278 chapter doth shewe of the  
 Phrenesies.

*Phrenesy.* **P**Hrenitis is the græke word. And some Grecians doeth name it after the Arabies Sircen or Karabitus. The barbarus 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 impostumation bred and ingendred in the pellicles of the brayne named in latin Pia mater, the which Apostumacion doth make alienacion of a mans mynde and memozy. There is an other 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, howe be it some holdeth opinion that a Phzenise doth come of a bilous humour oppressing the brayne, and some saye it is an inflacion of the brayne, the which doth perturbate the reason, and doeth make a man out of reason. The accident phzenise doth come two wayes, the one is thoroowe a hot fume ascending from the stomake to the brayne. The other is thoroowe collygacion of the nerues or sinewes which the braine hath with the midziffe.

A remedy.

First let the pacient 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 pacient can not slepe vse dozmitaries, and kepe him as it is specified in the Chapter named Mania.

For Pharmacia loke in the Chapter named Medicina.

The

Unable to display this page

*The Breviary*

For Pitariosis looke in the Chapter named porrigo.

The 281. Chapitre doth shewe of matter in the corner of the eye.

**P**lasis 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 diuers tymes in the day cleanse the eyes with colde water dyping 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* **P**riapismus is the greke word. In latin it is named Erectio inuoluntaria virge. In English it is named an inuoluntary standing of a mans yerde.

The cause of this impediment.

This impediment doth come thoro we caliditie and inflasi- ons from the raynes of the backe, or els it doth come of inflasi- ons of the beynes in the yerde and stoncs, it may come by the vlsage of venereous actes.

A remedy.

Fyyst anoynt the yerde and coddcs with the oyle of Junes- per, and the oyle of Camphory is good. And so is Agnus castus bzayed and made in a playster and layde vpon the stoncs, 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

**P**Hthisis is the greke word. In latin it is named *Tabes*. In English it is named an vlceration in the lunges, & some say it is a spitting of bloud, and some doth name it *Emoptoica passio*, soz this matter loke in the Chapter named *Emoptoica passio*, and vse the medecines that there is specified, and beware of strayingng o2 lifting, o2 great coughing.

¶ The. 284. chapter doth shewe of a mans Spettil.

**P**luita 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 o2 moiffers of blud, and specially of fleame, and otherwhile of reume abounding in the head, discending by the vuls.

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 loke in *Sputum* in the *Extrauagantes* in the ende of this booke.

The. 285. Chapter doth shewe of the Pluresy.

**P**luritis is the greke word. And some do name it *Anaxia*. In *Pluresy*. latin it is named *Lateralis 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 concurrant 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, o2 els of the heart & stomake with y brest, it may also come of great heate o2 extreme cold by y nozth wynds, & it may come by dzonkennes.

A reme-

## The Breviary

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 clene and a good dyet, as well in meates as in bzeades & dzinkes, as a light bzeade being. xxiiij. houres olde is laudable, stale dzinke and meates light of Digestion I do prayse. &c. And for Pluritis loke in the Chapter Pulmonia in the Extrauagantes in the ende of this booke. Plura is a thin pannicle y<sup>e</sup> which doth couer y<sup>e</sup> ribs in y<sup>e</sup> which diuers times is engendzed an impostume named Pluritis.

The, 286. chapter doth shewe of a fleshy matter in a mans nose.

Nose.

**P**olipus 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<sup>e</sup> 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<sup>e</sup> 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 Dzagagant 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 loke in the Chapter named Combustio.

The, 287. Chapter doth shewe of the Goute in the feete.

Pods.

**P**odagra 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.

Fyrst refozme euill dyet and surfetynge, and than vse stuphes both wet and dry, & beware of drinking of wine, & vse to drink Zozemel, & make playsters of Treacle, or Nitridatu. 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. unces 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.

**P**olucio is the latin word. In greke it is named Ptho- *Polusion.*  
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 thozow 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 lacerious dreame, and if any delectation, wil, consent,

Unable to display this page

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.

**P**uritus is the latin word. In English it is a sprowting  
or bursting out in the secrete places of man & woman, & <sup>Spro-</sup>  
some doth name it ych, for the paciēt must scrach & claw. <sup>tinge</sup>

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<sup>e</sup> 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 Wa-  
rowes grece two unces, of Mercury mortified with fastinge  
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 l kyu  
and teare the flesh and let out water and blood.

The. 291. Chapter doth shewe of  
bledng at the nose.

**P**rofluuiio 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  
strype or by a fall, or by extreme labour and heate, or by great  
sicknesse, or by some strayne, or by bzeakinge of some beyne,  
or dzyinking to much, specially wyne.

A remedy.

To restreyn the bloud the which dothe stowe out of a mans  
nose, lette him smell to an hogges toyde, and laye the stones  
and caddes in vineger. If it be a woman lette her laye her  
brestes

## The Breuiary

2

brestes 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.*

**P**Rurigo 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 putrisie 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 suphes, 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*

**P**Sora 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 Wurre. v. vnces, of the rootes of Cnula sampana. vii. vnces, b2use or stampe this together and put to it two vnces of the powder of Wymstone, of Mercury mortis  
ficd,

fyed thre vn ces, confecte this together with Bozes 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,

**P**Tisis is the greke 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 decrece, and so consequently  
 weakenes soloweth, wherfoze in olde time old men were na-  
 med walked men consumed by age. An vnnaturall 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 Hectike, or some other long sickenes, the which  
 doth extenuate or make thin the bloud of man, so to conclude, a  
 consumption consumeth a man away 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-  
 rative meates and drinckes, and let them beware of anger and  
 hastines. Other medicines I do not know for a naturall con-  
 sumptio. For an vnnaturall consumption vse to eate milke w su-  
 ger, & drinck no wine except it be Hypocras, & vse nutritiue and  
 restorative meates, & morning & euening Dialopus, or Di-  
 airis, or Diacalamint, or such lyke, & Locsanum is good for al  
 men the which hath this infirmitie, and so is a Pterisane.

The.295. chapter doth shewe of the  
 webbe in a mans eye,

Pteris

Pteris

Unable to display this page

Unable to display this page

## 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 clene, and vse no olde Rishes noz bentes in the house, swæpe 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 woorme wood.

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.*

**P**ustle 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 prsey sign of leprousnes.

The cause of this impediment.

This impediment doth come eyther of corruption of blod, and then they be red, or els it doth come of abundance 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 blood 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. ij. 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 P. And here after foloweth the letter of Q.

The. 301. chapter doth shewe of sickenes named the Squincey.

**Q**uinancia or Squinancia be the Barbarus wordes. The lastin word is named Angina. The grekes doth name it Sianechi. In English it is named the squincey. For this matter loke in the Chapter named Angina.

Thus endeth the letter of Q. And here foloweth the letter of R.

The. 302. Chapter doth shewe of an appostumacion vnder the tonge.

**R**anula 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 Cochée, & vse a gargarice, and if nede be exhauste. y. or. iij. vnces of bloud out of a beyne vnder the fonge, or els out of a veine named Cephalica.

The. 303. Chapter doth shewe of chappes in a mans foundement.

**R**agades is the greke worde. Ragadic 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. ij.

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 Almons, or with the fatnes of an Ele.

The. 304. chapter doth shewe of certeyne kyndes of Hernies.

*Hernies.* **R**Amex 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 sal 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. Kamices doth somewhat differ from Kamer, 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 drinking 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. sponesuls.

The.306. chapter doth shewe of the Pose or Snyke.

**R**Vpia is the latin worde. In English 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 Vernutacions. And for this matter loke in the Chapter named Coziza.

The.307. Chapter doth shewe of the raynes of a mannes backe.

**R**Enes 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.

**R**Euma is the latin word. In greke it is named Reuma. In English it is named reume the which doth ingender many infirmities descending from the head to the inferial parts.

P. iiij.

The

## The Breuiary

### The cause of Reume.

Reume is ingendzed in the heade which is a viscus humour, and it is ingendzed of taking of colde in the feete, and in the head and necke, and it may come thozow drinking of wyne, and stronge ale, and it may come thozow surfeting and late sitting vp.

### A remedy.

The vsage of Anacardine and sternutacions, and gargaricos is very good, & purge the head with Perapigra, & vlc 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 mulke, iij. graines, of lapdanum a dram; conser 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 greke 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 vse draggas to bzeake wind  
For Kupia looke befoze & after the chapter named Rancedo  
For Reduue looke in the Extrauagantes.

### The.310. Chapter doth shewe of a Rupture.

*Rupture.* **R**Vptura is the latin worde. In greke 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 nuteral, 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 bwise, or leping vneasely vpon an horse, or clyming ouer a high hedge or stile, or by a greate Crayne 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 lanewholme. liij. vneces of Polipody. y. vneces, of Auince an handfull & an halfe, of Centinody, of Pouleare, of eche of them. y. handfull, stamp all this together in a moztel, & than infuce into it a quart of stale Ale, and let it stand. iiij. or. v. houres, then streine and drinke of it moztning & euening. ix. sponcfuls, continue this. xxj. dayes or moze. If a rupture do continue. iij. yeres 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 putrifid & than must the Siphac be bound & knit or sewed by 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 Redimic loke in the Crtrauagants in the end of this boke

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-<sup>sauce</sup> signe of leprousnes. <sup>fleume.</sup>

The cause of this infirmitie.

p. v.

This

## The Breviary

This infirmitie doth come eyther of the calditie 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 spetil 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. vij. 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 Kamey or Kamicis.

The. 312. Chapter doth shewe of a mans blood.

Bloud.

**S**anguinis is the latin word. In greke 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 blood.

The cause of blood.

Bloud is ingendred of fleume, and fleume is ingendred of good meates and drinks.

A remedy for blood putrified or corrupted.

First vse stuphes and bathes and gentle purgacions, vse also meates of light digestion, & beware of grosse meates & euil drinks, 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 poze. For this matter loke in the Extrauagantes.

The

The. 313. Chapter doth shewe of the erection  
or standing of a mannes Yerde.

**S**Atiriāsis is the greake word. In latin it is named Deside-  
rium 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 aboue nature in man vnmarried, shall haue  
no erections of his fleshe to exercise any venerious act, if any  
marded 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 moorning vse to eate. ij. or. iij. new  
layd egges rosted reere, & 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, Wasterd, Muscadel,  
and gascon wine is god 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.

**S**Cotoma is the greake 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 animall powers.

A remedy.

First let the patient beware of drinking of wine, or strong  
drinckes, they must beware of eating of Chibolles, Carlyke &  
Onions,

## The Breviary

Onions, and al vaporous meates and drinks, and let the vse pilles of Cochæ 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 Hilles or rounde stayers.

The 35. chapter doth shewe of a Goute named Siatica,

*The Siaticke.*

Siatica passio is the barbarous woꝛde. In latin it is named Dolor scie. In græke it is named Achias, of the which woꝛde doth come Achiadici, and some doth name this infirmitie Corendzir or Corendzicis morbus.

The cause of this infirmitie

This infirmitie doth come of hard lying on the hokil bones or lying on the grounde, or vpon a forme, or suche lyke harde thinges, it may come by a strypp or a great fall, and it will runne from the hokill bone to the knæ, and from the knæ to the ancle, and from the ancle to the little to, and then it is past cure, and otherwhyle this goute 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 cheifest remedy that euer I did know practized is to anoynt the places with the oyle of turpentine & Aqua vite, compounded together, and so to vse to anoint the place against the fyze 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 woꝛde. In Englyshe it is named scarifgacion, for the which loke in the second booke named

named the Extravagants.

For Sciros loke in the cha. named Febris tetrathea.

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.

**S**Crophula 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 steame, 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 Vermodactilis,  
& after y wash the place with decoction of Ireos & thā take of  
the rootes of Lyllies an vnce & a halfe, of Stozar, Calamynt  
halfe an vnce, incozpozate this together with the mary of a  
Calfe, & make a plaister or playsters & continue with this. ix.  
dayes: for this matter in Rome & Moūtpyller is vsed incisōs.

The .318. chapter doth shew of a sicknesse  
named a burning scabhe or a Tetter.

**S**erpigo is the latin word. And some auctours doth name it *Tetter.*

Ignis volaritis. And some saith that this sicknes doth but lit-  
tle 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 in-  
firmities, but I do say y this sicknes or diseasnamed 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 & cozrupt blood myxt with  
coller.

A remedy

## The Breviary

s

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.

*Secūdine.* **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 delyuered 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 possiet 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.*

**S**EPHIROS 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 scume,

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 Fumitory, of eche an vnce and a halfe, myre them together & drinke it with the water of Fumitory, and than take Doves doung iii. vnces, of wheaten bzan an handfull, and seeth it in vinger and make playsters.

The .321. chapiter doth shew of the  
v. vvittes in man.

**S**ensus hominis be the latin wordes. In Greke it is named *Five wits*  
Εσθις ανθρωπον. 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 reuple 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 nothinge. 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.

This

## The Breviary

This impediment doth come eyther naturally oꝛ accideñtally.

A remedy.

