

The surgion's directorie, for young practitioners, in anatomie, wounds, and cures, &c.; ... Very usefull ... upon any sodaine accidents. And may well serve, as a noble exercise for gentlewomen, and others / [Thomas Vicary].

Contributors

Vicary, Thomas, -1561

Publication/Creation

London : Printed by T. Fawcet, and are to be sold by J. Nuthall, 1651.

Persistent URL

<https://wellcomecollection.org/works/efe77cwb>

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
<https://wellcomecollection.org>



VICARY
THE
SURGIONS
DIRECTORIE

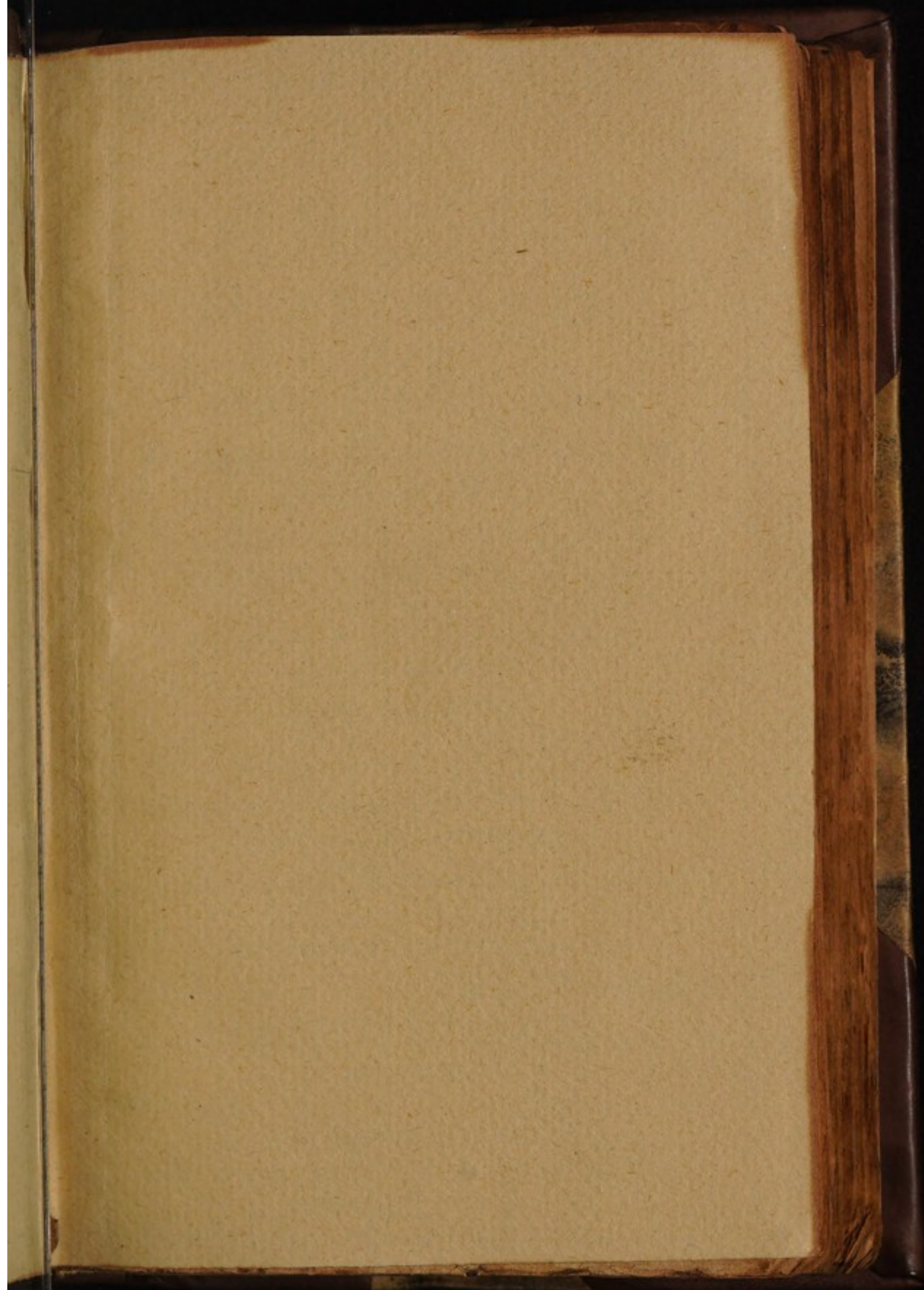
1651

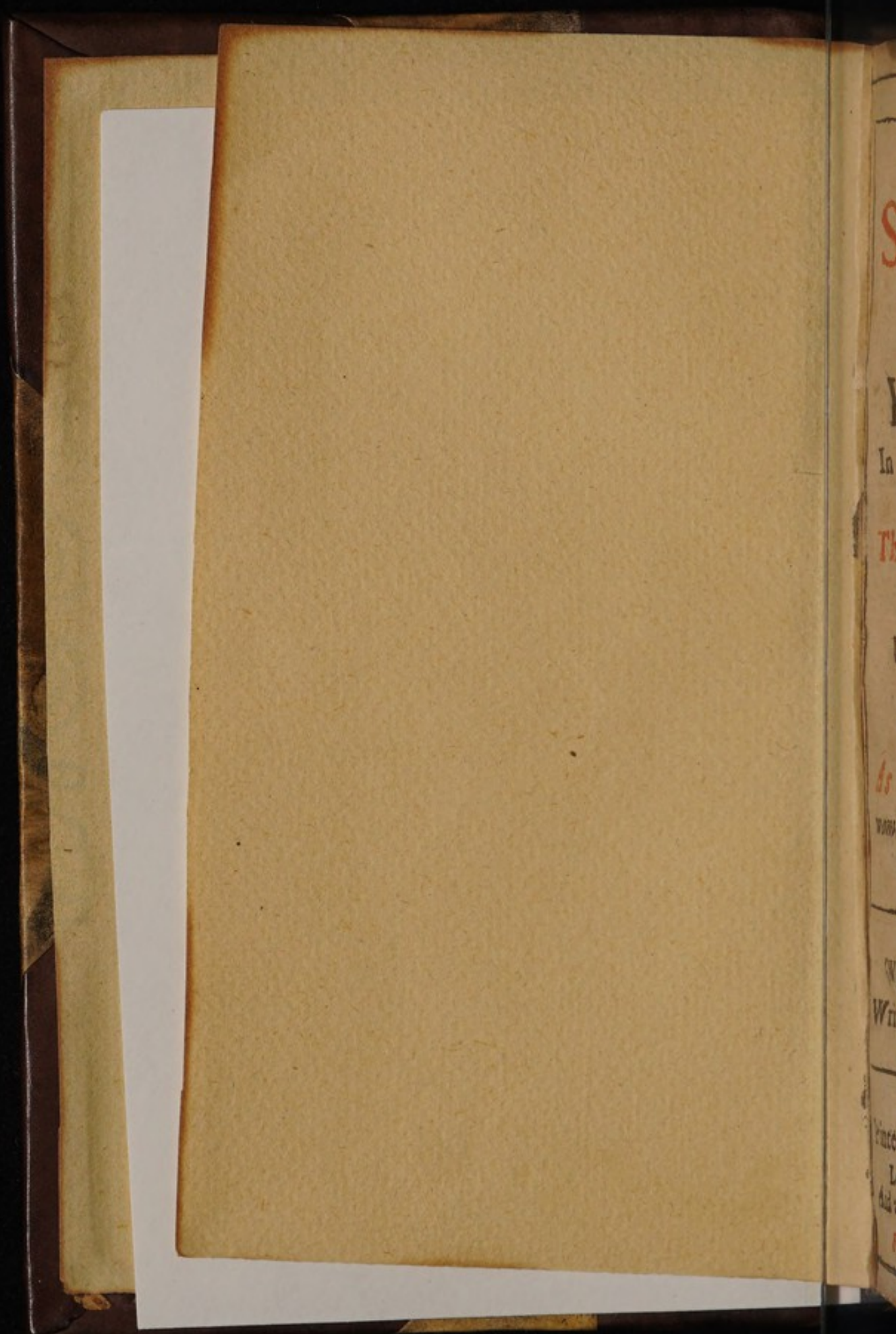






53120/A





THE
SURGION'S
DIRECTORIE,

FOR
Young Practitioners,
In Anatomie, Wounds, and Cures, &c.
SHEWING,
The Excellencie of divers Secrets
belonging to that noble Art and

Mysterie.
Very usefull in these Times upon any
sodaine Accidents.

And may well serve,
As a noble Exercise for Gentle-
women, and others; who desire Science in
Medicine and Surgery, for a
generall Good.

Divided into X. Parts.
(Whose Contents follow in the next Page.)

Written by **T. Vicary** Esquire, Chyrurgion
to Hen 8. Edw. 6. & Mary. & Eliz.

LONDON,
Printed by **T. FAWCET**, dwelling in Shoo-
Lane, at the Signe of the Dolphin. 1651.
And are to be sold by **J. Nutball**, at his Shop in
Fleetstreet at the signe of **Herculus** Pillers.

17

THE HISTORY

OF THE

ROYAL SOCIETY

OF LONDON

IN THE

REIGN OF

CHARLES II.

4466



(Which contains the History of the Society)

Written by

JOHN WALLIS

Printed by

W. B. WHITTAKER

THE CONTENTS OF THIS
Booke, with its severall Parts.

viz.

PART. I. Of Chyrurgerie, and Anatomy of
Mans body, &c. By T. Vicary Esquire.
And published by W. Clowes W. Beton,
Rich. Story and Ed. Bailly, Chyrurgions.
to St. Bartholmewes Hospitall. London.

II. Of the Theorick and Practicke parts, and
observations for letting of Blood.

III. Of the Judgement of divers Urines, &c.

IV. The Definition of Wounds in severall
parts of the Body, and their Cures.

V. Of the making of severall Emplaisters.

VI. The making of divers Unguents.

VII. Distilling and making of Waters, with
their severall vertues.

VIII. The Excellency of our English Bathes,
and the use of them, Written by D. Tur-
ner, Doct. of Physicke, and Published by
W. Bremer, Practitioner in Physick and
Surgery, for the benefit of the poorer
sort of people, &c.

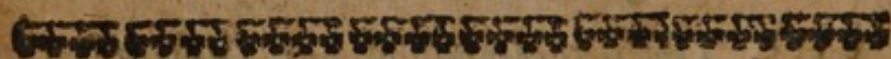
A 2

IX. Tha

THE CONTENTS.

IX. *For perbreacking and Flux. As also, the great operation and vertue of severall Herbes, Plants, and Drugs &c. for divers uses in Physick and Surgery, &c.*

X. *Of Medicines, Remedies, and Cures, belonging to severall Diseases and Infirmities, incident to all parts of the body of Man &c. As also Remedies for the French P. otherwise called Morbus Galicus; Also, Preservatives to bee used against the Plague, in the time of Visitation, &c.*



TO
ALL THE VERTUOUS
LADYES and GENTLEVVOMEN, of
this Common-wealth of *England*, whose
Goodnesse surpasseth greatnesse, and desires
to Exercise themselves (as nursing Mo-
thers) in the Art of *Medicine* and *Surgery*,
(especially in the remote parts of this King-
dome) where is neyther *Physitian* nor *Sur-
gion* to bee had when sodaine Accidents
happen; whereby the poorer sort of People
many times perish for want of Advice.

*Courteous Ladies,
and Gentlemen.*



S this little Treatise is a
Messelin of divers hid-
den *Secrets*; So likewise
you must observe the use
of them in Practice. As
first, the use and know-
ledge of the severall Parts of *Anato-
mie*; so likewise doe of the rest, as

The Epistle Dedicatorie.

Physicke, Surgerie, Medicine, Waters, Unguents, Emplaisters, Remedies, &c. The rare vertue of our English *Bathes*, the Iudgement of divers *Urines*; the vertue and operation of divers *Herbes, Plants, and Drugs, &c.* All tending to the benefit and use of man; yet various and different in their effects and workings, according to the severall humours and dispositions of men in their Cures. For as *St. Paul* doth say, *The guift of Healing is the guift of the Holy Spirit.* Which thing may partly satisfie any rationall judgement from despising of all for the failings of some, it being the gleanings of divers who made tryall of them for good, and hath left them to Posterity. Thus leaving you Ladies and Gentlewomen, to your charitable acting and doing good when need shall require, the Lord no doubt will requite you with a blessing.

Farewell.

T. F.

A TABLE TO FIND

the severall Contents of this

Booke.

PART. I.

Folio.

Containing the Anatomy of Mans body, &c. Chap. 1

The Anatomy of the simple Members, 9

The Anatomy of the compound Members, &c. 37

Of five things contained within the Head, 22

The Anatomy of the Face, 27

The Anatomy of the Necke, 44

The Anatomy of the Shoulders and Armes, 48

The Anatomy of the Lungs, 60

The Anatomy of the Haunches and their Parts, 75

The Anatomy of the Thighes, Legs, and Feet. 88

Part, 2.

Folio

Of severall things belonging to yong Practitioners
in Surgery to have in a readinesse, &c. 96, 97

Times convenient for letting of Blood, 101

Dyet after Bleeding, 104

Of the Nine Teste. 105

Signes of Sicknesse by Egestion, 108

Signes of Life or Death by the Pulses, 109

Of the foure Humours, 111

1. Signes of Sicknesse by Blood, ibid

2. Signes of Melancholy sicknesses, 112

3. Signes of Cholerick diseases. ibid

4. Signes of Flegmatick diseases. 113

Certaine Observations for Women. 114

Part, 3.

Folio

Of Urines, A briefe Treatise of Urines, aswell of
Mans urine as of Womans, to judge by the Co-
lour which betokeneth Health, and which betokeneth
Weaknesse, and also Death. 115

THE TABLE.

<i>Part 4.</i>	<i>Folio</i>
A Definition of Wounds by their causes,	121
In the Curing of greene Wounds consists a five told scope or intention,	124
How man should Dye himselfe being Wounded.	126
Of Wounds and their Cures happening in severall places of the Body,	127
Of infirmities incident to Souldiers in a Campe, <i>ibid.</i>	
A rare secret; the which this Author did send to a very friend of his being in the Warres : the which help- eth all wounds eyther by Cut, Thrust, galling with Arrowes, or Hargubush shot, or otherwise,	129
Of Wounds in the Head, with fracture of the Bone,	130
Wounds in the Head, where the Bone is not offended.	
Of Concussions or Bruises, as well in the Head as any other place,	132
Of Wounds in the Necke, and the order to be used in curing them.	133
Of Wounds in the Armes, and their importances and Medicines,	134
Of Wounds in the Legs, and their parts,	135
A Discourse upon old Wounds, which are not thorow- ly healed, with their Remedies,	136
A rare secret to heale Wounds of Gunshot, &c.	137
To heale a Wound quickly,	<i>ibid.</i>
To Heale a Wound quickly, that is in danger of any Accidents,	<i>ibid.</i>
To stay the fluxe of Bloud in Wounds,	138
A defence to be laid upon Wounds,	140
A secret Powder for wounds,	<i>ibid.</i>
A Composition of great vertue against all Vlcers and Sores,	<i>ibid.</i>
A Note of a certaine Spanyard, wounded in the head at Naples.	141
	For

THE TABLE.

<i>Part, 4.</i>	<i>Folio</i>
For to heale Hurts and Wounds,	141
To stanch the Blood of a Cut,	142
For to staunch the blood of a Wound,	ibid.
A healing Salve for any greene Wound,	ibid.
The Lord <i>Capel</i> salve for Cuts or Rancklings coming of Rubbings, &c.	143
For to draw and heale a Cut,	ibid.
A Salve for fresh Wounds.	144
A Salve that cleanseth a Wound and healeth it,	ibid.
To kill dead Flesh.	ibid.
A Playster for old Sores,	ibid.
For a Canker, Fistula, or Wounds, new or old,	145
A Salve for any Wound,	ibid.
To helpe the Ach of a Wound,	146
To heale Wounds without Plaister, Tent or Oynment, except it be in the Head,	ibid.
To heale a Wound that no scarre or print thereof shall be scene,	ibid.

<i>Part, 5.</i>	<i>Folio</i>
Of severall Emplaisters, 60. From folio 147. to 169	

<i>Part, 6.</i>	<i>Folio</i>
Of severall Vnguent, 50. From folio 169. to 185.	

<i>Part 7.</i>	<i>Folio</i>
Of severall Waters, 40. From folio 185. to folio 206.	

<i>Part, 8.</i>	<i>Folio</i>
-----------------	--------------

THE vertue and Excellency of our English Bathes,
 written by D. Turner Doctor of Physicke, &c.
 From folio 207. to folio 228.

Part, 9.

THE TABLE.

Part, 9.

Folio

OF Herbes, and Drugs, &c. 229

The vertue of certaine Herbes, and Drugs, &c. 230

The excellent vertues of Cardus Benedictus, 241

A good Drinke to strengthen the heart and all the members, of a man drinke halfe an Egge shell full full of it morning and evening, with as much good wine, 243

A speciall Medicine to cause sleepe, ibid.

A discourse as concerning Cornes in the feet, or elsewhere with their remedies, 144

Part, 10.

Folio

Medicines.

OF Medicines, Remedies, and Cures &c. 345

The cause of our Sciatica, and how to help it, ibid

For Hoarsnesse, 246

If a man stand in feare of the Palsie, ibid.

A Medicine for the Gowte, ibid.

Stubbbs Medicine for the Gowte, 247

Another Plaister for the Gowte, ibid.

Another for the same. ibid.

For a pricke of a Thorne, one any other thing, 248

A Remedy for burning and Scalding, ibid.

To kill a Tetter or Ring-worme, ibid.

For a windc or a Collicke in the belly, 249

Against the Shingles, ibid.

To heale a wound in ten dayes, &c. ibid.

For ache in the Backe, ibid.

To heale scalding with water, or other liquor, &c. 250

To heale the Itch, ibid.

To heale Sores or Tettors, ibid.

For the hardnesse of Hearing, 251

An easie Remedy for the Tooth-ache. ibid.

For the swelling in the Troat, ibid.

To

THE TABLE.

Folio	art. 10	Folio
219	to cause a Womans speedy deliverance,	252
230	to make a womans Milke increase,	ibid.
241	or the Rickets and weaknesse of Children, &c.	ibid.
the	to fasten the Gums or loose Teeth,	ibid.
full	or one that cannot hold his Water,	253
good	or the Drop sic by D. Advyan, &c.	ibid.
243	or the stinking of Walpes and Bees,	ibid.
ibid.	or the falling downe of the Tuell,	ibid.
elle.	or the swelling of the Legges,	254
144	or the Canker in the mouth,	ibid.
Folio	to make the Face faire and &c.	ibid.
	Remedy to qualifie the Coppered Face,	254
245	speciall good dyet for all fiery Faces.	ibid.
ibid.	neceſſie Remedy to make the Teeth white,	ibid.
246	to take away the stinking of the mouth,	254
ibid.	Remedy, for sore Eyes,	ibid.
ibid.	proved Medicine for the &c.	ibid.
247	gainſt a stinking Breath,	255
ibid.	or an evill breath,	ibid.
ibid.	or the Head ache, and clenſing of the ſame,	ibid.
248	to heale a ſwolne Face, &c.	ibid.
ibid.	to make an aking Tooth fall out of himſeife,	256
ibid.	to kill Lice and Nits in the Head,	257
ibid.	to helpe Blood ſhorten eyes &c.	ibid.
249	to take away the Tooth-ache.	258
ibid.	A Medicine to purge the Head,	ibid.
ibid.	A Medicine for a ſald Head,	259
ibid.	for the Head Ache,	ibid.
250	for paine of the Head,	ibid.
ibid.	for deafneſſe in the Eare,	260
ibid.	to make Honey of Roſes, &c.	ibid.
251	for the Pockes,	ibid.
ibid.	A true Medicine for the Jaundies,	ibid.
ibid.		For
To		

THE TABLE.

Part, 10.	Foli
For the Liver that is corrupted and wasted,	26
For heate in the Liver,	ibid
Remedies for the Collicke,	26
Another for the same,	ibid
A most excellenr Medicine for the &c.	26
For the Collicke and Stone,	26
For the Collicke and Stone,	ibid
Remedy for the Stone,	ibid
A Powder for the Stone,	26
To make the Stone slip downe the &c.	ibid
A Posset drinke against the Stone,	26
To make haire grow.	26
For to take away Haire,	ibid
To make a barren woman beare Children,	ibid
To make a woman have a quicke Birth,	ibid
For all manner of Lamenesse or swellings,	26
For to stay the Laxe or Fluxe,	ibid
For the sweating of Sicknesse,	26
For him that pisseth Blood,	ibid
For the Canker in the Mouth,	ibid
A powder for the same,	ibid
To know the Fester and Canker,	27
For Canker in the body,	ibid
For a Canker in a womans Pappes.	ibid
A good powder for the Canker,	27
To kill the Canker or Marmole,	ibid
For the Canker in the Mouth,	27
To make red Water to kill the Canker,	27
To take away the Canker,	ibid
A powder for the Canker,	ibid
A good Medicine for the Canker and Sores,	27
For a Canker old or new, or Marmole,	ibid
For the Canker,	27

THE TABLE.

Part, 10.	Folio
265 For a Canker in a mans body, and to &c.	ibid
ibid For the Head-ache,	ibid
266 For the Head-ache, and Tooth-ache,	267
ibid Drinke for the Head-ache,	ibid
268 For the Head-ache,	ibid
269 For the Head-ache,	278
ibid To cleanse the Head,	276
ibid For the Head-ache comming of the stomacke,	280
269 For Ache in the hinder part of the Head,	ibid
ibid A principall Medicine for the Head,	ibid
266 For a man that is diseased in the &c.	281
267 Drinke to be used after this Oyntment,	ibid
ibid Plaister for the Spleene,	ibid
ibid Drinke for the Spleene,	282
ibid To dissolve the hardnesse of the Spleene,	283
268 A soveraigne Medicine for the Spleene, &c.	ibid
ibid For Ache in the Backe.	ibid
269 To stay the Backe, and helpe &c.	284
ibid To take away the paine of the &c.	285
ibid For Ache in the Backe and Legges,	ibid
ibid For the Bladder and the Reynes,	286
272 Plaister for the Reynes,	ibid
ibid For all Diseases, in the Backe,	ibid
ibid For paine in the bladder, and to make &c.	287
271 Against running of the Reynes,	ibid
ibid Syrope for the Backe,	288
272 Remedies to provoke Menstruum Mulieris,	289
273 To stop white Menstruum and red,	291
ibid Another for the white,	ibid
ibid The vertue of Fearn,	292
274 To take away heate and inflammation &c.	ibid
ibid Locion for a sore Mouth	293
275 preparative,	ibid
ibid To make Vergent milke by D. Yaxley.	ibid
Folio	A

THE TABLE.

Part, 10.

A comfortable Powder for the Heart,
A Remedy that breaketh the Stone,
Another remedy for the Stone, &c.
A proved Medicine to avoid the &c.
A very good water for the stone proved,
To breake the Stone,
Doctor Argentines Medicine for the Stone,
Diviers Medicines for the Stone &c.
Excellent Remedies for the Stone &c.
For the Stone in the Keyes, or Bladder,
An Injection for the Stone,
For any cvill in the Bladder,
A Powder to breake the Stone,
To ease the paine of the Stone,
Against the new Ague, by Doctor Langdon,
For an ague. By Doctor Turner,
A very good Drinke for an ague, if one shake,
For a cold ague,
A Plaister to take away the Ague &c.
To kill the Palsie,
A remedy for the Drop sic,
Against stoppiug of the Pipes,
Against Hoarsenesse,
For the yellow laundise,
For Wormes in the Bellic,
An approved Remedy for a Woman &c.
A Powder for the Strangury,
For the Collicke and Stone,
For a Megrim in the Head.
For the Tooth-ache,
For a sore Brest,
For a sore eye that burneth and is watterie,
For to stoppe the Bloody Flux,

THE TABLE.

Part, 10.

Fol³.

A Remedy for a Fellon,	307
A Medicine well proved for the Megrim,	ibid
For to heale a sore Eye, hurt with &c.	ibid
For a sore Eye with a Pinne or a Web,	308
For a sore Eye that Itcheth and pricketh,	ibid
For a Sciatica or Ache in the Bones,	ibid
For Sore Eyes,	ibid
To stoope a great Laske,	309
To cause one to make Water,	ibid
For the Wind Collicke.	ibid
For to make a Water for the same,	310
For to bind on from the Laske,	ibid
For to kinne a sore Finger,	ibid
For a vehement Chough in &c.	ibid
For a broken Head,	ibid
For Chilblaines in the Feete or Hands,	311
To kill the Tooth-ache, or a &c,	ibid
For a Sitch,	ibid
For an ache or a Bruise,	ibid
To make white Teeth.	312
a Medicine for a swelling in the Cheeke,	ibid
To make a Perfume suddenly in a Chamber where a sicke man lyeth,	ibid
To make a cleere voyce,	313
a Medicine for the Mother,	ibid
a Medicine for the Stitch or Brulse,	ibid
For the bloody Fluxe,	314
Remedies for the Itch,	ibid
To kill Lice or Itch,	315
To cure the Crampe,	ibid
For a paine or swelling in the Privie parts,	ibid
Remedies for Burning or Scalding,	ibid
Remedies for the Piles,	316

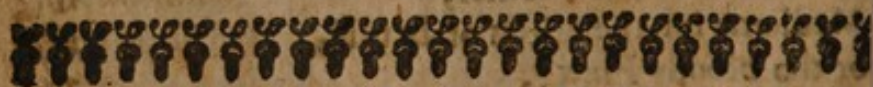
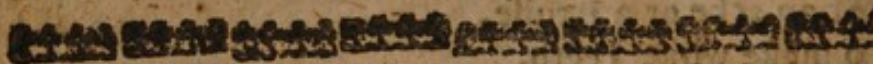
A

THE TABLE.

Part, 10.

Folio

For the shrinking of the Sinewes,	321
For the staying of of the fluxe,	ibid
A Medicine for a sore Throat,	ibid
For weaknesse in the Backe,	ibid
For the Carbuncle or Impostume &c,	321
To take away Pock-holes, or any &c.	ibid
For faintnesse in the Stomacke, or the &c,	ibid
To Cure the French Pox, &c.	321
Preservative against the Plague, &c.	321



THI



THE
SVRGIONS
 DIRECTORY:
 OR,
An Exercise for Gentlewomen.

PART. I.

Containing the Anatomie of mans Body,
 compiled by T. V. Esquire, for the use and be-
 nefit of all unlearned Practitioners in the Art
 and Mystery of Chyrurgerie.

CHAP. I.

1. *To know what Chyrurgerie is.*
2. *How a Chyrurgion should bee chosen.*
3. *With what Properties hee should be indued.*



Or the first, which is to know what
 Chyrurgerie is. Herein I doe note
 the saying of *Lanfranke*, whereas hee
 saith; All things that man would
 know, may be knowne by one of these three
 things: That is to say, by his Name, or by his
 B Work.

Working; or elſe by his very being and ſhewing of his owne Properties. So then it followeth, that in the ſame manner we may know what Chyrurgery is, by three things. Firſt, by his Name, as thus: the Interpreters write, that Chirurgerie is derived out of theſe words.

Apo tes chiros, cai ton ergon.

That is to be underſtood: A hand-working, and ſo it may be taken for all handy Arts: But Noble *Hypocrates* ſaith, that Chirurgerie is hand-working in Mans body, for the very end and profit of Chirurgerie is hand-working.

Now the ſecond manner of knowing what thing Chyrurgerie it, it is the ſaying of *Avicen*; To be knowne by his Being, for it is verily a Medicinall Science. And as *Galen* ſaith, He that will know the certainty of a thing, let him not buſie himſelfe to know onely the name of that thing, but alſo the working and the effect of the ſame thing.

Now the third way to know what thing Chirurgerie is, it is alſo to be knowne by his being or declaring of his own Properties, the which teacheth us to worke in mans Body with hands, as thus: In cutting and opening thoſe parts that be whole, and in healing thoſe parts that be broken or cut, and in taking away that that is ſuperfluous, as Warts, Wennes, Skurfulas, and other of like effect, But

But further, to declare what *Galen* saith Chirurgery is, it is the last Instrument of Medicine : that is to say, Dye, Potion and Chirurgery : of the which three saith he, Dye is the noblest, and the most vertuous : and thus he saith. Whereas a man may be cured with Diet onely, let there be given no manner of Medicine. The second Instrument, is Potion : for and if a man may be cured with Diet and Potion, let there not be ministred any Chirurgery, through whose vertue and goodnesse, is removed and put away many grievous Infirmities and Diseases, which might not have beene removed nor yet put away, neither with Diet nor with Potion. And by these three meanes, it is knowne what thing Chirurgery is. And this sufficeth us for that point.

Now it is knowne what thing Chirurgerie is, there must also be chosen a Man apt and meete to minister Chirurgery. or to be a Chirurgion. And in this point all Authors doe agree, that a Chirurgion should be chosen by his Complexion, and that his complexion bee very temperate, and all his members well proportioned. For *Rasis* saith : Whose face is not seemely, it is vnpossible for him to have good manners. And *Aristotle* the great Philospher, writeth in his Epistles to the Noble King *Alexander*) as in those Epistles

more plainly doth appeare) how he should choose all such persons as should serve him, by the forme and shape of the face, and all other members of the body. And furthermore they say, hee that is of an evill Complexion, there must needs follow like Conditions.

Wherefore it agreeth, that he that will take upon him to practice as a Chyrurgion, must be both of a good and temperate Complexion as is afore rehearsed : and principally, that he be a good liver, and a keeper of the holy Commandements of God, of whom commeth all cunning and grace, and that his body be not quaking, and his hands stedfast, his fingers long and small, and not trembling : and that his left hand be as ready as his right, with all his limmes, able to fulfill the good workes of the soule. Now as here is a man meete to be made a Chirurgion : (and though he have all those good qualities before rehearsed) yet is he no good Chirurgion, but a man very fit and meete for the practice.

Now then to know what Properties and conditions this man must have before he be a perfect Chirurgion. I doe note foure things most specially, that every Chirurgion ought for to have : The first, that he be Learned : The second, that he be Expert : The third, that he be Ingenious :

ous : The fourth, that he be well mannered.

The first (J said) he ought to be learned, and that he know his principles, not onely in Chirurgery, but also in Physicke, that he may the better defend his Chirurgery ; also hee ought to be seene in naturall Philosophy, and in Grammar, that he speake congruity in Logicke, that teacheth him to prove his proportions with good reason : In Rhetoricke, that teacheth him to speake seemely and eloquently : also in Theoricke, that teacheth him to know things naturall, and not naturall, and things against Nature. Also he must know the *Anatomie* : for all Authors write against those Chirurgions that worke in mans body, not knowing the Anatomy : For they be likened to a blind man, that cutteth in a Vine tree, for he taketh more or lesse then he ought to doe. And here note well the sayings of *Galen*, the Prince of Philosophers, in his *Estoris*, That it is as possible for a Chyrurgion (not knowing the Anatomy) to worke in mans body without error, as it is for a blind man to carve an Image and make it perfect. The second, J said, he must be expert : For *Rasus* saith : He ought to know and to see other men worke, and after to have use and exercise. The third, that he be ingenious and witty : for all things belonging to Chirurgery may not be written, nor with let-

ters set forth. The fourth, I said, that he must be well mannered, and that he have all these good conditions here following.

First, that he be no Spouse-breaker, nor no Drunkard. For the Philosophers say, amongst all other things, beware of those persons that follow Drunkenesse, for they be accounted for no men, because they live a life bestiall : wherefore amongst all other sorts of people, they ought to bee sequestred from the ministring of Medicine. Likewise, a Chirurgion must take heed that he deceive no man with his vaine promises, for to make of a small matter a great, because he would be accounted the more famous. And amongst other things, they may neither be Flatterers nor Mockers, nor privie Back-biters of other men. Likewise, they must not be Proud, nor presumptuous : nor detractors of other men. Likewise, they ought not to be Covetous, nor no niggard, and namely amongst their friends, or men of Worship, but let them be honest, courteous, and free both in word and deed. Likewise, they shall give no counsel! except they be asked, and then give their advice by good deliberation, and that they be well advised before they speake, chiefly in the presence of wise men. Likewise, they must be as privie and as secret as any Confessor, of all things that they shall either heare or

see

see in the house of their Patient. They shall not take into their Cure any manner of person, except hee will be obedient vnto their precepts: for he cannot be called a Patient, unlesse he be a sufferer. Also that they doe their diligence as well to the poore as to the rich. They shall never discomfort their Patient, and shall command all that be about him that they doe the same, but to his friends speake truth as the case standeth. They must also be bold in those things whereof they be certaine, and as dreadfull in all perils. They may not chide with the Sicke, but be alwayes pleasant and merry. They must not cover any Woman by way of villany, and specially in the house of their Patient. They shall not for covetousnesse of money, taken in hand those Cures that be uncurable, nor never set any certaine day of the sicke mans health, for it lyeth not in their power: following the distinct counsel of *Galen*, in the Aphorisme of *Hypocrates*, saying:

Oporter seipsum non solum.