If naturally a mans memoꝛy is tarde of wit and knowledge oꝛ vnderstanding, I know no remedy, if it come by great study oꝛ solitudenes, breaking a mans mynd about many matters the which he can not comprehend by his capacitie, and although he can comprehend it with his capacitie and the memoꝛy fracted from the pꝛegnance of it, let him vse odiferous saouours & no contagious ayꝛes, and vse other whyle to dꝛinke wyne and smell to Amber de grece, euery thing which is odiferous doth comfoꝛt the wyttes, the memoꝛy and the senses, & all euyl saouours doth hurt the senses and the memoꝛy, as it appereth in the Chapitre named Obliuio.

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 oꝛ 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, bꝛoses oꝛ stryppes, & it may come of medling to much of oꝛ with venerious actes, also a bone oꝛ bones in the backe may be dislocated oꝛ out of ioynt.

A remedy.

For the back the grece of a foxe, oꝛ the oyle of a fox is good & so is the oyle of Spyke, oꝛ the oyle of Camomyll, oꝛ the oyle of mastike, oꝛ the oyle of Lyllies. In old causes the oyle of Turpifer is good, & so is the oyle of Alabaſter, & the oyle of Casſoy, and the oyle of Scoꝛpions, and a pytch cloth is good.

For Sinanchi loke in the Chapitre named Angina.

Siphac is an Araby word, it is a pellicle oꝛ a skyn growinge out of the midꝛyffe the which doth discēd to the spōdyls 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 ingend

oꝛcd

Unable to display this page

## The Breuiary

oꝛ sweating, oꝛ stuphes, oꝛ bathes, it may come of to muche myzth, hauing to much myzth in fantasticall matters.

A remedy.

If y<sup>e</sup> stand chesely beware of the pꝛemisses, vse temperance, and than if such accident causes do come, take and eate a race of grene Ginger, oꝛinke a sponefull of Aqua vite, oꝛ els of Aqua composita, and rub the pulses of the bꝛayne 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 woꝛd. In greke it is named Alexos ligmos. In Araby Alsoach. In English it is named the yere oꝛ the hicket, and of some the dꝛonken mans cough.

The cause of this impediment.

This impediment doth come of a colde stomake oꝛ some euil humour about the heart, it may also come of to much dꝛinking, & therfoze many me doth name it y<sup>e</sup> dꝛonke mans cough

A remedy.

foꝛ this matter a sponefull of Aqua vite, oꝛ Aqua composita is good, and so is a race of grene ginger, oꝛ a race of Ginger pared and cut in. iij. oꝛ. v. peces and to swalowe them ouer one after an other, as hole as one can. Also Diatriapiperion is good foꝛ this matter, and so is burnt Palmesey oꝛ burnte Decke, and so is Pera Constantini, & Pera simplex Galeni.

The.326 chapter doth shewe of a mans spettill.

Spettill.

**S**Putus is the latin woꝛd. In greke it is named Prisma. In English it is named a mannes spittill y<sup>e</sup> 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 oꝛ lyke leade, doth signifie that the sickenesse doeth come of a melancoly humour. The spettill which is citrine oꝛ glassy doth signifie

Unable to display this page

pecially vsed after a full stomake, it may come also thro  
rowe debilitie and wekenes, for lacking of blood 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 or  
petition. Also for the crampe take of the oyle of Lillies and  
Castory, if it do come of a colde cause. If it doe come of a hot  
cause, anoynt the sinewes with the oyle of water Lillies and  
willowes and Roses. If it do come of any other cause, take  
of the oyle of Cusozbium, and Castory, and of Hyzetozy, and  
confecte or compounde all together and anoynt the place or  
places with the partes adiacent.

The 328 chapter doth shewe of a mans Splene,

*The splen.* Splen is the greke word, In latin it is named Lien or Li-  
ena. In Englishe it is named a mans splene which is a  
spongius substance lying vnder the thort 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 impedi-  
mentes or sickenes in it, as sorow, pencifulnes, and care,  
and anger, or 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  
seare is not good for the splene, and if any man be spleniticke  
let him vse mery company, and let him be let blood of a veine  
named Saluatella, of the left syde, some doth vse to let blood  
in a veyne named Basilica on the left syde, but I say that e-  
uery thing the which doth hurt the liuer, doth hurt the splene,  
and euery thing that is good for the liuer, is also good for the  
splene: and who so euer will make the hardnes of the splene  
whole, fy: 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 swete Almons of lyke porcion, 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  
loke in the Chapter named Lien in the Extrauagantes in  
the ende of this booke.

foꝛ Splenatica passio, loke in the Extrauagantes in the  
ende of this booke.

foꝛ Sputum sanguinis loke in the Chapter named C.  
moptoica passio.

The 329. chapter doth shewe of a mans spirite.

**S**piritus 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  
no other spirite but onely of the spirites in man, in the which *Spirite*  
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. foꝛ this matter loke in the  
Chapter named Anima.

foꝛ Squame loke in the Extrauagants in y end of this booke

foꝛ Squinacia loke in the Chap. named Angina.

The 330. Chapter doth shewe of thirst  
or drinesse of a man.

**S**itis is the latin word. In græke it is named Dipsa. In *Thirst.*  
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

## The Breuiary

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 liver, qualify the heate of the liver, as it doth appeare in the Chapter named Spar. If it do come otherwyse, eate. v. or. vi. Dates, & keepe one of the pzone stones in the mouth, and otherwhile roule the stone with the tonge in the mouth. Drizactra 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 word. In latin it is named Stillidum 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 opilacion in the necks of the bladder, and thozow 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 thozowe accre-  
dite or sharpnes 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 costyated, vse clisters or suppositers, the refoyme the matter the which is offendant. And if it do come of heat vse suger roset, & the thre kyndes of Saunders, com-  
pounde with the sirupe of Hyztilles. If it do come of colde,  
vse

Use *Metridatum*, *Diabolibanum*, *Diamynt*, or *Diagalanga*.  
 For *Strangulacio* looke in the Chapter named *Suffocacio*.

The 333. Chapter doth shewe of *Kneſing*.

**S**ternutacio is the latin word. In English it is named *Sternutacion* or *Kneſing*, the which is a good signe of *Kneſing* 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 vpon 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*, other wyſe named *kneſing powder*.

The 334. chapter doth shewe of *barenneſſe* of a woman.

**S**terilitas is the latin word. In græke it is named *Stirolia* or *Acarpia*. In English it is named *barennes* of a woman when ſhe can not conceaue a chylde. *Barennes*

The cause of this impediment.

This impediment doth come of to much humiditie in the *matrrix* or in the place of *conception*, for when the ſede of man is ſowen, and the woman can not reſeine it but doeth ſlip away from hir, there can be no *conception*. Also if mans nature be weake he can get no chylde, therefore the defaulte 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 *Embryos*.

## The Breuiary

in the chap. named Abhorfus, & let the man that is weake vse restozatiue meates & dzinks, & vse cordialles and myzth with honest company, and let the woman take no thought, and vse god thinges as man dzagoz, 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 appetude to eate & to dzink, and the other is a vessell in man the which doth receiue meat and dzink into it, and is lyke a pot tn the which meat and lycour is put in, and as the fyze doth decoct the meates and the bzoth in the pot, so doth the lyuer vnder the stomake decocte the meate in mans body, and if the lyuer be out of ozder the stomake can not be in god temper, wherfoze loke in the chapter named Spar, and rectify him and rectify the stomake, and if he be out of ozder 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, oz feare, oz great studying vpon many matters, oz by extreme heate, oz by surfeting, oz such lyke, doth hurt the stomake.

A remedy.

To comfort the stomake, vse Ginger and Galingale, vse myzth and well to fare, vse Pepper in meates, and beware of anger, soz it is a shyroude harte that maketh all the boddy fare the woze.

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 fæte oz legges, armes oz hands, in a man oz woman, some doth say that this impediment is a sleepe, as thus if one man doth as ke an other that hath this impediment, hee will say my legge oz 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 Subcrati loke in the Chap. named Nictalopis,
- For Strathomata loke in the Chapter named Tubercula
- For Strume loke in the Chapter named Chirades,
- For Succubus loke in the Chapter named Epialtes.
- For Subeth loke in the Chapter named Caros.
- For Surditas loke in the Chapter named Cophosis.

The. 337. Chapter doth shewe of sweating or the sweating sickenes.

Sdor 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, sete, nor legges out of the bed, let the hed be covered & the face open, kepe a syer in the chamber be the ayer neuer so hote, eate no meate for xiiii. houres, vntles it be an ale bꝛue, drink warme drink, & no wyne, & eue

Unable to display this page

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 dzinke rather to much thā to little. And thei the which be infested 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 Dist 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. *Gogil eyed.*  
**S** Trabolitas is the latin worde. In Englishe it is named a squint or a gogil eye.

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 sinewe within the eye.

A remedy.

Vse the medecines that is for a perticuler Palsy, 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 doue.

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

*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 auaryce or conetyse, will touche all thinges, and take as much as he can get, for all is fitte 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 y. causes, if the feare of God were in vs we would not doe so. Iesus Helpe vs all. Amen.

For Tabes loke in the Chapter named Pthifis.

The 341. Chapter doth shewe of costiuenes.

*Costiuenes.*

TENISMOS is the greke woꝛde. And some doeth name it Tenasmon. The barbarous woꝛd is named Tenasmus. And the latenisks doth name it Tenasmus, and some latenisks doth name it Gemitus. In English it is named soꝛow 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 couened in one impedimēt the which is costiuenes, the which is when a man can not go to his egestion or to sege, howe ke it, the faute is in a gut named Intestinum re-ctum, the which is opilated, for a man would fayne do his egestion and can not.

The cause of this impediment.

This impediment doth come of to little dꝛynking of ale

ale or bere, and it may come of to much drynking of wyne, & it may come of eating of coltine meates, or else of superabundance of coller aduffed.

A remedy.

Use to eate larytine meates, and twice or thise a weeke with mylke or potage eate halfe a sponefull or more of powder of Sene, with two peny weyght of Gynger, or else vse as much as a walnut of Cassia fistula, or some other gentle purgacions, as Polypody, or Mercury, or such lyke.

The .342. chapter doth shew of the impediment of the eye.

**T**Arphati is the barbarus word. In latin it is named *Macula in oculo*. In Englishe it is named a spot or a pushe in the eyes. Eye.

The cause of this impediment. This impediment both come of a reumatike humour descending to the eye.

A remedy.

Be let blood in a veyn named *Cephalica*, and seeth Colsworts in whyte wyne, and vse to make plaisters of it, or els vse the water of plantaine.

The .343. Chapter doth shewe of one of the kyndes of the Crampe.

**T**Hetanos 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 which doth pull the head backward, & doth draw y body so vehemently, that for a space a man shalbe vnmouable, for this matter loke in the Chapitre named *Spasmus*, and vse the medecines that there be specified, & beware of venerious actes after a full stomacke, and beware of anger and feare.

For *Teras*, loke in the Chapitre named *Monstrum*.

For *Tetanisi*, loke in the chapter named *Thetanos*.

For *Talpa*, loke in the Chapitre named *Testudo*.

For

## The Breviary

T

For Testiculi loke in the Chapter folowing vnto Thozar.

The. 344. chapter doth shew of a sicknes  
named Testudo.

**T**estudo is the latin word. And some doe name it talpa. In  
English it is a sicknes of which doeth creepe vnderneath the  
skyn of the head, & if it do corrupt the skul this sicknes is vncu-  
rable, 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  
oz rip out of the tumorous matter, and than lay downe the skyn  
and vse sanatiue salues.

The. 345. Chapter doth shewe of a  
Tympany in the belly.

*Tympany* **T**impanitis is the greke word. The barbarus worde is na-  
med Timpanides. In English it is named a tympany, the  
which doth make ones belly to swell like a taber oz a drum-  
met, 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 fruite, cold herbes & such lyke, also beware of drinkeing of  
new ale oz 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 vsed inci-  
sions.

cissions, for if there be no incision, there can not be longe lyfe, Drags for this matter is god 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.

**T**imor is the latin word. In greke it is named Dilia. In Eng<sup>l</sup> *Feare* lish it is named feare, & ther is nothing so euill to the heart as a sodayne feare, for feare doth bring in death to the heart.

The cause of this impediment.

This impediment doth come many wayes, as feare by syer, feare by water, feare of great displeasure of a great man, feare of kyllyng, and such lyke.

A remedy.

For this matter thanke god of all aduersitie, & vse mery company and so vse thy selfe that thou feare nothing but God.

The . 347. Chapter doth shew of singing or sounding in a mans eare.

**T**innitas 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 defenesse.

The cause of this impediment.

This impediment doth come of ventositie or wynde 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 into the eares with blacke wolle.

The . 348. chapter doth shew of lyttle wheales in the head.

**T**Inca 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

## The Breuiary

some be moyst and some be dry, some be lyke teates, & some be lyke lyttle hony colmes, & some be lyke hops or wheten bran.

The cause of this infirmitie,

This infirmitie doth come eyther by cozruption 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 Cochée, 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 alone 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 moztified with salting 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 skales, so is this kynde of Leprousnesse full of skales & scabs, rozoding y 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 moztified with salting spettyll & Wymstone, of eche an vnce, of Bozes grece thre vnces, compound this together & vse to anoynt the body, & than vse stufhes & bathes, & swetes For this, loke in the Chapitre named Pzilis.

The

The. 350. Chapter doth shewe of an impostume named Topinaria,

**T**opinaria 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 sleume  
or els of abundance of bloud with sleume.

A remedy.

First take thre Onions of a good quantitie, & thre egges,  
and rost them together in the hot emerics of the sycr, than  
stampe them together and incozporate 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 Tonssille looke in the Chapter named Paristhomia,

The. 351. Chapter doth shewe of drawing of a  
mans mouth toward the eare.

**T**ortura oris be the latin wordes. Almansoz doth name it *A wrye*  
Contractio. In english it is named a Palsy which is false, *mouth.*  
for it is more neerer a crampe then a palsy, for it doth attract  
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 Musterd halfe a pynte, 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  
fricacions, redusing the syde of the mouth the which is draw-  
en to the one syde to bying 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.

Unable to display this page

Some great brosing, 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 brose take Sparmaceti with warme ale and Palmesly. And exteriorly these oyntementes be good for the breast bone, oyle of Myntes, oyle of Spyrke & such lyke.

The. 355. Chapter doth shewe of a mans stones.

**E**sticuli 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 brose.

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 Sollifying bathes, or such lyke be good.

The. 356. Chapter doth shewe of the VVesand or throte boll.

**T**Rachea 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 longes, & if any crome of bred, or drop of drink, go or enter into the sayd wesand, if a man do not cough he should be stranguled, & therfoze whether he will or will not he must cough and lay befoze him that is in the throte and mouth, noz 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.

P. y.

The

## The Breuiary

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 nyt or a flye comming vnto a mans mouth when he doth take in his bzyeth 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 leysur, fearing God, and as for the second cause, I commit one ly to God, for this matter coughing is god.

For Trixcom loke in y second booke in y Extrayagantes.

The. 357. Chapter doth shewe of swelling of wartes and of agnelles.

Wertes.

**T**uber is the latin woꝝde. In Englishe it is named euery swelling or rysing of the fleshe. Tubercula is a diminitiu 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 & coꝝrupt humours, if it be agnels 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 Alome 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.

**T**ussis is the latin woꝝde. In græke it is named Vix. In Englich it is named a Cough.

The

Unable to display this page

## The Breuiary

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 *V*.

The 39 chapter doth shewe of the  
small Pockes.

Small  
pockes.

**V** Aliore minores be the latin wordes. In English it is named the small pockes the which will bzeake 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 cozruptio of blud then any other humour, it may come of a mestruous humour in the conception of a childe, wherfoze this infirmitie is an accident cause to youth, age is not infested nor infected with this infirmitie, vnesse it be thozowe a great contagious ayer recept and taken of infectious persons, and if the pacient be so generated, beware of leprositie consequently will folow.

A remedy.

Fyrst let al phisitions beware, not onely in this infirmitie but in many other, not to minister medecines exteriall, 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 pacient warme & let him or hir be of a good dyet to comfozt bloud, although that some experthe doctours in this matter would that a man should exhault bloud out of a veyne named Mediana.

The

The 360. chapter doth shewe of a swelling of the  
veynes specially in the fete and legges.

**V**Arices is the latin word. In English it is named *swelling*  
lynges of beynes in the fete and legges, and in other *of veines.*  
places aboute any naturall course.

The cause of this infirmitie.

This impedimēt doth come diuers wayes, eyther by extreme  
labour with going, leaping, daunsing, wassling, 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, exhauit 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  
fozge a handfull, of wheten bran thre handfuls, seeth this in  
whyte wyne or in lyes, and washe the place thre tymes to  
bedward, and purge coler.

For Varuce loke in the Chapter named Acrochordones.

The 361. chapter doth shewe of the  
principall veynes.

**V**ene 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 hemozodiall 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,

¶.iiij.

and

## The Breuiary

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.

**V**ENENUM is the latin woꝝde. 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 abhoꝝe it, considering that it doth infecte and coꝝrupt not onely officiall members, but also the pꝛincipall 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 ſkerpe, 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, Clifters, or ſuppoſiters, & let him bloud of theſe veines named Mediana & Cardiaca, and vſe to dꝛinke Treacle or Metridatum, and alſo garlike and Kew is good agaynſt poyſon or poyſoning. If one be ſtonge or bitter with a venimous beaſt or woꝝme, looke in the Chapter named Moꝝſus reptilium.

The. 363. Chapter doth shewe of ventofitie.

*Ventofite* **V**ENTOFITAS is the latin woꝝd. In greke it is named Auemodia. In English it is named ventofitie 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 Diaspermaton, or Diasteron, 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.

**V**ermes 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 soytes, 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 ppropertie 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 thozowe cozruption of the bzaine, the other is accidentall by cræping 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.

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 Vritchides. 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 coddles, and other secreete places, with the oyle of Scorpions, and drinke red wyne in the which Putherons 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 goutte.

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 Grigorix. In English it is named watching or they that can not sleepe.

The cause of this impediment.

This impediment doth come thowse Idlenes or wekenes of the brayne, or els thowse sickenes, anger, or fasting, or els thowse solitudenes of repletion, or extreme heate, or extreme colde in the sate or such lyke.

A remedy.

Take of the oyle of violetes an vnce, of Opium halfe an vnce,

Once, incozpozate 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 Popy seedes, of Pandzagoz seedes, of Saunder, of eche thre dzams, but aboue al things myzth is best to bedward.

For Virago loke in the Chapter named Mulier.

The 367. Chapter doth shewe of a mans yerde.

**V**irga virilis be the latin woꝝds. In greke it is named *A mans* *yerde.* *A mans* *yerde.* And some name it Psofi or Hoxafis or Opsis In englishe it is named a mans yerde the which is a member full of sinewes, arters and beynes, with lacertes & other ligaments, the sinewes doeth pzocede from the newke which is the mary of the backe. The erection of the yerde doth come from the arters of the heart and the head. The beynes doeth pzocede from the lyuer. The lacertes and the ligamentes doeth pzocede 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 euyl humour ingendzed eyther in the bladder, or els in the raynes of the backe, and it may come of an euyl disposed woman that is eyther filthy, or els pzetending 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 lepzous.

A remedy.

## The Breviary

If this impediment be in any interiall cause, vse to dzinke milke, or els dzinke 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 siccatiuue 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 writē in the chap. named Oculus, For Vtiligio looke in the Chapter named Luce.

The. 369. chapter doth shewe of Vlcers  
or vlceracions,

*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 vlceracions, the which is a putrified and a cozrupt 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 Egipciacum ii. unces mixt with the  
juice of Pome garnades, and mundifie y<sup>e</sup> place & that wil kill  
the malignite of it. Also it is good to walthe oft the vlcer with  
the water of Plantain, in the which a little roche Alom is de-  
solued in, and let the pacient vse a good dyet, as wel in meates  
as in drinckes, and let him not be cosine but laxative.

The. 370. chapter doth shew of a mans Nauell.

**V**Mbelicus is the latin worde. In greke it is named Om-  
phalos. In English it is named a mans Nauill, the which *Nauill.*  
may haue diuers impediments, for the Nauell may fall out,  
or be bursten, or there may be some appostumacion.

The cause of these impediments.

These impediments doeth come eyther of great crying, or of  
great halowing, or lewzinge, it may come of a great bzoise, or  
lyfting, 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, Cen-  
tinody, Knewholme rootes, Auance, and the rootes of Polypos-  
dy, or seeth all together in clarified ale, and drinck it moorning  
and euening, xv. dayes.

The. 371. chapter doth shew of a soft  
appostumacion.

**V**Ndimia is the latin word. And some doeth say it is a bar-  
barous word. In English it is named colde appostumaci- *Apostumaci*  
on, white, and soft.

The cause of this impediment.

This impediment doth come of a colde rheumatike humour.

A remedy.

First mature the cause with Pulteris, than make a Co-  
rosiue

## The Breviary

rosine with Cantarides, then minister tentes and after that salues attractyue.

*Nayles.* ¶ The . 372. chapter doth shew of a mans Nayles.  
**V**Ngues is the latin woꝛde. In greke it is named Oniches.  
In English it is named a man nayles, y<sup>e</sup> which may haue  
dyuers impediments, as fallng of the nayles, oꝛ rotyng of  
the nayles, and by poysoning oꝛ bꝛosinge, oꝛ by straight shoes  
weyng a man may lese his nailles, 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 Plantayue myrt with the whyte of an egge, and  
anoynt the nayles.

*Vomiting* ¶ The . 373. chapter doth shew of vomiting.  
**V**Omitus is the latin woꝛde. In greke it is named Emitos.  
In English it is named vometinge, oꝛ a vomit oꝛ perbꝛa-  
kinge.

The cause of this impediment.

This impediment doth come eyther voluntary oꝛ inuolunta-  
ry, if it be voluntary, it doth come by pꝛouocation, as by put-  
ting the finger into the thꝛote, oꝛ els to put a fetter oꝛ a bꝛāche  
of Rosemary, oꝛ suche lyke, into the thꝛote. Oꝛ else it may  
come by taking some pocion oꝛ some herbe, oꝛ 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 dzam, of gins-  
ger a dzam and a halfe, of all this make fine pouder, and put  
it into, v. sponefulls of Rose water, and with suger let the pa-  
esent

cient dzyinke it. I doe geue this pocion without suger, or else take of Opium a dram, myre it with the iuyce of Plantayne and a lyttle saffron, and dzyinke of this thre or foure tymes. For Volnulus loke in the chapter named Cordapsis.

The. 344. Chapter doth shewe of a mans voyce.

**V**Ox is the latin worde. In greke it is named Phoni. In English it is named a mans voyce, the which may haue dyuers impediments, as hozcenesse, bzying, and other while it is taken away. A mans voyce.

The cause of these impediments.

These impediments doeth come many wayes, either by sicknesse, or else by leprozousnesse, or it may come by halowing, or by extreme lewzyng or crying, or by to couragious singinge, fetchyng a greater compasse then easely a man can rech. Also it may come thozow great colde taking after an heate, it may come of crying and callinge bypon bzute beastes, and it maye come of coledust, or any other dust or smoke, the which may opelate the organs or pypes of the bzest.

A remedy.

First excheuwe coldnesse, and dzyinke butfred ale or butfred bere, and vse easy purgacions, & warme and swæte meates, for all sower meates and salte meates, and bytter thinges bee not good for the voyce.

For Vrina, loke in the second booke named the Extrauagants.

The. 375. chapter doth shew of the condites of the vrine.

**V**Richides or Vritides be the latin words. In English it is the cundites thozowe 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, or 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 secrete membre.

*Porta ven  
tris.*

**V**lva is the latin woꝛde. In greke it is named Histira. In english it is named a womans secret meber, the which is the gate or doꝛe of the matrix or belly, and there may beed mani diseases, as vlcers, 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 vnclene man or men, or lying with vnclene women, or vnclene persons.

### A remedy.

For a remedye for all these aforesayde diseases, loke in the Chapters of the pꝛoper names of the woꝛds, and there is remedy sufficient.

The . 377 . Chapter doth shewe of woundes.

*A woude*

**V**lnus or Vulnera be the latin woꝛdes. In greke it is named Trauma or Traumata. In English is named wound, or woundes, and there be dyuers soꝛtes 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 festered, some be vlcerated, and some hath fistures, and some hath none.

The cause of woundes.

Most commonly woundes doeth come thꝛow an harlot, or for an hounde, it doeth come also thꝛow quareling, that some hot knauishe bloud would be cut, and diuers times woundes doth come thꝛow dzonkenesse, for when the dzynk is in, the wyfte 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 plaister & 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, Liferge, Treos, the bzayn of Venes, and Ariskologia 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 pouder of mirtilles and rose leaues and such like, and let the patient beware of venerions actes and of contagious meats & dzinks.

For Vnea loke in the addicions after the Ex traugantes.

The. 378. Chapter doth shewe of the Vuels.

**V**uelc is the latin woꝛde. 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 theyꝝ place.

The cause of these impedimentes.

If vuels do swell it dothe come thozowe aboumdance of reume or els thozowe a hotte humour if the vuels do fall eyther it doth come by labour or by heate, or els thozowe grea sickness and wekenes.

A remedy.

If it do come of reume, vse gargarices & sternutaciõs, & 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 pouder of a Snaille that is burnte 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 woꝝde. In Englishe it named a blaste oꝝ an impediment in the eie, the which may come certeine waies.

The cause of this impediment.

This impediment dothe come of an euill winde oꝝ els of some contagious hete oꝝ of an euill humour oꝝ such like, soꝝ the eie will neither swell, noꝝ water noꝝ droppe.

A remedy.

I mighte here shewe of many salubziouse medecines, but the best medecine that I do knowe is to let the matter alone and medle not with it but were befoꝝe the eies a pece of blacke sarsenet & eate neither garlike noꝝ onions noꝝ drinke no wines noꝝ 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 woꝝde. In greke it is named Oysophagus oꝝ Meri. In Englishe it is named Esophagon oꝝ the mery, oꝝ the gut of the stomake the which doth defende from the Epiglote to the orifice of the stomake, there is nothinge that doth passe thozowe the thzote boll oꝝ the welsande but oꝝe lye winde, if by chaunce there do at any time any droppe of drinke oꝝ crome of breade oꝝ sie, oꝝ any such like thinges doth happen into the welsand there is no remedy but to cough it out againe, If so be that there do by greedy eatinge oꝝ els by any other misfortune that any fishe oꝝ fleshe bone, oꝝ any other thinge do stave in the orifice of the pzenominated Esophagon other wise named the mery, then do as it shall folowe

The causes be shewed.