By this *Galen* meaneth, that to the Cure of every sore, there belongeth foure things: of which, the first and principall belongeth to God: the second, to the Surgion: the third, to the Medicine: and the fourth, to the Patient. Of the which foure, if any one doe faile, the

Patient cannot be healed : then they to whom belongeth but the fourth part, shall not promise the whole but be first well advised. They must also be gracious and good to the Poore, and of the rich take liberally for both. And see they never praise themselves, for that redoundeth more to their shame and discredit, then to their fame and worship. For a cunning and skilfull Chirurgeon, need not vaunt of his doings, for his works will ever get credit enough. Likewise, that they dispise no other Chirurgeon without a great cause : for it is meete, that one Chirurgeon should love another, as Christ loveth vs all.

And in thus doing, they shall increase both in vertue and cunning, to the honor of God, and worldly fame.

Thus farre for his Parts.



Of the Anatomie.

CHAP. II.

The Anatomie of the simple Members.

And if it bee asked you how many simple Members there be, it is to be answered, Eleven, and two that be but superfluities of Members: and these be they, Bones, Cartilages, Nerves, Pannicles, Ligaments, Cordes, Arteirs, Veynes, Fatnesse, Flesh and Skinne: and the superfluities bee the Haires and Nailes. I shall begin at the Bone, because it is the Foundation and the hardest Member of all the Body. The Bone is a consimile Member, simple and spermaticke, and cold and dry of Complexion, insensible, and inflexible: and hath divers formes in Mans body, for the diversity of helpings. The cause why there be many Bones in mans body, is this: Sometime it is needfull that one member or one limbe should move without another: another cause is, that some defend the principall Members, as both the Bone of the Breast, and of the Head: and some to bee the Foundation of divers parts of the Body, as the Bones

Bones of the ridge and of the Legges : and some to fulfill the hollow places, as in the Hands and Feet, &c.

The Gristle is a member simple and Spermaticke, next in hardnesse to the Bone, and is of complexion cold and dry, and insensible. The Gristle was ordained for sixe causes or profits that I find in it : The first is, that the continuall moving of the hard Bone might not be done in a juncture, but that the Gristle should be a meane betweene the Ligament and him. The second is, that in the time of concussion or oppression, the soft members or limbes should not be hurt of the hard. The third is, that the extremity of Bones and Joynts that be gristly, might the easier be foulded and moved together, without hurt. The fourth is, for that it is necessary in some meane places, to put a Gristle, as in the throat-bowle for the sound. The fifth is, for that it is needfull that some members be holden up with a Gristle, as the lids of the Eyes. The sixth is, that some Limbes have a sustaining and a drawing abroad, as in the Nose and the Eares, &c.

The Ligament is a member consimple, simple, and spermaticke, next in hardnesse to the Gristle, and of complexion cold and dry, and is flexible and insensible, and bindeth the Bones together.

The

The cause why hee is flexible and insensible, is this : If it had beene sensible, he might not have suffered the labour and moving of the joynts : and if it had not beene flexible of his bowing, one Limme should not have moved without another. The second profit is, that he be joyned with sinewes, for to make Cordes and Brawnes. The third helpe is, that he be a resting place to some sinewes. The fourth profit is, that by him the members that be within the Bone be sustained, as the Matrix and Kidneys, and divers other, &c.

The Sinew, is a consimilier member, simple and spermatick, a meane betweene hard and soft, and in complexion cold and dry, and he is both flexible and sensible, strong and tough, having his beginning from the Braine, or from *Mynuca*, which is the Marrow of the backe. And from the braine commeth seaven paire of Nerves sensative, and from *Mynuca* commeth thirty paire of Nerves motive, and one that is by himselfe, that springeth of the last spondell. All these sinewes have both feeling and moving, in some more, and in some lesse, &c.

A Corde or Tendon, is a consimple or officiall member compound and spermaticke, sinewie, strong and tough, meanely betweene hardnesse and softnesse, and meanely sensible and flexible
and

and in complexion cold and dry. And the Corde or Tendon is thus made : The sinewes that come from the braine and from *Mynuca*, and goe to move the members, is intermingled with the Lygaments, and when the sinewes and Lygaments are intermingled together, then is made a Corde. And for three causes J perceive why the Cordes were made.

The first is, that the Sinew alone is so sensible, that hee may not suffer the great labour and travell of moving, without the fellowship and strength of the Ligament that is insensible, and that letteth his great feeling, and bringeth him to a perfit temperance. And so the Cordes move the limbes to the will of the soule. And this Corde is associated with a simple flesh, and so thereof is made a Brawne or a Muscle, on whom he might rest after his travell : and this Brawne is called a Muscle. Then when this Corde is entred into this Brawne, he is departed into many small threeds, the which be called Will : and this Will hath three properties : The first, is in length, by whose vertue that draweth it hath might. The second in breadth, by whom the vertue that casteth out hath might. The third, in thwartnes, in whom the vertue that holdeth hath might : and at the end of the Brawne those threeds be gathered together to make another Muscle, &c.

Now

Now I will begin at the Arteir. This Arteir is a member conſimile, ſimple and ſpermatike, ſollow and ſinowie, having his ſpringing from the Heart, bringing from the heart to every member, blood and ſpirit of life. It is of complexion cold and dry. And all theſe Arteirs have two coates, except one that goeth to the Lungs, and he hath but one coate that ſpreadeth abroad in the Lungs, and bringeth with him to the Lungs, blood with the ſpirit of life to nourish the Lungs withall : And alſo that Arteir bringeth with him from the Lungs ayre to temper the ſumous matter that is in the heart. And this Arteir is he that is called *Arteria Venalis*, becauſe he hath but one coate, as a veyne, and is more obedient to be delated abroad through all the Lungs, becauſe that the blood might the ſooner ſweat through him : whereas all other Arteirs have two coates, becauſe one coate may not withſtand the might and power of the ſpirit of life. Divers other cauſes there be, which ſhall be declared in the Anatomie of the breaſt, &c.

The Veyne is a ſimple member, in complexion cold and dry, and ſpermatike, like to the Arteir, having his beginning from the Liver, and bringeth from the Liver nutritive blood, to nourish every member of the body with. And it is ſo to be underſtood, that there is no more difference betweene

betweene these two vessels of blood, but that the Arteir is a vessell of blood spirituall or vitall. And the Veyne is a vessell of blood nutrimentall, of the which Veynes, there is noted two most principall, of the which, one is called *Vena Porta* : the other is called *Vena celis*, of whom it is too much to treat of now, untill we come to the Anatomy of the Wombe, &c.

The Flesh, is a consimile member, simple, not spermaticke, and is ingendred of blood congealed by heat, and is in complexion hot and moyst. Of the which is noted three kinds of Fleashes : that is to say, one is soft and pure flesh : the second is *Musculus*, or hard and brawny flesh : the third is *Glandulus*, knotty, or kurnelly flesh. Also the commodities of the flesh, be indifferent, or some be common to every kinde of flesh, and some be proper to one manner of flesh alone. The profits of the flesh be many, for some defend the body from cold as doth cloathes : also it defendeth the body from hard things comming against it : so through his moysture he rectifyeth the Body in Summer, in time of great heate.

Wherefore it is to be considered, what profitableness is in every kind of flesh by himselfe. And first of simple and pure flesh, which fulfilleth the concavities of voyd places, and causeth good

good for
betweene
The prof
flesh, the
Artes.
these. Fi
four like
womans
to milke.
Testicles,
ly, the G
gendeth
Ther
three ki
consimile
made of
colde : a
insensible,
of the flesh
same kind
the flesh be
ing and
Auxingia
he is depe
the Kidney
booke the K
by his unde
Ther e

good forme and shape : and this flesh is found betweene the teeth, and on the end of the yard. The profits of the Brawny flesh or *Musculus* flesh, shall be spoken of in the Anatomy of the Armes. The profits of the Glandulus flesh are these. First, that it turneth the blood into a colour like to himselfe, as doth the flesh of a womans pappes turne the menstruall Blood into milke. Secondly, the Glandulus flesh of the Testikles, turneth the blood into Sparme. Thirdly, the Glandulus flesh of the cheekes, that engendreth the spittle, &c.

The next is of Fatnesse, of the which I find three kinds. The first is *Pinguedo*, and it is a consimiler member, not spermaticke, and it is made of a subtill portion of Blood congealed by colde : and it is of complexion cold and moyst, insensible, and is intermingled amongst the parts of the flesh. The second, is *Adeppes*, and is of the same kind as is *Pinguedo*, but it is departed from the flesh besides the Skin, and it is as an Oyle heating and moystning the Skin. The third is *Auxingia*, and it is of kind as the others be, but he is departed from the flesh within foorth about the Kidneyes, and in the Intrailes, and it helpeth both the Kidneyes and the Intrailes, from drying by his unctiosity, &c.

Then come wee to the Skin. The Skin is a consimile

consimile member or officiall, partly spermatick, strong and tough, flexible and sensible, thin and temperate: whereof there be two kinds: One is the Skin that covereth the outward members: and the other the inner members, which is called a Pannicle, the profitableness of whom, was spoken in the last lesson: but the Skin is properly woven of Threeds, Nerves, Veynes, and Arteries. And he is made temperate, because he should be a good redeemer of heate from cold, and of moistnesse from drynesse, that there should nothing annoy or hurt the Body, but it giveth warning to the common wits thereof, &c.

The haire of every part of mans Body, are but superfluity of members, made of the grosse fume or smoake passing out of the viscous matter, thickned to the forme of haire. The profitableness of him is declared in the Anatomy of the head, &c.

The Nayles likewise, are a superfluity of members, engendred of great earthy smoke or fume resolved through the naturall heate of humors, and is softer then the Bone, and harder then the Flesh. In complexion they be cold and dry, and are alwayes waxing in the extremity of the fingers and toes. The utility of them are, that by them a man shall take the better hold: also
the

they helpe to claw the body when it needeth.
Lastly, they helpe to divide things for lacke of
other tooles, &c.

CHAP. III.

*The Anatomie of the compound Members,
and first of the Head.*

BEcause the Head of man is the habitation or
dwelling place of the reasonable soule of
man, therefore with the grace of God, I shall
first speake of the Anatomie of the head.

Galen saith in the second Chapter *De iuvamen-
tes*, and *Avicen* rehearseth the same in his first
Proposition and third Chapter, proving that the
Head of man was made neither for wits, nor yet
for the Braines, but onely for the Eyes. For
beasts that have no heads, have the organs or in-
struments of wits in their breasts. Therefore God
and Nature have reared up the head of man one-
ly for the eyes, for it is the highest member of
man: and as a Beholder or Watchman stand-
eth in a high Tower to give warning of the
Enemies, so doth the Eye of man give warning
unto the common Wittes, for the defence of all
other members of the body.

Now to our purpose. If the question be asked,
how many things be there contained on the Head,

C

and

and how many things contained within the head? As it is rehearsed by *Guydo*, there be five containing, and as many contained, as thus: The haire, the skin, the flesh, the Pannicles, and the Bone; neither rehearsing Veine nor Artier. The which Anatomy cannot be truly without them both, as thou shalt well perceive both in this but especially in the next. And now in this Lesson I shall speake but of Haire, Skin, Flesh, Veynes Pannicles, and Bones, what profit they doe to man every of them in his kind. Of the haire of the Head, (whose creation is knowne in the Anatomy of the simple Members) I doe not shew foure utilities why it was ordained. The first is that it defendeth the braine from too much heat and too much cold, and many other outward noyances.

The second is, it maketh the forme or shap of the Head to seeme more seemelyer or beautifuller. For if the Head were not haired, the Face and the Head should seeme but one thing, and therefore the haire formeth and shapeth the Head from the Face.

The third is, that by colour of the haire, is witnessed and knowne the complexion of the Braine.

The fourth is, that the fumosities of the Braine might ascend and passe lightlyer out by them

For

For if there were a sad thing, as the skinne, or other of the same nature, as the Haire is, the fumosities of the Braine might not have passed through it so lightly, as it doth by the Haire.

The Skin of the head is more Lazartus, thicker, and more Porrus, then any other Skinne of any other member of the body. And two causes I note why; One is, that it keepeth or defendeth the Braine from too much heat and cold as doth the Haire. The other, that it discusseth to the common wits of all things that noyeth outwardly, for the haire is insensible. The third cause why the skinne of the head is more thicker then any other skinne of the body, is this; that it keepeth the braine the more warme, and is the better fence for the Braine, and it bindeth and keepeth the Bones of the head the faster together.

Next followeth the Flesh, the which is all Musculus or Lazartus flesh, lying upon Pericranium without meane. And it is made of subtil Will, and of simple flesh, Sinewes, Veynes and Arteirs. And why the flesh that is all Musculus or Lazartus in every member of a mans body was made, is for three causes. The first is, that by his thicknesse, he should comfort the digestion of other members that lye by him. The second is, that through him every member is made

made is the formelier, and taketh the better shape. The third is, that by his meanes every member of the Body, drawing to him nourishing, the which others with-hold to put forth from them, as it shall be more plainly spoken of in the Anatomy of the Wombe.

Next followeth Pericranium, or the covering of the Bones of the Head. But here it is to be noted of a Veyne and an Arter that commeth betweene the Flesh and this Pericranium, that nourisheth the utter part of the head, and so entereth privily thorow the Commissaries of the Skull, bearing to the Braine and to his Pannicle nourishing: Of whose substance, is made both Duramater, and also Pericranium, as shall be declared in the parts containd in the Head. Here it is to be noted of this Pannicle Pericranium, that it bindeth or compasseth all the Bones of the Head, vnto whom is adjoyned Duramater, and is also a part of his substance, howbeit they be separated, for Duramater is nearer the Braine, and is vnder the Skull.

This Pericranium was made principally for two causes: one is, that for his strong binding together, hee should make firme and stable the feeble Commissaries or seames of the Bones of the Head. The other cause is, that it should be a meane betweene the hard bone and the soft flesh.

Next

Next, is the Bone of the Pot of the head, keeping in the Braines, of which it were too long to declare their names after all Authors, as they number them and their names, for some name them after the Greeke tongue, and some after the Arabian : but in conclusion all this to our purpose. And they be numbred seven bones in the pan or Skull of the head. The first is called the Coronall bone, in which is the Orbits or holes of the Eyes, and it reacheth from the browes unto the midst of the head, and there it meeteth with the second bone called Occipissiall, bone of the hinder part of the head called the Joddle of the head, which two bones Coronall and Occipissiall, be divided by the Commissaries, in the middest of the Head. The third and fourth Bones be called *Parietales*, and they be the Bones of the sideling parts of the head, and they be divided by the Commissaries, both from the foresaid Coronall and Occipissiall. The fifth and sixt bones be called, *Petrosa* or *Mendosa* : and these two bones lye over the bones called, *Parietales*, on every side of the head one, like *Skales*, in whom be the holes of the Eares. The seventh and last of the head is called *Paxillarie* or *Bazillarie*, the which Bone is as it were a wedge vnto all the other seaven Bones of the head, and doth fasten them together. And thus

be all numbred. The first is, the Coronall Bone. the second, is the Occipissiall : the third and the fourth, is Parietales : the fifth and the sixth is Petrosa, or Mendosa. And the seventh is Paxillarie, or Bazillarie. And this sufficeth for the seven bones containing the Head.

CHAP. IIII.

*In this Chapter is declared the five things
contayned within the Head.*

NExt under the Bones of the Head within
forth, the first thing that appeareth is *Dura-*
mater, then is *Piamater*, then the substance of
the Braine, and then *Vermi formes* and *Lete*
mirabile. But first we are to speake of *Dura-*
mater, whereof, and how it is sprung and made.
First, it is to be noted of the Veyne and Arteire
that was spoken of in the last Chapter before
how privily they entered through the Commis-
saries, or seamres of the Head, and there by their
Union together, they doe not onely bring and
give the spirit of Life and nutriment, but also
doe weave themselves so together, that they
make this Pannicle *Duramater*. It is holden up
by certaine threeds of himselfe, comming through
the said Commissaries, running into *Pericranium*
or Pannicle that covereth the Bones of the Head.

And

And with the foresaid Veine and Arter, and these threeds, comming from *Duramater*, is woven and made this *Pericranium*.

And why this Pannicle *Duramater* is set from the Skull, I note two causes. The first is, that if the *Duramater* should have touched the Skull, it should lightly have beene hurt with the hardnesse of the Bone. The second cause is, that the matter that commeth of wounds made in the Head piercing the Skull, should by it the better be defended and kept from *Piamater*, and hurting of the Braine. And next unto this Pannicle, there is another Pannicle called *Piamater*, or Meek-mother, because it is soft and tender unto the Braine. Of whose creation, it is to be noted as of *Duramater*: For the originall of their first creation is of one kind, both from the Heart and the Liver, and is Mother of the very substance of the Braine. Why it is called *Piamater*, is for because it is soft and tender to the Braine, that it nourisheth the Braine and feedeth it, as doth a loving Mother, unto her tender Childe or Babe, for it is not so tough and hard as is *Duramater*.

In this Pannicle *Piamater* is much to be noted of the great number of Veines and Arteries that are planted, ramesying throughout all his substance, giving to the Braine both spirit and life. And this Pannicle doth circumvolue or lay all

founded and ordained the Cogitative or estimative vertue : for he rehearseth, sheweth, declareth, and deemeth those things that be offered unto him, by the other that were spoken of before. In the third Ventricle and last, there is founded and ordained the vertue Memorative in this place is registred and kept those things that are done and spoken with the senses and keepeth them in his treasury unto the putting forth of the five or common Wittes, or Organes, or Instruments of animall workes, out of whose extremities or lower parts springeth Mynuca, or Marrow of the Spondels : of whom it shall be spoken of in the Anatomy of the Neck and back.

Furthermore, it is to be noted, that from the foremost Ventricle of the Braine, springeth seven paire of sentative or feeling Sinewes, the which be produced to the Eyes, the Eares, the Nose, the Tongue, and to the Stomacke, and to divers other parts of the Body : as it shall be declared in their Anatomies. Also it is to be noted, that about the middle Ventricle is the place of *Vermiformis*, with kurnelly flesh that filleth, and *Retemirabile*, a wonderfull Caule vnder the Pannicles, is set or bounded with Arteirs onely which come from the Heart, in the which the vitall spirit by his great labour, is turned and made animall. And yee shall understand, that these

these two be the best kept parts of all the Body :
for a man shall rather dye, than any of these
should suffer any manner of griefes from with-
out forth, and therefore God hath set them farre
from the Heart.

Heere I note the saying of *Haly Abba*, of
the comming of small Artiers from the Heart, of
whom (saith he) is made a marvellous Net or
Caule, in the which Caule is inclosed the Braine,
and in that place is laid the spirit of Feeling,
from that place hath the spirit of Feeling his first
creation, and from thence passeth other members,
&c. Furthermore yee shall understand, that the
Brain is a member cold and moist of complexion,
thin, and meanly viscous, and a principall member,
and an official member and spermatike. And
first, why he is a principall member, is, because
he is the governour or the treasury of the five
Wittes : And why he is an official member, is,
because he hath the effect of feeling and stirring :
And why he is cold and moyst, is, that he should
by his coldnesse and moystnesse, abate and tem-
per the exceeding heate and drought that com-
meth from the Heart. And why it is moyst, is,
that it should be the more indifferenter and abler
to every thing that should be reserved or gotten
into him. And why it is soft, is, that it should
give place and favour to the vertue of stirring.

And

And why it is meanly viscous, is, that his sinewes should not be letted in their working, through his overmuch hardnesse.

Heere *Galen* demandeth a question, which is this: Whether that Feeling and moving be brought to Nerves by one or by divers? Or whether the aforesaid thing be brought substantially or rather judicially? The matter (saith he) is so hard to search and to be understood, that it were much better to let it alone and passe over it.

Aristotle intreating of the Braine, saith: The Braine is a member continually moving and ruling all other members of the body, giving unto them both Feeling and moving: for if the Braine be let, all other members be let: and if the Braine be well, then all other members of the body be the better disposed.

Also, the Braine hath this property, that it moveth and followeth the moving of the Moone: For in the waxing of the Moone, the Braine followeth upwards, and in the wane of the Moone, the Braine descendeth downewards, and vanisheth in substance of vertue: for then the Braine shrinketh together in it selfe, and is not so fully obedient to the spirit of Feeling. And this is proved in men that be Lunaticke and Mad, and also in men that be Epulenticke or having
the

the Falling sicknesse, that be most grieved in the beginning of the new Moone and in the latter quarter of the Moone. Wherefore (saith *Aristotle*) when it happeneth that the Braine is either too dry or too moyst, then can it not worke his kind, for then is the Body made cold : then are the spirits of Life melted and resolved away : and then followeth feeblenesse of the Wittes, and of all other members of the Body, and last Death.

CHAP. V.

The Anatomy of the Face.

THe Front or the Forehead, containeth nothing but the Skin and *Musculus* flesh, for the Pannicle underneath, it is of Pericranium, and the Bone is of the Coronall bone. Howbeit there it is made broad as if there were a double bone, which maketh the forme of the browes. It is called the Forehead or Front, from one eare to the other, and from the rootes of the eares of the head before unto the Browes. But the cause why the browes were set and reared up, was, that they should defend the eyes from noyance without-foorth : and they be ordained with haire, to put by the humor or sweat that commeth from the head. Also the browes doe helpe the eye-

eye-liddes, and doe beautifie and make faire the face, for he that hath not his browes haired, is not seemely.

And *Aristotle* sayth, that over-measurable Browes betokeneth an envious man. Alto high browes and thicke, betokeneth cowardise : and meanly, signifieth gentlenesse of heart. Incisions about this part, ought to be done according to the length of the body, for there the Muscles goeth from one Eare to the other. And there if any incision should be made with the length of the Muscles, it might happen the brow to hang over the eye without remedy, as it is many times seene, the more pittie. The Browes are called *Supercilium* in Latine, and under is the eye-lids, which is called *Cilium*, and is garnished with haire. Two causes I find why the eye-lids were ordained. The first is, that they should keepe and defend the Eye from Dust and other outward noyances. The second is, when the eye is weary or heaue, then they should be covered and take rest underneath them. Why the haire were ordained in them is, that by them is addressed the formes or similitudes of visible things vnto the Apple of the Eye. The Eare is a member seemely and gristly, able to be holden without, and is the Organ or Instrument of Hearing. It is of complexion cold and dry. But why the
Eare

The Eare was set up out of the head, is this, that the sounds that be very fugitive, should lurke and abide under his shadow, till it were taken of the Instruments of Hearing. Another cause is, that it should keepe the hole that it standeth over, from things falling in that might hinder the Hearing. The Sinewes that are the Organs or Instruments of Hearing, spring each from the Braine, from whence the seven paire of Sinewes doe spring, and when they come to the hole of the Eare, there they writhe like a Winepresse: and at the ends of them, they be like the head of a Worme, or like a little teate, in which is received the sound, and so carryed to the common wits. The Eyes be next of nature unto the Soule: for in the Eye is scene and knowne the disturbances and griefes, gladnesse and joyes of the Soule; as Love, Wrath, and other passions. The Eyes be the Instruments of sight. And they be compound and made of ten things: that is to say, of seven Tunicles or Coates, and of three humours. Of the which (sayth *Galen*) the Braine and the Head were made for the Eye, that they might be in the highest as a Beholder in a Tower, as it was rehearsed in the Anatomy of the Head. But divers men hold divers opinions of the Anatomy of the Eyes:

Eyes : for some men account but three Tunicles, and some sixe. But in conclusion they meane all one thing. For the very truth is, that there be counted and reckoned seven Tunicles, that is to say, *Sclerotica*, *Secundina Retyna*, *Unia*, *Cornua*, *Arania*, and *Coniunctiva* : and these three humours. That is to say, Humor, *Virtus*, Humor *Albigynus* and Humor *Chrystallinus*.

It is to bee knowne how and after what manner they spring : You shall understand that there springeth of the Braine substance of his foremost Ventricles, two Sinewes, the one from the right side, and the other from the left and they bee called the first paire ; for in the Anatomie, they be the first paire of Sinewes that appeare of all seven. And it is shewed by *Galen*, that these Sinewes be holden as a Reede, for two causes. The first is that the visible spirit might passe freely to the Eyes. The second is, that the forme of visible things might freely be presented to the common wittes.

Now marke the going forth of these sinewes When these sinewes goe out from the substance of the Braine, he commeth through the Piamater, of whose substance he taketh Pannicle or a Coate : and the cause why he taketh

maketh that Pannicle, is to keepe him from
inoying, and before they enter into the Skull,
they meete and are united into one sinew the
length of halfe an inch : and then they de-
part againe into two, and each goeth into one
Eye, entring through the Braine-panne, and
these sinewes be called *Nervi optici*. And
three causes I finde why these Nerves are
joyned in one before they passe into the Eye.
First, if it happen any diseases in one Eye, the
other should receive all the visible spirit that
before came to both.

The second is, that all things that we see
should not seeme two : for if they had not
beene joyned together, every thing should
have seemed two, as it doth to a Worme, and
to other Beasts.

The third is, that the sinew might stay and
helpe the other. But hereupon *Lanfranke* ac-
cordeth much : saying, that these two sinewes
came together to the Eyes, and take a Pan-
nicle both of *Piamater* and of *Duramater*,
and when they enter into the Orbit of the Eye,
there the extremities are spread abroad, the
which are made of three substances : that is
to say, of *Duramater*, of *Piamater*, and of
Nervi optici. There be engendred three Tu-
nicks or Coates, as thus : Of the substance

D

that

that is taken from Duramater, is engendred the first Coate that is called *Secundina* : and of *Nervi optici*, is engendred the third Coate, that is called *Retina* : and each of them is more subtiller then other, and goeth about the humours without meane. And it to be understood, that each of these three Tunicles be divided, and so they make sixe : that is to say, three of the parts of the braine, and three of the parts outwards, and one of Pericranium, that covereth the Bones of the head, which is called *Conjunctiva*.

And thus you may perceive the springing of them, as thus : Of *Duramater* springeth *Clirotica* and *Cornua*. Of *Piamater*, springeth *Secundina* and *Vnia*. And of *Nervi Optici*, springeth *Conjunctiva*. Now to speake of the Humours which be three, and their places are the middle of the Eyes ; of the which, the first is Humor *Vltnus*, because he is like glasse in colour very cleere, red, liquid, or thin, and hee is in the inward side next unto the Braine ; and it is thin, because the nutritive blood of the Christaline might passe, as water through a sponge should bee clenfed and made pure and also that the visible spirit might the lightlier passe through him from the Braine. And he goeth about the Christaline humour, untill he

meet

meet with *Albuginus* humour, which is set in the uttermost part of the Eye. And in the middest of these humours, *Vltruus* and *Albuginus*, is set the Chrystalline humour, in which is set principally the sight of the Eye. And these Humours be separated and involved with the Pannicles as aforesaid, betweene every humour a Pannicle; and thus is the Eye compound and made. But to speake of every Humour and every Pannicle in his due order and course, it would aske a long progresse, and a long Chapter; but this is sufficient for a Chyrurgion, at present.

Now to begin at the Nose; You shall understand, that from the Braine there cometh two Sinewes to the holes of the Braine-pan, where beginneth the concavity of the Nose, and these two be not properly Sinewes, but Organs or Instruments of smelling, and have heads like teats or paps, in which is received the vertue of Smelling, and representing it to the common wits: Over these two, is set *Celatorium*, that which wee call the Nostrils; and is set betweene the Eyes, under the upper part of the Nose. And it is to bee noted, that this concavity or ditch was made for two causes; The first is, that the ayre that bringeth forth the spirit of Smelling might rest in it, till

it were taken of the Organs or Instrument of smelling. The second cause is, that the superfluities of the Braine might be hidden under it, untill it were clenled : and from this concavity there goeth two holes down into themouth, of which there is to be noted three benefits.

The first is, that when a mans mouth is close, or when he eateth or sleepeth, that then the ayre might come through them to the Lungs, or else a mans mouth should alwayes bee open. The second cause is, that they helpe to the relation of the forme of the Nose ; for it is said, a man speaketh in his Nose, when any of these holes be stopped. The third cause is, that the concavity might bee clenled by them when a man snuffeth the Nose, or draweth into his mouth inwardly. The Nose is a member consimple or official, appearing without the face, somewhat plyable, because it should the better be clenled. And it is to bee perceived, that it is compound and made of Skin and Lazartus flesh, and of two Bones standing in manner tryangle-wise, whose extremities bee joyned in one part of the Nose with the Coronall bone, and the nether extremities are joyned with two Gristles, and another that dividerh the Nostrils within, and holdeth up the Nose.

Also,

Also there be two concavities or holes, that if one were stopped the other should serve; Also there is in the Nose two Muscles to help the working of his office.

And *Galen* saith, that the Nose shapeth the Face most; for where the Nose lacketh (saith he) all the rest of the face is the more unseemly. The Nose should be of a meane bignesse, and not to exceed in length or bredth, nor in highnesse. For *Aristotle* saith, If the Nostrils be too thin or too wide, by great drawing in of ayre, it betokeneth great straitnesse of heart, and indignation of thought. And therefore it is to be noted, that the shape of the Members of the body, betokeneth and judgeth the affections and will of the Soule of man, as the Philosopher saith, the Temples are called the members of the Head, and they have that name because of continuall moving. And as the Science of the *Anatomic* meaneth, the spirit vitall is sent from the heart to the braine by Arteirs, and by Veynes and nutrimentall blood, where the vessels Pulsatives in the Temples be lightly hurt. Also, the Temples have dents or holes inwardly, wherein he taketh the humour that commeth from the Braine, and bringeth the Eyes asleepe; and if the said holes or dents bee pressed and wrung, then by

trapping of the humour that continueth, hee maketh the teares to fall from the Eye.

The Cheekes are the sideling parts of the Face, and they containe in them Musculus flesh, with Veynes and Arteirs, and about these parts be many Muscles. *Guido* maketh mention of seaven about the Cheekes and over-lip.

And *Haly-Abbas* saith, there be twelue Muscles that move the neither Jaw, some of them in opening, and other some in closing or shutting, passing under the Bones of the Temples: and they be called *Temporales*: And they be the right noble and sensatiue, of whose hurt is much perill.

Also, there bee other Muscles for to grinde and to chew. And to all these Muscles cometh Nerves from the Braine, to give them feeling and moving. And also there cometh to them, many Arteirs and Veynes, and chiefly about the Temples, and the angles or corners of the Eyes and the Lips. And as the Philosphers say, the chiefe beauty in man is in the Cheekes, and there the complexion of man is most knowne, as thus: If they be full, ruddy, and medled with temperate whiteneffe, and not fat in substance, but meanely fleshie, it betokeneth hot and moyst

of complexion : that is, Sanguine and temperate in colour. And if they be white coloured, without medling of rednesse, and in substance fat and soft, quavering, it betokeneth, excesse and superfluity of cold and moyst: that is Flegmaticke. And if they be browne in colour or cytron, yellow, redde and thinne, and leane in substance, it betokeneth great drying and heate : that is cholericke. And if they be as it were blowne in colour, and of little flesh in substance, it betokeneth excesse and superfluity of drynesse and cold : that is Melancholy. And as *Avicen* saith, the Cheekes doe not onely shew the diversities of complexions, but also the affection and will of the Heart : for by the affection of the heart, by suddaine joy or dread, he waxeth either pale or red.