A remedy.

## of health.

121

### 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 moze 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 Anafarca or Hidropis.

The 381. Chapter doth shewe of them that doth abhorre water.

**Y**Droforbia or Hidroforbia be the greake woordes, the vsual woorde of latin is deriued out of greake 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 moze of coler then melancoly, consideringe that coler is mouable and doth swimme in the stomake.

### A remedy.

For this matter purge coler & melancoly humours, for I my selfe, which am a Whisicion is combzed 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 Palmely, Romny, Romanist.

R. ii,

wine,

## The Breviary

wyne, wyne Dorse, wyne greke, & Secke, but other while a  
brought o2 two of Muscadel o2 Basserd, Dley, Capricke, Ali-  
gant, tire, Kaspice I will not refuse, but white wine of Anged  
o2 wine of Dyleance, o2 Kenishe wine, white o2 red is good for  
all men, there is little red Kenishe wine, except it grow about  
Bon beyōd Colin, ther be many other wines in diuers regiōs  
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 soundy kinde 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. chapter doeth shewe of  
drye scabbes.

**Z**Erma or zerna be the latin wo2des. In greke it is named  
pfora o2 Lichen the barbozous wo2de is named Lichena.  
*Scaltes* In Englishe it is a kinde of scabbes the whiche be infectious.  
The cause of this impediment.

This impediment doth come of drin kyng of euell drinkes  
and of eatinge of contagious meates, specially by lvinge with  
infectious persones, it maye come of the cozruption of blode,  
o2 els by some monstrous humour.

A remedy.

Take of salte water a galon, and seth in it .iii. handfulls of  
cromes of wheten bzead that is leuand, & wash the body with  
the water twice o2 thise, 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 Bizimstone .ii. unces seth this in a petel  
of white wine o2 vineger, and wash the body .iii. o2 .iiii. times

The .383. chapter doeth shewe of an impo-  
stume that doth come of fleume.

Zimie

**Z**imie is the latin worde. In English it is an impostume <sup>Apostume</sup> 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 & after 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.

**Z**irbus is the latin word. In English 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 guttes, and it doth kepe y<sup>e</sup> heate of them & doth defend y<sup>e</sup> 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 abstraction, 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 Chyrurgions.

Here endeth the first boke, 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.

Unable to display this page

## The Table.

with an hiedzopsie	fol. eodem	the 75 chapter doeth shewe of	carnels	folio. 31
the 51 Chapter doeth shewe of a	folio eodem	the 76 chapter doeth shewe of	the goute in the handes	folio eodem
mans heeles	folio eodem	the 77. chapter doeth shewe of	carnall copulacion	folio eodem
the 52 chapter doeth shewe of the	folio eodem	the 78. chapter doeth shewe of	the colicke	folio 32
pyper of the lunges	folio eodem	the 80 chapter doeth shewe of	belly ache	folio 33
the 53 cha. doeth shewe of a canker. 24		the 81 chapter doeth shewe of a	mans or womans colour	fol. eodem
the 54 chapter doeth shewe of a	folio eodem	the 82. chapter doeth shewe of	burning	folio eodem
swelling	folio eodem	the 83. chapter doeth shewe of a	terrible and depe sleepe	folio. 34.
the 55. Chapter doeth shewe of a	fol. eod	the 84. chapter doeth shewe of	conception	folio eodem
canine or a dogges appetide	folio eodem	the 85 chapter doeth shewe of slea	ping with open eyes	folio eodem
the 57 chapter doeth shewe of a	folio eodem	the 86 chapter doeth shewe of	the heart of man	folio. 35
mans head	folio eodem	the 87 chapter doeth shewe of	defnes	folio eodem
the 58 chapter doeth shewe of a	folio 26	the 88. chapter doeth shewe of	thea pallio	folio eodem
carbocle or a botch	folio eodem	the 89. chapter doeth shewe of a	mans body	folio 36
the 59 chapter doeth shewe of the	folio eodem	the 90. chapter doeth shewe of coz	puience	folio eodem
sickness of the pylons	folio eodem	the 91 chapter doeth shewe of the	pole	folio eodem
the 60 chapter doeth shewe of a	folio eodem	the 92. chapter doeth shewe of	suffering	folio eodem
canker in a mans nose	folio eodem	the 95 chapter doeth shewe of square	wormes in mans body	folio eodem
the 61 chapter doeth shewe of the	folio 27	the 69 chapter doeth shewe of unper	fire digestion	folio eodem
cardiac passion	folio eodem			
the 62. chapter doeth shewe of	folio eodem			
the flesh of man	folio eodem			
the 63 chapter doeth shewe of the	folio eodem			
privation of mans wit	folio eodem			
the 64. chap. doeth shewe of one of	fol. eod			
the kindes of falling sickness	fol. eod			
the 65 chapter doeth shewe of a	folio 28			
depe sleepe	folio 28			
the 66. chapter doeth shewe of	folio eodem			
a catharact	folio eodem			
the 67 chapter doeth shewe of a	folio eodem			
catarue or a murre	folio eodem			
the 68 chapter doeth shewe of the	folio. 29			
cephalarge	folio. 29			
the 69 chapter doeth shewe of the	folio eodem			
dephale or head ache	folio eodem			
the 70 chapter doeth shewe of a	fol. eodem			
mans skull	fol. eodem			
the 71 chapter doeth shewe of a	folio eodem			
mans bzarne	folio eodem			
the 72 chapter doeth shewe of the	fol. 30			
hinder part of the head	fol. 30			
the 73 chapter doeth shewe of an	folio eodem			
infirmite in the eye lid	folio eodem			
the 74 chapter doeth shewe of	folio eodem			
the cyphas	folio eodem			

D

the 97 chapter doeth shewe of a	folio. 33
mans tothe	folio eodem
the 98. chapter doeth shewe of in	folio eodem
ordinate piling	folio eodem
the 99. chapter doeth shewe of	folio eodem
peyne or dolour	folio eodem
the 100 chapter doeth shewe of a	mans

D.iii.

## The Table

mans indiffere	folio. 39.	the 123 chapter doeth shewe of	pulses oz wheales	folio eodem
the 121. chapter doeth shewe of	rising or lifting up of the heade and	the 124 chapter doeth shewe of	cruciacion oz beiching	fol. 47
brayne	folio eodem	the 125 chapter doeth shewe of ins	flamacions of the eyes	folio eodem
the 107. chapter doeth shewe of a	mans digestion.	the 126 chapter doeth shewe of a	harde pulse oz wheale	folio eodem
the 108. chapter doeth shewe of	the fingers of man.	the 127 chapter doeth shewe of pur	riding of the neth	folio eodem
the 109 chapter doeth shewe of	wheeing & stopping of a mans winder.	the 128 chapter doeth shewe of	flaring in a mans sleepe	folio 48.
folio eodem		the 129 chapter doeth shewe of	wheales oz pulses	folio eodem
the 106 chapter doeth shewe of a	perilous hito.	the 130 chapter doeth shewe of	extremities	folio eodem
the 107 chapter doeth shewe of	one that can not passe.	the 131 chapter doeth shewe of	all apopleumacions.	folio eodem
the 108 chapter doeth shewe of a	mans baclic.	the 132 chapter doeth shewe of	excoitation	folio eodem
the 109 chapter doeth shewe of	knobs & burres in the neth.	the 133 chapter doeth shewe of a	mans face	folio. 49
folio eodem		the 134 chapter doeth shewe of a	kynde of scalles	folio eodem
the 110 chapter doeth shewe of	gonkennes	the 125 chapter doeth shewe of the	kyndes of fevers in general.	fol. 50.
the 111. chapter doeth shewe of a	swelling that is sofe.	the 136 chapter doeth shewe of an	Sphimer feuer	folio eodem
the 112 chapter doeth shewe of	a mans egestion	the 137 chapter doeth shewe of	a colidian feuer	folio eodem
the 113 chapter doeth shewe of	sunburning.	the 138 chapter doeth shewe of a	feuer tercian	folio 51
the 114. chapter doeth shewe of	the elephate.	the 139 chapter doeth shewe of	a feuer quarraine	folio eodem
the 115. chapter doeth shewe of	the conception of a childe	the 140 chapter doeth shewe of	the noth feuer	folio eodem
the 116 chapter doeth shewe of	sickenesses	the 141 chapter doeth shewe of	a feuer causon	folio. 51
the 117 chapter doeth shewe of spit	ting of soure corrupt matter	the 142 chapter doeth shewe of	the putrifed feuer	fol. eodem
the 118 chapter doeth shewe of	spitting of blood	the 143 chapter doeth shewe of	the Emphyson feuer	folio 53
the 119 chapter doeth shewe of	the mare	the 144 chapter doeth shewe of	the Emurichic feuer	fol. eodem
the 120 chapter doeth shewe of	a mans spuer	the 145 chapter doeth shewe of	a feuer pyale	folio eodem
the 121 chapter doeth shewe of	the pestilence			
the 122 chapter doeth shewe of	the falling sickness.			

## The Table.

The 146. Chapter doeth shewe of the leprous feuer	folio eodem	the rouf of the mouth	fol. eodem
The 147 Chapter doeth shewe of the Terrath feuer	Folio. 54	The 169 Chapter doeth shewe of Gurgulation	Folio eodem
The 148 Chapter doeth shewe of the cranke feuer	folio eodem	The 170 Chapter doeth shewe of a lauce keume face	folio eodem
The 149 Chapter doeth shewe of the feuer Strike	Folio eodem	H	
The 150 Chapter doeth shewe of the feuer pestilence	Folio. 55	The 141 Chapter doeth shewe of dulnes of wit	folio. 61
The 151 Chapter doeth shewe of the feuer turden	folio eodem	The 172 Chapter doeth shewe of the Emerodes	Folio eodem
The 152 Chapter doeth shewe of a mans gall	Folio eodem	The 173 Chapter doeth shewe of Pegrim.	Folio eodem
The 153 Chapter doeth shewe of a dead childe	folio eodem	The 174 Chapter doeth shewe of loue sicke	Folio. 62
The 154 Chapter doeth shewe of Rinking heareh.	Folio eodem	The 165 Chapter doeth shewe of the shingles	Folio eodem
The 155 Chapter doeth shewe of keume	Folio eodem	The 176 Chapter doeth shewe of the kindes of hernes	Folio eodem
The 156 Chapter doeth shewe of Apokume	folio eodem	The 177 Chapter doeth shewe of a tetter	Folio. 63
The 157 Chapter doeth shewe of chappes.	Folio eodem	The 178 Chapter doeth shewe of the Fauus	Folio eodem
The 158 Chapter doeth shewe of a lylie	Folio. 57	The 179 Chapter doeth shewe of the hie droopy	folio eodem
The 159 Chapter doeth shewe of fycus in ano	Folio eodem	The 180 Chapter doeth shewe of a waterish humour	Folio. 64
The 160 Chapter doeth shewe of bloud letting	Folio eodem	The 181 Chapter doeth shewe of rattling in the throte.	Folio eodem
The 161 Chapter doeth shewe of a whele named formica	fol. eodem	The 182 Chapter doeth shewe of a man	Folio eodem
The 162 Chapter doeth shewe of an hard impostume	Folio. 58	The 183 Chapter doeth shewe of banding of heares	Folio eodem
G		The 184 Chapter doeth shewe of the .4. comatitions	Folio. 65
The 163 Chapter doeth shewe of tope or mythy.	Folio eodem	The 185 Chapter doeth shewe of the hiepotunier	Folio eodem
The 164 Chapter doeth shewe of croked shoulders	Folio eodem	I	
The 165 Chapter doeth shewe of carnels.	Folio eodem	The 186 Chapter doeth shewe of a wine vnder the kin	Folio eodem
The 166 Chapter doeth shewe of the comioy passion	Folio eodem	The 187 Chapter doeth shewe of saint Anthowies liver	Folio. 66
The 167 Chapter doeth shewe of a mans raling	Folio. 60	The 188 Chapter doeth shewe of swelling	Folio eodem
The 168 Chapter doeth shewe of		The 189 Chapter doeth shewe of ring wormes	Folio eodem
		The 190 Chapter doeth shewe of	