The bones or bony parts, first of the Cheekes be two : of the Nose outwardly two : of the upper Mandible, two : within the Nose three, as thus : One deviding the Nosthrils within, and in each Nosthrill one, and they seeme to be rowled like a wafer, and have a hollownesse in them, by which the ayre is respired and drawne to the Lungs, and the superfluity of the Braine is purged into the mouthwards, as is before rehearsed. But *Guido* and

Galen saith, that there be in the face nine bones, yet I cannot find that the nether Mandible should be of the number of those nine : for the nether Mandible accounted there, proveth them to be Ten in number : Of which thing I will hold no argument, but remit it to the sight of your Eyes. The parts of the mouth are five, that is to say, the Lippes, the Teeth, the Tongue, the Uvula, and the Pallet of the mouth. And first to speake of the Lips, they are members consimile or officiall, full of Musculus flesh, as is aforesaid, and they were ordained for two causes, one is ; that they should be to the mouth as a doore to a house, and to keepe the mouth close till the meat were kindly chewed. The other cause is, that they should be helpers to the pronouncing of the speech. The Teeth are members consimile or officiall, spermaticke, and hardest of any other members, and are fastned in the Cheeke bones, and were ordained for three causes. First, that they should chew a mans meate, ere it should passe downe, that it might be the sooner digested.

The second, that they should be a helpe to the speech : for they that lacke their teeth, doe not perfectly pronounce their words.

The third is, that they should serve to beasts
as

nes, s weapons. The number of them is under-
line : for some men haue more, and some
for esse : they that haue the whole number, haue
pro- two and thirty : that is to say, fixteene above,
which and as many beneath, as thus : two *Dwallies*,
it to two *Quadripulles*, two *Canniens*, eight
the *Morales*, two *Causales*, the Tongue is a car-
the ous member, compound and made of many
altes Nerves, Ligaments, Veynes and Artiers, or-
lips, gined principally for three causes.

full The first is, that when a man eateth, the
they Tongue might helpe to turne the meat till it
that were well chewed. The second cause is, that
to a by him is received the tast of sweete and
the owre, and presented by him to the common
cause Nittes. The third is, that by him is pro-
own- nounced every speech. The fleshie part of
nber the Tongue is white, and hath in him nine
har- Muscles, and about the roote of him, is
ed in Glandulus, in the which be two welles, and
three they be ever full of spettle to temper and
man keepe moyst the Tongue, or else it would
might waxe dry by reason of his labour, &c. The
pe to Avila is a member made of spongeous flesh,
do hanging downe from the end of the Pallet
over the gullet of the throat, and is a mem-
ber in complexion cold and dry, and often-
beast times when there falleth rawnesse or much
as moyst-

moystnesse into it from the Head, then it hangeth downe in the throate, and letteth a man to swallow, and it is broad at the upper end, and small at the nether. It was ordained for divers causes. One is, that by him is holpen the sound of speech: for where the Uvula is wanting, there lacketh the perfect sound of speech. Another is, that it might helpe the prolation of vomits. Another is, that by him is tempered and abated the distemperance of the ayre that passeth to the Lungs. Another is, that by him is guided the superfluities of the Braine, that cometh from the coletures of the Nose, or the superfluities would fall downe suddenly into the mouth, the which were a displeasure. The Pallet of the mouth containeth nothing else but a carnous Pannicle, and the Bones that bee underneath it hath two divisions, one along the Pallet from the division of the Nose, and from the opening of the other Mandible under the nether end of the Pallet, lacking halfe an inch, and there it divideth overthwart, and the first division is of the Mandible: and the second, is of the Bone called Pixillary or Bazillary, that sustaineth and bindeth all other Bones of the head together. The Skinne of the Pallet of the mouth is, of the inner part of the stomacke and o

Myre

Myre, and of Iſofagus, that is the way of
the meate into the Stomacke. The way how
to know that ſuch a Pannicle is of that part
of the ſtomack, may be knowne when that a
man is touched within the mouth, anon he
beginneth to tickle in the ſtomacke, and the
deeper that he ſhall cough unto the throat, the
more it abhorreth the ſtomacke, and often-
times it cauſeth the ſtomacke to yeeld from
him that is within him, as when a man doth
omit.

Alſo, in the mouth is ended the uppermoſt
extremity of the Weſand, which is called
Myre, or Iſofagus: And with him is con-
tained *Trachia arteria*: that is, the way of
the ayre, whole holes be covered with a lap
like a tongue, and is griſſly, that the meat and
drinke might ſlide over him into Iſofagus:
the which griſſle when a man ſpeaketh is
reared up, and covereth the way of the meate,
and when a man ſwalloweth the meate, then
it covereth the way of the ayre, ſo that when
the one is covered, the other is uncovered. For
if a man open the way of the ayre, when he
ſwalloweth, if there fall a crum into it, hee
ſhall never ceaſe coughing untill it be up
again. And this ſufficeth for the Face.

CHAP. VI.

The Anatomie of the Necke.

THE Necke followeth next to be spoken of. *Galen* proveth, that the Necke was made for no other cause but for the Lungs, for all things that have no Lungs, have neither Necke nor voyce, except Fish. And you shall understand, that the necke is all that is contayned betweene the head and the shoulders, and betweene the chin and the breast. It is compound and made of foure things, that is to say, of *Spondillis*, of *Servicibus*, of *Gula*, and of *Guttare*, the which shall be declared more plainly hereafter : and through these passe the way of the meate and of the ayre, but they be not the substance of the Necke.

The Spondels of the Necke be seaven : The first is joyned unto the lower part of the head called *Paxillary*, or *Bazillary*, and in the same wise are joyned every Spondell with other, and the last of the seaven, with the first of the Backe or Ridge : and the Lygaments that keepe these Spondels together, are not so hard and tough as those of the backe : for why? those of the necke bee more feebler and subtiller. The cause is this, for it is necessary

necessary other while that the Head move
without the necke, and the Necke without
the Head, the which might not well have
beene done if they had beene strong and boyst-
ous. Of these aforelaid seaven Spondels of
the Necke, there springeth seaven paire of
newes, the which be divided into the head
and into the visage, to the Shoulders and to
the Armes. From the hole of the first Spon-
dell springeth the first paire of Sinewes, be-
tween the first Spondell and the second, and
forth of all the rest in like manner as of
these. Also these Sinewes receive subtile will
the sinewes of the braine : of which the
Will, and Sinewes, and Flesh, with a Pan-
icle, make the composition of Muscles La-
rtes, and Brawnes, the which three things are
one, and be the Instruments of voluntary
moving every member. The Muscles of the
Necke after *Galen*, are numbred to be twenty,
moving the Head and the Necke. Likewise
is to be noted, that there be three manner
fleshes in the Necke : the first is *Pixwex*,
Servifis, and it is called of Children, Gold-
wire, or yeallow haire, the which are cer-
ne Longitudinals, lying on the sides of the
spondels, from the head downe to the latter
spondell. And they are ordained for this
cause

cause, that when the Sinewes be weary of
overmuch labour with moving and travelling
that they might rest upon them as upon
Bed.

The second Flesh is *Musculus*, from whom
springeth the Tendons and Cords that move
the Head and the Necke, which be numbred
twenty, as is before declared. The third Flesh
replenisheth the void places, &c. The third
part of the Necke, is called *Guttur*, and it
standing out of the throat boll. The fourth
part is called *Gula*, and the hinder part *Cervix*
and hath that name of the Philosophers, be-
cause of the Marrow coming to the Ridge
bones. It is so called, because it is as it were
servant to the Braine : For the Necke re-
ceiveth and taketh of the braine, influence
vertue of moving, and sendeth it by sinewes
to the other parts of the body downward
and to all members of the body.

Here you shall understand, that the wa-
of the Meat, Mire, or *Isofagus*, is all one thing
and it is to be noted, that it stretcheth from
Mouth to the Stomacke, by the hinder part
the necke inwardly fastned to the Spondels
the Neck, untill he come to the first Spondel
and there hee leaveth the Spondell and stretch-
eth till he come to the foremost part of the
break

ary
rave
por
who
mo
mb
Fl
e th
nd in
four
Cere
rs, b
Ridge
were
ke
ence
fine
awa
e v
e thin
rom
part
idels
ond
stren
rt of
bra

east, and passeth through *Diafragma*, till
e come to the mouth of the stomacke, and
ere he is ended. Furthermore, it is to be no-
d that this Weasand is compound, and made
two Tunicles or Coates (that is to say)
the inner and of the outer. The outer Tu-
icle is but simple, for he needeth no Reten-
on but onely for his owne nourishing: but
e inner Tunicle is compound, and made of
usculus Longitudinall Will, by which he
ay draw the meate from the mouth into the
omack, as it shall be more plainly declared
the Anatomy of the stomacke. Further-
ore, *Cana Pulmonis, via, trachia, Arteria,*
these be one thing (that is to say) the
throat-boll, and it is set within the Neck, be-
es the Wesand, towards *Gula*, and is com-
und of the Gristle, knit each with other,
and the Pannicle that is meane betweene the
esand, and the Throat-boll, is called *Ismen*.
Also yee shall understand, that the great
eynes which ramesie by the sides of the
ecke, to the upper part of the head, is of some
en called *Gwidege*, and of others, *Vene*
ganices: the incision of whom is perillous.
and thus it is to be considered, that the neck
man is compound, and made of skinny
esh, Ligaments, and bones: and this sufficeth
the Neck and the Throat.

CHAP. VII.

The Anatomie of the Shoulders and Armes.

ANd first to speake of the Bones : It is to be noted, that in the Shoulder there be two Bones, (that is to say) the Shoulder-bone, and the Cannell-bone, and also the *Adjutor* bone of the Arme, are joyned with the Shoulder-bones, but they are numbred amongst them, but they are not numbred amongst the Bones of the Armes. In the composition of the Shoulder, the first Bone is ; *Spatula*, or Shoulder-blade, whose hinder part is declined towards the Chine, and in the end it is broad and thin, and in the upper part it is round, in whose roundnesse is a Concauity which is called the Box or coope of the shoulder, and which entreth the *Adjutor* bone and they have a binding together with strong flexible *Sinewes*, and are contained fast with each Bone called *Clavicula*, or the Cannell bone. And this Cannell bone stretcheth both the shoulders; one end to the one shoulder, and another to the other, and there they make the composition of the shoulders. The bones of the great Arme (that is to say) from the shoulders to the fingers ends, bee Thirty

The first is, the *Adjutor* bone, whose upper end
treth into the concavities or Box of the shoul-
der bone : It is but one Bone (having no fel-
low) and it is hollow and full of Marrow,
and it is also crooked, because it should be the
more able to gripe things; and it is hollow, be-
cause it should be lighter and more obedient
to the stirring or moving of the Brawnes.

Furthermore, this Bone hath two eminences,
or two knobs in his nether extremity, or
at the juncture of the Elbow (of the which,
the one is more rising then the other) and are
made like unto a Pulley to draw water with,
and the ends of these Bones enter into a Con-
cavity proportioned in the uppermost ends of
two Focklebones, of which two bones, the
one goeth from the Elbow to the Thumbe,
the uppermost part of the arme, and the
other is the nether bone from the Elbow to
the little Finger. And these two bones be con-
nected with the *Adjutor* bone, and be bound
with strong Ligaments, and in like manner
with the bones of the Hand. The which bones
numbred Eight, the foure uppermost be
connected with the foure nethermost towards the
hands : and in the third ward of Bones be
the, and they are called *Ossa Patinis*, and
they are in the Palme of the hand. And to

E

them

them be joyned the bones of the Fingers and the Thumbes, as thus; in every finger three bones, and in the Thumbe two bones, (that is to say) the Fingers and Thumb of every hand fourteen, called *Offa digitorum*: In the Palme of the hand five, called *Patinis*; and between the Hand and the Wrist eight, called *Rafete*: and from the Wrist to the Shoulder, three bones: all which being accounted together, yee shall find Thirty bones in each Hand and Arme. To speake of Sinewes, Ligaments, Cords, and Brawnes: here first ye shall understand, that there commeth from *Mynuca* through the Spondels of the Necke, four sinewes, which most plainly doe appeare in sight, as thus: one commeth into the upper part of the Arme, another into the nethe part, and one into the inner side, and another into the outer side of the Arme, and they bring from the Braine, and from *Mynuca*, both feeling and moving into the Armes, as thus. The sinewes that come from the Braine and from the Marrow of the Backe that is called *Mynuca*, when they come to the juncture of the shoulder, there they are mixed with the Ligaments of the same shoulder, and then the Ligaments receive both Feeling and moving of them, and also in their mingling together

the

together, they are made a Cord or a Tendon.

Three causes I find why the sinewes were mingled with the Lygaments. The first cause is, that the littlenesse of the Sinewes, which many wayes bee made weary by their continuall moving, should bee repressed by the insensiblenesse of the Ligaments : The second, that the littlenesse of the Sinewes should bee through the quality of the Ligaments : The third is, the feebleness of the Sinew, that is insufficient, and too feeble to use his Office, but by the strength and hardnesse of the Ligaments.

Now to declare what a Cord is, what a Ligament, and what a Muscle, or a Brawne, is enough rehearsed in the Chapter of the simple Members : but if you will through the commandement of the Will or the Soule, draw the Arme to the hinder parts of the body, then the outer Brawne is drawne together and the inner enlarged, and likewise inwards, when the one Brawne doth draw inwards, the other doth stretch : and when the Arme is stretched in length, then the Cords be lengthened : but when they passe the juncture of the Shoulder and of the Elbow, by three fingers breadth or thereabout, then it is divided by subtile Will, and mingled with the simple

flesh, and that which is made of it is called a Brawne. And three causes I finde, why that the simple flesh is mingled with the Chord in the composition of the Brawne.

The first is, that the aforesaid Will might draw in quiet through the temperance of the flesh.

The second is, that they temper and abate the drought of the Chord with his moystnesse, the which drought he getteth thorow his manifold moving. The third is, that the forme of the Brawne members should be the more faire, and of better shape : wherefore God and Nature hath cloathed it with a Pannicle, that it might the better bee kept : And it is called of the Philosophers, Musculus, because it hath a forme like unto a Mousc. And when these Brawnes come neere a Joynt, then the Chordes spring forth of them, and are mingled with the Ligaments againe, and so moveth that Joynt. And so yee shall understand, that alwayes betweene every two Joynts, is engendred a Brawne, proportioned to the same member and place, unto the last extremity of the fingers, so that as well the least juncture hath a proper feeling and moving when it needeth, as hath the greatest. And after *Guido*, there be numbred thirteene in the
Arme

Arme and Hand, as thus; foure in the *Adjutor*, moving the upper part of the Arme; and foure in the *Fockles* moving the fingers.

Now to speake somewhat of the Veynes and Artiers of the arme: It is to be understood that from *Venakelis* there commeth two branches, the one commeth to the one Arme-pit, and the other commeth to the other. And now marke their spreading, for as it is of the one, so it is of the other, as thus; when the branch is in the Arme-pit, there it is divided into two branches: The one branch goeth along in the inner-side of the arme, untill it come to the bough of the arme, and there it is called *Basilica*, or *Epatica*, and so goeth downe the arme till it come to the Wrist, and there it is turned to the back of the Hand, and it is found betweene the little finger and the next, and there it is called *Salvatella*. Now to the other branch that is in the Arme-hole, which reacheth to the outer side of the shoulder, and there he divideth into two, the one goeth spreading up into the carnous part of the Head, and the other descendeth through the bone into the same, as it is declared in the Anatomie of the head. The other branch goeth on the outward side of the Arme, and there hee is divided into two also, the one part is ended at the hand,

and the other part is folded about the arme, till it appeare in the bough of the arme, and there is called *Sephalica*, from thence it goeth to the backe of the hand, and appeareth betweene the Tumble and the foremost finger, and there it is called *Sephalica Ocularis*.

The two Branches that I speake of, which be divided in the hinder part of the shoulders, from each of these two (I say springeth one) and those two meete together and make one Veyne which appeareth in the bough of the Arme, and there it is called *Mediana*, or *Cordialis*, or *Commune*. And thus it is to be understood, that of *Vena Sephalica*, springeth *Vena Ocularis*, and of *Vena Basilica*, springeth *Vena Mediana*, and in ramesifying from these five principall Veynes springeth innumerable, of the which a Chyrurgion hath no great charge: for it sufficeth us to know the principals.

To speake of Arteirs, you shall understand that wheresoever there is found a Veyne there is an Arteir under him: and if there be found a great Veyne, there is found a great Artier, and whereas is a little Veyne, there is a little Artier: for wheresoever there goeth a Veyne to give nutriment, there goeth an Arteir to bring the spirit of life. Wherefore it

to bee noted, that the Artiers lye more deeper in the flesh then the Veynes doe : for they curry and keepe in them more precious blood then doth the Veyne, and therefore bee hath need to bee further from dangers outwardly : and therefore, God and Nature have ordained for him to be cloled in two Coates, where the Veyne hath but one.

The Breast or Thorax, is the Arke or Chest of the spirituall members of man, as saith the philosopher : where it is to bee noted, that there be foure things containing, and eight contained, as thus. The foure containing, are, the Skinne, Musculus flesh, the Pappes and the Bones. The parts contained, are, the heart, the Lungs, Pannicles, Ligaments, Nerves, Veynes, Artiers, Myre, or Isofagus. Now the kin and the flesh are knowne in their Anatomie. It is to be noted, that the flesh of the pappes differeth from the other flesh of the body ; for it is white, glandulus, and spongius, and there is in them both Nerves, Veynes and Artiers, and by them they have Communications with the Heart, the Liver, the Braine, and the Generative members. Also, there is in the Breast (as old Authors make mention) xxx, or XC. Muscles ; for some of them be common to the Neck, some to the Shoulders,

and to the Spades ; some to Diafragma or the Midriffe ; some to the Ribs, some to the Back, and some to the Breast it selfe. But J find a certaine profitablenesse in the creation of the Pappes, aswell in man as in woman ; for in Man it defendeth the spirituals from annoyance outwardly, and another by their thicknesse they comfort the naturall heate in defiance of the spirits. And in Women, there is the generation of Milke ; for in women there cometh from the Matrix into their breasts many Veynes which bring into them menstruall blood, the which is turned through the digestive vertue, from red colour into white, like the colour of the Paps, even as Chilley coming from the stomack to the Liver is turned into the colour of the Liver.

Now to speake of the Bones of the breast they be said to be triple or three-fold, and they be numbred to the seaven in the Breast before and their length is according to the bredth of the Breast, and their extremities or ends be gristly as the Ribbes be. And in the upper end of *Thorax* is a hole or a concavity in which is the foot of the Fockle-bone or Cannel-bone and in the nether end of *Thorax*, against the mouth of the stomack, hangeth a Gristle called *Ensiforme*, and this Gristle was ordained for

or the two caules. One is, that it should defend the Backe from hurt outwardly. The second finding is, that in time of fulnesse it should give place to the stomack in time of need when it de- for it self, &c.

Now to speake of the parts of the Backe following; there bee twelve Spondels through whom passeth *Mynuca*, of whom there cometh twelve paire of Nerves, that bring- in the both feeling and moving to the Muscles of the Brest aforelaid. And here it is to be noted, that in every side there bee twelve Ribs, that is to say, seaven true and five false, because these are, like the other seaven be : they are therefore called false Ribs, as it may be perceived by the sight of the Eye. Likewise, of the parts that bee inwardly, and first of the Heart, because hee is the principall of all other members and the beginning of Life : hee is set before the middest of the Brest severally by him- self, as Lord and King of all members. And as a Lord or a King ought to bee served of his subjects that have their living of him ; so are the other members of the Body subjects to the Heart : for they receive their living of him, and they all doe service many wayes unto him againe. The substance of the Heart is not it were Lazartus flesh, but it is spermatick, and

and an officiall member, and the beginning of life, and hee giveth to every member of the Body, both blood of life, and spirit of breath, and heate : for if the Heart were of Lazartus flesh, his moving and stirring should be voluntary and not naturall, but the contrary is true : for it were impossible that the Heart should be ruled by Will onely, and not by Nature. The Heart hath the shape and forme of a Pine-apple, and the broad end thereof is upwards, and the sharpe end is downewards depending a little towards the left side.

And heere it is to be noted, that the Heart hath blood in his substance, whereas all other members have it but in their Veynes and Arteries : Also the Heart is bound with certain Ligaments to the backe part of the Breast, but these Lygaments touch not the substance of the Heart, but in the over-part they spring forth of him, and is fastened as is aforesaid. Furthermore, the Heart hath two Ventricle or Concavities, and the left is higher then the right, and the cause of his hollownesse, is this. For to keepe the blood for his nourishing, and the ayre to abate and temper the gre heate that hee is in, the which is kept in Concavities. Now heere it is to be noted, that the right Ventrickle of the Heart, commeth

Veyn

veine from the great Veyne called *Venakelis*,
that receiveth all the substance of the blood
from the Liver. And this Veyne that com-
eth from *Venakelis*, entreth into the heart of
the right Ventricle, as I said before, and in him
is brought a great portion of the thickest
blood to nourish the heart with, and the resi-
due that is left of this, is made subtile through
the vertue of the Heart, and then this Blood
is sent into a Concavity or pit in the midst of
the Heart, betweene the two Ventricles, and
therein it is made hot and purified, and then it
passeth into the left Ventricle, and there is in-
dred in it, a Spirit, that is cleerer, brighter,
and subtiler, then any Corporall or Bodily
thing, that is engendred of the foure Ele-
ments: For it is a thing, that is a meane be-
tweene the Body and the Soule. Wherefore it
is likened of the Philosophers to be more liker
heavenly things, then earthly things.

Also it is to be noted, that from the left
ventricle of the heart springeth two Arteries:
the one having but one Coate, and therefore
called *Arteria Venalis*: And this Arter
carryeth Blood from the Heart to the Lungs,
the which Blood is vaporious, that is tryed and
left of the Heart, and is brought by this
artery to the Lungs, to give him Nutriment,
and

and there he receiveth of the Lungs ayre, and bringeth it to the heart to refresh him with.

Wherefore *Galen* saith, that hee findeth that mans Heart is naturall and friendly to the Lungs: For hee giveth him of his owne Nutrimentall to nourish him with, and the Lungs rewards him with ayre to refresh him with againe, &c.

The other Artier that hath two Coats, is called *Vena Arterialis*, or the great Artery, that ascendeth and descendeth, and of him springeth all the other Artiers that spread to every member of the Body; for by him is united and quickned all the members of the body. For the Spirit that is retained in them, is the instrument or treasure of all the vertue of the Soule. And thus it passeth untill it come to the Braine, and there hee is turned into a further digestion, and there he taketh another Spirit and so is made animall, and at the Liver nutrimentall, and at the Testicles generative: and thus it is made a spirit of every kind, so that hee being the meane of all manner of operations and workings, taketh effect. Two causes I find, why these Artiers have two coates. One is, that one coat is not sufficient nor able to withstand the violent moving and stirring of the spirit of Life, that is carried in them.

The

The second cause is, that the thing that is
 moved about from place to place, is of so pre-
 cious a Treasure that it had the more need of
 keeping. And of some Doctors, this
 Artery is called the *Pulsative veyne*, or the
 Pulsing Veyne; for by him is perceived the
 power and might of the Heart, &c. Where-
 by God and Nature have ordained, that the
 Arteries have two coates. Also, there is in the
 Heart three Pellikles, opening and closing the
 Inlet of the Heart blood and spirit in con-
 tinent time. Also, the Heart hath two little
 Vessels, by whom cometh in and passeth out
 the Ayre that is prepared for the Lungs. There
 is also found in the heart a Cartilaginous au-
 gment to helpe and strengthen the same
 part. The Heart is covered with a strong
 Pannicle, which is called of some *Capsula*
Coronaria, or *Pericordium*, the which is a strong
 Membrane unto whom cometh Nerves as to other
 inward members. And this Pannicle *Pericor-*
dium, springeth of the upper Pannicle of the
 Diaphragme. And of him springeth another Pan-
 nicle called *Mediastinum*, the which separa-
 tes the Brest in the midst, and keepeth it that
 the Lungs fall not over the Heart. There is al-
 so another Pannicle that covereth the Ribbes
 inwardly, that is called *Plura*, of whom the
 Mid-

Midriffe taketh his beginning. And it is said of many Doctors, that *Duramater* is the Originall of all the Pannicles within the bodie and thus one taketh of another.

CHAP. VIII.

The Anatomie of the Lungs.

THE Lungs is a member *Spermatick* of the first creation, and his naturall Complexion is cold and dry, and in his accidentall complexion hee is cold and moyst, wrapped in a nervous Pannicle, because it should gather together the softer substance of the Lungs, and that the Lungs might feele by the meanes of the Pannicle, that which hee might not feele in himselfe. Now to prove the Lungs to be cold and dry of kind, it appeareth by his stirring, for hee lyeth ever waving over the Heart, and about the heart. And that hee is cold and moyst in operation, it appeareth that hee receiveth of the Braine many humors, as Catarres and Rheumes, whose substance is thin. Also, I find in the Lungs three kinds of substance. One is a Veyne comming from the Liver, bringing with him the crasse or raw part of the Chylle to feed the Lungs. Another is, *Arteria vengalis* comming from the

Heart, bringing with him the spirit of Life
nourish him with. The third is, *Trachia*
arteria, that bringeth in ayre to the Lungs,
and it passeth through all the left part of them
to doe his office.

The Lungs is divided into five Lobbes or
likles, or five portions, (that is to say)
three in the right side, and two in the left side.
And this was done for this cause, that if there
be any hurt in the one part, the others should
doe their office. And three causes
why the Lungs were principally ordai-
ned. First, that they should draw cold wind
to refresh the heart. The second, that they
should change and alter, and purifie the ayre
before it come to the Heart, lest the heart
should be hurt and annoyed with the quanti-
ty of the ayre. The third cause is, that they
should receive from the Heart the fumous su-
perfluities that hee putteth forth with his brea-
th. &c.

Behind the Lungs towards the Spondels,
lieth Myre or Ilosagus, of whom it is spo-
ken of in the Anatomie of the Neck. And al-
so here passeth both Veynes and Artiers, and
these with *Trachia Arteria*, doe make a
trachea, replete unto the Gullet with the Pan-
creas, and strong Ligaments, and Glandulus
flesh

flesh to fulfill the voyd places. And last of all, is the Midriffe, and it is an officiall member made of two Pannicles and Lazartus flesh and his place is in the midst of the body over the thwart, or in bredth under the region of the Spirituall members, separating them from the *Matrix*.

And three causes J find, why the Midriffe was ordained. First, that it should divide the Spirituall from the Nutrates. The second, that it should keepe the vitall colour or heat to descend downe to the Nutrates. The last is, that the malicious fumes reared up from the Nutrates, should not annoy the Spirituall or Nutrals, &c.

The **Wombe** is the region or the City of the Intrailes, the which reacheth from the Midriffe downe unto the Share inwardly, and outwardly from the Reines or Kidnies, downe the bone *Peeten* about the privie parts. And this Wombe is compound and made of two things (that is to say) of *Sysac*, and *Myra*. *Sysac* is a Pannicle and a member spermatique, officiall, sensible, Sinewie, compound of substance and Will, and in complexion cold and dry, having his beginning in the inner Pannicle of the Midriffe. And it was ordained, because it should containe and bind together all the

trais

files, and that he defend the Musculus, so
that he oppresse not the Naturall members.
And that he is strong and tough, it is because
he should not be lightly broken, and not
those things that are contained goe not forth,
it happeneth to them that are broken, &c.
Syrac is compound, and made of foure
things (that is to say) of Skinne outward-
ly, of Fatnesse, of a Carnous Pannicle, and of
Musculus Flesh. And that it is to bee under-
stood, that all the whole from *Syrac* out-
ward, is called *Myrac*, it appeareth well (by
the words of *Galen*) where hee commandeth,
that in all wounds of the Wombe, to sewe
the *Syrac*, with the *Mirac*, and by that it
loveth, that there is nothing without the
Syrac but *Mirac*. And in this *Mirac*, or
outer part of the Wombe, there is noted eight
Muscles; two Longitudinals, proceeding
from the shield of the stomacke, unto *Os*
pubis: two Latitudinals comming from the
Myrac back-wards to the Wombe: and foure Trans-
verse, of the which, two of them spring from
the Ribbes on the right side, and goe to the
left side, to the Bones of the Hanches, or of
Os pubis: and the other two spring from the
Ribbes on the left, and come over the wombe
to the right parts, as the other before doth.

Heere is to be noted, that by the vertue of the subrill will that is in the Musculus Longitudinall, is made perfect the vertue attractiue : and by the Musculus Transversus is made the vertue retentive : and by the Musculus Latitudinall, is made the vertue expulsive. It is thus to be understood, that by the vertue attractive, is drawne downe into the Intrailes, all superfluties, both water winde, and dyer. By the vertue retentive, all things are with-holden and kept, untill Nature have wrought his kind. And by the vertue expulsive is put forth all things, when Nature provoketh any thing to be done. *Galen* saith, that Wounds or Incisions be most perilous in the midst of the wombe, the about the sides ; for there the parts be most tractable then any other parts bee. Also *Galien* saith, that in wounds piercing the wombe there shall not bee made good incarnatio except *Sifac* be sewed with *Miras*. Now to come to the parts contained within : First that which appeareth next under the *Sifac* *Omentum*, or *Zirbus*, the which is a Pannic covering the stomacke and the Intrailes, is planted with many Veynes and Arteirs, and not a little fatnesse ordained to keepe moe the inward parts.

This *Zirbus* is an official member, and is compound of a Veyne and an Arter, the which entreteth and maketh a line of the outer tunicle of the stomacke, unto which Tunicle angeth the *Zirbus*, and covereth all the Guts owne to the share.

Two causes I find, why they were ordain- ed. One is, that they should defend the Nut- ratives outwardly. The second is, that through his owne power and vertue, he should strengthen and comfort the digestion of all the Nutrates, because they are more febler then other members bee, because they have but a thinne wombe or Skin, &c. Next *Zirbus* appeareth the Intrails or guts, of which *Galen* saith, that the Guts were or- dined in the first Creation to convey the offe of the meate and drinke, and to cleanse the body of superfluities. And here it is to be noted, that there be fixe portions of one whole Gutte, which both in man and Beast gianneth at the nether mouth of the sto- macke, and so containeth forth to the end of the Fundament. Neverthelesse hee hath divers shapes and formes, and divers operations in the Body, and therefore he hath divers names. And hereupon the Philosophers say, that the lower wombe of a man, is like unto the

wombe of a Swine. And like as the stomacke hath two Tunicles, in like manne have all the Guts two Tunicles. The first portion of the Guts is called *Duodenum* for he is 12. Inches of length, and covereth the nether part of the Stomacke, and receiveth all the droffe of the stomacke: The second portion of the Guts is called *Iejunium* for he is evermore empty, for to him lyeth evermore the Chest of the Gall, beating his fore, and draweth forth of him all the droffe and clenseth him cleane: the third portion or Gut, is called *Ileon*, or small Gut, and in length fifteene or sixteene Cubits. In this Gut oftentimes falleth a disease called *Ileac Passio*. The fourth Gut is called *Monoculum* or blind Gut, and it seemeth to have but one hole or mouth, but it hath two, one neere unto the other, for by the one all things go in, and by the other they goe out againe. The fifth is called *Colon*, and receiveth all the droffe deprived from all profitablenesse, and therefore there cometh not to him any Veyne *Miseraices*, as to the other. The sixth and last is called *Rectum* or *Longaon*, and he is ended in the Fundament, and hath in his nether end foure *Muscles*, to hold, to open, to shew and to put out, &c. Next is to be noted

Mesenterium

terium, the which is nothing else but a texture of innumerable Veynes *Miseraices*, lined of one Veyne called *Porta Epates*, covered and defended of Pannicles and Lymments comming to the Intrails, with the thick full of fatnesse and Glandulus flesh, &c.

The Stomacke is a member compound and thermaticke, sinnowy and sensible, and there is made perfect the first digestion of Chyle. This is a necessary member to all the Body, if it faile in his working, all the members the Body shall corrupt.

Wherefore *Galen* sayth, that the Stomacke is ordained principally for two causes. The first, that it should be to all the members of the Body, as the earth is to all that are indured of the earth, that is, that it should give sufficient meate for all the whole Body. The second is, that the stomacke should be a sack or Chest to all the Body for the meate, and as a Cooke to all the members of the body. The stomacke is made of two Pannicles, of which the inner is *Nerveous*, and the outer *Carneous*. This inner Pannicle hath *Musculus Longitudinals*, that stretcheth along from the stomacke to the mouth, by the which he draweth to him meate and drinke, as if it were hands. And hee hath *Transverse*

will, for to with-hold or make retention
 And also the outer Pannicle hath Latitudinal
 will, to expulse and put out : and that by
 his heate he should keepe the digestive vertu
 of the stomacke, and by other heates given by
 his Neighbours, as thus. It hath the Liver
 on the right side, chafing and beating him
 with his lobes or figures : and the Splene o
 the left side, with his fatnesse and Veynes
 sending to him Melancholy, to exercise h
 appetites : and about him is the heart, quick
 ning him with his *Artiers* : Also the Brain
 sending to him a Branch of *Nerves* to give
 him feeling. And he hath on the hinder part
 descending from the parts of the backe man
Lygaments, with the *Artiers* joyned to the
 Spondels of the Backe. The forme or figure
 of this Stomack is long, in likenesse of
 Goord, crooked : and that both holes be
 in the upper part of the body of it, becau
 there should be no going out of it unadvised
 ly of those things which are received into it
 The quantity of the stomack commonly hold
 eth two Pitchers of water, and it may suffer
 many passions, and the nether mouth of the
 stomacke is narrower then the upper, and th
 for three causes. The first cause is, that the
 upper receiveth meate great and boysterous i
 ful

stance, that there being made subtil, it might passe into the nether. The second is, by him passeth all the meates, with their subtilty from the stomacke to the Liver. The third is, for that through him passeth all the Masse of the stomack to the guts. And this sufficeth for the Stomacke, &c.

The Liver is a principal member, and official, and of his first creation spermatick, complete in quantity of blood, of himself insensible, but by coincidence he is insensible, & in him is made the second digestion, & is lapped in a sinowie Pannicle. And that he is a principal member, it appeareth onely by the Philosophers, by *Avicen* and *Galen*. And it is officiall as is the Stomacke, and it is of spermatick matter, and sinowie of the which is ingendred his Veines. And because it was like in quantity, Nature hath added to it cruded blood, to the accomplishment of sufficient quantity, and is lapped in a sinowie Pannicle. And why the Liver cruded, is because the Chile which cometh from the Stomacke to the Liver, should be turned into the colour of blood.

And why the Liver was ordained, was because that all the nutrimentall blood be engendred in him. The proper place of the Liver is under the false Ribbes in the right

side. The forme of the Liver is gibbous or bunchie on the backe side, and it is somewhat hollow like the inside of an hand. And why it is so shapen, is, that it should bee plyable to the stomacke (like as a hand doth to an Apple) to comfort her digestion, for his heate is to the stomacke, as the heate of the fire is to the Pot or Cauldron that hangeth over it.

Also the Lungs is bound with his Pellikles to the Diafragma, and with strong Ligaments. And also hee hath Coliganes with the stomacke and the Intrailes, and with the Heart and the Reynes, the Testikles and other members. And there are in him five Pellikles like five fingers. *Galen* calleth the Liver *Messa Sanguinaria*, containing in it selfe foure substances, Naturall and Nutrimentall. The Naturals is sent with the blood to all parts of the body, to be engendred and nourished. And the Nutrimentials be sequestrate and sent to places ordained for some helpings. These are the places of the Humours, the blood in the Liver, Choller in the Chest or Gall, Melancholy to the Splene, Flegme to the Lungs and the Junctures, the watery superfluties to the Reynes and Vesike. And they goe with the Blood, and sometime they putrifie and make Fevers, and some bee put out to the Skir

ne, and be resolved by sweat, or by
bs, by Pushes, or by Impostumes.

And these foure naturall Humours (that
o say) Sanguine, Choler, Melancholy,
Flegme, be engendred and distributed in
this manner: First, yee shall understand, that
from the Spermaticke matter of the Liver in-
wardly, there is engendred two great Veynes,
the which, the first and the greatest is called
Vena Porta, and commeth from the concavity of
the Liver, of whom springeth all the small
Veynes *Miseraices*: and these *Miseraices*,
doe to *Vena Porta*, as the branches of a Tree
doe to the stocke of a Tree. For some of them
are contained with the bottome of the sto-
macke: some with *Duodenum*, some with
Junium, some with *Ileon*, and some with
Colonculus, or *Saccus*. And from all these
parts they bring to *Vena Porta*, the succosity
of Chyle, going from the stomacke, and dist-
ribute it into the substance of the Liver. And
these Veynes *Miseraices*, be innumerable.
And in these Veynes begins the second Di-
gestion and endeth in the Liver, like as it doth
in the stomacke the first Digestion.

So it proveth that *Vena Porta*, and *Vena*
Miseraices, serve to bring all the succosity of
the meat and drinke that passeth the Sto-
mack

make to the Liver, and they spread themselves thorough the substance of the Liver inwardly, and all they stretch towards the gibbous (or bowing part of the Liver,) and there they meete, and goe all into one Unity, and make the second great Veyne, called *Vena Ulis*, or *Concava*, or *Vena Ramosa*: all is one, and hee with his Roots draweth out all the blood engendred from the Liver, and with his branches Ramefying upwards and downwards, carryeth and conveyeth it to all other Members of the Body to bee nourished with where is made perfect the third digestion. And also there goeth from the Liver Veynes, bearing the superfluites of the third Digestion to their proper places, as it shall be declared hereafter.

Now to speake of the Gall, or of the Chest of the Gall: It is an officiall member and it is supermaticke and sinowie, and hath in it a subtile Will, and it is a purse or a Panniculer Vesikle in the hollownesse of the Liver, about the middle Pericle or Lobe, ordained to receive the Cholericke superfluities which are engendred in the Liver: The which purse or bagge hath three holes or Neckes; By the first he draweth to him from the Liver the Choller, that the Blood be not hurt

...rt by the Choler. By the second Necke hee
...ndeth to the bottome of the stomacke Cho-
...to further the Digestion of the stomacke.
...d by the third Necke hee sendeth the Cho-
...regularly from one Gut to another, to
...nse them of their superfluities and Droffe :
...d the quantity of the purse, may containe
...it halfe a pinte, &c.

And next is the Splene, or the Milte, the
...which is a spermaticke member, as are other
...members : and officiall, and is the receptory
...the Melancholious superfluities that are
...engendred in the Liver : and his place is on
...left side, transversly linked to the sto-
...macke, and his substance is thinne. And two
...uses I find, why hee was ordained there.
...the first is, that by the Melancholious super-
...fluities which are engendred of the Liver
...which hee draweth to him, hee is nourished
...th. The second cause is, that the nutritive
...ood should by him be made the more purer,
...d cleane, from the Droffe and thickning of
...e Melancholy, &c.

And next of the Reynes and Kidneyes : It
...to be understood, that within the Region of
...e Nutrites backwards, are ordained the Kid-
...eyes to cleanse the Blood from the watry su-
...perfluities, and they have each of them two
...passages

passages or holes, or neckes ; by the one is drawne the water from *Venakelis* , by two Veynes which are called *Vense Amulgentes*, the length of the finger of a man, and issueth from the Liver : and by the other is sent the same water to the Bladder, and is called *Poros Urithides*.

The substance of the Kidneyes is Lazartus flesh, having Longitudinall will, and their place is behind on each side of the Spondels, and they are two in number, and the right Kidney lyeth somewhat higher then the left, and is bound fast to the back with Lygaments. The Philosopher saith, that mans Kidneyes are like the Kidneyes of a Cow, full of hard concavities ; and therefore the Sores of them are hard to cure. Also, they are more harder in substance, then any other fleshly member, and that for two causes. One is, that hee be not much hurt of the sharpnesse of the Urine. The other is, that the same Urine that passeth from him, might the better bee altered and clenised through the same. Also, there commeth from the Heart to each of the Kidneyes, an Artier that bringeth with him Blood, heat, spirit, Life. And in the same manner there commeth a Veyne from the Liver, that bringeth blood to nourish the Kidneyes , called Blood nutriti-
mentall.

The

The greafe of the Kidneyes or Fatneffe, is as
other members, but it is an officiall mem-
ber, made of thin Blood, congealed and cru-
stified through cold, and there is ordained the
water quantity in his place ; because it
should receive and temper the heat of the Kid-
neyes, which they have of the byting sharp-
ness of the water.

Now by the Kidneyes upon the Spondels
seth *Venakelis*, or *Venacua*, which is a
syne of great substance ; for hee receiveth all
Nurimentall blood from the Liver, and
in him passeth many small Pipes on every
side, and at the Spondell betweene the shoul-
ders, hee divideth himselfe whole in two great
branches, the one goeth into the one arme, and
the other into the other, and there they divide
themselves into many Veynes and branches,
as is declared in the Armes.

CHAP. IX.

The Anatomie of the Haunches and their parts.

THE Haunches are the lower part of the
Wombe, joyning to the Thighes and the
lower members. And three things there are to
be noted thereof. The first is, of the parts con-
taining :

aining : the second is of the parts contained
and the third is of the parts proceeding out-
wards. The parts containing outwardly, *Myrac* and *Syfac*, the *Zirbus* and the bone
The part contained outwardly, are the *Vezik*
or Bladder : the Spermaticke vessels, the
Matrix in women, *Longaon*, Nerve
Veynes, and Artiers, descending downewards
The parts proceeding outwardly, are the Bu-
tocks and the Muscles, descending to the
Thighes, of which it is to bee spoken of
order. And first of the parts containing : as
Myrac, *Syfac*, and *Zirbus*, there is enough
spoken of in the Anatomy of the Womb
But as for the Bones of the Hanches, there be
in the parts of the back three Spondels of *Ossa*
sacri, or of the Hanches : and three *Cartilagi-
nis* Spondels of *Ossa Cande*, called the
Taile-bone.

And thus it is proved, that there is in every
man thirty Spondels, and thus they are to be
numbred : in the Necke seaven, in the Ridge
twelve ; in the Reynes five : and in the Han-
ches sixe : And it is to be noted, that every
Spondell is hollow in the midst : through
which hollownesse passeth *Nuca* from the
Braine, or the Marrow of the Backe. And
Some Authors say, that *Myruca* is of the sub-
stance

stance that the Braine is of : For it is like
a substance, and in it self giveth to the Nerves
the vertue of Moving and Feeling.

And also every Spondell is holden on every
side, through the which holes, both Artiers and
Veines doe bring from the Heart and the Li-
ver both Life and nourishment, like as they
doe to the Braine; and from the Pannicle of
Mynuca, or the Marrow of the back, through
the holes of the sides of the Spondels, spring-
forth Nerves motives, and there they in-
ter-mingle themselves with the strong Lyga-
ments that be insensible, and so the Lygaments
give that feeling of the Nerves, which the
Nerves taketh of *Mynuca*. And by this rea-
son many Authors prove, that *Mynuca* is of
the same substance that the Braine is of, and
the Pannicles of the *Nuca* is of the same
substance of the Pannicles of the Braine, &c.
And each of these Spondels bee bound fast one
to another, so that one of them may not
be named without another. And so all
these Spondels together, contained one by an-
other are called the Ridge-bone, which is the
foundation of all the shape of the Body. They
with the last Spondell be contained or joyned
to the Bones of the Haunches, and they be the
holders of all the Spondels. And these
Bones

Bones bee small towards the Taile-bone, and broad towards the Hanches, and before the joyne and make *Os Pectinis*. And so the bee broad in the parts of the *Fles*, and therefore some Authors calleth it *Ylea*. And each of these two Bones towards the Liver hath a great round hole, into which is received the Bone called *Vertebra*, or the Whorlebone. Also besides that place there is a great hole or way, thorow the which passeth from above the *Musculus Veynes* and *Artiers*, and goe in the Thighes. And thus it is to bee noted, that of this Bone *Pecten*, and the Bone *Vertebra* made the juncture of the Thigh.

Now to speake of the parts contained, the first thing that commeth to sight is the Bladder the which is an officiall member, composed of two Nervous Pannicles, in complexion cold and dry, whose Necke is carnous, and hath Muscles to with-hold, and to let goe, and in man it is long, and is contained within the yard, passing through *Peritoneum*, but in women it is shorter, and is contained within the *Vulva*. The place of the Bladder, is between the bone of the Share and the Tayle-gut called *Longaon*, and in women, it is between the aforesaid bone and the Matrix.

And in it is implanted two long vessels
comm

coming from the Kidneyes, whose names
Porri Vrioides, bringing with them the
line or water from the Kidneyes to the Blad-
der, which privily entreth into the holes of
Pannicles of the Bladder, by a naturall
moving betweene Tunicle and Tunicle, and
there the Urine findeth the hole of the nether
Tunicle, and there it entreth privily into the
cavity of the bladder, and the more that
the Bladder is filled with Urine, the straiter
the two Pannicles comprised together; for
the holes of the Tunicles, be not even one a-
gainst another; and therefore if the bladder be
ever so full, there may none goe backe a-
gaine. The forme of it is round, the quantity
it is a Pitcher full, in some more, in some
less, &c.

Also there is found two other vessels, called
Vasa Seminaria, or the Spermaticke Vessels.
And they come from *Venakelis*, bringing
blood to the Testikles, as well in Man, as in
Woman, the which by his further digestion it
made sperme or nature in men: they be put
outward for the Testikles be without, but in
Women it abideth within, for their Testikles
be within: as it shall be declared here-
after.

Next followeth the Matrix in women: the

G

Matrix

Matrix in women is an official member, compound and Nervous, and in complexion cold and dry : and it is the field of mans generation and it is an instrument susceptible, that is to say, a thing receiving or taking : and her proper place is betweene the Bladder and the Gut *Longaon*, the likenesse of it, is as it were a yard reversed and turned inward, having Testikles likewise, as aforesaid. Also the Matrix hath two Concavities or Selles, and no more, but all Beasts have as many Selles as they have Pappes-heads. Also it hath a long Necke like an Urinall, and in every Necke it hath a mouth, that is to say, one within, and another without. The inner at the time of conception is shut, and the outer part is open as it was before : and it hath in the middest a Lazartus Pannicle, which is called in Latine *Tengito* : And in the creation of this Pannicle, is found two utilities. The first is, that by it goeth forth the Urine, or else it should be shed throughout all the *Vulva*. The second is, that when a woman doth move her Thighs abroad, it altereth the ayre that cometh to the Matrix for to temper the heate.

Furthermore, the Necke that is betweene these two aforesaid mouthes, in her concavities

with many involutions and pleates, joyued
 together in the manner of Rose-leaves before
 they be fully spread or ripe, and so they be
 put together as a purse mouth, so that no-
 thing may passe forth but urine, untill the
 time of Childing. Also about the middle
 of this necke be certaine Veynes in Maydens,
 which in time of deflowring, be corrupted
 and broken. Furthermore, in the sides of the
 water mouth, are two Testicles or Stones, and
 also two vessels of Sperme, shorter then mans
 vessels, and in time of Coyt the Womans
 sperme is shed downe in the bottome of the
 Matrix. Also from the Liver there cometh
 to the Matrix many Veynes, bringing to the
 child nourishing at the time of a womans be-
 ing with Child: and those Veynes, at such
 time as the Matrix is voyd, bring thereto super-
 flities from certaine members of the Body,
 whereof are engendred womans Flowers, &c.
 And forasmuch, as it hath pleased Almighty
 God to give the knowledge of these his Mi-
 racles and Workes unto his Creatures in this
 present World. Heere I suppose to declare
 that thing *Embreon* is, and his Creation.
 The noble Philosophers, as *Galen*, *Avicen*,
Artholmeus, and divers others, writing upon
 this matter, say: That *Embreon* is a thing en-
 gendred

gendred in the Mothers wombe, the originall
 whereof is, the Sperme of the Man and of the
 Woman, of the which is made by the might
 and power of GOD, in the mothers wombe
 a Child : as hereafter more at large shall be
 declared. First, the field of Generation called
 the Matrix, or the Mother, is knowne in the
 Anatomy, whose place is properly (betwix
 the Bladder and Longaon) in the Woman
 in which place is sowne by the Tillage o
 man, a covenable matter of kindly heate
 For kindly heate is cause efficient both of do
 ing and working, and Spirit that giveth vertue
 to the Body, and governeth and ruleth the
 vertue : the which Seed of generation com
 meth from all the parts of the Body, both o
 the Man and Woman, with consent and wil
 of all Members, and is shed in the place o
 Conceiving, where thorow the vertue of Na
 ture, it is gathered together in the Celles o
 the Matrix or the Mother, in whom by the
 way of the working of mans Seede, and b
 the way of suffering of the Womans See
 mixt together, so that each of them worket
 in other, and suffereth in other, there is en
 gendred Embreon. And further it is to be
 noted, that this Sperme that commeth both t
 man and woman, is made and gathered of th
 mos

most best and purest drops of Blood in all the
body, and by the labour and chafing of the
stikles or Stones, this Blood is turned into
another kind, and is made Sperme. And in
man it is hot, white, and thicke : wherefore
it may not spread nor runne abroad of it selfe,
but runneth and taketh temperance of the
womans sperme which hath contrary qua-
lities : For the womans sperme is thinner,
colder, and feebler.

And as some Authors hold opinion, when
this matter is gathered into the right side of
the Matrix, then it happeneth a Male-kind,
and likewise on the left the Female, and
where the vertue is most, there it fauoureth
most. And further it is to bee noted, that like
the Renet of the Cheese hath by himselfe
the way or vertue of working, so hath the
like by way of suffering : and as the Renet
and milke make the Cheese so doth the sperme
in Man and Woman make the generation of
the Embreon, of the which thing springeth (by
the vertue of kindly heate) a certaine Skin or
rind, into the which it lappeth it selfe in,
whereafterwards it is tyed to the Mo-
thers wombe, the which covering commeth
forth with the byrth of the Childe : and if it
happen that any of the Skinne remaine after

the byrth of the Child, then is the Woman in perill of her life.

Furthermore, (it is said) that of this Embreion is ingendred the Heart, the Liver, the Braynes, Nerves, Veynes, Arteirs, Chords, Lygaments, Skins, Gristles, and Bones, receiving to them by kindly vertue the menstruall blood, of which is engendred both fleshe and fatnesse. And as Writers say, the first thing that is shapen, be the principals: as the Heart, Liver, and Braine. For of the Heart springeth the Artiers: of the Liver, the Veines: and of the Brain, the Nerves: and when these are made, Nature maketh and shapeth both Bones and Gristles to keepe and save them, as the bones of the head for the Brain: the Breast Bones, and the Ribbes, for the Heart and the Liver. And after that springeth all other members one after another: and thus is the Child bred forth in four degrees, as thus. The first is, when the Sperme or Seed is at the first as it were Milk. The second is, when it is turned from this kind into another kind, is yet but as a lump of Blood, and this is called of *Hypocrates*, *Fetus*. The third degree is, when the principals are shapen, as the Heart, Liver, and Braine. The fourth and last, as when all the other members

perfectly shapen, then it receiveth the
Soule, with Life and Breath, and then it be-
neth to move it selfe alone. Now in these
four degrees aforesaid, in the first as Milke,
continueth seven dayes. in the second as
Uterus, nine dayes: in the third, as a lump
of Flesh engendring the principals, the space of
five dayes: and in the fourth, unto the time of
full perfection of all the whole members, is
the space of eightene dayes: So is there fixe
and forty dayes from the day of Conception,
unto the day of full perfection and receiving
of the Soule, as God best knoweth.

Now to come againe to the Anatomy of
the Haunches: Then come wee to *Longaon*,
therwise called the Taile-gut, whose sub-
stance is Pannicular, as of all the other
Bowels: the length of it is of a span long
stretching high to the Reynes, his nether part
is called *Annis*, (that is to say) the Towell:
and about him is found two Muscles, the one
to open, the other to shut. Also there is found
in him five Veynes or Branches of Veynes,
called *Vena Emoraidales*, and they have
Colliganes with the Bladder: whereof they
are partners in their grieves.

And when this *Longaon* is raised up, then
we may see the Veynes and Artiers, and Si-

newes, how they bee branched and bound down to the nether parts : the parts proceeding outwardly, are *Didimus Peritoneum*, the Yard, the Testikles, and Buttocks. And first it shall be spoken of the Yard, or of mans generative members, the which dureth unto that part that is called *Peritoneum*, the which place is from the Coddles, unto the Fundament, whereupon is a seame. Wherefore saith the Philosopher, mans Yard is in the end and terme of the share.

The Yard is an officiall member, and the Tiller of mans generation, compound, and made of Skin, Brawnes, Tendons, Veynes, Arteirs, Sinewes, and great Lygaments : and it hath in it two passages, or principall issues, one for the Sperme, and another for the Urine. And as the Philosophers say, the quantity of a common yard, is eight or nine Inches, with measurable bignesse proportioned to the quantity of the Matrix.

This member hath (as *Avicen* saith) three holes, through one passeth insensible polisions and wind, that causeth the Yard to rise : the other two holes is declared before. Also the yard hath a Skinne, and about the head thereof, it is double, and that men call *Præputium* ; and this Skinne is moveable, for through his consecration

secreation the Spermatike matter is the bet-
and sooner gathered together, and sooner
forth from the Testikles; for by him, is
the most delectation in the doing. And
foremost part of the head of the Yard be-
; is made of a brawny flesh, the which if
ee once lost, it is never restored againe, but
may be well skinned, &c.

The Coddles is a compound member, and
officiall, and though it bee counted a-
ngst the generative members, yet it is cal-
a principall member, because of gene-
ion. This Purse was ordained for the
ody and comfort of the Testikles and o-
Spermatike vessels: and it is also made
two parts, of inner and of the outer.

The outer is compound and made of Skinne,
and Lazartus. Longitudinall and Trans-
fall, in like manner as the *Myrac*. The
ner part of the Cods is of the substance of
the *Sifac*, and are in similitude as two pockets
awne together by themselves, and they
ffer not from the *Syfac*: and there bee two,
because if there fall any hurt to the one, the
ther should serve. The Testikles or stones
ee two, made of Glandulus flesh, or Cur-
elly flesh. And furthermore, through the
Didimus, commeth the Testikles from the
Braine,

Braine, Sinewes, and from the Heart Arteries and from the Liver Veynes, bringing unto them both feeling and stirring, Life, and Spirit, and Nutrimmentall blood, and the purest blood of all other members of the Body, whereof is made the Sperme by the labour of the Testikles, the which is put forth in due time, as is before rehearsed.

The Groynes bee knowne : they bee the empty Junctures, or purging place unto the Liver, and they have curnelly flesh in the place of joining or bowing of the Thighes. The Hipps have great brawny flesh on them, and from thence descend downwards, Brawns, Chords, and Lygaments, moving and binding together the Thighes, with the Haunches themselves.

CHAP. X.

The Anatomie of the Thighes, Legges, and Feet.

THE Legge reacheth from the Joynt of the Thigh unto the extremity of the Toe, and I will divide it in parts, as the Armes were divided. One part is called *Coxa*, or Thigh, and that is all that is contained from the joynt of the Haunch unto the Knee. The second part is called *Tibia*, and that reacheth from

in the Knee to the Ankle. The third is the
the foot, and that is from the Anckle, unto
the end of the Toes. And heere it is to bee
noted, that the Thigh, Legge, and foot, are
compound, and made as the great Arme or
hand, with Skin, Flesh, Veynes, Artiers, Si-
nues, Brawnes, Tendons, and Bones where-
they are to be spoken of in order.

Of the Skinne and Flesh there is enough
spoken of before. And as of Veynes and
Arteries in their descending downwards, at the
first Spondels they bee divided into two parts,
whereof the one part goeth into the right
Thigh, and the other into the Left: And when
they come to the Thigh, they be divided in
two great Branches: the one of them
spreadeth into the inner side of the Legge, and
the other spreadeth into the outer side, and so
branching, descend downe to the Legge, to the
Anckles, and Feet, and bee brought into foure
Veynes, which be commonly used in letting
blood, as hereafter followeth.

One of them is under the inner Ankle to-
ward the heel, called *Soffena*, and another under
the outer Ankle, called *Siarica*, and another
under the Hamme, called *Poplitica*, the fourth,
betweene the little Toe, and the next, called
Renalis. And it is to be noted of these foure
great

great Veynes in the Legges, of the manifold dangers that might fall of them as oft it happeneth. There bee many other branches which a Chirurgion needeth not much to passe upon. The Sinewes spring of the last Spondell, called *Os Sacrum*, and passeth through the hole of the bone of the Hippe, and descendeth through the Brawnes, and moveth the Knee and the Hamme, and these descend downe to the Ankle, and move the Foot, and the brawnes of the Feet move the Toes in like manner, as is declared in the bones of the Hand. The first bone is called *Coxa*, that is the Thigh-bone, and he is without a fellow, and he is full of Marrow and is round at either end. The roundness that is at the upper end, is called *Vertebrum* or Whyrlebone, and boweth inwards, and is received into the Concavities of the bone of the Legge at the Knee, called the great Fossell. There is also at the Knee a round bone, called the Knee-panne. Then followes the Legge wherein is two bones, called *Focile Major* and *Focile Minor*, the bigger of them passeth before making the shape of the shinne, and is called the Shin-bone, and passeth downe making the inner ankle. The lesse passeth from the Knee backwards, descending downe to the outer Anckle, and there formeth the Ankle

le, &c. The bones of the Feet are fixe
 twenty : as thus. First, next the Ankle
 is one called in Latine *Orabalistus* :
 under that, towards the Heele is one,
 called *Calcaneus* : and betweene them is ano-
 ther bone, called *Os Naviculare*. In the se-
 cond ward there be foure bones called *Raceti*,
 in the hands. In the third and fourth
 wards be foureteene, called *Digitari* : and five
 called *Peetens*, at the extremities of the Toes,
 to the Nailes. And thus be there in the
 Legge, fixe and twenty bones, with the Legge
 from the Ankle to the Knee, two in the knee,
 one round and flat bone, and in the
 thigh, one. And thus you shall find in the
 whole Leg and Foot thirty bones. And this
 may serve for young Practitioners in the
 Anatomie.

Veynes ? in Mans body 365.
 Bones S 217.
 Teeth S perfect, is 32.

that in us all things may vaine appeare,
 Veyne wee have for each day in the Yeare.

For



For Practice.

It is necessary to know what *Letchcraft* and *Chyrurgerie* is, with the severall parts thereto belonging the Theorick and Practick. Usefull for young Practitioners.

PART. II.

Letchcraft is *Chyrurgerie*; that is, to heal a man of all manner of Sicknesse and to keepe him whole, so farre as *craft* may.



Now that in *Letchcraft*, is contained two things; that is, *Physicke* and *Chyrurgerie*. Likewise, *Letchcraft* and *Chyrurgerie*, hath each of them two Parts, *Theoricke*, and *Practicke*. *Theoricke* to know and *Practicke* to worke. The ground of

The

oricke, is to know the Elements, and Hu-
rs that proceedeth from them, which is for
s health or against it.

etchcraft, teaches us Causes, effects, and
es : Signes to know the causes and effects;
therefore J treat of signes, and many signes
n belong to Physicke and Chyrurgerie, as
es, Urine, Pounces, Vomits, Sege, and
r, &c.

Chyrurgerie, is in Wounds, Inipostumes,
Algebra ; and Chyrurgerie holdeth foure
s, viz. Wounds, and Impostumes, Alge-
and Anatomie. And Antidotary is the fitt ;
ch is a kind of Salves against all kind of
es that belongeth to Chyrurgerie.

Algebra is broken Bones, and bones out of
nt.

Antidotary of Chyrurgerie, is in Waters,
nders, Oyles, Oyntments, and Emplaisters
st principall, some must bee repercussive,
ne Moleficative, some Maturative, some ge-
ative, and some Corosive.

Anotomie is to know the Body of man
oughout, and all his Members within and
hout. Two members hath every manner
man, viz. Principall, and Officiall ; and
re principall every man hath, viz. Braine,
art, Liver, and Stones ; the Braine hath the
head

head and necke : the Heart, hath the Lung
Brest, and Midriffe : the Liver hath the Gall
macke, and other members downe to
Reynes, as Guts, Gall, and the Kelle vey
and Milt, the Milt upon the left side, and
gall upon the Liver : the Stones, hath Reyn
Bladder, and other Privities : and these
the foure principall members, Braine, Heart,
Liver, and Stones ; and without Braine, Heart,
and Liver, no man can live ; and without
Stones can no man engender, three things
the Stones is cause of engendring ; Heat, Water,
and humours ; Heat commeth from the Liver,
Spirit from the Heart, and humours from
Braines that man is made of, if any of the
foure be faulty, that man can not as he should
kindly engender.

These fixe vertues are rooted in the Liver
viz. Attractive, Digestive, Diminutive, Repul
pulsive, Retentive, and a Simulative, that
our English tongue ; Drawing, and breaking
out, putting, holding, and liking : For the
Nature draweth in that which it needeth to
live by, and then all to breake it ; and
departeth the good from the bad, and holdeth
to it the good, and then disperseth the good
all the members of the Body.

Officiall members bee those that have

aine offices in mans Body, where ever they be; as the Eye to see, the Eare to heare, the hand to touch, the Mouth to speake, the Feet to goe, and many such other, &c.

Also such are called members as branches from the principall to the officiall, as the Arme, or Legge, that rooteth in the principall and brancheth to the officials: And so *Nerves*, *Artiers*, *Veynes*, *Lygaments*, *Chords*, *Bones*, *Pannicles*, and *Grittles*, *Flesh* and *Skin* to each them their Office: But *Nerves*, *Veynes*, and *Artiers* bee most needfull, for they bee Vells and Rootes of all other *Nerves* coming from the Braine, and *Artiers* from the heart, and *Veynes* from the Liver into all the body: *Nerves* giveth to the Body feeling, and moving, and *Artiers* leaving, and *Veynes* increasing. A *Veyne* hath but one Tunacle, and an *Artier* hath two, in the one runneth blood, and in the other spirits, and all beating *Veynes* bee *Artiers*, the which I call Pulses, and all other be simple *Veynes*; and all such members saving *Flesh* alone are melancholious, and their nature is Sperme, but *flesh* is sanguine; and therefore it may be sodored be never so much cut, but the other said members because their matter is Sperme, may never be sodored if they be much cut.

Now will I speake of Wounds, which is the
second part of Chyrurgerie.

ONe of these intentions hath every Surgi-
on. The first is, to containe that, that is
evill, loosed; the second is, to loose that, that
is evill contained; the third is, to take away
that, that is too much; the fourth is, to in-
crease that, that is too little.

In these foure intents standeth all Chirur-
gery. The first is in Wounds, the second
Impostumes, the third and fourth *Algebr*
holdeth. Wounds be in many manners Sim-
ple, and Compound: Simple in the flesh:
one, and compound in seven manners. They
be seven things that letteth a wound not light-
ly to heale, viz. Empostumes discreded
hollownesse, or bitten by a venomous Beas-
t, and these letteth a Chirurgeon suddenly
heale a wound; and if a Sinew bee cut
pricked, or wounded to the Bone, or if the
wound bee hollow, or else discreded with
Fever, or bruised, or made by venomous
Beasts, then mayest thou not as thou wouldst
close up a wound. And if a wound lacke
these seven things, then it is simple.

Thus Medicine is Letchcraft; that is be-
Physic

Physicke and Chirurgery, and every one of them hath first his Theoricke, perfectly to know, and afterwards his Practique, cunningly to worke: the grounds of both which Qualities, are Elements, and Humours, and signes most needfull both of Urine and Pulses.

Thus much for the Theoricke.

Others things very necessary for every Practitioner in Surgerie to have in a readinesse.

And first, for Instruments, viz.

<p> <i>Ovarula.</i> <i>Scalpellum.</i> <i>Scissoris.</i> <i>Isella.</i> <i>Canalicula Forata.</i> <i>Libena ad membra laqueo interceptienda.</i> <i>Liniculi linei ad vulnera abliganda.</i> <i>Stetea concerpta.</i> <i>Alcipes ad dentes evellendos.</i> <i>Instrumentum quo erosi dentes, eraduntur.</i> <i>Cinrus, or (as Celsus calleth it,) Hamulum retusum.</i> </p>	<p> <i>Specillum.</i> <i>Latum Specillum.</i> <i>Stylus.</i> <i>Acus.</i> <i>Fascia.</i> <i>Auriscalpinum.</i> </p>
---	--

2. For sodaine Accidents.

HE must have in readinesse, Powders, Unguents, and Emplasters; They serve to stop Bleeding, to conglutinate Wounds, to cleanse foule and rotten Ulcers, to mollifie hardnesse, to produce a Cicatrix, and Skinne, to remove away all excrecent and corrupt Flesh, to cease paine, to strengthen Fractures and Luxations.