## The Table.

incision	folio. 67	The 213. Chapter doeth shewe of	folio eodem
The 191. Chapter doeth shewe of	fol. eodem	Lunaticke men	folio eodem
inflations	fol. eodem	The 214. Chapter doeth shewe of	folio eodem
the 192. chap. doeth shewe of stopping	folio eodem	intemperance	folio eodem
of a mans water	folio eodem	<b>D</b>	
the. 193. chapter doeth shewe of sus-	folio eodem	The 215 chapter doeth shewe of prin-	fol. eodem
locacion in the belly	folio eodem	cipall verues in man	fol. eodem
the. 194. chapter doeth shewe of a	folio. 68	The 216 Chapter doeth shewe of	fol. 74
mans ioyntes	folio. 68	a lode in sickness	fol. 74
<b>I</b>		The 217. chapter doeth shewe of the	folio eodem
the 195 chapter doeth shewe of a	folio eodem	french pockes	folio eodem
mans itypes	folio eodem	The 218 Chapter doeth shewe of	folio eodem
the 196. chap. doeth shewe of teares	folio. eodem	fithy scabbe	folio eodem
folio. eodem		The 219 chapter doeth shewe of	folio eodem
the. 197. chapter doeth shewe of a	folio. 69	a womans brykes	folio eodem
womans milke	folio. 69	the 220. chapter doeth shewe of a	folio. 75
the 198. chapter doeth shewe of wea-	folio eodem	madnes	folio. 75
rines	folio eodem	the 221. chapter doeth shewe of a	folio eodem
the 199. chapter doeth shewe of le-	folio eodem	mans handes	folio eodem
proufnes	folio eodem	The 222 chapter doeth shewe of the	folio eodem
the. 200. chapter doeth shewe of	folio eodem	matrix of a woman	folio eodem
fracles	folio eodem	the 223 chapter doeth shewe of the	folio eodem
the. 201. chapter doeth shewe of de-	folio. eodem	vertue of medicines	folio eodem
pitacion	folio. eodem	the 224 chapter doeth shewe of the	folio eodem
the. 202. chapter doeth shewe of a	folio. 70	blacke Jaunes	folio eodem
web in the eye	folio. 70	the 225. chapter doeth shewe of a	folio eodem
the. 203. chapter doeth shewe of a	folio eodem	mans memozy	folio eodem
kynd of leproufnes	folio eodem	the 226 chap. doeth shewe of the prin-	fol. eodem
the 204. chap. doeth shewe of imper-	folio eodem	cipall member in man	fol. eodem
fyte digestion	folio eodem	the 227 chapter doeth shewe of a wo-	folio eodem
the. 205. chapter doeth shewe of blere	folio eodem	mans termes	folio eodem
eyes	folio eodem	the 228 chapter doeth shewe of mad-	folio eodem
the. 206. chapter doeth shewe of the	folio. 71	nesse	folio eodem
kyndes of scabbes	folio. 71	the 229 chapter doeth shewe of me-	folio 78
the. 207. chapter doeth shewe of a	fol. eodem	lancoly	folio 78
mans splene	fol. eodem	the 230. chapter doeth shewe of an	folio eodem
the. 208. chapter doeth shewe of a	folio eodem	cuilt vlcetacion	folio eodem
mans tonge	folio eodem	the 231. chapter doeth shewe of	folio eodem
the. 209. chapter doeth shewe of the	folio. 72	a passion vnder	folio eodem
stone in the bladder	folio. 72	the 232 chapter doeth shewe of pu-	folio 79
The 210. Chapter doeth shewe of	folio eodem	sing	folio 79
obliuiousnes	folio eodem	the 233 chapter doeth shewe of an im-	fol. eodem
The 211. Chapter doeth shewe of	folio eodem	pediment in the matrix	fol. eodem
skurte in all the body	folio eodem	the 234 chapter doeth shewe of kut-	folio. 80
The 212. Chapter doeth shewe of	folio 73	ting or stamering	folio. 80
whete womens	folio 73	the. 235. chapter doeth shewe of a	folio eodem
		sichnesse	folio eodem

## The Table.

Acknesse	Folio eodem	The 258 Chapter doeth shewe of a come in the eye	Folio eodem
The 236. Chapter doeth shewe of the kinges euill	Folio eodem	The 259. Chapter doeth shewe of Mort wynded	Folio eodem
The 237. Chapter doeth shewe of the french pockes	Folio eodem	The 260 Chapter doeth shewe of mans mouth	Fol. 88
The 238. Chapter doeth shewe of the Morphewe	Folio. 81	The 261 Chapter doeth shewe of mans bones	Folio eodem
The 239 Chapter doeth shewe of a moze	Folio eodem	The 262 Chapter doeth shewe of yeaning	Folio eodem
The 240. Chapter doth shewe of a monker	Folio eodem	The 263. Chapter doeth shewe of the hinder part of the head	Fol. eod.
The 241 Chapter doeth shewe of byting	Folio eodem	The 264 Chapter doeth shewe of an vicer in the nose	Folio eodem
The 242 Chapter doeth shewe of a woman	Folio eodem	P	
The 243 Chapter doeth shewe of musicke	Folio 83	The 265 Chapter doeth shewe of an impostume	Folio. 89
The 244 Chapter doth shewe of a mans nosethilles	Folio eodem	The 266 Chapter doeth shewe of fracles	Folio eodem
The 245 Chapter doeth shewe of a mans buttockes	Folio eodem	The 267 Chapter doeth shewe of a womans labour	Fol. eodem
The 246 Chapter doth shewe of the labour of man	Folio eodem	The 268 Chapter doeth shewe of infactions of the eares	Folio. 90
The 247 Chapter doeth shewe of the stone	Folio. 84	The 269 Chapter doeth shewe of Larrels	Folio eodem
The 248 Chapter doeth shewe of an impostume in the backe	Fol. eodem	The 270 Chapter doth shewe of a white flawe	Folio eodem
The 249 Chapter doeth shewe of mans sight	Folio eodem	The 271 Chapter doeth shewe of the kindes of pallies	Folio eodem
The 250 Chapter doeth shewe of the sinews of man	Folio eodem	The 272 Chapter doeth shewe of lybes	Folio. 91
The 251 Chapter doeth shewe of blisters	Folio. 85	The 273 chapter doeth shewe of Lyc	Folio eodem
The 252 Chapter doeth shewe of noli me tangere	Folio eodem	The 274. chapter doth shewe of im- pediments in the lungen	Fol. eod
Q		The 275 chapter doeth shewe of carnels	Folio. 92
The 253 Chapter doeth shewe of the obliuiousnes	Folio eodem	The 277 Chapter doeth shewe of Pia mater	Folio eodem
The 254 Chapter doeth shewe of a mans eyes	Fol. 66	The 278 chapter doth shewe of phrenisis	Folio eodem
The 255. Chapter doeth shewe of smelling	Folio eodem	The 279 chapter doeth shewe of white cornes	Folio. 93
The 256 Chapter doeth shewe of the crampe	Folio. 87	The 280 Chapter doeth shewe of the fatnes of man	Folio eodem
The 257. Chapter doth shewe of an hypediment in the eyes	Fol. eodem	The 281 chapter doeth shewe of matter	

Unable to display this page

## The Table.

The 328 Chapter doeth shewe of a mans splene.	folio eodem	a postume.	folio 113
The 329 Chapter doeth shewe of a mans spirites	folio. 157	the 351. chapter doeth shewe of a wyre mouth.	folio eodem
The 330. Chapter doeth shewe of a thyrst or dyneuse.	folio eodem	the 352. chapter doeth shewe of peyne in the belly.	folio eodem
The 331. Chapter doeth shewe of a sickness named Gorda	fol. eodem	the 353. chapter doeth shewe of shaking.	folio eodem
The 332. chapter doeth shewe of the strangury.	folio eodem	the 354. chapter doeth shewe of the back bone.	folio eodem
The 333. Chapter doeth shewe of knissing.	folio. 108.	the 355. chapter doeth shewe of a mans stones.	folio. 114.
The 334. chapter doeth shewe of barrennes of a woman	fol. eodem	the 356 chapter doeth shewe of the weiland	folio eodem
The 335. Chapter doeth shewe of a mans stomake	folio eodem	the 357. chapter doeth shewe of waites.	folio eodem
The 336 chapter doeth shewe of Bonnyng	folio eodem	the 358. chapter doeth shewe of the cough.	fol. eodem
the 337 chapter doeth shewe of Tweate	folio. 109	the 359. chapter doeth shewe of the small pockes.	folio. 115
the 338 chapter doeth shewe of Suffocation	folio eodem	the 360 chapter doeth shewe of swelling of veynes.	folio eodem
the 339. Chapter doeth shewe of gogle eyes.	fol. 110	the 361. chapter doeth shewe of the principall veynes.	fol. 116
the 340. Chapter doeth shewe of Saucing.	folio eodem	the 362 chapter doeth shewe of venin	folio eodem
the 341. Chapter doeth shewe of costuenes.	folio eodem	the 363 chapter doeth shewe of dentostie.	folio eodem
the 342. Chapter doeth shewe of the eye.	folio. 111.	the 364 chapter doeth shewe of wornes	folio eodem
the 343. Chapter doeth shewe of the crampe	folio eodem	the 365 chapter doeth shewe of a mans bladder.	folio. 117
the 344. Chapter doeth shewe of a sickness named restudo.	fol. eodem	the 366. chapter doeth shewe of watche	fol. eodem
the 345. chapter doeth shewe of a tympany	folio eodem	the 367 chapter doeth shewe of a mans yerbe.	folio eodem
the 346. chapter doeth shewe of feare.	folio. 112	the 368 chapter doeth shewe of a mans sight.	folio. 118
the 347 chapter doeth shewe of piping in the eare.	fol. eodem	The 369 chapter doeth shewe of vicers	folio. eodem
the 348. chapter doeth shewe of whales or scabbes.	fol. eodem	the 370 chapter doeth shewe of a mans nauicil	folio eodem
the 349. chapter doeth shewe of Le pousher.	folio eodem	the 371 Chapter doeth shewe of a p. sume	folio. 119
the 350. chapter doeth shewe of		the 372 Chapter doeth shewe of a mans nauica	folio eodem

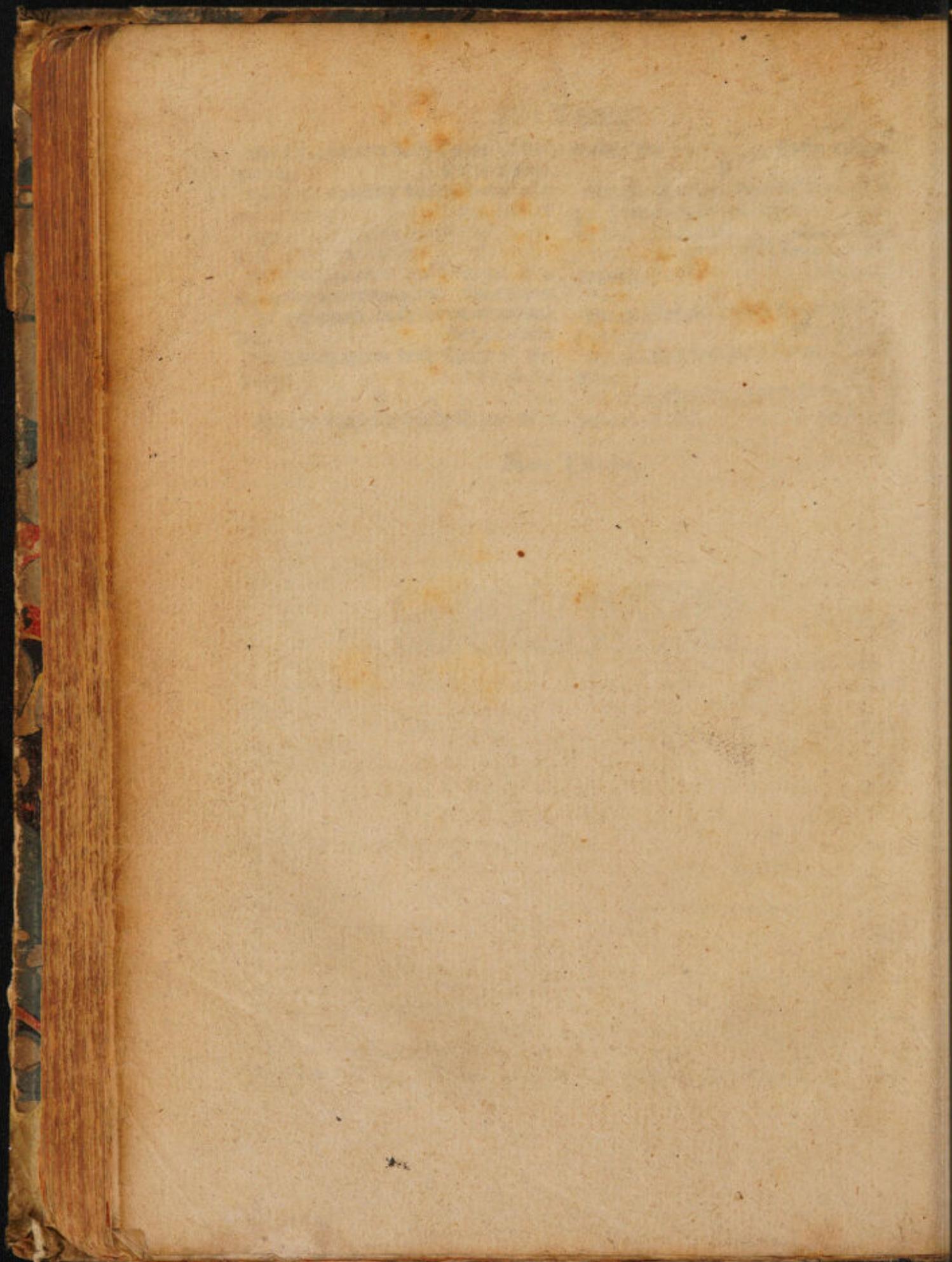
## The Table.