3. For Powders.

They are of three sorts: The first, is to stay Bleeding, as that which is framed of *Bolus Armonia*, of *Rosis*, of *Mastiche*, and *Pollin*.

The second is, for Fractures of the Skull and hurts of other Bones, and is called *Pulvis Cephalicus*, and is framed of *Radicibus iridis*, of *Aristolochie*, of *Myrrhe*, *Aloes*, and *figs* like.

The third is, to remove away excrecent and corrupt Flesh; as *Alumen ustum*, of *Pul. pice*, of *scipit. Mercurii*, and such like.

4. For Unguents.

IE must have *Unguentum Basilicon*, which doth humect, digest, and cease paine.

Unguentum album Rhasis, which doth Re-gerate, coole and dry.

Unguentum Aureum called of some *Regis*, which doth Incarnate and conglutinate wounds together.

Unguentum Dialthea simplex, which doth lesie, soften, humect, and also cease paine.

Unguentum Apostolorum, which doth erge, mollifie, dry, and remove away corrupt and superfluous Flesh : And of like vltly almost is *Mundificativum ex apio*, *Aegyptiacum*.

5. For Emplasters.

Tachilon compositum, which doth ripen Apostumes, and doth mollifie and resolve painesse, and doth digest, and also absterge.

Diacalciteos, commonly called *Diapalma*, which doth conglutinate Ulcers, produceth matrix and skinne, and according to the opinion of Galen, is very fit for the curing of egme.

Emplastrum de Betonica, which is also called *De Janna*, it doth unite and joyne together

gether the fractures of the skull, it covereth the bones with flesh, it draweth out Spels and splinters of bones, it doth also absterge, digest and dry, with the like.

Of five Hearbes which a good Chyrurgion ought alwayes to have.

THere be five Herbes that a good Chyrurgion ought to have all the yeare, and they be good for wounded men; and these Herbes must be dried and made into powder, and kept all the yeare, viz. Mouse-eare, Pimpernell, Avence, Valerian, and Gentian, each a like quantity, but take of Mouse-eare the weight of all the other hearbes, when they be dried, take *demispoonfull* in untimentall in some other liquor which is according to the sicknesse, and let him drinke it, and the Medicine is as good as a Salve for any wound in man, as may be had for to heale him. The herbes that draweth the wound, are *culus Christi*, Mather, Buglosse, red Cow-worts, and Orpine.

These be the soveraigne pepper hearbe the Fester, hearbe Robert, Buglosse, Sannicle, Hempropes, Morrell, Rew, and Savorie, take good heed of these hearbes in the use of them, and yee shall worke the better.

ome Physicall observations tending
to Physicke and Surgerie, and times
convenient for letting of
Blood.

To preserve Health.



F a man will observe, hee may go-
verne himselfe at foure times in
the Yeare, so that hee shall have
little need of *Letchcraft*, as thus :

In the Spring, from *March* till *May*, at
which time increaseth the good sweet juyce of
ood, through good meates and drinkes, and
od wholesome favours.

In Summer, from *May* till *June*, at which
time beginneth the bitter juyce of Choller;
then use coole meates, and drinkes, and bee not
olent in exercise, and forbear women.

In Haruest, from *June* till *November*, at
which time increaseth Melancholy; then bee
rged by a Medicine Laxative, and afterward
e light Meates and drinkes, such as will in-
ease good Blood.

In Winter, from *November* till *March*;

at which time increaseth Flegme, through
weaknesse of Humours, and corruption o
zyre; Then the Pulse beginneth to grow, then
heat is in the Veynes, then is pricking in the
sides, then is time to use hot Meats and good
drinkes, and spices, as Pepper, Ginger, &c. bu
do not wash thy Head.

For as a learned Physitian saith; Hee tha
taketh much Physick when he is young, wil
much repent it when he is old.

For letting of Blood.

AS in all other parts of Physicke, so great
care ought to be had in letting of Blood
First, skilfully and circumspectly is to be con
sidered and certainly knowne the cause. A
whether it be needfull and good for the Pat
ent, to purge his body of some unnaturall a
naughty, and superfluous humour. For othe
wise, letting of Blood is very dangerous, an
openeth the way to many grievous Infirmities
And note generally, that it is not convenien
eyther for a very leane and weake man, or f
a very fat and grosse man to be let blood, ne
ther for a Child under 14. yeares of age, nor
old man above 56. Especially, in decrepit c
age.

Now there remaineth to be considered, how
standeth with the patient inwardly, for his
complexion and Age, and outwardly, for the
time of the Yeare, time of the Day, and also
Dyet.

For Complexion.

Let blood the Phlegmatick, the Moone being
Aries or *Sagitarus*.

Let blood the Melancholick, the Moone in
Libra or *Aquarius*.

Let blood the Cholerick, the Moone being
Cancer or *Pisces*.

Let blood the Sanguine, the Moone in ey-
er of the aforelaid Signes.

For Age.

Let blood Youth; from the Change to the
second quarter.

Middle-age, from the 2. quarter to the full.

Elder-age, from the full to the last quarter.

Old-age, from the last quart. to the change.

Time of the Yeare.

Spring good. Autumnae different.

Time of the Moneth.

Let not blood, The Moone in *Taurus*, *Gemini*,
Leo, *Virgo*, or *Capricorne*.

The day before nor after the change and full.

Twelve houres before and after the quarters.

The Moone with *Jupiter*, or *Mars*, evill
aspected.

Time

Time of the Day.

Morning after sun-rising fasting; Afternoon
after perfect digestion; the ayre temperate
the wind not South, if it may be.

Dyet after Bleeding.

*Sleepe not presently, Stirre not violently
Use no venery, Feed, thou warily.*

Notwithstanding, for the Phrensie, the I
Silence, the Squinancy, the Plurisie, the Ap
plexie, or a continuall Head-ach growing
choleric blood, a hot burning Feaver, or a
other extreame paine; In this case, a man m
not tarry a chosen time, but incontinently w
all convenient speed, hee is to seek for remed
but then Blood is not to bee let in so great
quantity, as if that a chosen and fit time w
to be obtained.

Good to ———

Prepare humours, the Moon in *Gemini*, *Libra*
or *Aquarius*.

Vomit, the Moon in *Aries*, *Taurus*, or *Capricorn*
Purge by Neezing, the Moone in *Cancer*, *Leo*
or *Virgo*.

Take Clysters, the Moone in *Aries*, *Libra*,
Scorpio.

Take Gargarismes, the Moone in *Cancer*,
Aries.

op rheumes and Flux, the Moon in *Taurus*,
Virgo, or *Capricorne*.

the for cold Diseases, the Moone in *Aries*,
Leo, or *Sagitarus*.

the for hot Diseases, the Moone in *Cancer*,
Scorpio, or *Pisces*.

urge with Electuaries, the Moon in *Cancer*.

urge with Potions, the Moone in *Scorpio*.

urge with Pilles, the Moon in *Pisces*.

For an Unguent or Plaister, is best to bee
plied, when the Moone is in the imaginary
gne attributed to the members whereunto it
plied.

Of the Nine Taste.

Alt, Sharpe, and Bitter, Sower, Savory,
and Eager, Sweet, Walloweth, and Fatty.
three of them bee of Heat, three of Cold, and
e last three be of temperature. A cut
aseth, heateth, and fleyeth : Temperature
lighteth. Lycorile, Annis, Ginger, Worme-
ood, and Sugar : these bee Examples : a cut
weth, heateth, and fleyeth, and Nature
ere against ripeth, and twineth, and putteth
ut : make your Medicine such, that for one
utting out, double twining, and foure riping.

Melancholy is dry and cold, fower and
earth-

earthly coloured, his Urine is thinne and discoloured, his Pulse is straight, and short in digestion, and a full stomacke, loathsomenesse, and lower belching, a swelling wombe, and sides, heaue, dead, and sluggish limbes, and melancholious Urine commeth of a young wench that faileth in her flowers, or haue thereof not as shee ought to haue.

Fleame, cold and moyst, white, and weak in colours, his Urine is discoloured and thick, his Pulse is short and broad; raw stomacke and full, loathsome, and unlusty, watery mouth, much spitting, heavy head, sluggish and slumbry, with cold hands and feet, and chiefly in the Night.

Sanguine is moyst, and hot, sweet, and ruddy coloured, alway his Body is full of heate, namely in the Veynes, and they be swelling, and of face he is ruddy, and in sleep hee seemeth fiery: Medicine for him is blouet upon the Currall or Liver Veyne, and simple dyet, as Tyson, Water Grewell, and fower bread.

Choller is hot, and dry, yellow, Greene and bitter, his Urine is discoloured, and thinne, his Pulse is long and straight, much watch, heavy headache, and thirst; bitter mouth, and dringing eares, and much gnawing in the Womb

ombe, and other while costiffenesse, and
ned Sege, and vomit, both yellow and
ne, as is that colour.

ach Huuour may cause a Fever or an Im-
me, and then the Urine is more coloured,
the liquour thianer : and ever as that
nesse defieth, the Urine waxeth thicker,
the colour lower, till it come to Cytrin or
use.

Melancholy causeth a Quartaine, and
me a Quotidian. Sinec and Causon have
Continues, the other three may be so,
otherwhile Interpolate, continue ever
leth on, and Interpolate resteth other-
le ; continue is with the Veynes, and In-
olate is without the Veynes, both two
es may bee simple and also compound,
ole of one matter, and one place, or com-
nd of divers places.

ne Tertians of these Fevers be such, as the
e humors be of, and also Urine and Pulse :
saying they bee stronger in Fevers and
ofumes then they be without, and there-
their Medicine must bee more discreet,
generally Dyet thus : Sowre bread, and
ter-grewell, and Tyson, and fleyed Fish
Wine, and Almond milke, and all white
te saving whay, generall digestive in
Sum-

Summer, and in hot time, as in *Oxizacia*; a generall digestive in Winter and all cold time as *Oxcineile*: And generall expulsive is, *succa rosarum*, a cut with Turbit, and Smony, ana. Scruple two, and generall demitary is *insquiamany*, and double med with *Populions*, and foment him with *Rosana*, double Sugar flaketh thirst.

Signes of Sicknesse by Egestion.

IF the meat come from a man in manner hee did eate it, the Stomack is weake, the Bowels be lubricated, it is an evill signe. If the Egestion looke like Earth, it is a signe of death.

If the Egestion doe not stinke, it is an evill signe.

If the Egestion doe looke like lead, it is an evill signe.

If the Egestion bee blacke as Inke, it is an evill signe.

If the Egestion bee blacke, and looke like Sheepes trickles, there is abundance of ad Choller, and paine in the Spleene.

If the Egestion be yellow, and no Saffron eaten before, the body is repleat with Choller and Cytren water.

If the Egestion have straines of bloud, there
is a impediment in the Liver and the Bowels.

If the Egestion bee bloudish, there is ulcer-
ation in the Guts.

If the Egestion looke like shaving of Guts,
there are then of an extreame Fluxe and debility
of the Body.

If a man be too Laxative it is not good, for
such persons can be no strength but much
weaknesse.

If a man be costive and cannot have a na-
tural egestion once a day, he cannot be long
without Sicknesse.

Signes of Life or Death by the Pulses.

Pignus is named the Pulses, and there be
twelve Pulses the which doe take their
originall at the Vitall spirits; Three of
them belong to the Heart, the one is under
the left Pap, the other two doe lye in the Wrists
the armes directly against the Thumbs.

The Braine hath respect to seaven Pulses,
three be principall, and three be Minors, the
three principall are thus scituate; in the Tem-
ple two, and one going under the Bone called
the right Furcle, and the other doth lye in the
corner of the right side of the Nose, one of the
three

three Minor Pulses in the corner of the side of the Nose : And the other two lye upon the Mandibles of the two Jawes, the Line hath respect to the two Pulses which lye upon the Feet.

By these Pulses, expert Physitians Chyrurgions by their knocking and clapping doe judge what principall member is diseased or whether the Patient be in danger.

If any of the principall Pulses doe beat truly, keeping an equall course as the minute of a clocke, then there is no perill in the Patient, so be it they keepe a true course pulse without any pause or stopping; which is to say, if the Pulse give five knockes cease at the sixth knocke : or else sever the pause at eight, or else knocke tenne and pause over the eleventh, and begin at the twelfth the Patient is in perill, else not; for it is in the agility, as too swift or tardie beating of the Pulse, but in the pausing of the same contrary to its course, that the Patient is in perill.

In such causes let the Physitian be circumspect, and carefull, for Sincopies in the Patient let him sit upright in his Bed with Pillows under his head and let one sit at his backe to give him drinke and let the Patient smell to Amber greene, Rosewater and Vineger, or else rub the temples with *Aqua Vitæ*.

Also, when you touch the Pulse, marke under which finger it strikes most strongest, thus; If the Pulse under the little finger, feeble and weake, and under the rest more weake, it is a token of Death: But contrariwise, if under the little finger strong, and under every finger stronger it is a good signe.

And if you feele the Pulse under the forefinger strike untill the eleventh stroke and it lein it, is a good signe, but if he beate swift and disorderly, an evill.

Of the foure Humours.

I. *Signes of Sicknesse by Blood.*

Lownesse, Idlenesse, Dulnesse, yawning, gaping, stretching forth the armes, no delight or pleasure, sweet spittle mingled with terneesse, much heavie sleepe with dreary red colour, or bearing of burthens great and heavie, perturbation of the senses, red ace with much sweat, little or no appetite to eat with red grosse stinking Urine.

Of these Signes are knowne, stinkie Fevers, Pestilence, Squinancie, and soody-
xe.

For Remedy, if the Blood be distempered, helpe it with things cold and dry; for blood is moist, hot, and sweet.

2. *Signes of Melancholy sicknesses.*

PAle colour in the Face, sowrenesse in the mouth, belching wind, little sleepe, that horrible, and infernall dreames, much thought pensivenesse and care, a desperate mind, more leaner then before in the body, straitnesse in the stomack, Elvishnesse in countenance, snappish in words; starting, coldnesse, and fearefull, white and thin Urine.

These signes testifie, Quartaine, Morpew, Lpre, Canker, Madnesse, and hardnesse of the Steene.

For Remedy, if it bee of red Choller, give things cold, moist and sweet; for red choller is bitter and fiery.

3. *Signes of Cholerick diseases.*

Yellow colour in the Skin, bitterness in the mouth, pricking in the mouth of the stomacke supernaturall heat, loathsomnesse to meat, mentation or great grieve of mind Drinesse, overing drinke of divers kinds, V

its of yellow and greene, small or no sleepe,
the fearefull and fiery dreames of strife.

These bee signes of the Jaundies, Tertians,
Furifies, Madnesse, and Collicks.

For Remedy, if it bee of blacke Choller, or
Melancholy, give things hot and moyst, and
sweet; for adust choller is sharpe and cold.

4. *Signes of Flegmatick diseases.*

Luggishnesse and dulness of Memory, for-
getfulnessse, much spitting, much sleepe,
swellings in the Head. especially in the hinder
part, swelling in the Face and cheeks, evill di-
gestion, white Droppe-like in colour, patience
in doltishnesse, lacking lively quicknesse,
dreading of going naked, drowning, or of
cold.

These diseases, Quotidians, Dropsies, Palsey,
the Falling sicknesse.

For Remedy, if the Disease be of salt Flegme
things sweet, hot and dry, thus saith So-
crates. And thus much for Remedies against
the intemperance of each humour.

Notwithstanding, where there is abundance
of cold Flegme not mixt with Choller, there
is very sharpe and hot bee most conveni-
ent as tart Vineger with hot Roses and seeds,

or Wines, strong and rough Honey, being be-
led in the one and in the other.

Or where Choller is mixt with Flegme,
rop made with Vineger and Suger, boy
sometimes with Seeds, Herbes, and Roo
which may dissolve Flegme and digest it is
ry good.

Certaine Observations for Women.

WHen Womens breasts diminish b
with Child, is a token the child is d

If a woman with Child bee sodainly ta
with any grievous sicknesse, her life is in g
danger.

If a woman with Child be let Blood, it
leth the child, the nearer the birth the grea
the danger.

It is perilous for a Woman with Child
have a great Lax, or loosenesse.

A woman having a Convulsion in te
rate times of her termes, is perilous.

The C'alx of Egge-shells ministred in t
asswageth the paine and griping in a wo
after her deliverance of child.

OF URINES.

Briefe Treatise of Urines, aswell of
Mans urine as of Womans, to judge by
the Colour which betokeneth Health, and
which betokeneth Weaknesse, and also
Death.

PART. III.

Of Bubbles resident in Urine.

IT is shewed, that in the fore-parts
of the Body dwelleth Sicknesse
and Health : That is, in the
Wombe, in the Head, in the Li-
ver, and in the Bladder, in what
manner thou maist know their properties and
reof mayest learne to judge the better.

When Bubbles doe swim on the top of
urine, they proceed of windy matter included
in viscus humidity, and signifie rawnesse and
digestion in the Head, Belly, Sides, Reynes,
and parts thereabouts, for in these especially,

humours are multiplied and doe ascend to
make paine in the Head.

Resident Bubbles doth signifie ventositie in
the Body, or else a Sicknesse that hath con-
tinued long and will continue, unlesse remedie
be found; but Bubbles not Resident but doe
breake quickly, signifieth Debility or Wea-
nesse.

Bubbles cleaving to the Urinall, signifie
the body to be repleat with evill humours.

Bubbles doth also signifie the Stone in the
Reynes of the Backe.

A Circle which is greene of colour of Urine
doth signifie wavering in the Head, and burn-
ing in the stomacke. This colour in a Feaver
doth signifie paine in the Head, comming
Choller. And if it continue it will cause
Impostume, the which will ingender
Frenzie.

A blacke circle in Urine, signifieth M-
rification.

If any filthy matter doe appeare in
Urine, it commeth from the Lungs and some-
times from the Liver, and it may come from
breaking of some Impostume, but for the most
part it commeth from the Vlcers of the Bl-
der or the Reynes, or from the passages of
Urine, then the urine is troubled in the b-

ne and stinketh, he hath a paine in his lower
parts and especially in the parts aforesaid,
when he maketh water, and chiefly in the end
of the yard, and commonly there is with this
the Strangurie which is hardly to be cured, un-
lesse it be in the beginning.

If it come from the Reynes, there is paine
in the Loynes, the Backe and the Flanke.

If from the Liver, the paine is onely in the
right side.

If in the Lungs, the paine is from the Brest
with a cough and the breath stinketh.

If from the Bladder, the paine is about
the share.

If a mans urine be white at morning, and
before meate, and white after meate, he is
whole: and if it be fat and thicke it is not
good. And if the Urine be meanly thicke, it
is not good to like: and if it be thicke as spicke,
betokeneth Head ache.

Urine that is two dayes red, and at the tenth
day white, betokeneth very good health.

Urine that is fat, white, and moyst, betoke-
neth the Fever Quartaine.

Urine that is bloody, betokeneth that the
bladder is hurt by some rotting that is within.

A little Urine all Fleshie, betokeneth wast-
ing of the Reynes: and who pisseth Bloud

without sicknesse, he hath some Veyne broken in his Reynes.

Urine that is ponderous, betokeneth that the bladder is hurt.

Urine that is bloody in sicknesse, betokeneth great evill in the Body, and namely in the bladder.

Urine that falleth by drops, above, as it were great boules, betokeneth great sicknesse and long.

If white gravell doth issue forth with Urine, it doth signifie that the Patient hath or shall have the Stone ingendred in the Bladder, and there is paine about those parts.

If the gravell be red, the Stone is ingendred in the Reynes of the Backe and Kidneyes, and there is great paine in the small of the Backe.

If the gravell be blacke, it is ingendred of Melancholly humours.

Note, that if the gravell goe away, and the Patient find no ease, it sheweth that the Stone is confirmed. Also know yee, that if the gravell goe away, and the paine goe away likewise, it signifieth that the Stone is broken and voydeth away.

Womens Urine that is cleare and shynin in the Urinall like silver, if shee cast oft, and if she have no talent to meate, it betokeneth she is with Child.

Womens

Womens Urine that is strong and white
also stinking, betokeneth sicknesse in the
Reines, in her secret receipts, and her chambers
full of evill humours, and sicknesse of her

Womens Urine that is bloody and cleere as
water underneath, betokeneth Head-ache.

Womens urine that is like to Gold, cleere and
brilliant, betokeneth that she hath lust to man.

Womens urine that hath colour of stable
manure, betokeneth her to have the Fever
Quartaine, and shee to be in danger of death.

Womens urine that appeareth as colour of
bees, if shee bee with Child, betokeneth that
the Child is dead within her.

*Now a Mans urine from a Womans, and a
Womans or mans from a Beast urine.*

First a Mans water the nearer you hold it to
your nose the thicker it doth shew, and when you
hold it further off the thinner it doth appeare;
but in beastes Urines it is not so; for the nearer
you hold it to the sight the thinner it is, and the
farther the sight the thicker, also beast water is
not so salter and of a stronger savour, and of a
more simple Complection, and smelleth more
like to the urine of a man; also mixe the
urine of a Beast with wine and they will part
asunder.

Here-

Hereafter followeth all the Vrines that betokeneth Death, as well the Urine of Man as of Woman.

IN a hot Axes, one part red, another blacke, another greene, another blew, betokeneth Death.

Urine in hot axes, blacke, and little quantity, betokeneth Death.

Urine coloured all over as Leade, betokeneth the prolonging of death.

Urine that shineth raw and right bright, the Skin in the bottome shine not, it betokeneth death.

Urine that in substance having fleeting above as it were a darke Sky, signifieth death.

Urine darkly shyning, and darke with blacke Skin within, betokeneth a prolonging of death.

Urine that is the colour of water, if it be as a darke Sky in an Axes, it betokeneth death.

Urine that hath dregges in the bottome mingled with blood, it betokeneth death.

Urine blacke and thicke, and if the sick man loath when he goeth to the stoole, and when he speaketh overthwart, or that he understandeth not aright, and these sicknesses grow not from him, it betokeneth death.

Of VVounds,

PART. IV.

A Definition of Wounds by their causes.

A Wound is a solution, seperation and recent breach of unity, of that that before was a continuity without putrified matter, which corruption giveth the name of an Ulcer to the solution, and no more a Wound. The causes of Wounds are duall, viz. First the violence of bodies without life, as we usually call an Incised wound, as when it is made by edged Instruments. Secondly, we call it a Stab or puncture, caused by the force of fingers and the like. Thirdly, we call those contused wounds, caused by violent use of the object, being some weighty thing (cast as a Stone, or stroake with a Staffe, or their likes) against the subject receiving their blows, differing in their appellations by the diversity of their causes.

Or

Or secondly, wounds are caused by living things, as a wound that is of Biting, scratching and the like, and for these causes they differ in their appellations.

Also the difference of Wounds, are taken eyther from their causes by which they are inflicted, or from their accidents, *viz.* the indication of the place wherein they are scituated. Also, the place maketh difference thus: eyther they happen in the similar parts, as the Flest Artery, Veyne, &c. or in the organicall & instrumentall parts, as some intire and whole bulke, truncke, or fully compleat member, as limbe, *viz.* The Head, Necke, Brest, Bell &c. Wounds of the Head grow more particular, because that parts belonging thereto are of more note; as the Face, Nose, Lipp, Eyes, and Eares: wounds of the limb are of the Shoulders, Armes, Thighes, and Legs. Of the similar parts also, some are Sanguine, as the flesh, whose wounds are eyther simple, deepe, hollow, plaine, or proud wound in the flesh. The Spermaticke likewise, are eyther hard or soft; the soft parts, as the Veyne, Arteries, and Sinewes, being wounded, we call them wounds of the hurt part; the hard are the Bones, a breach of which, we call wound in the Bone.

So Wounds derive their Nominations from
cause, place and similitudes thereof.

What Wounds are.

Wounds are these, Which in Latine are
called *Vulnus*, of the vulgar *Vulner*,
and they are of two kinds, that is, Simple and
compound : the simple are those, that are
only in the Flesh : the compound are those,
where are cut Sinewes, Veynes, Muscles, and
bones, and these are of divers and sundry
kinds, and the difference that is among them,
by the variety of the place where they are
wounded, and by the difference of the weapon
wherewith they were hurt. For some goe
right, some overthwart, that offend divers
places of the body : The simple are of small
importance, if they keepe them cleane and
close shut Nature will heale, them, without
any kind of medecine : but those where veynes
are cut, had neede of some Art or Practise,
with the which they must stop the blood, and
any wise not to suffer the wound to remaine
open but to sow it up very close, so that the
veyne may heale, and those where sinewes
are hurt are of great importance, and would
be healed with great speed, so the Sinewes
may

may joyne with more ease. But those whe bones are hurt, are of great importance, for the Bone be seperated from the other, of necessity it must be taken forth before the Wound be healed : So that by this means every one may know, what Wounds are and their kinds.

In the Curing of greene Wounds consists a five-fold scope or intention.

THe first, is to draw out that which is se into the Body, whether by Bullet, Wood Bone, or Stone ; or Arrowes, Darts and such like.

The second, is a Conjunction and united parts divided.

The third, is a retaining of those parts united in their proper seate.

The fourth, is a Conservation of the part of the substance.

The fifth, is a Prohibition and mitigation of accidents.

For the first intention, it is performed eyther with fit and convenient Instruments, or with attractive Medicines, whereby things that are infixed are drawne out. Which Medicines are these.

Rad.

<i>Radix Aristolochie,</i>	}	<i>Ammoniacum.</i>
<i>Arundis.</i>		<i>Saga Pænum.</i>
<i>Anagallis.</i>		<i>Dictamnus.</i>
<i>Thapsia.</i>		<i>Rana combusta, Or</i>

Emplastrum Avicenne, so much commended by *Guydo.*

The second and third intention, is performed by binding and Ligature, if the Wound be hole and small, and in a place where it may be performed, yea, although it be large, so may be easily bound, as in the Muscles of Arme, and such like; but if it happen Ligature will not serve, then must be used the helpe of the Needle, being very careful to handle the party gently, and to place his due seate.

The fourth intention, is performed and accomplished, by appointing of a fit and convenient Dyet, according to the strength of the patient, and greatnesse of the affect and disposition of the whole body: for a thin patient and cold, doth very much availe in relieving of Symptoms, we also adde Blood-letting and Purging of humors to avoide accidents, also the part is to be contained in his place, and a Cataplasme framed with the whites of Egges, and other cooling things, are to be applied, and sometimes to be fomented with astringed Wine.

The

The fifth intention, is the correcting of accidents, which is Flux of blood, Dolour, Tumor, Paralysis, Convulsion, Fever, Syncope, Delerium, and Itching.

But this is to be observed in the Fluxe of blood whether it hath flowne sufficiently or no; otherwise the Fluxe is to be suffered; for after a sufficient Fluxe, the wound doth remaine dry, and is so much the neerer cure and the lesse Symptomes follow, as Phlegme and such like: and if the wound bleed not sufficiently, we must open a veyne for revulsion according to the greatnesse of the affect, and the nature of the wound: especially when through paine or other cause wee feare inflammation or a Feaver.

*How a sicke man should Dyet himselfe
being Wounded.*

A Wounded man, or a man sore beaten being sicke, must be kept from Milke, Butter, Cheefe, Hearbes, Fruites, Fish, (except fresh-water Fish) Women, Garlicke, Onion, Leekes, Peason, &c. Also divers sorts of meat must be not eate, as fresh Beefe, water Fowl, Goose, or Duck, nor drinke too much strong Wine. But he may eate Porke, Mutton, Chicken, Henne, or Capon.



of Wounds and their Cures happening in severall places of the Body.

And first, of infirmities incident to Souldiers in a Campe.



Commonly, there are three Infirmities that offend Souldiers in a Campe above all the rest, the which are these: Feavers, Wounds, and Fluxes of the body; the which thou

mayst helpe in this order following with these Medicines. *Quintessence* of Wine, *Balsamo*, *Agno Licore*, *Quintessentia*, and *Spice Imperiall*; and as for the order to use them is this. When any hath a Feaver or Flux, then presently when the Disease beginneth, let him prick in one of the two veynes underneath the Tongue, cutting it overthwart, and this thou shalt doe in the Evening, then the next morning, take a Doze of your *Imperiall* powder mixt with Wine, and this you may doe without any Dyet or strict order; that being done,

K

give

give him three mornings together, halfe an ounce of our Quintessence solutive, with Broath : but if it bee a Fluxe, and that the Patient is not cured, let him stand in a cold Bath of Salt-water of the Sea, three or foure houres or more, and he shall be perfectly holpe.

Then as concerning Wounds, as well a Cuts as thrusts, and as well Gallings with Arrowes, as Harquebush shot, and other sorts thou shalt cure them thus. The first thing that thou shalt doe to them is to wash them ver cleane with Wine, and then dry them well then put thereinto Quintessence of Wine, and presently joyne the parts together, and sowe or stitch them close, then put thereupon five or sixe drops of our *Balsamo*, and upon the wound lay a cloth wet in our *Magna Licore* as hote as yee may suffer it, and thus yee shall do the first day : then the next day follow this order. First, put thereon Quintessence, and a little of our *Balsamo*, and then our *Magna Licore* very hote, and never change that medicine. And this done, the wound shall be whole with great speed and in a quarter of the time that the common Chirurgions is able to doe it, by the grace of God.

are secret, the which this Author did send
to a very friend of his being in the Warres :
the which helpeth all wounds eyther by Cut,
thrust, galling with Arrowes, or Harg-
nesh-shot, or otherwise.

He first thing that yee shall doe, is to
wash the Wounds very cleane with
Liquor, and then dry it very well : then put
in Quintessence of Wine, and presently
close the parts close together, and stich or
sew them well ; but in any wise lowe no-
tice to the Skinne : for otherwise it will
cause great paine : Then put thereon five or
six drops of our *Balsamo*, and upon the
end, lay a cloth wet in our *Magno Li-*
core as hote as they can suffer it, and this doe
the first day.

Then the next day follow this order.
First, put thereon our Quintessence, and
a little of our *Balsamo* : and then an-
noint very well with our *Magno Licore*, as
it may be suffered : Never changing
the medicine untill it be whole. This is very
true and approved.

*Of Wounds in the Head, with fracture of
Bone.*

Wounds of the Head with fracture of the Bone, of the common Physitians and Chirurgions, are counted difficile to be healed, because thereunto belongeth great Art or Cunning: For they open the Flesh and raise the Bone, with many other things, which I count it superfluous to intreat of, because that many be holpen without them. I alwayes when the Physitians or Chirurgions doe offend the Wound for alteration or corruption, Nature it selfe will worke very well and heale it without any ayde. But with Medicines they may be holpen with more speed, because they let the alteration and defendeth them from Putrification, mittigateth the paine. And the order to Cure those kind of wounds are thus. The first thing that is to be done in those Wounds, is to joyne the parts close together, and dresse the wound with our *Oleum Benedictum* and upon the Oyle lay cloathes wet in *Magno Licore*, as hot as you can suffer. And so with the Remedies thou shalt holpe them quickly: because our *Olea Bene*

take away the paine, and keepeth it from
 putrefaction and resolveth. Our *Magno Li-*
cor digesteth, mundifieth, and incarnateth and
 healeth. And therefore this is the best Medi-
 cine that can be used in these wounds. For
 as of J have had an infinite of Experiences,
 by which hath beene counted miracles : and
 therefore J have let the world to understand
 thereof, that they may helpe themselves if need
 shall serve.

*Of Wounds in the Head, where the Bone is not
 offended.*

WOUNDS in the Head, where the Bone
 is not hurt, are not of such impor-
 tance, but are easily to be holpen : for you
 need doe nothing, but keepe it from putri-
 faction, and defend it from inflammation, which
 is easie to be done, and so Nature will worke
 with great speed. To keepe the wound
 from putrefaction, you must annoynt it round
 about with our *Oleum Philosophorum*, *De-*
trebinthina, and *Sera*. And to keepe it from
 inflammation, you shall wash it with our
 Quintessence, and upon the wound dresse it
 with our *Magno Licore*; thus doing, thy cure
 shall prosper happily, and shall not need to

take away any blood, nor yet to keepe at
 yet, nor yet to keepe the house, but to go
 where you thinke good, without any perill
 danger: and this order have I used a long
 time, as divers of my friends can testifie.

*Of Concussions or Bruises, as well in the Head
 as any other place.*

Concussions or Bruises in the head or at
 other place of the body, of the antient
 Physicians hath beene counted dangerous
 heale, for they say, that Concussions must
 brought to putrification, and turned in
 matter, which opinions I doe allow, for
 me those Concussions or bruises is very easie
 to bee dissolved without maturation: And
 that I doe with our *Oleo Benedicto*, and *Ma-*
no Licore, as much of the one as of the other
 mixt together, and made very hote as you
 suffer it, and then wet cloathes twice a day
 and in three or foure dayes at the most they
 shall be dissolved: and this it doth, because
 this Remedy assubtiliateth the humours, and
 openeth the Pores, and draweth forth
 matter that is runne into the place offend
 and so by those meanes they shall be holpe
 with this remedy: I have cured hundred

When I was in the warres of *Africa*, in Anno. 151. when a whole City was taken and destroyed by the Campe of *Charles* the fifth, Imperour.

Wounds in the Necke and the order to be used in curing them.

Wounds in the necke are very hard to be cured, and long before they heale, and this commeth, because next are all theaments of the head, as bones, sinewes, vynes, flesh, and skinnie, all instruments that hold the head and the body together, without which a man cannot live; and therefore those wounds are so perillous to be healed, being thereunto runneth so great a quantity of humours, that they will not suffer the wound to be healed.

The true way therefore to helpe those wounds, is to flitch them well in his place, and dresse it upon the wound, with cloathes wet in *Oleum Benedictum* one part, and *Magno Licore* three parts, mixt together, as late as you can suffer it. And upon the cloath lay the powder of *Mille-foyle*, and this thou shalt doe once in 24 houres, and so that shall helpe them quickly: giving you great charge

that you change not your Medicine ; For it mundifieth, incarnateth, and healeth the wound without any further helpe, for I have proved it an infinite and many times.

Of Wounds in the Armes, and their importances and Medicines.

WOUNDS in the Armes are dangerous, for that there also are a great number of Sinewes, Cartylagines, Veynes, Muscles, and other dangerous things, as it is well seene in wounds in that place, how that thereunto runneth abundance of Humours, and there commeth alteration, Inflammation, and Impostumation which hurteth the Patient much. Therefore in this case, I will shew thee a rare secret, where-with thou shalt helpe any sort of wound in the Arme, without any alteration, and with a little paine, and the secret is this, Dresse the Wound upon the upper parts with our *Magno Licore*, very warme, without any tenting at all, and this doe once a day, and no more, and in no wise change your Medicine ; for with this thou mayest helpe all Wounds in the Armes with great speed, and it is one of the greatest secrets that can be used for the wounds in the armes and proved by me infinite times.

f Wounds in the Legs, and their parts.

WOunds in the Legs are in a manner of the same quality as those in the Arms, because the Legs are of their proper quality and nature, compounded of the like substance that the Armes are : that is, in bone, flesh, Muscles, Veynes, Sinewes, and Boes : And these, when they are offended or wounded, are very perillous, because unto them runneth great quantity of humours, and the Legges are certaine places deadly (as we say) as the hinder part of the calfe of the Leg, and the middle of the inner part of the thigh, the ankle, and the foote, are all places troublesome and curious to heale when they are wounded, and therefore to heale them according to the manner of the Antients, it were great trouble to the Chirurgion : and pity to the paine of the Patient. Wherefore in any case we use not the Medicines of the Antients. But when thou hast occasion, joyne unto the skill of thy Art the use of these Medicines, Quintessentia, Balsamo, Magno Licore, Co di Rasa, Oleo Benedicto, Oleo Philosophorum. Any of these, or such like, which are incorruptible, which by their proper quality assubti-

assubtiliateth concussions, pierceth to the bottom of the Wounds, keepeth the flesh in his naturall Caliditie and humidity, perserveth from Putrification, and naturally maketh the Flesh to joyne and grow together, and that in a short space. Therefore consider well, which worketh better Effect, ours, or the Antients and use them at thy discretion.

A Discourse upon old Wounds, which are not thorowly healed; with their Remedies.

When that Wounds are ill healed, and that therein commeth Impostumations, and that the part of the wounds be indurated and full of paine, then use this secret of our Invention, which was never yet seen nor heard of the Antients, nor yet of our time, but of us. When thou findest such cause, wash the Wound well, and make cleane round about, and then wash it with our *Quintessentia Vegetabile*, and Bathe it well thorow, for that the said *Quintessentia* doth open the Pores, and assubtiliateth the matter and causeth the humour to come forth.

This being done, annoynt it all over with our *Magno Licore*, and this done, within three dayes the Patient shall feele great ease, and
sho

short time after he shall be whole. This is one of the most noblest Medicines that can be made : For it takes away the hardnesse healeth the Wound, and comforteth the place offended.

A rare secret to heale Wounds of Gunshot, Arrows, or such like, in the Wars, when hast is required.

If thou wilt cure these Wounds presently, joyn the parts together with speed, washing with *Aqua Caelestis*, and *Oleum Balsamo*, our invention, and lay a cloath wet to the same very close thereon.

To heale a Wound quickly.

WASH the Wound well with our *Aqua Balsamo*, and close it up, and thereupon lay a cloth of the Oyle of Frankence, and so by this meanes thou shalt heale any great Wound quickly : For J have proved it infinite times to my great credit.

To heale a Wound quickly, that is in danger of any Accidents.

WOUNDS in some parts of the Body are very dangerous of Life, and especially where

where the Sinewes or Veynes bee (cut or pierced) or Veynes or Muscles be hurt, or Bones broken, and by an infinite of other particulars, which being open or ill healed, the Patient may be in danger of life, because the winde entreth in, and causeth paines and inflammation; and therefore to avoyd all these aforesaid matters, so that the wound shall have no detriment use this remedy. First joyne the parts close together, and put therein our Quintessence, and lay a cloth wet in our Baulme, and binde it fast that the ayre come not in, for it is very hartfull. You shall understand that these be two of the best experienced Medicines that may be found: because our Quintessence doth assubtiliate the Blood and taketh it forth, and taketh away the paine. And the Baulme doth warme and comfort the place offended. And will not suffer any Matter to runne therein by any meanes: for this is most true, as I have proved it divers and sundry times, and alwayes have had very good successe.

To stay the fluxe of Blood in Wounds.

VVhen there is a fluxe of Blood in a wound by reason of some veyne
th

that is cut, and that the Chirurgion would stop
it is necessary, that he put into it our
Quintessence, and then to stich it up very
close and hard, and upon the wound strow
the blood of a Man dried, made in powder,
and lay upon the wound a cloath wet in our
Baulme artificially, very warme, and upon
that binde the wound very straight with Liga-
ments, and twice a day wash it with our
Quintessentia, and round about it annoynt it
with our Baulme, and also cast thereon our
cret powder for wounds, and that doe
morning and Evening every day without
opening the wound, and in short time it will
maine well, giving you charge that the
wounded person doe keepe no straight Dyet,
because Nature being weake relaxeth the
veynes, and that causeth the fluxe of blood.

Another for the same.

First, stich the wound close, then cast there-
on Mans blood, and bind it somewhat
hard, so let it remaine 24. houres: And when
you unbind it, take heed you remove nothing,
and cast thereon more dried blood, and annoynt
round about with *Oleum Philosophorum*,
Deteribintina and *Cera*, and bind it againe
other

other 24. heures, and bind it gently, and annoynt the wound with Oyle of Frankensence, and in short time it will be perfectly whole.

A defence to be layd upon Wounds.

TAKE perfect *Aqua-vitæ* of good Wine, what quantity you will, and put therein Hipericon, Mill-foyle, Viticella, and Bitony, and then let it stand certaine dayes close stopped, and when ye will use it, wet a cloth therein and lay it round about the Wound, and thou shalt have thy intent, to the great satisfaction of the Patient.

A secret Powder for wounds.

TAKE Hipericon flowers and leaves, Mill-foyle, and Viticella, and stampe them well together, and so strew it upon the Wound, and round about the wound, when it is dressed, and that doth defend it from accidents.

A Composition of great vertue against all Vlcers and Sores.

TAKE the Oyle of Vitrioll that is perfect, as much as you will, and put it into a Glasse, with as much Oyle of Tartar made by dissolu-

in lution, and so let it stand ten dayes: Then
take one scruple of that, and one ounce of pure
Aia vite, and mixe them together, and
use with wash the hollow Ulcers and they
will heale in short time. It helpeth any crude
kind of Scab or sore that is caused of the evill
Quality or nature.

*Relat[i]on of a certaine Spanyard, wounded in the
head at Naples.*

There was a certaine Spanyard called Sa-
vino, of the age of 34. yeares, of complexion
Cholericke and Sanguine, the which was
wounded in the left side of the head, with inci-
sion of the Bone. Now yee must understand,
that in *Naples* the ayre is most ill for wounds
in the Head, by reason that it is so subtile, and
for that cause the Doctors did feare the Cure:
Nevertheless, I dressed him with our *Magno*
Verdure, and *Balsamo Artificio*, keeping the
wound as close as was possible, annoynting it
daily upon the wound, and so in 14. dayes he
was perfectly whole, to the great wonder of a
number of Chyrurgions in that City.

For to heale Hurts and Wounds.

Take Mallowes and seeth them well, and
when they be boyled, take and stampe
them

them, and take old Barrowes grease and clea
Barley meale, and mingle the Juyce, the Meale
and the Grease all together, and make a salve
thereof, it is a ready healer.

To stanck the Blood of a Cut.

TAKE a good handful of Nettles and brui
them, and then lay them upon the wound
hard bound with a cloth, and it will stanck
presently.

Another for the same.

TAKE Hogs-dung hot from the Hog, mi
gle it with Suger and lay it to the wound
will stay the bleeding.

For to staunck the blood of a Wound.

TAKE a Linnen-cloth, and burne it to po
der, and bind it to the Wound or Vey
that is hurt, and it helpeth.

A healing Salve for any greene Wound.

TAKE two yolkes of Egges, halfe a po
of Turpentine, half a quarter of an ounce
of Mastick, half a quarter of an ounce of Ne
and halfe a quarter of an ounce of Wear

two ounces of Bucks-tallow, halfe a gille of
Rose-water, and half a quarter of an ounce of
Saffron, mixe all these together and make of
them a Salve, and keepe it for your use.

*The Lord Capels salve for Cuts or Raueklings
comming of Rubbings : It is also a very
good Lip-salve.*

Take a pound of May-butter and clarifie
it, then take the purest thereof : also take
three ounces of English wax, and two ounces
of Rozine, and clarifie them by themselves,
then boyle them all together, and when it is
well boyled, coole it, and after keepe it in the
Cke, or otherwise as your Salve.

For to draw and heale a Cut.

Take the Juyce of Smalledge, the Juyce of
Bugle, of each a like quantity ; take also
Waxe, Rozen unwrought, Sheepes Suet,
Beeres suet, of each a like quantity, of Sallet
ole, and Turpentine but a little ; Fry them all,
and scrape a little Lint, and lay a little salve
on the Lint, and put it in the Cut, and then
by a Plaister over it.

A Salve for fresh Wounds.

TAke Harts-grease and Turpentine, of each foure Ounces : oyle of Roses, Frankensence and Masticke, of each one ounce, and so make your Salve, and lay it to the sore.

A Salve that cleanseth a Wound and healeth it.

TAke white Turpentine unwashed foure Ounces, the yolke of an Egge, and a little Barley meale, and so make a Salve.

To kill dead Flesh.

TAke the Juyce of Smalledge, and the yolke of an Egge, Wheaten flower, a spoonfull of Honey : and mingle all these together, and drop it into the Sore, or otherwise make a Plaister : Fine Suger scraped into powder will doe the same.

A Playster for old Sores.

TAke Litarge of Gold, one pound, oyle of Roses two pound, white Wine a pinte, Urine a pinte, Vineger halfe a pinte, Waxe
Fran

Frankensence, and Myrthe, of each two
Drams, and so make your Plaister according.

*For a Canker, Fistula, Warts, or Wounds,
new or old.*

TAKE a Gallon and a halfe of running
Water, and a pecke of Ashen ashes, and
seeth them, and make thereof a Gallon of Lie,
and put thereto a gallon of Tanners woole,
and powder of roch Allome, and Madder a
pound: and seeth all these, and let your
finne be so great, that it be little more then
half full, and when it riseth in the seething,
scumme it downe with a ladle, that it runne not
over, and let it stand three or foure houres till
it be cleere, and all that is cleere straine it
through a good thicke Canvasse, and then wet
therein a ragged cloth, and long Lint, and lay
it on the sore, and this is good for all the
diseases afore said.

A Salve for any Wound.

TAKE Housleeke, Marigold leaves, Sage,
Betonie, and garden Mallowes, of each
a handfull, stampe them, and straine them,
then take the juyce, and half a pound of fresh
butter, one penny worth of fine Turpentine,
very well washed, one penny worth of Aqua

Composita, and an Oxe-gall, mixe them all together, and boyle them moderately upon the Imbers, and so make a Plaister.

To helpe the Ach of a Wound.

FOr Ache of a Wound, stampe Fennell, with old Swines Greace, and heate it and binde it thereto, *Recip.* the juyce of Smalage Honey, old Swines greace, and Rye meale, and apply it Plasterwise.

To heale Wounds without Plaister, Tent or Oyntment, except it be in the Head.

STampe Fennell, Yarrow, Buglosse, and white Wine, and drinke it 2. or 3. times day till you be well. Mixe Swines greace with Honey, Rye meale, and Wine, and boyle it and use it, but if it heale too fast, put in the juyce of Bryonie a little, or bruise Jlop and put in while the wound is raw is very good.

To heale a Wound that no scarre or prim thereof shall be seene.

Rost Lilly roots, and grinde them with Swines greace, and when the wound is healed, anoynt it therewith often.

Thus much for Wounds.

Of Plaisters.

PART. V.

To make a resoluteive Plaister of great vertue. This Plaister is to resolve Tumours and hardnesse, if it be laid thereon very hot, and when it cold, to lay on another, and this you shall doe till the hardnesse be resolved: and it is made in this order.

TAke common wood Ashes that are well burnt and white, and finely searced one pound, Clay beaten in fine powder, halfe a pound, Carab one ounce: mixe these in an Earthen dish, on the fire, with Oile of Roses, in forme of a Liquid Unguent, and that yee shall lay upon the place grieved, as hot as yee may suffer it, and change it Morning and Evening, and yee shall see it worke a marvailous effect. Moreover, when

the Pelichie commeth forth a diseased, let him
bee folded in the same remedy very hot, and
in foure and twenty houres yee shall be holpe
if yee be first well purged : for this is a grea
secret which I have revealed. This wor
Pelichy, is (as it were certaine spots) like
those which we call Gods tokens, the whic
commonly come to those that have the Pest
lent Feaver.

*To make a maturative Plaister of great v
tue. This maturative doth open an Imp
stume without Instrument and paine : A
the order to make it, is this.*

TAKE the yolkes of Egges, two ounce
white Salt finely ground, one ounce
Hens dung that is liquid and red like Hon
one ounce : Mixe all these well together
without fire, and when you will bring
Impostume to seperation, and breake it, l
on this Plaister Morning and Evening
little, and in short time it will draw forth
Impostume, and breake it, and heale it wi
out any other helpe. Keepe this as a gr
secret, for I have oftentimes made pro
thereof, and it never failed.

A Plaister called Bessilicon.

TAke white Waxe, Rozen, Pine, Cowes
suet, Stone-pitch, Turpentine, Olibany, of
each of these one ounce, and of good Oyle as
much as will serve the turne, and make it into
Plaister

Another Plaister for the same.

TAke Balme, Bittony, Pimpernell, of each
of them a handfull, lay them in a Fusc in
pottle of white-Wine Vinegar two dayes,
then let them be boyled strongly, till the third
part be consumed, put thereto Rozen one
pound, white Waxe foure ounces, Masticke
one ounce, Turpentine one pound, and so
make your Plaister.

The Mellilote Plaister.

TAke Mellilote tenne handfulls, let it be
small stamped, and laid in Fusc foure
dayes in a pottle of white Wine, and then boyl
it strongly, till the third part bee consumed,
then let it coole, and put thereto Rozen two
pound, Perosine one pound, and Waxe one

pound, Deere suet one pound, Masticke one ounce, Frankenfence foure ounces, and so make your Plaister according to Art.

The Musilage Plaister.

Take March Mallow rootes, Fenecricke and Linseed, of each one pound, lay them in fufe in three quarts of water three dayes then boyle it over the fire a little, and straine it to a Musilage, and then take thereof one pound, and of Lytarge of Lead foure pound, of good Oyle fixe pound, put all over the fire in a great vessell, and so let it boyle with a soft fire, ever stirring it till it come to the forme of a Plaister accordingly.

Another Plaister for the same.

Take the Juyce of Bittony, Planten, and Smalledge, of each one pound, Waxe Rozen, and Turpentine, of each one pound Pitch foure ounces, and so make your work and dissolve it to a Plaister.

A Plaister of Camphere.

Take common Oyle one pound, Waxe foure ounces, Seruse one ounce, Camphere

the ounce, and so make it into a Plaister, it is
very soveraigne thing.

A Spiced Plaister.

Take white Waxe one pound, Perosine one
pound, Colophony foure ounces, Rozen
one pound, Deere suet one pound, Cloves and
ace foure ounces, Saffron one ounce, red
wine and water of each a quart, boyle these
together till they come to a Plaister.

A Plaister called Apostolicum.

Take white Lead and red, of each one
pound, Oyle foure pound, stirre them al-
gether, and boyle them with a soft fire, to
the forme of a Plaister, according to Art.

A Drying Plaister.

Take Oyle of Roses, Deeres suet, of each
one pound, Terra Sigillata, Lapis Cala-
inaris, Seruse, of each one pound, Sanguis
draconis, three ounces, and Incense of each
one ounce, Turpentine foure ounces, Cam-
phere halfe an ounce, and so by Art. make a
laister.

A Plaister for the Gout Arteticke.

TAKE Oxium, and Saffron, of each one dram in fine powder, tempered in the yolkes three Egges hard boyled, and oyle of Viole or Roses, Plaister-wise, applyed to the painful place upon a little sheeps leather, and it lye on till it come off of it selfe. *Probatum est.*

A Plaister to stake paine.

TAKE crummes of white Bread foure ounces temper them with sweet Milke, and yolkes of foure Egges hard boyled : and take of oyle of Roses three drams, and in the morning put thereto a little Turpentine and Saffron two drams in fine powder, and so use it.

A Plaister against the coldnesse of the Nerves.

TAKE Waxe two ounces, Euforbium, Canoris, of each halfe an ounce, Sheeps suet, and Pitch of each one ounce, Turpentine a dram : and so make your worke according to Art.

A good cold drying Plaiſter.

TAke Oyle one pound, Waxe ten ounces,
Seruſe and Lytarge of Gold, of each foure
ounces, boyled with a ſoft fire in a Furnace,
will turne to a Plaiſter.

A red Plaiſter.

TAke Waxe, Deeres ſuet, of each one ounce,
Lapis Calaminaris, Bole-armony of each
one dram, Turpentine one ounce, Camphere
dram : mixe all theſe together, and ſo
make a Plaiſter.

A blacke Plaiſter.

TAke of Waxe and Oyle, of each a pound,
Ceruſe and Litarge, of each five ounces ;
Terra Sigillata, one ounce : boyle altogether
till it be blacke, and like a Plaiſter.

A blacke Plaiſter for old Sores.

TAke Litarge of Gold, and Ceruſe, of each
one ounce, the Cinders of Iron, Quilled
ſtory Ferrie, fixe drams, Oyle of Roſes foure
ounces, new Waxe one ounce, ſtrong Vineger

two

two drams : mixe them well together, and so make it according to Art.

A Plaister to dissolve hard things.

TAKE Gum Armoniack, Serapine, Bdelium Oppoponacie, of each one ounce, oyle of Spike five drams, Turpentine two drams, the mell of Fennicrick, and Linseed, of each one ounce, the mell of Lupianes, as much as needs, and so make your Plaister.

Another blacke Plaister for the same.

TAKE Oyle one pound, Wax and Ceruse of each halfe a pound, and so make a Plaister according to Art.

A Plaister against old Sores.

TAKE Oyle twelve ounces, Litarge of Gold halfe a pound, Vineger sixe ounces, Ceruse Colophonie, Peroline, Pitch, Goates Suet, of each two ounces, Dragons bloud, Terra sigillata, of each one ounce, Waxe two ounces and a halfe : and so with a soft fire make a Plaister, it is an approved Remedy.

A cooling Plaister.

Take Litarge of Lead one pound, Oyle foure pound, wine Vineger two pound, and so boyle them to a Plaister and apply it.

A Plaister to draw an Impostume.

Take Galbanum and Gum Armoniack, of each one pound, dissolved in Vineger and foure pound of Suger, for foure dayes together, and then boyled untill the Vineger bee consumed with a soft fire, and so make your plaister.

A Plaister made for the Lord Marke de Wise.

Take Virgin-wax two pound, of Perosine so much, Galbanum and Gum-armoniack, of each halfe a pound, Pitch foure ounces, Leres suet and Ceruse, of each halfe a pound; Cloves and Mace foure ounces, Saffron to the wight of twelve pence, red Wine and water each two pintes; boyle all these things together till the liquor be wasted away, and so make a Plaister thereof, it is very good for to heale an Impostume.

The

The white Musilage Plaister.

TAKE pure good Oyle eight pound, Litarge of Lead five pound and a halfe, Musilage of March mallow rootes, of Fennicrick and Linseed two pound; boyle all these together to the forme of a Plaister with a soft fire, stirring it well, then take and wash it in three or foure waters and it will be very white, is good to ripen and draw.

A Spiced Plaister for the same.

TAKE Wax and Perosine of each one pound, Cressine halfe a pound, Colophonie two ounces, Frankinsence and Goats suet of each foure ounces, Cloves and Mace, Oyle of Turpentine, and Oyle of Spike of each one ounce, Saffron halfe an ounce, red Wine two pound; dissolve them over a soft fire, and so make your Plaister.

An excellent Plaister for old Sores.

TAKE Litarge of Gold one pound, Oyle of Roses two pound, white Wine a pint, Turpentine a pint, Vineger half a pint, Waxe, Frankinsence

essence and Myrrhe of each two drams, see
them on the fire to boyle, and so make your
Plister according to art.

A Sparadrobe for the same.

Take oyle of Roses a pound, white Wax
three ounces, Litarge of Gold foure ounces,
le all these in forme of a Plaister.

A very good drying Plaister.

Take of Jacobs Plaister halfe a pound, of
Aguentum Lapis Caluminaris one pound,
e them and so make a Plaister.

Oliver Wilsons Plaister.

Take a pottle of Oyle, Wax two pound and
quarter, white Lead in powder 2. pound,
torax callamitick one ounce, Bengawin
ounce, Labdanum one ounce, Mastick one
ce, of Camphere foure drams, dissolve them
so make a Plaister.

To make another Sparadrobe.

Take Oyle a quart, white Lead one pound,
he grounds of Urine foure ounces, of white
Coppe-

Copperas two ounces, white Wax three ounces, Vineger a pint, Camphere three penn worth, boyle all these together, and so ma a plaister.

To make the Mellilore Plaister.

TAKE Rozin eight pound, Wax two pound, Sheepes suet one pound, the juyce of Mellilore a gallon cleane strained, let your Rozin and Sheepes suet be molten, and cleane strained into a faire panne, and then put to y^e juyce of Mellilore, and set it over the fire and stirre it well together till it be like a plaister then take it off the fire and put unto it a pintle of red Wine, by a little and a little, continuing stirring it till it bee almost cold, and then labour it well in your hands for feare of heating out the Wine, and so make it up in rolles and keepe it for your use.

To make a Seare-cloath.

TAKE Waxe one ounce, and a dram of Turpentine, and temper it with oyle Olive over the fire, and make thereof a Seare-cloath to comfort the Sinewes.

To make a Plaister called Flowesse.

Take Rozen, and Perosine of each halfe a pound, Virgin-wax, and Frankensence of each a quarter of a pound, Mastick one ounce, Sarts-tallow a quarter of a pound, Camphere two drams, beat all these to a powder, and boyle them together, and straine it thorow a fine cloth into a pottle of white Wine, and boyle them all againe together, and letting coole a little, then put to it foure ounces of Turpentine, and stirre them all together till be cold, and so make it in rowles according Art.

Another Plaister for the same.

Take two pound of Waxe, two pound of Rozen, foure pound of Perosine, a quarter a pound of Deeres suet, two ounces of cloves, two ounces of Mace, a quarter of an ounce of Saffron, one pound and a halfe of Libanon, and a Gallon of red Wine, and put all these into a faire Panne, and set it over the fire foure or five houres, till yee suppose that the Wine be sodden away, and then take off the fire, and stirre it till it be cold, and boyle it in balls and keepe it to use.

To make the Playster Occinicions.

TAKE a quarter of a pound of Comin, as much Waxe, as much Pitch, as much Rozen, and of Saffron one ounce and a halfe, of Masticke one quarterne, Galbanum halfe quarterne, Turpentine one ounce, Incense one ounce, Myrrhe but a quarter, Salomoniac a little; first take the Salt, and let it be in good Vineger, and stamped in a Morter till it be well moystned all Night and more; then take the Vineger, and the Gums therein, and let it on the fire, till the Gummes be well melted, then straine it and set it on the fire againe and let it seeth untill the Vineger the second part thereof be wasted, and so that there be but the third part left, then melt the Pitch and scumme it, and put thereto the liquor that is left, then melt the Waxe and put it to the Rozen, and the Turpentine, and then take the Masticke, Incense, and Myrrhe: but look that all the Gums be beaten into powder, before that you cast it in, and see that you stirre apace; when that they be well molten and medled, looke that you have a faire Bason of hot water, and sodainely cast it in, then wring it out of the water, then chafe it against

ire as if it were Waxe : and annoynt your
hands with oyle of Bay, and looke yee have
the Saffron in fine powder : and the other
that was not put in before, and when you have
put in all the eight Powders, make it up in
bowles, this is an excellent Plaister for divers
occasions.

To make a Plaister Inptumhie.

Take Oyle one pound, Litarge halfe a
pound : and looke that the Litarge bee
fine, then set it on the fire : and let it boyle
till it waxe browne, but not so long that it
waxe blacke : then take it from the fire, and
make it in Balles and so keepe it.

A Plaister of Camphere.

Take Camomill oyle halfe a pound, white
Waxe foure ounces, Ceruse one pound,
Camphere halfe an ounce, and so make your
Plaister.

*To make a noble Plaister, that as soone as the
Plaister is warme and laid to the place the
paine will be gone, and it is called a Spie
Plaister.*

Take Waxe two pound, Deere Suet one
pound, Perofine foure pound, Cloves and

Mace two Ounces, Saffron one ounce, Rozen two pound, Pitch foure ounces, now melt that which is to be molten, and powder and serise that which is to be powdered and serised and melted altogether over a soft fire, except your Cloves and Saffron; and then take quart of red Wine, and by a little and a little poure it to the salve, stirring it well together and when it is cleane molten, straine it into a cleane Pan, and then put to it your powder of Cloves, Mace, and Saffron, casting it abroad upon the said Ingredience, and stirring it well till it be cold, then make it into rolles. This is a very comfortable Plaister.

To make a speciall Plaister for all manner cold Aches.

TAKE Perosine foure pound, Rozen, and Waxe, of each two pound, Galbanum as much, Olibanon as much, Masticke, and Myrrhe, of each two ounces, red Wine foure pound, put in your Masticke, Myrrhe and Wine, in the cooling, it hath beene often time proved, and when you need it, spread it on Leather and let it lye on a day or two before you change it.

To make a Plaister that Sir William Farring-
ton let a Squire that was his Prisoner goe
for, quit without ransome.

Take one pound of Litarge of Gold, and
make thereof small powder, and seise it
well, then take a quart of oyle of Roses, and a
pinte of white Wine, and halfe a pinte of old
Urine, very well clarified, and halfe a pinte of
Vineger, and boyle all these on the fire, but put
the Urine last, this Plaister will heale a
Carmole, or a Canker, and a Fester, as also
Wounds, and all other sores, if thou put there-
on one ounce of Waxe, Ollibanon, and Myrrhe,
of each a dram. *Probatum est.*

To make Coulman Plaister.

Take oyle Olive foure pound, red Lead,
and white, of each one pound, boyle them
together till it waxe blacke, and then put
thereto Pitch one pound, and make it into
bolles for your use.

To make the Mellitote Plaister.

Take the Juyce of Mellilot, and Camomill,
of each one pound, of Waxe one pound,

Rozen three pound, Sheepes suet a pound and a halfe, white Wine two pound and a halfe and so make them all in a Plaister according to Art, for it is good.

To make the Deagulonne Plaister.

TAKE Oyle two pound, strong Vineger of pound and a halfe, Litarge of Gold one pound, Verdigreace one ounce, boyle the together till they be red, and so make it in rolles for your use.

A Plaister for all manner of Sores, and especially for all Greene Sores.

TAKE of fine Suger and Burnet, of each them alike much, and bruiſe them in a Morter, and wash the Wound with the juyce the same, then take the Hearbes finely beate and mingle with them and the juyce, quantity of English Honey, and unwrought Wax, so boyle them together till it be all one colour, then take them from the fire, and let them stand a while: then put it into a Basen of faire water, and so worke it out in rowles, and lay it on Plaisters once or twice a day.

Anoth

Another for the same approved.

TAke the Hearb Sellendine, and House-leeke, of each equall quantity, then bruisse them in a Morter, and take the iuyce of them, and put it into the wound, and annoynt the same therewith : that done, fill the wound with part of the bruised hearbe, and so bind it up, and in short time it will heale the sore, as by prooffe hath beene scene.

A Plaster for the Stitch.

ANoynt your side with the oyle of Mel-lilote, then make a Plaster of the same Mellilote upon a piece of Leather, and change it but once a weeke.

A Playster for the Plurisie.

STampe well in a Morter, foure ounces of the roots of wild Mallowes well sodden, put to it an ounce of Butter and an ounce and a halfe of Honey, of Pigeons dung two drams, mingle all together, and lay it very hot upon the paine, and soone after the corruption will breake out.

A Plaister for the Collick and Stone.

TAKE Peritory, Camomill, ground-Ivy leaves, Cummin : stampe them, and boyle them in white Wine, and make Plaister thereof, and put it about the Reine of the back as hot as may be suffered, and so that it lye close round about behind and before, and you will find great ease in it.

A Plaister for the Head-ache, and for hot Agues.

TAKE red Mintes, Leavened Bread of Wheate, and white Vineger : make thereof a Plaister, and lay it to your Fore-head for it helpeth diseases in the Head, and also hot Agues.

A hot drawing Plaister, called Flowis.

TAKE Rozen, Perosine, of each halfe pound, white Wax four ounces, and Frankensence foure ounces, and Mastick one ounce Deere suet foure ounces, Turpentine four ounces, Camphere two drams, white Wine Pottle : and so make a Plaister and give him time to draw.

A Plaister called the vertue of our Lord.

Take oyle Olive one pound, white Wax
two drams, Galbanum, Ermony, and Op-
ponacke two ounces, Litarge halfe a pound,
Almonds one dram, Verdigreace one ounce,
Aristoligiam Longuam one dram, Myrre, and
Castcke, of each one ounce, Lawrell bayes
two Drams, Incense white one Dram: Make
the Plaister in this manner: take and temper the
albanum, Opponack, and Ermony, in good
neger, two dayes naturall, and the other
things to bee provided each by himselfe: then
take the Wax, and melt it with the Oyle in a
pottle, and the Gummes dissolved in Vineger,
in another vessell upon the fire, till the Vineger
is sodden away: then straine it upon the
Oyle, as strongly as you can stirre it well:
and then put in the Verdigreace, the Astro-
gium, and the other Gummes that were not
in before, then it is made. It healeth all
wounds new or old, and it doth heale more
then all other Plaisters, or Oyntments doth.

A Plaister for weaknesse in the Backe.

Take the juyces of Comfrey, Plantane, and
Knotgrasse, mingled with Bole-armoniack,
and

and made in a plaister spread upon a pie
of sheeps leather and layd to the backe.

*A Plaister for any Ache, lamenesse, or
Sciatica.*

TAke a pound of the leanest part of a L
of Mutton, put to it a quart of the ground
of Muskadine, or sweet Sacke, and one pou
of Oyle de Bay, mince your Mutton very fine,
and boyle them together into the forme of
plaister, and so apply it to the place as hot
you can suffer it. *D. R.*

*A Plaister for a sore Brest that must
be broken.*

TAke one handfull of Groundsill, a pie
of sweete Milke, and a handfull of Oat
meale, and see the them together. Make
Plaister thereof, and lay it to the brest as
as the Patient may suffer it, and at every
Dressing put to more Milke : this use
longer then it breakes.