<p>the. 373. chapter doth shewe of bo- mering folio eodem</p> <p>the. 374. chapter doeth shewe of a mans voyce fol. eodem</p> <p>the. 375. Chapter doth shewe of the cundres of the vyne. folio. 120</p> <p>the. 376. chapter doeth shewe of a womans secret member fol. eodem</p> <p>the. 377. chapi. doth shewe of wound- des folio eodem</p> <p>the. 378. chapter doth shewe of the lucis folio. 121</p> <p style="text-align: center;">¶</p> <p>the. 379. chapter doeth shewe of a</p>	<p>mans eyes folio eodem</p> <p style="text-align: center;">Y</p> <p>the. 380. chapter doeth shewe of a gut y which doth lye behinde the we- land oz throte boli. fol. eodem</p> <p>the. 381. chapter doeth shewe of ab- horring of water folio. 122</p> <p style="text-align: center;">3</p> <p>the. 382. chapter doth shewe of dyre scabbes folio eodem</p> <p>the. 383. chapter doth shewe of a po- stume folio. 123</p> <p>the. 384. chapter doeth shewe of a palcie oz call. folio. 124</p>
--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

Finis Tabula.



Unable to display this page



THE SECOND BOKE  
of the Breuiary of Health,  
named the Extrana-  
gantes, soloweth,

(:.)

¶ Compyled by *Andræwe Boorde,*  
*Doctour of Phisicke: an Eng-*  
*lish man.*



Imprinted at London by  
Thomas Cast.

## The Preface.



Who so euer will knowe to number in Algorisme, he may know by the numbring the Chapters of these two bookes comprehēded 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 þe termes of Physicke that euery man can perceyue the receptes. Therefore I doe aduertise and doe counsell all menne to consulte with some experte Poticary in making and orderyng of such receptes and medecines. Furthermoze lerned men and other may well interrapt and repzehend mee for wyting my incōgruite that the latin wordes be not truely sette in theyr cases with the English wordes, vsyng dyuers tymes the nominatiue case for other causes. I do it for no other purpose but that ignozant 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 nowe to conclude, if I haue omitted any thing necessary to be expressed in these bookes, or haue not satisfyed euery 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, Chapter doth shewe of the distemperance of the stomake.

**A** Norexia is the Greeke woꝛde. The Barbarous woꝛd is Anarexia. In Latin it is named Stomachi distemperamentum. In Englishe it is named a distemperance of stomake oꝛ auersion of the stomake from meate.

The cause of this impediment.

This impediment doeth come of euill humours in the stomake, oꝛ els thozow imbecilitie oꝛ weakenes of the stomake, oꝛ els thozow great infirmitie the which doeth take away a mans stomake oꝛ appetyde.

A remedy.

The cause digested all sower thinges and sauces doeth prouoke an appetyde, soꝛ this matter loke in appeticus in the H:eniary of health.

The second chapter doth shewe of little fat graynes in the browes.

**A** Sarnar oꝛ Arnarsa, be the Araby woꝛdes. In Latin it is named Aggregacio oꝛ 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 oꝛ els of reame.

A remedy.

Fyrst washe the place with white wine thre tymes, and after that anoynt the browes with the oyle of wormewood, and purge scume.

The third Chapter doth shewe of hore and of whyte heares.

**C** Anicies is the latin woꝛd. In greeke it is named Polio-cros. In English it is named hore oꝛ white heares.

A. y.

The

c

## The Breuiary

The cause of this infirmitie.

This matter doeth come eyther naturally, or els accidentally, if it doe come naturally, it doeth come thowwe age and melancoly humours, if it doe come accidentally, it doth come thowwe feare, sozow, great trouble, great sickenes, and it may come of to much vsage of venereous actes.

A remedy.

If it doe come naturally, that thing the which nature doeth give, 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.

**C** Aroli 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 Sophena, and exhaust .ij. or .iij. vnces of the side that the impediment is in, & after that purge the matter, & take of Cassia, of Diacatolicō, of eche half an vnce, of the electuary of Roses .ij. dzams, & 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 vnce 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 vnce, 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.

**C**artilago 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, therefore loke in the Chapter named Juncture in the Hzeniary of health.

The. 6. chapter doeth shewe of a Surfet.

**C**Aros, 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 dzinking to much meate or dzinke, or eating rawe or euill meates and dzinkes.

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 dzaught of Aqua vitæ may be suffered.

Chinus, is the iuyce proceeding of meate digested.

The. 7. chapter doth shewe of Agnelles in a mans feete.

**C**Lanus is the latin word, and some do name it Papule. In English it is named coznes or agnells in a mās sete 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 procure or ingendred this aforesayd impediment.

A remedy.

Fyrst pare the Agnelles or coynes with a sharpe knyfe, vnto the tyme it doeth come to the quicke fleshe that the bloud runne out, wpe 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,

**C**ollum 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 drinking 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 Breuiary 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 stooping 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.

**C**ondiloma is the Græke woꝝd. In Latin it is named Rugosum ani tuberculum. The Barbarous woꝝde 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 moze infect women then men.

The cause of this impediment.

This impediment doeth come of reume and of the cozruption 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.

**C**Oxia is the Latin woꝝde. 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 stryke, a bꝛuse or such lyke.

A remedy.

Take of Smalage and of Louage, of eche two handfulls, of Malowes. iiij. handfulls, of Deare suet two vncces, sethe all this in running water, and after that bath & walthe the place with the water, and than to bedwarde, lay the substance vpon the place. Or els take of the oyle of Turpentine. ij. vncces, and compound it with Aqua vite and anoint the place diuers tymes, or els take of Petes sote oyle. ij. vncces, of the oyle of Spyrke halfe an vncc, and anoynte the place as one shoulde grece a payre of olde bootes.

For Crassitudo, loke in the Chapter named Pinguedo in the first booke named the Bezuiary of health.

A. iij.

The

Unable to display this page

grated roūd about w<sup>th</sup> Iron, to y<sup>e</sup> which our Lord Iesus Christ  
 dyd lye in him selfe at his deliuering vnto Pilate, as the Ro-  
 maynes doeth say, to the which pylle, all those that be posses-  
 sed of y<sup>e</sup> deuill, out of diuers coutries and nacions, 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<sup>r</sup>esent with great strength and vie-  
 lently with a xx. or mo men, this woman was put into that  
 pylle w<sup>th</sup>in the yron grate, and after hir dyd go in a p<sup>r</sup>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 gho<sup>st</sup>, that thou doe thew  
 to me, soz what cause that thou doest possesse this woman:  
 what wordes was aunsw<sup>r</sup>ered, I wyll not wyte, soz 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, leas<sup>t</sup>  
 that the deuils should hane come out of hir, & to haue entred  
 into me, remembryng what is specified in the viii. chapiter 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 afozesayde 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 drownded. I con-  
 sidering this, and weke of faith and a feard, crossed my selfe,  
 and durst not to heare and see such matters, soz 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 efficacitie of  
 such making one whole dyd rest in the vertue that was in the  
 pylle, or els in the wordes that the p<sup>r</sup>iest dyd speake, I doe  
 iudge it should be in the holy wordes that the p<sup>r</sup>iest dyd speke,  
 and not in the pylle, soz and if it were in the pylle, the By-  
 shops & the Cardinalles 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<sup>e</sup> phisnomy of Christ and scarce the sacrament of the aulter was in maner vncouered, & al. s. Peters Churche downe in ruyne, & vtterly decayed and nothing set by, considering in olde chapels, beggers and haudes, howes & theues dyd ly within them, asses & moyles dyd defyle within the p<sup>re</sup>cincte of the Church, and byinge and sellinge there was vsed within the p<sup>re</sup>cinct of the sayde Church that it did pytie my harte and mynde to come and se any tyme moze the saide place & Church. When did I go amonge the fryers mendicantes, and dyuers tymes I dyd see reuelathes pro de functis hange vpon 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 Woggerly, 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 Jewel as I haue a bout mine eye, and if it do rayne, hayle, or snowe, yf the winde stande Eastwarde, it shal blowe y<sup>e</sup> rayne, hayle or snow to S. Peters spelunke, wherefoze 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 wo<sup>rl</sup>de, except S. Sophis church in Constantinople, shuld be in such a vyle case as it is in, Considerynge 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 thyz 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 noz godnes in Rome; but in byshop Adryas daves, which would haue reformed diuers inozmities, & for his good wil & pretēce, he was poysoned within iiii. 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 oz was, but y I doe wryte is but to true, y moze pytie, as god knoweth. Do not you think y many in this cōtrey 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 cōmaundemēt 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 woꝝds but swering, lying, oz flandering is the one ende of their tale. In all the woꝝld ther is no region noz cōtrey y doth vse moze swearing then is vsed in Englād: for a chyld that scarce can speke, a boy, a gyꝛle, a wench, now a daves wyll swere as great othes as an olde knaue & an olde vꝛab, it was vsed that whē swering did come by first, that he that dyd swere should haue a philip, geue that knaue oz vꝛab a philip with a club, that they doe stagger at it, & then they and chyldzen 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 moze woꝝld without ende. Wherefoze I doe counsayle all such euyl dysposed persons of what degꝛee so euer they be of, amend these  
faulces

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 vere pꝛice 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 to seke for them, for in the kyngs court and lordes courtes, in Cities, boꝛows end in towne, and in euery house, in maner ther is abhominable swering, and no man doth go about to redꝛes 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.

**D**ampnes 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 theyꝛ water neyther wakinge nor sleepinge and some men hauynge this passion in theyꝛ slepe shall thinke and dreame that they do make water agaynste a wall, a tre, or hedge, or such lyke, and so dreymynge they do make water in theyꝛ bedde.

The cause of this impediment.

This impediment doth come of great debyltye and weaknes of the bladder, or els thowwe greate frigiditie or coldnes of the bladder, or els of to muche drynkyng & slouthfulnes.

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 bwayne, and the lyuer, and euery one of  
these pzinipall 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  
bwayne 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 founde-  
ment, and the flankes, or the thare.

The. 14. chapter doth shewe of the  
passion of the Lyuer.

**E** Patica passio, be the latin wordes. In English it is na-  
med the passion of the Lyuer, and who so euer hath this  
passion, doeth feele peyne 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 spi-  
ces, and Aqua vite, and vse colde things, as Saunders, Sou-  
thistel, Endiue, Dandelion, Cicozy, and Liuerwort, Letyce,  
and such lyke.

The

The .15. Chapter doth shewe of a mans weasand.

**E**Pigloton, is the græke woꝝde. In Engliſhe it is named the flappe of the weasand oꝝ the thꝛote boll, the which doth deuyde the two cundites, the one is the weasand the which wynde doeth paſſe in and out, and the other is named Iſo-phagon, thoꝝowe the which meate and dꝛinke doeth go into the ſtomake, as it doeth appeare in the Chapter named Dyſoſpnagos, in the Bꝛeuariy of health.

The .16. chapter doth shewe of excoriacion.

**E**xcoriacio is the latin woꝝde. In Engliſh it is named excoꝝiacion oꝝ taking away the ſkin in any place of mans body. In Italian it is named Malum mule.

The cauſe of excoriacion.

Excoꝝiacion doeth come two wayes, eyther voluntary, oꝝ els inuoluntary, if it be voluntary then the ſkin is taken of by ſome knyfe, oꝝ ſome other inſtrument, and if it be inuoluntary, either it doeth come by chaſyng oꝝ els by galling, that is to ſay, eyther by going oꝝ by ryding.

A remedy.

Take of Roſe leaues, of Plantaine leaues, of Malwes, of Myꝛtilles, of eche two handfuls, ſeeth this in water, and put to it a little ſecke & waſh the place thꝛee 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.

**E**Ructuacio, is the latin woꝝde. In Engliſhe it is named eructuacion oꝝ belching.

The cauſe of this impediment.

This impedimēt doth come of great ventofitie in þe botome of the ſtomake, & other while it doth come of greedy eating.

A reme

## Aremedy.

In this matter vse Diatriumpiperion dꝛōken with wine,  
Perapigra in this matter is good, and so be dꝛegges and Lo-  
sanges made to bꝛeake wynde.

The. 18. chapter doth shewe of spitting of  
bloud thorow a cough.

**E**Pima is the græke woꝛde. In latin it is named Sputum  
faniosum exiens cum tussi. In Englishe it is named spit-  
ting of bloud with a cough, soꝛ this matter loke in the Cha-  
piter named Emoptoica passio, in the fyꝛst booke named the  
Vꝛeuinary of health.

The. 19. chapter doth shewe of the  
kyndes of Fluxes.

**F**Luxus ventris be the latin woꝛds. In English it is named  
the flyre, and there be thꝛee kyndes named in latin Lic-  
teria, Diarthea, and Dissinteria. In Englishe it is named the  
Lꝛyentery, the Diarchy, and the Dissentery. The Lꝛientery e-  
gesteth oꝛ doeth auoyd the meate in maner as it was eaten.  
The Diarchy is a common lax. The Dissentery is the blud-  
dy flyre, and some doeth name these flyres after this ma-  
ner. Intestinal, Epaticall, and Sanguine. Intestinal commeth  
day and night with fretting in the belly. Epaticke oꝛ Epati-  
call flyre commeth without peyne pricking oꝛ fretting. The  
bloudy oꝛ Sanguine flyre maketh excoꝛiacion of the guttes  
with peyne pricking and fretting.

The. 20. Chapter doth shewe of werinesse  
of a mans body.