A Plaister to heale it.

TAke one pound of Bores-grease, and the
Garlick heads, stampe them in a mortar

they bee fine, put them both into a box, and
put thereto of Beane flower, the quantity of
two Egges, beat them well together and so
say them to the Brest.

To make another Seare-cloath.

Take Rozen, and Perosine of each foure oun-
ces, Wax two ounces, Ollibanum so much,
Casticke half an ounce, Turpentine two oun-
ces, dissolve them on the fire and so make your
seare-cloath.

OF UNGUENTS.

PART. VI.

The making of Oyntments, and first of
Vnguentum Aegyptiacum.

Take Honey a pint, Vineger a pint,
T Allom half a pound, Verdigreace
foure ounces in fine powder;
boyle all these together till they
bee

bee red ; for if you boyle it too much it will be blacke, and if you boyle it too little it will be greene ; therefore when it is boyled enough it will be perfectly red, and so make your Unguent.

To make Vnguentum Apostolorum.

TAKE Yellow Rozen two pound, Verdigrease three ounces, Wax one pound, Oyle a pint, you must set the Oyle, Wax and Rozen over the fire, then put to your Verdigrease made into fine powder, and stirre it till it be cold, and so it is finished.

Unguentum Basilicum.

TAKE Oyle halfe a pound, Waxe, Colophonie, of each two ounces, Turpentine, Pitch, Perosine, and Cowes suet, of each two pound and a half, Frankensence, and Myrrour, of each halfe an ounce, and so make your Unguent.

The golden Vnguent, called Vnguentum Aureum.

TAKE yellow Waxe foure ounces, Oyle one pound, Turpentine, Colophonie, and Rozen,

Rozen, of each one ounce, Frankensence and
Masticke, of each halfe an ounce, Saffron a
dram, and so make an Unguent.

*To make a drying Vnguent, called
Vnguentum Calaminaris.*

Take the Stone called *Lapis Calaminaris*,
Deeres Suet, and Waxe, of each foure
ounces, oyle of Roses halfe a pound, Cam-
phere two drams, and so make your Unguent
according to Art.

*To make the white Oyntment, called Vn-
guentum Album Rasii.*

Take oyle of Roses halfe a pound, Waxe
two ounces, Ceruse sixe ounces, the whites
three Egges, and Camphere a dram: and
when these things be melted and commixed
together, you must wash it with Rose-water.

To make Vnguentum Lytargerii.

Take oyle of Roses one pound, Litarge of
Lead one pound, Vineger halfe a pound,
Camphere two drams: and so make your
Unguent.

To

To make Vnguentum Lypeione.

TAKE the juyce of Honey-suckles a quart,
Honey a pinte, white Copperas halfe a
pound : and so make your Unguent.

To make the Incarnative Vnguent.

TAKE oyle of greene Balme two pound,
Waxe, and Perosine, of each halfe a pound,
Deeres suet foure ounces, Frankensence and
Myrrhe, of each two ounces, of Turpentine
foure ounces, the yolkes of foure Egges, and
so make your Unguent.

Another Incarnative Vnguent.

TAKE Deeres suet, oyle of Roses, Roz
Pitch, Litarge of Gold, Frankensence and
Myrrhe of each foure ounces, and so make
your Unguent.

To make Vnguentum Viride.

TAKE Ossingie Porline one pound, Verd
greace two ounces, Sall gemme, halfe
ounce, and so make your Unguent.

Another

Another Unguent.

Take burnt A'lom and Vineger, of each two ounces, Off. gie Porfine sixe ounces, and make an Unguent.

A drying Vnguent.

Take oyle of Roses one pound, Waxe fixe ounces, Litarge of Gold and Silver, Bde-m, gum Armoniack, red Corall, Dragons blood, Deeres suet, Masticke, of each two ounces, Camphere halfe an ounce, and so ke your Unguent.

An Vnguent against the Morpew.

Take quicke Brimstone fixe drams, oyle of Tartary, foure drams, Ceruse, Unguentum Ctrium, of each two drams, oyle of Roses, drams, the white of an Egge, as much Veger as needs, and so make your Unguent.

An Vnguent called Rosye.

Take Rozen, Turpentine, and Honey, of each halfe a pound, Linseed and Fenecrick, each one ounce, Myrrhe one ounce, Sercoll ounce: let them all be made in fine powder, and so make an Unguent thereof.

An

An Vnguent for Vlcers in the Arme.

TAKE Litarge of Gold and silver, Ceruse of
 each two ounces : Bole-armoniac halfe an
 ounce, Lapis Calaminaris, Dragons blood of
 each one ounce, Frankensence, and Mastick of
 each halfe an ounce, Tartarie, Sall-gemme
 and Camphere, of each two drams : Tri-
 pentine washed in Rose-water, and Wax of
 each two ounces, oyle of Elders, half an ounce,
 oyle of Bayes two drams, oyle of Violets ad-
 of Poppie, of each foure drams : and so make
 your Unguent, it is an excellent oymntment

An Vnguent against Cakes.

TAKE Storax liquide, two ounces, Bay-
 in fine powder, and oyle of Roses, of
 one ounce, the juyce of Orenge, as much
 shall need, and so make your Unguent
 cording to Art.

An Vnguent called the gift of God.

TAKE Orras powder, Sall-gemme, Sall-
 Nitrie, of each one ounce, a Stone called
 Lapis Magnates, two ounces, Lapis Cla-
 minis,

minaris, two ounces, Waxe one pound, Oyle
three pound : and so make your Unguent
according to Art.

A precious Vnguent.

TAke Ceruse washed one ounce, in an
ounce of Vineger, burnt Lead foure oun-
ces, Litarge two ounces, Myrrhe one ounce,
honey, of Roses two ounces, oyle of Roses
sixe ounces, the Yolkes of fixe Egges, and
Waxe as much as needs, and so make your
Unguent.

Another Vnguent against Cakes.

TAke the juyce of Sallendine, Femitary,
Borage, Scabious, and Dockes, of each
three ounces, Litarge of gold washed, Ceruse,
burnt Brasse, Brimstone, Bay salt, burnt Allom,
of each halfe an ounce, oyle of Roses two
ounces, Storax liquide, Turpentine, of each
one ounce, Vineger foure ounces, Ossingie
perosine, one pound and a halfe : and so
make your oyntment.

*To make the greene Oyntment called Vnguen-
tum Viride.*

TAke Waxe one pound, Perosine one
pound, Frankensence halfe a pound, gum
N Arabic

Arabic halfe a pound, Verdigrease two ounces, Honey foure ounces, oyle Olive two pound : and so make your Unguent.

An Vnguent to increase Flesh.

TAke the gum Dragagant, and dissolve in Rose-water, and make an Unguent.

An Vnguent to heale the Serpigo.

TAke Pepper, Bay-salt, Tartary, Verdigrease, Allumines ynke, of each halfe an ounce, Ceruse, Litarge, and Quicksilver well killed of each two drams, of Ossingie Perosine, as much as needs.

An Vnguent for Fistulaes.

TAke Myrrhe, Masticke, Alloes, and Epaticke of each two ounces, the iuyce of Salendin Planten, Honey, of Roses, and Vineger, of each a like quantity, and make it an Unguent.

An oyntment for a greene Wound.

TAke oyle of Turpentine one ounce, the oyle of Vulpinum one ounce, oyle of Camomill two ounces, and make thereof an Unguent.

A col

A cold Vnguent.

TAke oyle of Roses, and Waxe, of each two ounces, the juyce of red Gowrd leaves, Night-shade leaves, of each two ounces, Ceruse washed, burnt Lead washed in Rose-water, or Planten water, of each halfe an ounce, Frankensence two drams, melt all together, and decoct it a little : and then take it from the fire, and put it into a Leaden Morter, wherein you must labour it a good while, and so make your Unguent.

An Vnguent for a sawse-fleame Face.

TAke May butter one pound, Hony-suckle flowers three handfuls, stampe the flowers, and the Butter together, and lay it in fuse for sixe dayes space ; then melt it and straine it, and put thereto quicke Brimstone, the weight of twelve pence, finely powdered, and so eserve it for your use.

An Vnguent for the Pile.

TAke Mollene, Archangell, red Fennell stamped small, of each a like quantity, and

as much Ossingie as of the Hearbes : Mixe all these together, and lay it a rotting a weeke space : then straine it and keepe it for that use.

Another Vnguent for the Piles.

TAKE Yarrow, and May butter, and stamp them together, and apply them as hot as may be suffered.

To make Vnguentum Lipcium.

TAKE a quart of Juyce of Honeysuckles, and a pinte of Hony, and halfe a pound of white Coperas, and see the them on the fire, and let them boyle till it waxe blacke : then put in your Coperas in fine powder.

To make Vnguentum Fanscome.

TAKE Waxe one pound, Rozen, Colophonie, of each two pound, Pitch one pound, Cowes suet one pound, May-butter halfe a pound, Honey two pound, Oyle two pound, Tur sentine foure Ounces, Verdigrease and Ceruss foure Ounces : and so according to Art worke it.

To make Vnguentum Dunsinnitive.

TAke two Ounces of Litarge of Gold, two drams of *Lapis Calaminaris*, and foure ounces of *Terra sigillata*, and powder them small : then take a pinte of Oyle, and put hereto halfe a pound of Waxe, and melt it with your Oyle, and then take it off the fire, and put in your powders, and when it is cold almost, put in foure drams of Camphere in fine powder,

To make an Vnguent for the Skerby.

TAke a Gallon of red Vineger, and one pound of the roote of Briony, and seeth herein till it bee consumed : then take the roote thereof and beate it with Oxlingie, and beat it very fine : then take one ounce of *Arguentum vivum* well killed, and labour them altogether very fine, and so annoint herewith.

*To make an Vnguent for Vlcers in
Childrens faces.*

TAke Litarge and Ceruse, of each five ounces, the leaves of Ashe, and Vine leaves of
N 3 each

each three ounces, oyle of Roses one ounce, Waxe halfe an ounce : relent your Oyle and Waxe together, and beate your Litarge and Ceruse, and mingle them with two yolkes of roasted Egges, and so use it.

To make the Sinnitive Oyntment.

TAKE Turpentine foure Ounces, Harts greace, or the Marrow of a Heart two ounces, oyle of Roses one ounce, white Frankensence halfe an ounce, oyle of Spike two drams, and halfe a dram of Mynium, and worke it.

To make an Vnguent for the Itch.

TAKE three handfuls of Allecompane rootes, seethe them in three Gallons water till they be soft : then take the Rootes and scrape them, and take the white of them to the quantity of a pound, and beate them with one pound of Barrow-hogges greace and a quantity of Salt, and a little Saffron, and so bring them to an Oyntment.

To make an Oyntment for the Morbus.

TAKE two ounces of Vermillion, two ounces of Quick-silver, two ounces of Oyle of

Bay, two ounces of Bores-greace, halfe an ounce of Vineger, foure yolkes of Egges : and let them all be wrought, very well together before you use them.

To make the Dunsymitive Vnguent.

TAKE Oyle Olive one pound, Rozen one pound, Lapis Calaminaris one pound, Waxe halfe a pound, Turpentine and Sheepes suet, of each a quarter of a pound, and so use it.

To make Vnguentum Dulsum.

TAKE Sheepes suet five pound, Rozen in powder one pound, roch Allom in powder one pound, and a quart of white Wine, boyle them altogether : And if you will make it red, you may put into it one ounce of Vermilion in powder.

To make Vnguentum Basilicon.

TAKE Waxe one pound, the best Pitch one pound, Rozen halfe a pound, Colophonie one pound, Cowes suet one pound, Oyle two pound, May-butter halfe a pound, Turpentine foure ounces, the yolkes of foure Egges, make all these in an Unguent and so use it.

To make a Mundifigitive.

TAKE Smalledge a little bagge full, or pouad of Oxingie, three pound of Rozen a quarter of a pound of Waxe : Stampe you Smalledge and Oxingie together in a stone Morter : then put it into a Panne, and set them upon the fire till it be hot : then strain them through a cloth into a faire panne, till they begin to waxe cold, then fleete it cold with a slice, till you come to the water : then put in the Rose-water and Waxe all together upon the fire, and let them boyle altogether, then straine them through a Linnen cloth, and so make your Mundifigitive.

To make Vnguentum Rosine.

TAKE Honey two pound, Rozen one pound and a quarter, Turpentine two pound, Frankensence one ounce, *Fenecrike Semmiben*, of each two ounces, Myrrhe and Seacole of each two ounces in fine powder.

To make Gibsons Incarnative.

TAKE greene Broome two pound, Waxe a pound, Rozen, of each halfe a pound, Deere fat

four

ure ounces, Frankensence, and Myrrhe, of
ch two ounces, Turpentine and the yolkes
Egges as much as needs,

To make a yellow Incarnative.

Take one pound of Rozen, halfe a pound
of Frankensence, a quarter of a pound of
Waxe, halfe a pound of sheepes suet, halfe
pinte of oyle Olive, halfe a pound of Tur-
entine, and so make your Unguent.

To make another Incarnative.

Take oyle of Roses twelve drams, Rosen
two ounces, Turpentine eight ounces, Waxe
ke ounces, melt the Waxe, Rosen, and Oyle
gether, and in the boyling put in your Tur-
entine, and the Juyce of Valerian, and so
it bee cold, and as you occupy it put in oyle
Turpentine, and so keepe it.

To make an Vnguent for the Piles.

Take Barrowes grease halfe a pound, burnt
Allome one ounce, and the yolke of an
egge hard rosted, put these together, and make
n oyntment, and annoynt your fore as hot as
ou can abide it.

Another

Another fumetive Vnguent.

TAKE halfe a poond of Deere suet, a pound of Waxe, one pound of oyle of Rose halfe a pound of oyle Olive, of *Lapis Calaminaris* and Camphere two ounces, and make your Vnguent according to Art.

To make Vnguentum Foscoverum.

TAKE oyle Olive one pound, Saffron four drams, Colophonie, Pitch, Naviles, Gum and Seropine, of each two ounces, Masticke, Olibanon, and Turpentine of each one ounce. Wax a quarter of a pound, melt your Oyle and then your Wax, and then put in the Colophonie, and after stirre your Pitch, Naviles, and your Gum and Serapine together, and let of all your Turpentine, Masticke, and Olibanon, every thing being bruised, except your Pitch and Turpentine; when you put in your Powders bee ever stirring it with your spittle till it be full dissolved, and so use it.

An Oyntment for the Stone and Collick to be made in May.

TAKE the buds of Broome-flowers, neare shutting, half a pound of them picked from

stalkes, and beat them in a mortar very
small; that done, mingle them with clarified
Butter, as much as you shall thinke fit,
and so keepe it close in a vessell eight dayes,
then seeth it and straine it; and therewith an-
oint the Patients grieve very warme, Evening
and morning.



OF WATERS.

PART. VII.

Here followeth the making of divers
precious Waters, but more especially
of tenne, and their vertues.

And first, of the Philosophers water.

Take Hyssop, Penny-riall, Avence,
and Centurie, and breake them in
a mortar, then put them under
the cap of a Stillatory, and di-
still them, and that water hath
any vertues as hath beene proved by expe-
rience.

rience. As first, take Pimpernell, Rew, Valerian, Sedwall, Aloes, and the Stone call *Lapis Calaminaris*, and breake them, and lay them in the water of Philosophers, and let them be boyled together, untill the third part of the Water be wasted, and after let the said water be strained thorow a linnen cloath, then shut it up close in a Vyoll of glasse the space of nine dayes. This is a precious water to drink foure dayes together with a fasting stomack for him that hath the Falling sicknesse, but let him bee fasting six houres after ; and this Medicine is in our judgement the truest medicine against all manner of Gouts, and against Paines, as long as it is not dead in the limbes or members of a man.

Item, this water drunke in the Morning will much helping to Wounds that is festered, so that they be washed therewith.

Item, this water drunke fasting, will destroy all manner of Feavers or Aches, of what kind soever they come to a man. Therefore trust in this medicine verily ; for it hath been oftentimes approved of for a very good Water for these diseases aforesaid, by many who have made experience of it.

2.

The second Water is called Poctalis, et aqua Dulcedimus Oculorum, and is made in this manner following.

Take Egrimonie, Saturion, Selendine, and Tuttie, and the stone called *Lapis Calamitis*, and beat it all to powder; and then put it under the cap of a Stillatorie, and distill thereof water by an easie fire, and this Water hath many vertues in it; for be the Eyes never sore, this water will cure and heale them.

em, this water drunke with a fasting stonke, destroyeth all manner of Venome or Poison, and casteth it out at the mouth.

em, this water quencheth the holly Fire, so long there bee linnen cloathes wet therein and layd on the sore, but you must also note, that this water in fire is of blacke disposition.

3.

The vertue of the third Water.

Take Mustard-seed, Pimpernell, Crow-foot and the clote of Masticke, and let all these well bruised and mingled together with the milk of a Goat, and put thereto good Vinegar a little, and so let them stand three dayes, and then put them under the cap of a Stillatorie,

rie, and still it, and this water will help a man of the Stone if he drinke thereof : if he drinke thereof every day fasting, the Stone shall voyd from him as it were sand.

Item, this water drunke fasting maketh good blood and good colour both in man and woman.

Item, this Water drunke with Castoreum destroyeth all manner of Palsies, if it be used dead in the Sinewes or members.

Item, it will heale a Scald-head, and make the haire to grow, if it be washt therewith.

Item, if a man be scalded wash him with this water, and in nine dayes he shall be whole, and of all other Medicines it cometh best the Sinewes for the Palsie.

4.

The vertue of the fourth Water.

TAKE young Pigeons, and make them powder, and meddle them well with Castorie in powder, and a little Aysell, lay it under the Cap of the Stillatorie, and distill water thereof, this water drunke with fasting stomack, helpeth the Frensie and Tyficke, within nine dayes it will make them whole.

Item, this water drunke fasting, is a

Good medicine against the falling Evill, if the
ke have had it but few yeares, it shall helpe
in warrantise : Give it him to drinke three
times in the morning fasting, as is aforesaid,
he shall be whole by Gods grace, of what
manner of kinde soever it come.

Item, this water drunke fasting, maketh a
good colour in the face of man or woman,
it clenseth the wombe, the stomacke, and
is a preservative of all evils that is congealed within
the body, and comforteth all the veynes, and
draweth the roote of the Palsie out of the
limbes, and out of the joynts and nourisheth
the body in him.

Item, if a man or woman before failed in
any new or joynt it healeth them againe.

Item, this water being drunke fasting, heal-
eth any man or woman of the continuall
fever, but take heed that no woman with child
take of this Water.

Item, this water drunke with Isope, putteth
away all sorrow from thy heart, and causeth
any man or woman well to sleepe, well to digest
his meate, well to make water, and well to
overcome his fege.

Item, if a man will wash himselfe with
this Water, it will draw away the haire from
any place of man, and destroy it.

5.

*The vertue of the fift Water called Aqua
Lassa.*

TAke Iſope, Gladion, Avenge, Sothe-
wood, of each a like quantity, and ſtampe
them in a Morter, and put them in a Stillat-
orie, and ſtill them to water, and this water
drunke in morning faſting, is good againſt
manner of Fevers hote or cold.

Item, this water being drunke faſting is
the beſt medicine againſt the Fluxe of
wombe, and clenſeth the belly of all ill
mors, and keepeth a man in health, and helpeth
the Palfie, but it muſt be drunke faſting,
as hot as may be ſuffered.

6.

To make the ſixt water called Dealbantina.

TAke Molewarpes and make them
powder with Brimſtone, and take
Juyce of Selondine, and ſo let them ſtand
taine dayes, and after lay it in a Stillatory,
ſtill water of the water of it, and this water
will make any black Beaſt white, the
washed therewith nine times in nine dayes
or any place in him, that a man will
white: Alſo this water medled with Vax

and Aloes, it healeth all manner of Gouts, if the Patient be annoynted therewith. Also this water helpeth the sicknesse called *Noli me tangere*, but a plaister thereof must be laide to the sore. Also it helpeth a man of the Strangle, if a plaister thereof be laid to the sore.

Item, it healeth scald Heads, if they apply plaister thereof to the sore.

Item, a plaister thereof healeth burning with fire.

Item, this with *Lapis Calamniaris*, helpeth perfectly a sicknesse called the Wolfe, but the plaister must be changed two times in a day, but let no man nor woman drinke any of this Water.

7.

This Water is called Aqua Consuetiva.

TAKE Pimpernell, and stampe it in a Morter, and lay it in a Stillatory, and still water thereof.

Item, this Water washeth away all Wounds in a mans body.

Item, this water drunke fasting with Ginger, is a good Medicine against the Tyficke, and will cleanse the Breast from all evill Humours.

8.

*The eight Water called Aqua Hyplaciam,
the double Water.*

TAKE Mustard-seed, Pepper, and Sinamon
of each a like and beat them in a Morter
and put therto *Aqua Consuetudo*, and lay them
under the Cap of the Stillatorie, and distill
Water thereof, and these be the vertues thereof
and if it be drunke fasting it is the best Med-
cine against the Tyficke, and all diseases of the
breast, and it must be drunke in the morning
cold, and at Evening hot as yee may suffer it
and it will make one to sleepe and take good
rest that night.

Item, this water being drunke with Castor-
ie is good against the Sicknesse called *Epi-
lentia viz the Morbus Galicus*.

Item, this water being drunke fasting, com-
forteth all the Members that be stricken with
the Palsey, and comforteth the sinewes of the
Head and the braine.

9.

Water of Pimpernell, the ninth water.

TAKE the seed of Pimpernell, and put it
in red wine, and then after put it in the
Sunne, and then breake it in a Morter, and then

pre-

preffe out the Oyle through a cleane cloth, this water or oyle being drunke fasting, healeth a man of the sand or gravell in the bladder, for it will breake the Stone within him.

Item, this water being drunke, sustaineth and lightneth all the members of man of what Disease soever he be grieved with.

10.

To make water of Sage, the tenth Water.

TAKE Sage, and Pollyon, of each a like quantity, and breake them in a mortar, and put them in a Stillatorie, and distill Water sthereof this water drunke fasting, eateth away all manner of sicknesse.

Item, this water foddren with Castory and drunke fasting, of all Medicines in the world, prolongeth most a mans life.

Item, if a man be fore-spoken, doe this nine dayes and he shall be whole, but it must be taken with warme water.

Item, this water being drunke fasting, draweth away all evill in the stomacke or wombe.

Item, it is good against the Scabbes, and causeth a man to have good blood, and good colour in the face.

Item, this water being drunke hote in the morning, or in the day, healeth any manner

of evill in a man within three dayes, if the Patient be in any wise curable.

To make Aqua Vite.

TAKE Iſope, Roſemary, Violet, Vervain, Bitony, Hearbe-Iohn, Mouſeare, Planter Avence, Sage, and Fetherfoſy, of each a handfull, and waſhing them, put them in a gallon of white Wine, and ſo let it ſtand all night cleare covered, and then on the morrow diſtill it, and keepe the water well. This water is good for the Megrin in the Head, and for the Impoſtume in the head, and for the Dropſie in the Head, and for the Fever in the head, and for all manner of Aches and ſickneſſe in the Head.

To make Aqua Magiſtralis.

TAKE the rootes of Pyonie, the rootes of Turpentine, the crops of Fennell, Egrimonie, Honyſuckle, Celondine, Rev, Chickweed, Pimpernell, Phillippendula, the tender leaves of the Vine, Euſtace, Sowthiſt, Red-roſes, Strawberry leaves, and Vervain, of each alike quantity, and bray them in a Morter, and put them in good white Wine nine dayes, and then put thereto a pint of worme

milke that doth nurse a Man-child, and as much Urine of a man-child of a yeare old, and as much pured Hony, and put them all together, and let them stand three dayes so, and then distill them in a Stillatorie, and keepe well this water in a Glasse vessell, that no Ayre come thereto, and if you will occupie this water, wash thine eyes therewith, and use it, and if ever man be holpen of the disease of the Eyes, this will helpe him in short time.

*Apreious Water for Eyes that seeme faire,
and yet be blind.*

TAKE Smalledge, red Fennell, Rew, Vervayn, Byttony, Egrimony, Sinck-foile, Eufrase, Sage, Pimpernell, and Selondine, of each a quarterne, and wash them cleane, and stampe them small, and put them in a brasie Pan and powder of Tuttie, of Pepper, of Ceruse, and a pinte of white wine, and put it to the Hearbes, and two or three spoonfuls of Hony, and seven spoonfuls of the water of a Man-child; and temper them together, and boyle them over the fire a little, and straine it thorow a cloth, and put it into a Glasse, and stop it well, till you will occupy it, and when

you will use it, put it into thine eyes with a Feather; and if it waxe thicke, temper it with white wine, and then use it often.

A Water that will helpe one, that is troubled with sore eyes being debarred of sight.

TAke of Rosemary, Smalledge, Rewe Verven, Mather, Eufrase, Endive, House leeke, Fulwort, red Fennell, and Selandine, of each a like half a quarterne, and wash them cleane, and lay them in white Wine a day and a Night, and then distill them in a Stillatorie the first water will be like Gold, the second like Silver, and the third will be like Balme and that is good for all sores of the eyes.

To make another Aqua Vita.

TAke Nutmegs, Gallingle, Spikenard of Spaine, of each two penny-worth, and Cloves, Graines, Ginger, of each one penny worth, two penny worth of Annys. take and bray them all in a brasse Morter, and then take a handfull of wild Sage, and of the oth Sage, Rosemary, Ilope, Savery, puliall roya puliall of the Mountaine, Sothernwood Hore-hound, Worme-wood, and Egrimon Betton

Bettony, Jvie leaves, of each a like handfull,
and two pennyworth of Quibebes, and bruise
all these in a Morter, then take three
ons of good red Wine, and put it into a brazen
pot, and then put the Spices and Hearbes
herein, and set the Stillatory above, and close
it well, and take faire Paste, and put it about
the brinckes hard with thy hand, and make it
leave well and sadly thereto, and when it
doth begin to waxe hot, put cold water above
in the Stillatorie, and when it doth waxe hot,
let the water runne out at the Conduite, and
put in new cold water, and so doe as oft as
thou shalt thinke good, but looke that the fire
be not too great, for if it be, then will the water
come up, and if there come up smoake of the
Stillatorie with the Water, then is the fire too
much, and if it be not, then it is well tem-
pered.

*The making of Waters in colours, and first
of greene Waters:*

TAKE white Wine a pinte, the water of
Roses, and Planten, of each sixe ounces,
Orpiment one ounce, Verdigrease halfe an
ounce, &c.

Another greene Water.

Take the waters of Honey-suckles, Planten, and Roses, of each halfe a pinte, Orpiment, Allome, Ceruse, and Verdigrease, of each two drams, white Wine, Juyce of Planten, of each halfe an ounce, and it is done.

Waters for old Vlcers.

Take white Wine, and running Water of each a pinte, Frankensence, and Allome, of each one ounce, Decocted in Balme for three houres space, and it is done.

A good Drinke for the Gummorium Passio.

Take Bursa Pastoris, Planten, of each two handfuls, take the Juyce thereof in a pinte of good Ale, and drinke it three times in a day, for three dayes.

A Water for old Vlcers in the Armes.

Take Smiths water a quart, burnt Allome one pound, Salarmoniac one ounce, Galls two ounces, Tartary, Copperas, of each one ounce,

once, distill all these with shreds, so keepe
the water to your use.

A Water for a Canker.

Take Bugle, Fennell, and Rosa-Solis, of
each a like, and take as much in quantity
of Honey suckle flowers, as of all the other
herbes, and let them be cleane picked and so
distilled in a Stillatorie, and keepe it close,
for it is a precious water.

A Femitorie Water.

To be drunke in the Morning, at Noone,
and at night, it is much worth against Drop-
sie, and Sweating sicknesse, it purgeth Fleame
and Choller, and Melancholy, and it brin-
gh forth heate, and dry Sicknesse, and it is
good for the paine of the Head, to wash it and
take it.

A Water of Rosemarie

Thath more vertues in it then a man can
tell, one is if a man have an Arrow or Iron
within him, wet a tent and put into the
wound, and drinke the same water, and it
shall

shall avoyd out, and it helpeth all Wounds inward and outward, the Canker, the Fester, and it killeth the Wormes in man or Child, and all manner of Impostumes inward and outward, it helpeth the Tylicke, and Flux white or bloody, it is a great helpe for a woman with Child to drinke thereof, also it maketh cleane the Face, or any where if yee wash it therewith.

Water of Vervain.

IF it be distilled in the later end of May, it hath vertue to spring Choller, and to heale Wounds, and to cleere the Eye-sight, it is a principall thing to compound Medicine.

A Locion for a sore Month.

YOU must take of Honey-suckle-water halfe a pinte, Planten and Rose-water, each foure ounces, Honey of Roses two ounces, Aloes one ounce, white Copperas and Vineger, of each halfe an ounce and so use it.

A Water for a sore month.

TAKE *Lapis Calaminaris* beaten into powder, and put in a pinte of white Wine,

Take a pottle of water, and Rosemary,
 boyle it in the water till it be halfe sodden
 away, then straine the water from the Rose-
 mary, and put it into the white Wine, and so
 is done.

A compounded Water.

Take first Pimpernell, Rew, Valerian or
 Sedwall, Alocelipsis cap, and breake them,
 and lay them in this said water following :
 Take Isop, Pulyall Royall, Anniseedes and
 Mentorie, and beate them in a mortar, and af-
 ter put them in a Stillatory and distill water
 from them, which is very vertuous : and let them
 boyle together, and after that straine them that
 the water may goe from them, and close this
 water in Vials of glasse, the space of nine dayes,
 and give it to him that hath the Falling-evill,
 three dayes, fasting after it six houres : and this
 the truest medicine for this Disease that wee
 can finde, except the mercy of God ; and this
 water drinking is good for the Palsie, if it be
 drunk fasting : also it is good for all Gowtes
 likewise, in the time that they be mortified in
 the members and limbes of a man : it is very
 helping to Wounds that are festered, if they
 be washed therewith, it destroyeth all manner
 Fevers.

Behly

Behly Water.

TAKE Water a pottle, Suger-Candy four ounces, let them seethe : then put in four ounces of Verdigrease in fine powder, and let it seethe.

A good Barley water for all Diseases of the Lungs, or Lights.

TAKE half a pound of faire Barly, a gallon of Water, half an ounce of Licorice, Fenell-seed, Violets, and Parsley-seed, of each a quarter of an ounce, red Roses a quarter of an ounce, dry Hylop and Sage, of each a pennyweight, sixe leaves of Harts-tongue, a quart of an ounce of Figs and Rayfins ; boyle these in a new pot of cold Water, and then straine them cleare from it and drinke it ; The same cooleth the Liver, and all the members, driveth away all evill heat, slaketh thirst, is the cause of much evacuation, it purgeth the Lights and Spleene, the Kidneyes and Bladder, and it causeth to make water well ; and more especially, it is good for all Agues that come of heat.

A good Drinke for the Pox.

Take Selendine and English Saffron, the weight of a halfe-penny, and a farthingworth of Graines, a quarterne of long Pepper, penny-weight of Mace and a little stale Ale, then stampe your Herbe and pound your Saffron, and mingle them well together, and so drinke it next your heart.

A very good Drinke for the Cough.

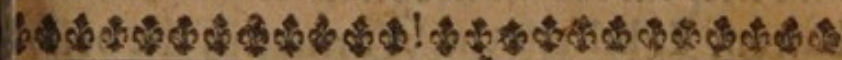
Take a quart of white Wine, and boyle it with Lycorice, Anniseeds, and Suger-candy each a like quantity, putting therein tenne eggs of the best, and boyle it untill it be halfe consumed, and so preserve thereof to drinke evening and morning three or foure spoones full warmed.

restorative made of the Herbe Rosa Solis, with other things, but they must bee gathered in June, or July.