**F**Atigacio, is the Latin woꝛde. In Græke it is named  
Ponos, oꝛ Camatos. In English it is named werines  
of the body.

The

F

## The Breuiary

The cause of werines.

Werynes doeth come many wayes, as by extreme labour, doing moze then  $\bar{h}$  strength of  $\bar{h}$  body is able to perfourme, it may come of the debilitie of the body, it may come thozow sickenes, and it may come thozow ryding vpon an euil hozse, oz sitting in an euill saddle, specially when the hozse is galled on the backe, oz spoze galled, then the hozse 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 oz sickenes, vse a good dyet, and to be nozished with good meates and drinckes, 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 thozow ryding vpon an euil hozse oz saddle, let him neuer ryde in no saddle noz vpon no hozse, gelding, noz mare, noz other beast, and he shall neuer be wery noz galled for such matters.

The .xxi. chapter doth shewe of a mans lawes.

Fauces is the latin woꝝd. 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 Pally. &c.

The cause of these impedimentes.

These impedimentes doeth come of reume causing ache, oz els it may come of a bꝛose oz a stryꝑe causing the peyne, oz els it may be a pallye oz a Crampe oz 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 stryꝑe oz set it in againe. If it do come eyther of a pallye oz of a crampe, vse fricacions with the oyle of Musterde seedes, oz els with Musterde and Castoꝝe.

The

The.22. Chapter doth shewe of Pushes  
or wheales vnnaturall.

**F**ormica 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 mixte hu-  
mours, as of coler & fleume, or of coler and melancoly. &c.

A remedy.

Use to eate the sirupe of Fumitory, 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 Arsnicke the weight of .ij. d. boyle all this to-  
gether and washe or anoynt the place.

The.23. chapter doeth shewe of a  
mannes Kne or knees.

**G**enu is the latin word. In greake 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 goute 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.

Unable to display this page

Take of Malowes soden in the broth that fleshe hath bin sodē in y. handfuls, of wheat flower, of barley flower, of ech. iiij. vnces, make a plaister of it, putting to it. y. yolkes of egges and a little butter & oyle Olive, and make playsters, & lay it on the soze place, & after that, take of the rootes of white Lyllyes, of Holihocks, of ech. 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.

**I**ntestina 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 doth come eyther of colde or the collicke, or of woꝝmes, or els of some great laye, 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 woꝝmes, or of any laye, loke in the Chapter named Colica passio, vermes, and Diarrhea in the Hzeuiary of health.

The. 32. chapter doth shewe of an hare lipped person.

**L** Abram leporium be the Latin wordes. In Englishe 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 boꝝne so, if it doe come accidentally it doeth come eyther by a stripe or by burning.

B. ij.

A reme

L

The Extraiugantes.

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 vpper syde must be a little ripped, & the .ij. sides of the bare lippes must be excoziated, 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.

**L**atus 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 diuers wayes, if it bee in the right side, the impediment doeth come of the 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 Alica 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 Bzenuary of helth. If it come other wayes, take vp the earth within a doze that is well troden & pare it vp 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 Clisters or suppositers, or els take easy purgacions, so that the belly be not colde, and beware of colde and of eating of fruites, or new bzead, or newe ale, and of all thinges that doeth ingender ventositie.

The .34. chapter doth shewe of a kind of furiousnes.

**L**ymphac icarom is a barbarous word, and is deriued of .ij. wordes of græke named Lymphati & Carom, of the which doeth

doeth come Lymphatici 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 intruded or inclosed in the heade, and it may come thowwe peuisshnes 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 giue to the patient warme meate. iij. tymes a day, and do as it is specified in the Chapters named Phrenitis and Mania in the Bzuiary of health.

The.35. chapter doeth shewe of a kynde of vomiting.

**L**epus marinus be the latin woordes. 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 suppositor or two, and than take an easy purgacion, and beware of eating of frutes, for this matter loke in the Bzuiary of health.

The.36. chapter doth shewe of a cricke or an ache about the necke and the shoulders.

**L**ipothomia 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 picke, and Riche, and ake,

B. iij.

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 wyze 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.

**L**umbi is the latin word. In greeke it is named Phrenes, In Englishe it is named the loynes. And diuers impedimentes may come to them, as ache, sterkenes, and suche 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 aces, and it may come of a greate strayne 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 .iiij. weekes is good, & the oyle of Alabaster, or els the oyle of scorpions is good.

The .38. chapter doth shewe of a consumption in olde men.

**M**arasmon 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 Pthis, nor the eticke passion, for it is without a feuer

A remedy.

The



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 Bzeuiary of health.

The. 42. chapiter doth shewe of falling away of the heares of the browes.

**M**Adarosis is the greke woꝛde. 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 woꝛd 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 Bzeuiary of health.

The. 43. Chapiter doth shewe of the kindes of madnesse.

**T**here be soure 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 vpon supernaturall thinges, thinkinge that they can or doe the thing the which is impossible for man to do.

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, wherfoꝛe they doe fleo fro one place to an other, and can not tell where to be except they be kept in safegard. Frenisis 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 whyche 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 spyzite, 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 fantastical. For al these matters loke further in the Chapters of these woꝛdes pꝛenominated in the **Wꝛeuary of helthe**.

**The. 44.** Chapter 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 þe 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 **Wꝛeuary 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 **widoꝛiffe** and this afozesaide **Pannicle** or **Skyn**, 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 Bzouary of health.

Foz milfosis, loke in the Chapter Madarosis.

The .46. Chapter doth shewe of the Maselles.

**M**Orbilli 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 steumatike humour and of the cozruption of bloud, and also one infected person maye infect an other.

A remedy.

Fyrst in y morning geue the pacient to dzyneke a lyttle Triacle oz Pitridatum with a draught of ale warme. And kepe the pacient warme, and let hym not eate noz dzyneke nothing that is colde, noz foz a space let hym not go in the open ayer, and vse lyght meates of digestion foz a space.

The .47. Chapter doth shewe of the strynge or mary in a mans backe.

**N**Vca is the latin worde. In greke it is named Nucha. In Englyshe it is named the newke which is the mary of the strynge in the backe bone, and it is muche lyke to the bzayne of a mans heade in colloz and in it may be greate debillite and wekenes, & it may be burst oz cut a sunder by som strype, bzoise, oz fall, when the back is bzozen a sunder and yf the newke be bzozen it can neuer be made whole, the backe maye be set agayne in ioynt, how be it there shall euer remayne a curatlie and crokednes.

A remedy to comfort the newke.

All restozatiue thinges doth comfort the newke and so dothe swete wynes as Muscadell, Bastarde, Aligant, and the vsage of clary is good to eate sodden oz fried with the yolkes of egges, and euery thinge that is restozatiue is good.

The

The. 48. Chapter doth shewe of a sinewe  
that is spronge.

**N**Vreticus is the Barbarous worde. In græke it is na-  
med Nureticos. And some latenist doth name it Ner-  
uicus. 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 loke in the Chapter named Bocium in y first  
booke named the Bzenary of heath.

For Nebula, loke in the Chapter named Albugo, in the  
Bzenary of health.

The. 49. Chapter doth shewe of

Yaning or gaping.

**O**Scedo or Ofsitacio be the Latin wordes. In græke it  
is named Chasma. In English it is named yeaning  
or gaping.

The cause of this impediment.

This impediment doeth come of vnlustines 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 exercise the body with walking or labouring, for this  
matter loke in the Chapter named Ofsitacio in y first booke  
named the Bzenary of health.

I haue read De Ostocopo, but it is long agone that I haue  
forgotten what it is. And when I did make this booke I was  
there that I had no Auctours nor doctours to helpe mee, but  
onely by my practise.

For

The .54. Chapiter doth shewe of a  
disease in the Lunges.

**P**ulmonia is the Latin worde. In Englishe it is named  
a collection of superfluites of a vyle and a coꝛrupt matter  
the which doeth ingender some Apostumacion. And there be  
two kyndes, the one is ingendꝛed in the lunges and is na-  
med Pulmonia, oꝛ Bipulmonia, and some doeth name it  
Peripneumonia, the other doeth cleaue to the ribbes, and is  
named Pluritis, oꝛ Periplumonia, oꝛ Plurea, oꝛ Plurisis,  
oꝛ Pluris, oꝛ Pluresia all is one thing, saue that some woꝛ-  
des be Barbarous woꝛdes. Foꝛ these diseases loke in the  
Chapiters named Peripneumonia, and Pluritis in the first  
booke named the Bꝛeuiaꝛy of health.

The .55. chapiter doth shewe of the  
pulses of a man.

**P**ulse is the latin worde. In græke it is named Sphigmos.  
In Englishe it is named pulses. And there be .vij. pulses  
the which doeth take theꝛ oꝛiginall of the vital spirites, thꝛee  
of the which pꝛincipall doeth long to the heart, the one is vnder  
the left pappe, the other two doeth lye in the woꝛtes dis-  
rectly against the thommes. The bꝛayne hath a respect to .vij.  
pulses. .iiij. be pꝛincipall, and thꝛee be minoꝛs, the .iiij. pꝛincipall  
pulses doeth lye thus, two in the temples, and one going vnder  
a bone named the right surcle, and the other doeth lye in the  
coꝛner of the right syde of the nose. And there be thꝛee minoꝛ  
pulses, the one doeth lye in the coꝛner of the lefte syde of the  
nose, and the other two doeth lye vpon the mandibles of the  
two iawes. The lyuer hath a respect to the two pulses, the  
which doeth lye vpon the sæte. By these pulses expert Phis-  
itions and Chierurgions doeth knowe by theꝛ knocking oꝛ  
clapping, which pꝛincipall member is distempered, and whe-  
ther the patient be in perill, if any of the pꝛincipall pulses doe  
not

not knocke or clappe fruely, keeping as true course as the minutes of a clocke, the pacient 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 pacient, 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. vii. knockes, and do pause at the. viij. knocke, or els doeth knocke. x. knockes and doeth leape ouer the. xj. and beginneth at. xij. knockes and so forth, the pacient 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 pacient, and set him byright in the bedde with pillowes and let one sit at the backe, and geue the pacient drinke, and let the pacient smell to Rose water and vineger. 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.

**R**Edunie is the latin worde. And some doeth name it Redunia. The Barbarous word is named Redmie. In English it is named a white blowe, or white flaw, the which doth growe about the roots of the nayle, the grækes 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.

**R**enes is the latin worde. In græke 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.

Wassard, Muscadel, Aligant, and Zoceras, newe layde egges, and reue 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 scozopions, and such lyke.

The .58. chapter doth shewe of shreuels in a mannes face and handes.

**R**Vge is the latin woꝛde. In Englishe it is named shreuels which is a running together of y<sup>e</sup> skin in a mans face and necke, oꝛ the soꝛthead, and the handes, oꝛ other places.

The cause of this impediment.

This impediment doeth come diuers wayes, as by bending of the bowes, leannesse of body, great sickenes, age, and venerious actes, and such like, and it doth soner come to leane men then to fat men.

A remedy.

Anoynt the face, soꝛthead, necke, and handes with the oyle of Costine, and vse the medicines that is vled oꝛ wꝛitte in the Chapters named Cutis, Facies, and Pulchritudo in the first booke named the Bꝛeuiary of health.

The .39. Chap. doth shewe of euil taking of the breth.

**S**Ansugium is the latin woꝛde. In English it is named an euil taking of the bꝛeath, soꝛ one shall take in moꝛe bꝛeath then he can expell.

The cause of this impediment.

This impediment doeth come of the lunges, oꝛ els of straitnes of the bꝛest, and it may come of great sighing.

A remedy.

First for this matter aboue in the Chapter named Pectus, and in the Chapters named Asthina 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.

**S**arcoides 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 be open, and that the sweate doeth come forth. I doe counsell all men to take no sodayne 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 ponder of rose leaues, and myztils.

The.61. chapter doeth shewe of three kyndes of Scabbes.

**S**cabies is the latin word. In græke it is named Psora. In English it is named Scabbes. And there be thre kyndes, named in latin Scabies lupinosa, Scabies furfuraria, 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.

**S**cirtus 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 first booke named the Breviary of health, sufficient remedies.

Unable to display this page

leues of Lefuce, of the ryues of whyte Dopy, of Violettes, of water Lillies, of henbane, of eche halfe a handfull, seth this in the water of Dozell and Nightshade, and with tow lay it to the temples. Or els make a doymitoye of Henbaine, and lay to the temples.

The .65. Chapter doth shewe of grossenes  
of the browes.

**S**lach is the Araby woꝛde. In latin it is named Grosities Palpebrum. In Englishe it is named grossenes of the browes, hauing rednes with vlceration, and sallyng 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.

Fyꝛst purge reume and anoynt the browes with the oyle of swæte Almons.

The .66. chapter doth shewe of grinding  
of ones teeth in ones sleepe.

**S**Tridor dentium be the latin woꝛdes. In English it is named grynding of ones teeth sleeping.

The caule 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.

Fyꝛst purge the heade and stomake with the pylls of Coche, and anoynt the iawes with the oyle of Musterde.

The .67. Chapter doth shewe of astanning  
or amased.

**S**Tupor is the latin woꝛde. In Englishe it is named astanning or amased, or such lyke,

C.ij.

The

The cause of this impediment.

This impediment doth come eyther by a feare or a palse,  
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  
other wyle, refrayne from the causes aforesayde.

The .68. chapter doeth shewe what is the Sinterisy.

Sinterisis is the greeke woꝛde. In latin it is named Attencio  
or Conceruacio bona. The barbarous woꝛd is named Sin-  
derisis. In English it is named a power of the soule, the which  
doeth reluet against byces and sinne, and redargueth or repre-  
hendeth sinne, hauing cuer a zeale to kepe his soule cleane.

The .69. chapter doth shewe of the passion of the splene.

Splenatica passio be the latin woꝛdes. In English it is nam-  
med the passion of the splene.

The cause of this impediment.

This impediment doeth come by thought, anger or care, or  
sorrow, of imprisonment, of feare and dread, and for lacke of  
meate and drinke. Also it may come of great solitudenes, or  
solicitudenes to study, or to be occupied about many matters.

A remedy.

The cheffest remedy for this matter is to vse honest & mery  
company & to be iocund & not to muse vpon no matter, but to  
leane 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 skoupe downe to write or rede, and be-  
ware 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

**S**Quame 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.

**S**Vspirium is the latin word. In greeke it is named Scouagmos. 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 weping, or by repletion, or by some euill cozruption in the stomake.

A remedy.

First after every sigh make an hein, or cough after it, & vse myrth or mery company, and muse not upon unkyndnes, & if it do come of the cozruption 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 care.

**T**ortura is the latin word. In English it is named a drawing bp of the mouth toward the care.

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 cotrarily. For this matter looke in the Chapter named Tortura in the Wzenary of health.

The 73. Chapter doeth shewe of a  
mannes vrine.

**V**Rina is the latin woꝝd. In græke it is named Curia. In English it is named an vzyne. The latin woꝝd is named Vrina, as Egidius doeth say, is deriued out of a woꝝd of græke named Vrith, which is to say in latin Demonstratio. In english it is named a demonstration oꝝ shewing, soꝝ by the vzyne the humaine disposicions bee shewed.

In vzynes oꝝ water there bee many thinges to bee considered and marked: fyꝛst 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.

Fyꝛst 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 perteyue to the heart, the lunges, and the stomake, and to all other official members, which be aboue the midyiffe named in latin Diafragma. The inferiall region doeth perteyne to y<sup>e</sup> lyuer, & to y<sup>e</sup> 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 græfe, sicknes, oꝝ diseases, any man oꝝ woman hath in their body as it shall be declared moꝝe 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 oꝝ whitish, it doeth signifie a reumaticke head, and there is peyne 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 frenisy.

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 pzooper 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 vzin truly sene, let them sende for an expert Physicion the which may see the vzin with the Apostasy vnfracted, and not be caried nether a hozbacke noz a soote, least the phisicion be deceyued, and the pacient put to hinderance. Many men will saye such a doctoꝝ of phisicke and such a man that vseth the practise of phisicke, can tell this and that and so forth. And I do say that an vzin is a strumpet, oz an harlot, for it will lye, and the beste doctour of Whisicke of them all maye be deceued in an vzin, and his conning and larning not a tote the woꝛse. I had rather to se the egestion of a sicke person, then the vzin, both be good to loke on as it doth apper in the Chapter named Egestion in the fyrst boke named the Vzeniary of health. &c. A red oz greene Apostasy is no good signe.

Of the spume of vrine.

The spume of an vzin is a froth the whiche is white and doth lye vppon the vzin. And there be thze 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 cozruption in the stomake.

The third spume is lyke the some of a Woꝛes meuth and it doth hange together without bꝛeakyng, 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 ingendꝛyng the yelow Jaunes.

If the spume be greene, it doth signifye the greene Jaunes or the greene sicknes named in latin Agriaca.

If the spume be blacke, it doth signifye the blacke jaunes or mortification, except menstruousnes, or a great bzoise 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 venositate 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 weakenes.

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 in renibus.

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 weakenes 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 vaine a slimy matter lyke y<sup>e</sup> whyte of a rawe egge, it doth signifie payne in the raynes of the backe, and in the issue of the bladder, & payne about the founteyment, and in the head of the yerd, and yf it be not holpen betyme the pacient shall die of that infirmitie.

Of distillacions of nature.

When 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 dysynaye him selfe, for it is a thyng some holpen, as it doth appere in the fyrst booke in the Chapiter named Somothea passio in the Vzenary of health.

Of matter and filth issuing with the vrine.

If ther bee any matter, or fylth in the residence of an vrine, on any vlcerus matter, either it doth come from the raynes of the backe, or els from the bladder, or els from the lyuer, yf it do come from the raynes of the backe, the pacient doth fele payne aboute the loynes and flankes, yf it do come from the bladder, the pacient doth fele payne about the thare, if it come from the lyuer, the pacient doth fele payne about the ryght syde.

Of fatnes in an vrine.

Diuers tymes a fatnes lyinge vpon 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 debilitye and weakenes, and wasking of nature yf it be oyley it doth signifie a feuer hecetycke or els some other siknesse that wyll fall to the pacient shortly after.

Of a bloody vrine.

A 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 vrin 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 vrine is clere bloody the & 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 bloude so styllunge from the vaine doth make it blodishe, also bloude may come in an vrine from the raynes of the backe and than into 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.

**D**iuers tymes grauel doth issue out with vrine, 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.

**I**f in an vryne 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.

**A**furfurous water or vrine that is lyke as branne were in it, doeth signifie an vnkynde 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** vryne 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 moztificacion.

Of an other sort of scales in the content  
of an vryne.

**I**n this matter take god hede, that thou doe marke a fur-  
furous vryne 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 motes in the vryne.

**M**otes in an vryne be lyke the motes the which doth fall  
and ascend in the sunne shyning 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.

**I**f nature doe appere in an vryne, it doeth signifie that some  
polution 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 vryne lyke ashes,

**A** content in an vryne lyke to ashes, doeth signifie the pyles  
and the Emozodes, or a womans flowers or termes, or  
peyne in the inferiall partes.

Of rawe humours in an vryne.

**A** p vryne the which hath rauwe humours in it, if they do lye in the bottome of the vryne, it doeth signifye peyne in the raynes of the backe, and sometyne in the codde, and if the humours be in the middle region, it doeth signifye 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 supll splene, a reumaticke head, and thoztnes of wynd.

Of the colours of vrines, and fyrst of  
a blacke vryne.

**I**n 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 vrynes 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 tarped there one yere, I returned then into Englande, and did come to a Towne in Nozkeshyze 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 vryne blacke, I dyd iudge death accozding 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 soze bzoled, a medecyne for a bzoise, and the pacient recovered. Also maister Edmond Mount person, had a French priest named syr James, the which did fall out of the toppe of an Elme at his place at wheley, & he being specheles and as dead: for a space God and I recovered him, his blacke vryne notwithstanding.

A woman in Scotland hauing the blacke Jaunes, hauing a blacke water was recovered vnder my handes at Lyches with the lowgh beyond Edinbozowe.

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 vryne which is blewe or blewish doth signifie eyther a fluxe or els an Hiedropsie, & payne & displeasure in the lyuer.

Of a white water lyke milke.

An vryne lyke to milke or hauing a milky colour, doeth signifie payne in the splene, and euill degestion and a colde lyuer, and also such waters doeth the we infection of the pestilence, and woymes, and the kyndes of Hiedropsies.

Of a white water lyke water or glasse.

An vryne that is lyke water or glasse, doeth signifie excesse in taking to much vrynke, 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 vrynes, and I doe say that they the which doeth drinke 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** vryne that is dimme and darke, doeth signifie aduersion of blood, and loke what iudgement is geuen in an vryne named kianos, and that is to be iudged here in Inopos, for these vrynes doeth take their colour of the superfluitie of blood, or els these vrynes 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 vrynes haue no residence in the bottom of the vryne with a feuer, it doeth signifie death, and without a feuer it doeth demonstrate  
eyther

eyther some kyndes of y goute or hiedropsies, or els scabbes.

Of an vrine that is greene of colour.

An vryne that is greene doeth signifie adustion of coler. The Physicion 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 grecke

Kyropos.

An vryne that is falowe lyke the heare of a falowe beaste, doeth signifye 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 hozne of a Lanterne that is byghte: doeth signifye that melancoly hath great dominion in the body, and if there be any thing of waterishe colour, it doeth signifye 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 signifye the stone.

Of an vrine that is pale.

An vryne that is pale of colour doeth signifye abundaunce of fleume, and if it be spisse or thicke, it doeth signifye a cotidiane,

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 fleume 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 yelowe and reddysh, & if the vrine be bright 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 whiche is best wyrt a whytish colour and a yelowe, and it doth signifie abundance of fleume myxt with coler.

Of an vrine that is ruddy lyke vnto golde.

An vrine the whiche 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 fleume the whiche 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 childzen 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 vziues, for there is not the wysest phisician lyuinge: but that, I beinge an whole man, may deceiue him by my vrine, and they shall iudge a sickenes that I haue not: noz neuer had, and all is thozowe distemperance of the body vled the daye befoze that the vrine is made in the morninge, and thus I do saye as for the coloures of vziues is a Trumpet or a harlot, and in it many phisicians may be deceiued,

Unable to display this page

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 Palsye.

A remedy.

Take a graine of castoy and lay it on the tonge, & do so thzee tymes & vse gargarices. If one be tonge tyed, there is vnder the tonge a string the which must be cut whē 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 yera sacra logosii. Childzen that can not speake vnto the time that they doe come to a certayne age, doth speake these .iij. woordes. Aua, Acca, Agon, Aua doeth signifie father, Acca doth signify ioy or myzth, Agon doeth signify dolour or sozow, al infantes doeth speake these woordes 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 saralonica, or els Serpentes flesh eaten doeth make an olde man yonge, such thinges is much vsed in Turkey and chzistentie in high countreys.

**W**Ea is the latin woerde. In Englishe it is named a pellicle or a skin in the eye, the which doeth couer a part of the eye named Chronca.

**S**Omnea is the latin woerde. In grēeke it is named Enipnia. In English it is named dreames.

The cause of this impediment.

This impediment doeth come most commonly of wekenes

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 soltiue. &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 doth shewe of the dis- temperance of the stomacke. 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 grossnesse. folio eodem.
The 3. Chapter doeth shewe of hore and of white heares. fol. eodem.	The 25. chapter doeth shewe of a mans gummes. folio eodem
The 4. Chap. doeth shewe of chafins 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 Car- tilages or gristles. folio eodem.	The 27. chapter doeth shewe of the fourre kyndes of the goute. fol. 10.
The 6. Chapter doeth shewe of a surfite. folio. 3.	The 28. chapter doth shewe of a mans throle. folio eodem
The 7. Chap. doth shewe of agnels in mans feete. folio. eodem.	The 29 chapter doeth shewe of fren- tickness. folio eodem
The 8. Chapter doeth shewe of a mans necke. folio eodem.	The 30 Chapter doeth shewe of a mans shankes or thare. folio eodem
The 9. Chapter doeth shewe of the pyles or swellinge in the foundement. folio. eodem.	The 31 Chapter doeth shewe of a mans bowels folio 11.
The 10. Chapter doth shew of a mans buttocke bones. folio. 4.	The 32 Chapter doeth shewe of an harelipped person folio eodem
The 11. Chapter doth 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 wreland. folio eodem.	The 37 Chapter doeth shewe of a mans lornes folio eodem
The 16. Chapter doth shewe of ex- coitation. 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 blaud thow a cough. folio. 8.	The 40 Chapter doth shewe of the 37 sophagon or the mery folio 13
The 19. Chapter doeth shewe of the kyndes of styes. folio eodem.	The 41 Chapter doeth shewe of a bic- mish in the eye folio eodem
The 20. chapter doeth shewe of we- rines of a mans body. fol. eodem.	The 42 Chapter doth shewe of fat- ling away of the heates folio eodem
The 21. chapter doth shewe of a mans Jawes. folio eodem	The 43 Chapter doeth shewe of the kyndes of madnesse fol. eodem
The 22. chapter doeth shewe of pu- res or wheales vnnaturall. folio. 9.	The 44 Chapter doth shewe of a pel- le named the mirache fol. 14
	The 45. Chapter doeth shewe of the

## The Table.

inlentery	Folio eodem	the 61 Chapter doeth shewe of thre	
The 46 Chapter doeth shewe of the kyndes of scabbes	Folio 19		
malis	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 bache. fol. eod.		the 63 chapter doeth shewe of a sinew	
The 48 Chapter doeth shewe of a sicke of the eyes	Folio eodem		
newe that is sponge	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 bowes	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 gogic	Folio eodem	the 68 chapter doeth shewe what is a	
eyes		sinerisey	Folio eodem
the 54 chapter doeth shewe of a diseale	Folio eodem	the 69 chapter doeth shewe of the pala-	
in the lunges		tion of the spiene	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 bache	Folio eodem	the 72 chapter doeth shewe of drawing	
the 58 chapter doeth shewe of threnis 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 ta-		vine	Folio eodem
king of the byest	Folio eodem	for a broken minne	Folio 25
the 60 chapter doeth shewe of the pores		for one that hath lost his spech or eis	
in man	Folio eodem	is tonge tyed	Folio eodem

Finiis Tabula.

Unable to display this page