His herbe *Rosa Solis*, groweth in Marsh ground, and in no other place, and it is of a pale colour, and groweth very lowe, and flat

flat to the ground, and it hath a meane long
stalke growing in the midst of it, and seav
branches springeth out of the roote round
bout the stalke with leaves coloured, and o
meane length and breadth, and in no w
when this Hearbe should be gathered, tou
not the Hearbe it selfe with your hands,
then the vertue thereof is gone, yee must gat
and plucke it out of the ground by the stall
yee must lay it in a cleane basket, the Lea
of it is full of strength and nature, and gat
so much of this hearbe as will fill a pottle p
or glasse, but wash it not in any wise, th
take a pottle of *Aqua Composita*, and put the
both in a large pot or vessell, and let it sta
hard and fast stopped, three dayes and thre
nights, and on the fourth day open it, a
straine it through a faire linnen-cloath into
cleane glasse or pewter pot, and put thereto
pound of Sugar small beaten, one pound
Licorice beaten to powder, and one pound
of Dates, the stones taken out, and they c
in small pieces, then mingle them altogethe
and stop the glasse or pewter pot well, so th
no ayre come into it in any wise. Thus doe
yee may drinke of it at night when yee goe
bed, one spoonefull mixt with *Aqua Vite*,
stale Ale, and as much in the morning fastin

and there is not the weakest body in the world
it is wasted by Consumption or otherwise,
it will restore him againe, and make him
be strong and lusty and to have a good sto-
cke, and that shortly, and hee or shee that
th this three times together, shall finde great
medy or comfort thereby, and as the patient
h feele himselfe, so he may use it.



*How to make Doctor Stevens precious Water,
which Dr. Chambers and others, made tryall
of and did approve the vertue of it.*

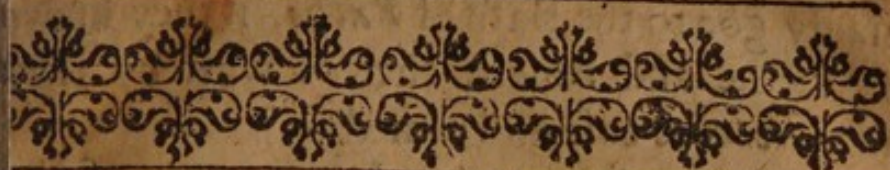
Take a gallon of Gascoigne wine, then
take Ginger, Galingall, Cinamon, Nut-
gs, graines of Paradise, Cloves, Mace, Anni-
ls, Fennell-seed, and Carraway-seed, of e-
y of them a dram, then take Sage, red Mints
se leaves, Tyme, Pellitory of Spaine, Rose-
ry, Peny-mountaine, otherwise wild Tyme,
Monomill, and Lavender, of every of them a
dfull, then beat the Spices small, and bruise
the hearbes, and put all into the Wine, and let
stand the space of twelve dayes, stirring it
severall times; then distill it in a Limbeck, and
keepe the first pinte of the water, for it is the
best,

best, and then will come a second kind of water, keepe that close in a violl of glasse, and set it in the Sun a certaine space.

The vertues of this Water be these, It comforteth the spirits, and preserveth the youth of man, and helpeth the inward Diseases cometh of cold, and against the shaking of the Palsie. It cureth the contraction of Sinevs, and helpeth the Conception of women that are barren. It killeth the Wormes in the belly It helpeth cold Gouts. It helpeth the Toothache. It comforteth the Stomack very much. It cureth the cold Dropsie. It helpeth the stone in the Bladder, and the Reynes in the back It cureth the Canker. It helpeth speedily a sticking breath, and whosoever useth this said Water, it shall preserve him in health long Take but one spoonfull of it once in seaven daies for it is very hot in operation : It preserved Doctor *Stevens* very long, who lived a hundredth yeares lacking but two, and ten of them hee lived bed-rid.

The doze is to bee taken in white Wine or Ale fasting, and last to bedwards.

This soveraigne Water Dr. Chambers used and therewith effected many Cures, he kept it secret till a little before his Death and then gave it to the Bishop of Canterbury.



THE
Vertue and Excellencie of
the English Bath of B A T H E
in *England.*

written by WILLIAM TURNER,
Doctor of Physick.

Collected and published for the Bene-
fit and Cure of the Poorer sort of
People, who are not able to goe
to the Physitians.

By WILLIAM BREMER, Practitioner
in Physick and Chyrurgerie.

PART. VIII.



Although there be a very excellent
and wholsome Bath within the
Realme of *England*, yet for all
that, I am certain that there are
many in the North parts, which
being diseased with sore Diseases, would very
P glad-

gladly goe to the Bath of *Bathe*, if they knew the vertue and benefit thereof whereby they might receive ease and remedy.

Wherefore, seeing that I have writ of the Baths that are in foraigne Countries, therefore I thought good to make knowne the vertue of our owne Bathes; For if they bee able to help and cure mens Diseases, to what purpose shall men need to goe into farre Countries to seeke for that remedy there which they might have at home.

The Bath of *England* is in the West Countrey in *Somerset-shire*, in a City called in Latine *Bathonia*, and *Bathe* in English, of the Bathes that are in it. This City of *Bathe* is 11 miles from *Welles*, and 15. miles from the noble City of *Bristow*.

The chiefe matter whereof these Bathes in this City have their chiefe vertue and strenght after my judgement is *Brimstone*, and of my judgement are divers other, which have examined them as I have done; when I was in the Bathes with a certaine man diseased of the *Gout*, I went into them my selfe with my Patient, and brought forth of the place next unto the Spring, and out of the bottome, slime, mudde, bones and stones, which altogether smelled evidently of *Brimstone*, if that a man

may judge the matter by the effect; may gather that Brimstone is the onely matter in these Bathes, or at least the chiefe that beareth rule in them; for they dry up wonderfully, and giveth great ease and cureth the Gout excellently and that in a short time, as with divers others (and Gentlemen of quality) can beare witness thereof: Which things are no slight manifestations that Brimstone beareth the pre-ominancy and chiefe rule; seeing that neither by smelling nor tasting, a man can perceive any other matter or Minerall to raigne here.

If there bee any thing else lightly mingled with the Brimstone (which I could not perfectly distinguish) it must be Copper; for in my roode as I walked about the Mountaines, out of the which the Bathes doe spring, I found here and there little pieces of Marquesieth and stones mingled with Copper, but I could by no sense or wit perceive, that the Bathes had any notable quality thereof. Then seeing that here cannot bee found any other Minerall or matter to be the chiefe ruler in these Bathes then Brimstone, wee may gather, that these bathes are good for all those Diseases, which I learned Physitians write, that other Bathes, whose chiefe ruler is Brimstone, are good for.

Arim writing of naturall Bathes, wherein Brimstone is eyther the only Minerall or matter of them, or chiefe ruler thereof, saith thus as followeth. The Bathes of Brimstone soften the Sinewes, swage the Paine that a man hath in desiring to goe oft unto the stoole, and when hee commeth, he can either doe litle or nothing at all. They scowre and cleanse the Skinne wherefore they are good for the white Morpew and blacke, for the Leprosie, and for all Scabs and Scurffes, for old Sores and Bitches for the falling of humours into the Joynts, for an hardened Mylt, or the Cake in the left side for an hardened Mother, for all kind of Palsies, for the Sciatica, and for all kind of Itch or Itching. But the Bathes of Brimstone hurteth and taketh away the stomack for the present. Thus much also writeth *Avisen*.

Agricola in his Bookes of those things which flow out of the Earth, writeth thus of Bathes of Brimstone.

The Bathes of Brimstone doe soften the Sinewes and doe heat, they are good therefore for Palsies, for places shrunke or pulled in too much, or stretched too farre forth; for the shaking or trembling of any member, and they swage Ache, and drawes out the swelling of the Limbes, and drive and dissolve them away. They

They are good therefore for the Gout in the hands, for the Gout in the feet, and for the Sciatica, and all other diseases in the joynts : they swage also the paines in the Liver and Spleen, and drive away the swelling of them both : they scowre away Freckles, and heale Morpewes, and Scabbes. But they undoe and overthrow the Stomacke. Then seeing (as I said before) our Baths of *Bathe*, have their vertue of Brimstone, they that are diseased in any of the above-named diseases, may goe thither, and by the helpe of Almighty God be healed there.

Though those Bathes have of long time beene knowne, even about a thousand yeares, either unlearnednesse, or the enviousnesse of the Physitians, which have been in times past, is greatly to be rebuked, because either for lack of Learning, they knew not the vertue of those Bathes, or else for enviousnesse, would not send the sicke folkes, whom they could not otherwise heale unto the Bathes ; for all men can tell, very few in times past have beene by the advise of the Physitians sent unto the Bathes, but now in this our light and learned time, after that so many learned Physitians have so greatly commended these Bathes. I doubt whether the niggardly liberality, or the

unnaturall unkindnesse of the rich men of *England* is more to be dispraised, which receiving so many good turnes of Almighty God, now after that they know that the Bathes are so profitable, will not bestowe one halfe-penny for Gods sake upon the bettering and amending of them, that the poore, sicke and diseased people that resort thither, might be better and sooner holpen when as they are there.

He that hath beene in *Italy* and *Germany* and had seene how costly and wel-favoredly the Bathes are trimmed, and appointed there in divers and sundry places, would be ashamed that any stranger which had seene the Bathes in foraigne lands should looke upon our Bathes, for hee would thinke that the stranger would accuse us Englishmen of three things. Of grossenesse and brutish Ignorance because we cannot trim our Bathes no better. Of unkindnesse, because we doe so lightly regard so high and excellent gifts of Almighty God. Of beastly filthinesse, because we make no partition between the Men and the Women, whilst they are in Bathing, but suffer them contrary both unto the law of God and man, to goe together like unreasonable Beastes to the destruction both of body and soule of many.

First

First, and before all other things, my counsell is, that every Bath have an hole in the botome, by the which, the stopple taken out, the bath should be cleansed and scowred every foure and twenty houres, at the least once, and that I would advise to be done at eight a clock in the afternoone, that against the Morning it might be full of fresh and wholesome water against the time the sicke folke cometo it in the morning, and so should they be a great deale sooner healed of their old diseases, and in lesse jeopardie in taking of new, which may easily come unto a man, if he goe into a Bath, wherein a sicke man (namely if hee be sicke in smiting or infective disease) hath continued.

And for the Dyet that men should keepe at this Bath of *Bathe*, hereafter ensueth: with divers other necessary Rules needfull to be observed of all those that enter into the said bath, or drinke the water of any Bath.

Certaine Rules to bee observed in Dyet for all them that will enter into any Bath, or drinke the water thereof.

THe counsell of Learned and wise Physitians is, that no man should at any time goe into any Bath to seeke remedy for any

Sicknesse, except it bee such a one as that the learned Physicians almost dispaire of the healing of it. If God have smitten you with any Dilease, before you goe to any Bath for the healing of it, call to your remembrance how often and wherein you have displeased GOD and if any of your sinnes come to your remembrance, exercise the same no more but be heartily sorie for it, and desire of God forgiveness for it, intending and promising by his mercy and grace never to fall into the same againe. This counsell is agreeing with that which is written in the 38. Chapter of *Ecclesiasticus*, which saith in this manner, *vers. 9, 10, 11, 12.* *My Sonne in the time of thy Sicknesse faile not to pray unto the Lord, and hee will make thee whole. Leave off from sinne, and order thy hands aright, and cleanse thy heart from all wickednesse. Then give place to the Physician, and let him come unto thee, as one that God hath sent unto thee.* And a little after hee doth plainly declare, that Sicknesse cometh from the punishment of sinne, where hee saith, *vers. 15.* *Hee that sinneth against his Maker, let him fall into the hands of the Physician.* As Christ in the 5. of *John* doth also manifest, when he said unto the blind man he had healed; *Goe and sinne no more, lest worse things chanc* How-

Howbeit, wee may judge no man to bee a
greater sinner then another, because hee is oft-
er sicke then the common sort be; for God
sendeth unto good men oftentimes sicknesse,
not for the finnes they have done more then o-
ther men, but to keep them in good order, that
their flesh rebell not against the spirit. For if
there had been many Infirmities had been a sure token
that such a man were a greater sinner, then
would *Timothy*, which had many Infirmities
and sickneses (as *Paul* writeth) been a very
great sinner; but hee was not so, therefore that
argument is not true.

But whether Sicknesse come for to punish
one, or to hold a man in good nature and o-
bedience, all Sicknesse commeth from GOD;
therefore, for whatsoever cause it commeth of,
before ye aske any helpe of any worldly Phy-
sician, yee must make your Prayers to Al-
mighty GOD, (as the good King *Ezechias*
) and if it be meet for you to be healed,
ye shall be healed as he was.

Then before yee goe into the Bathes, in any
case ye must goe to some learned Physitian,
and learne of him, by the helpe of shewing,
what Complexion you be of, and what Hum-
or or other thing is the cause of your disease;
and thereafter his Counsell, use such Dyet as
shall

shall be most fit for your Complexion and sicknesse. Let no man enter into any Bath before his body be purged or cleansed after the advice of some learned Physitian, for if any man goe into the bath unpurged, he may fortune never come home againe : or if he come home againe, he cometh home most commonly with worse Diseases then he brought to the bath with him.

Yee may not goe into the bath, the first day that you are come to it, but you must rest a day or two, and then goe into the bathe.

There is no time of the yeare that is most fit to goe into the most part of all the bathes, then are the Moneths of *May* and *September*, but the Springtime is better then any other time is.

The best time of the day is an houre after the rising of the Sunne, or halfe an houre, but before yee goe into the bathe, if your disease will suffer you, yee must walke an houre, or at the least halfe an houre before you goe into the bath.

But you must at no time goe into the bath, except yee have beene at the stoole, either by nature or by art ; yee may take a Suppositoary or a Glister, and for a great need *Savanoro* suffereth Pills, but hee will not suffer that

that is so purged, enter into the bath, for the
space of foureteene houres.

The same Author also, would at the least
every Bather should have a stoole once in three
dayes : wherefore if any man be hard of na-
ture, and cannot abide Suppositories and
Clysters, he pardoneth the Patient, if he be
not purged, or goe to the stoole in three
dayes, which thing scarcely any other writer
that I have read will doe, neither would I
counsell any Patient to deferre the going to
stoole so long, if there be any meanes possible
to make a man goe to the stoole, without his
great paine.

If that he be counselled to goe twice on a
day into the Bathe, he must see he goe not into
it till seaven houres be past after your dinner,
and tarry not so long in it in the afternoone as
he did before.

The common time of tarrying in the bath,
is commonly allowed to be an houre or more
lesse, according to the nature both of the
Bath, as also of the Patient.

Let no man tarry so long in the Bath that
he be faint or weak, but let him come out
before that time.

Yee must alwayes goe into the bath with
an empty stomack, and as long as you are in
it,

it, you must neither eate nor drinke except that great need require the contrary .

Some grant that a weake person may eate a little bread steeped in the juyce of Pomgranats, Barberries, or Rils, or in the Syrup made of the same.

Some Physitians suffer a man that cannot abide hunger so long, to take ere he goe two spoonfulls of Raisons well washed oftentimes with two parts of water, one of wine, or so much of delaied or watred wine, as much as can be holden in a spoone, or a few Prunes sodden and steeped in water, or two spoonfulls of crummes of bread, washed oftentimes with water or wine, tempered as I told before, or toste put into such water : but let no man drinke in the Bath, except he swoound in the bath, or bee in danger of sounding, or else must all the time that ye be in the bath, abstaine from all meate and drinke.

As long as you are in the bath, you must cover your head well that you take no cold, for it is very perilous to take cold in the head in the Bath, as divers reasons may be laid to prove the same.

When you come out of the Bath, see that ye cover your self well that ye take no cold, and dry off the Water on your body with

warie

warme clothes, and goe by and by into a
warme bed, and sweat there if you can, and
wipe off the sweat diligently, and afterwards
sleepe, but yee must not drinke any thing un-
till dinner time, except ye be very faint : then
ye may take a little Sugar-candy, or a few
Lisins, or any such thing in a small quantity
it will slake thirst : for *Galen* in the 14 *De*
Methodo medendi, commandeth that a man
shall not eate nor drinke by and by after the
bath, untill he hath slept after his bathing.

After that yee have sweat and slept enough,
ye shall be clearely delivered from the heate that
ye had in the Bathe, and afterwards in the
evening, then may you rest and walke a little, and
then goe to dinner ; for by measurable walk-
ing, the vapours and windiness that is come
from the Bath is driven away.

If the Patient cannot walke, then let him
be rubbed quickly, and if hee can suffer no rub-
bing, then at some time it were good to take a
suppositorie, either of Roote, or of a Beete,
with a little Salt upon it, or a Suppository of
Rhenish, or a Suppositorie of a Flower deluce,
or of salt Bacon, or white Sope.

After all these things, then shall you goe
to dinner, but you must neither eate very
rich good meate, nor any evill meate at all,

Wherefore

Wherefore you must rise from the Table with some good appetite, so that you could eat more if you would.

The meates that are commonly of all Physicians allowed that write of Dyet that longeth to Bathes, are, Bread of a dayes baking or two at the most, well leavened, and thoroughly baked, small Birds, and other birds of the fields and mountaines that are of easy digestion, (but Waterchanters yee must not touch) Kids-flesh, Veale and Mutton, or Lambe of a yeare old, new laid Egges, Pheasants, Partridges, Capons, Chickens and young Geese. The meates that are forbidden, are salt Beefe and Bacon, Pidgeons, Quails, Pyes and Pasties, and such like meates. Cherries and all such fruits, Garlicke, Onions, and hot spices, and all cold meates, as are the most part of Fishes : howbeit, divers may be well allowed, so they be well dressed.

Milke is not to be allowed much : but that the Patient be so greedy of it, that in any manner he long for it, then let him take it two houres or thereabout, before he take any other meate, and he must drinke after it.

White wine that is small is allowable, Wine delayed with the third or fourth part of sodden water, according to the Complexion

the Patient : Some use to sleepe bread in
long Wine, when as they can get no other
Wine.

Beware that in no wise ye drinke any water,
and especially cold water, and so should yee
beare from all things that are presently cold,
specially, when ye begin first to eate and drinke.
Therefore both your meate and drinke be
such temper, that they be not cold but
 warme, lest when as yee are hot within by
 your Bathing and sweating, the cold strike
 suddenly into some principall member and
 hurt it.

They that are of a hote Complexion, and
 of an open nature, and not well fastened to-
 gether, ought not to tarry so long in the bath,
 neither ought that are of colder and faster
 complexions.

If that any man betweene meale times be
 vexed with thirst, he may not drinke any
 thing, saving for a great need he take a little
 Ale water, or Water sodden with the fourth
 part of the juyce either of sowre or milde
 Green Pomgranats, with a little Suger : a man
 may use for a need, a little Vineger, with
 Water and Suger, if he have no disease in the
 Suckles, nor in the Joynts.

A man that is very weake, or accustomed
 much

much to sleepe after dinner, an houre and halfe after that he is risen from the Table, he may take a reasonable sleepe.

All the time that a man is in them, he must keepe himselfe chaste from all women, and he must doe a moneth after, after the counsell of divers learned Physitians, and some for the space of forty dayes, as *Pantheus* and *Aleandrus* would, namely, if they come out of the Cauldron.

It were meete that in every foure and twen houres the Bath should be letten out, and fresh water received into the pit againe, for so shall you sooner be healed, and better abide with lesse jeopardy, abiding in the Bath.

It is most meete for them that have any sease in the head, as a Cathaire or Rheum, comming of a moyst cause and not very hot. For them that have Palsies, or such like diseases, that they cause a bucket to be holden over their heads, with an hole in it, of the bignesse of a mans little finger, about foure foote above their heads, so that by the Reed or Pipe made for the nonce, the water may come downe with great might upon the mould of the Head, if they have the Cathaire; and upon the nape of the necke, if the Patient be sicke of the Palsie, or any such like disease.

The clay or grounds of the Bath, is better for the Dropsie then is the water alone : It is also good for shrunk, swelled, and hard places, and for all old and diseased places, which cannot well be healed with other medicines : The matter is, to lay the grounds upon the place, and to hold the same against the hote Sunne, or a warme fire, untill it be something hard, and then to wash away the foulesse of the Clay, with the water of the Bath : This may a man doe as oft as he list. Some Physicians counsell, that betweene the Bathings, when a man is twice bathed upon one day, in the time that the Patient is out of the bath, to use his plaistering with the Clay : but if the person be any thing weake, I counsell not to goe twice into the Bath, but either once, or else to be content with the plaistering of the mudde or grounds of the Bath.

It were good wisdome for them that cannot tarry long at the Bathes, either for heate or cold, to take home with them some of the grounds, and there occupie it as is afore-told.

There are certaine learned men, which reckon that the hote breath or vapour that riseth from the Bathe, is much more mightier then the water of the bath is, and it is true : therefore it were well that they which have any

Q

Dropsie,

Dropfie, and especially a Tympanie, should sit over such a place of the Bath, that they might receive into the moyſt diseased place, the vapour of the bathe, either by an holed stoole or by some other such like manner of thing well devised for that purpose.

If any poore man by the heate of the drynesse of the Bathe cannot sleepe enough, let him eate Lettice, or Purslaine, or the seedes of Poppy, called Chesbowle, in some places of *England*, or let him eate Suger and Poppy seed together. let this be done at night. He may also if he cannot get the aforesaid thing, seethe Violet leaves and Mallowes, and bathe the uttermost parts with that they are sodden in. These are remedies for poore folke that are not able to have a Physitian with them give them counsell : Let the rich use such remedies as their Physitians shall counsell them.

If any poore man be vexed with any unsufferable thirst, let him take a little Barley and seethe it long, and put a little Suger upon it : or let him take the juyce of an Orange, and take a little of it with a little Suger.

If any poore man catch the Head-ache, let him take a little Wormelade if he can get it, or Coriander Comfits : or if he can get none of these, let him take the white of an Egge.

beate it with Vineger, and Rosewater, or with the broath of Violets, or Nightshade, or with any of them, and a little Vineger, and lay them in a cloath unto the temples of his head, and forehead.

If any poore man be burned too much, let him take a Glister made with Mallowses, Beetes, and Violet leaves, or let him see the Prunes with Barley a good while, and Raisins, putting away the stones, and eate of them, or let him use Suppositories sometimes, made of rootes, either of Beetes, of Flower-de-Luce, or of white Sope, or of salt Bacon.

If any man sweat too much, let him use colder meates than he used before, with Vineger or Verjuyce, and let them also eate sheepes-feete, and Calves-feete, with Verjuyce or Vineger.

If any man have the burning of his water when he maketh it, let him an houre after he come out of the Bathe, annoynt his Kidneyes with some cold Oyntment, as is *In- rigidus Galeni* : or if you cannot come by that, let him see the Violet leaves, Poppy-heads, Raisins, Licorice and Mallowses together, straine them, and put some Suger in the roath, and drinke of it a draught before supper.

If any be troubled with the Rheume which he hath caught in the Bath, let him parch or bristle at the fire *Nigella Romana*, and hold it in a cloath to his Nose, and let him set cups or boxing glasses to his shoulders, without any scorching, and let him drinke sodden water with Barley, and with a little Suger.

If any man have any appetite to eate, let him use the sirrups of Ribles or Barberies, or the sirrup of unripe Grapes, or use Verjuyce or Vineger to provoke appetite in due measure, and now and then if ye can get it, let him take a little Marmalade, or of the sirrup of Mynts, or Worm-wood Raman. (These have I written for poore folke.) Those that are rich by the advice of the Physitians, may have other Remedies enough against the fore-named accidents, that chance in the time of their bathing.

If thou be rid of thy disease by thy bathing offer unto Christ in thy pure members, such offering of Thankesgiving, as thou mayest spare and give him hearty thanks, both in word, minde and deed, and sinne no more, but walke in all kindnesse of life and honesty, as farre as thou shalt be able to doe, as long as thou shalt live hereafter.

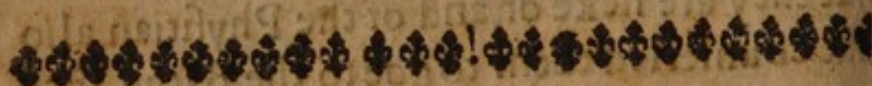
But if thou be not healed the first time, be patient

patient, and live vertuously till the next bathing time, and then if it be to the glory of God, and for the most profitable, thou shalt the next bathing time be healed by the grace of God, of whom commeth all health both of body and soule.

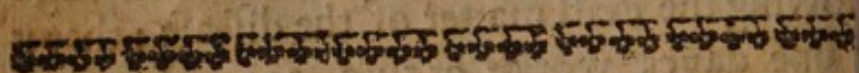
Some if they be not healed whilest they be in the bathing, cry out both upon the Bath, which healeth many other of the same Diseases that they are sicke of, and of the Physitian also that counsell'd them to goe to the Bathe, such men must learne, that they must not appoint God a time, to heale them by the Bathe, and that when as the Bath hath dried up, and warmed by Sweating, and made subtil through blowing the evill matter of the disease; that it one dayes worke or two, to make good humours to occupie the place of such evill humours as have beene in them before. Therefore let such be patient, and for the space of a moneth keepe the same dyet that they kept at the Bath, and if God will they shall have their fire, but not onely these, but all others that be healed for a moneth at the least, the longer the better, must keepe the same dyet that they kept in the Bath, as touching meate andinke, and if it be possible also from the use of all Women.

When as you goe homewards, make but small Journeyes, and beware of surfetting and of cold, and when you are at home, use measurable Exercise daily, and honest mirth and pastime, with honest company, and beware of too much study or carefulnesse.

And give God thanks for all his Gifts.



Thus much for the Bath.





Of Herbes, and Drugs.

Hereafter followeth divers Medicines,
Remedies, and Cures to heale divers Dis-
eases curable, by the grace of God; as also
the Nature and property of certaine Herbes,
Plants, and Drugs, belonging thereunto.

PART. IX.

*And first of Marte Mylletare, to stop the
Flux of the body.*



Ivers times, the Flux of the
Body proceedeth of super-
fluous heat contained in
the Stomacke, the which
maketh a continuall solu-
tion inwardly, as yee may
see by Experience of those
that are troubled therewith; for so long as the
use is not taken away, all their meat doth

turne into the matter, the which if it be so, that is true which I doe say; That the Fluxes are a distemperance of the body, caused of hot and corrupt humours in the Stomacke; and therefore if thou wilt cure it, it were necessary to extinguish the heat, and so take away the corruption, the which thou shalt doe with the rednesse of *Marte Mylletare*, as is hercafter following, for that is the most soveraigne remedy that can be found.

First, yee shall take twelve graines of *Petra Philosophalla*, with half an ounce of *Mel Rosarium*, and then take foure mornings together one scruple of *Marte Mylletare*, with half an ounce of Suger Rosate, and therewith thou shalt worke very strange effects.

Also for Perbreacking and for Flux, seethe Roses in Vineger, or Tamarindes, or Galls, and while it is hot wetthercin Wooll, and lay it on the Stomacke for Vomit, and on the Navill for Flux, and on the Reynes for appetite.

The vertue of certaine Herbes, and Drugs.

Mallowes, the Leaves boyled being eaten doth take away Hoarfnesse, and being pounded with Sage, they make a singular plaister for Wounds and other Inflammations.

St. Johns

St. Johns-wort, the Seed thereof being drunk with Wine voideth the Stone out of the body.

Wormwood, is good against the Dropsie, taking often the leaves thereof consected with Sugar.

Hysop, being boyled with Figges, Water, Honey, and Rew taken in drinke, is good for inflammation of the Lungs, it avoydeth flegme, and easeth an old Cough.

Sage, is good against all Cold and flegmatic diseases in the Head, and against all paines the Joynts, being taken in drinke, or applyed in fomentation; It is good for great belied women to eat, which are subject to travail before their time.

Mynt, beaten and made into a Plaister comforts a weake Stomack, it is very good to restore the smell, or the Feeling, if it bee often hold to the nose; the Leaves dried and beaten powder kill wormes in Children; also it applyed to the forehead, helpeth the Head-ach.

Time, taken in drinke is good to purge the trailes, or to make one spit out the evill humours of the Lungs, and in the Brest.

Rosemary, is very good against the Collick and casting up of Meat, by eating it in bread, or drinking it in powder in Wine.

Camomill, The leaves beaten and put into white

white Wine, is good drinke against Quotidian and quartern Agues, the decoction thereof drunk, healeth paines in the side, good against Feavers, and also to avoyd Urine.

Lillies, The leaves thereof being boyled, heale burnings, and confected in Vineger and mingled with Saffron, and Cinamon, is good for Women that are delivered of Child with great difficulty and voydeth the after burden.

Baulme, The property of it in Wine is to comfort the Heart, to helpe digestion, to heale the feeblenesse of the heart, especially if the weaknesse be such that it causeth to break sleepe in the Night, it stayeth the panting of the heart, and drives away cares; the leave thereof taken in drinke is good against the biting of a Dog, or outwardly applyed is good to heale the Wound with the decoction of it.

Dogs tooth, The decoction of the leaves taken in drinke, helpeth the wringing of the belly, hard making of water, and breaketh the Stone or gravell in the Kidneyes; the see thereof doth greatly provoke Urine.

Pariatory, or Pellatory. Gathered in winter hath vertue to dissolve, consume, and draw and while it is greene it breaketh wind in the stomach. The juyce thereof held within the mouth allayeth the Tooth-ach, the leave
(thereof)

ereof being applyed healeth Burnings, swellings, and Inflammations, being fryed with fresh butter, or Capons grease, and layd unto the lly, it cureth the Collick, and being mixed with Goats or Kids grease, is good to ease the out; the Juyce also mixed with like quantity of white Wine, and oyle of sweet Almonds newly made, is very good against the one, and dropped into the Eares with oyle of Roses helpeth the paine.

Aleanet, is to sooder Wounds.

Asphaltum, is Tarre of India, it hath vertue to draw and sooder, for if the Powder thereof be strowed on a dry Wound it will presently close it, though it be both broad and deepe.

Oates, hath vertue to abate Swelling, and soften things, being made hot in a pan.

Asarum, maketh Women to have their menses, openeth the veynes of the Urine, and maketh one to pisse freely. It mixed with hony killeth Wormes, dissolveth Winds, and warmeth the stomacke, clenseth the Liver and veynes of the Guts, and reynes of the Mother, putteth away Feaver quotidian, and cureth the stinking of venemous Wormes.

Bole-Armoniacke, if it be good, is as it were white redded.

Ballestianes, is the flower of the Pomgranet
and

and *Pfidia* is the rinde, and it hath vertue to restraine as *Bolle* hath.

Brancha Vrona, hath vertue to make soft or to rypen Empostumes.

Bistorta, or *Tormentill*, hath vertue to straine together, comfort, and confound.

Bedellion, hath vertue to constrain together, it helpeth the Impostume, both within and without, it breaketh the stone, and breaketh the Cough.

Cadamen, is the rootes of Parcelly, that hath vertue to dissolve, to consume and to draw.

Camfere, ought to be kept in Marble, *Alabaster*, *Lynseed*, or *Anniseed*, is good for the *Gomora*, and to abate a mans courage.

Coloquintida, hath vertue to purge *Flegme* and *Melancholy*, and for the Tooth-ache, see the it in Vineger.

Cassia fistula, a Gargarisme made thereof and of the Juyce of Morell, dissolveth the Empostume in the Wezend, and also swelling in the Cheekes.

Ceruse, is good to engender good flesh, and to fret away evill flesh.

Capers, is good to defie cold Humours, the mouth and stomack.

Concube and *Quibebes*, the powder heere with the juyce of Borage, is good for the cold Rheum.

neume and to comfort the Braine.

Dragagant, is of three kinds, and the white is the best in cold Medicines, and the red in hot.

Euphorbium, his vertue is to dissolve, to draw, to allay, to consume, to purge Fleame, and Melancholly.

Esula, is the rinde of *Eleborus Albus*, or territory of Spaine, it hath vertue to purge Fleame and Melancholly, and it is the best that purgeth nekt to *Scamonie*. Take *Esula*, three drams, Canell, Fennell-seeds, Anyseedes, use this with warme Wine, or other broth, a very good purge.

Gum Arabic, the white is cold, the red is hot in Medicines.

Marisfoliate, is Avenge, his vertue is to open, to dissolve, and consume, whilest hee is greene, helpeth the *Collicia passio*.

Urmadaetilus, the whitest is the best, it hath vertue to dissolve, consume, and draw, principally to purge Fleame.

Aras, *Barba*, *Aron*, Calves feet, Cuckoo-bell, the leaves, and the rootes, and the roots about the rootes be of good vertue, the Rootes being cloven, and dried, they have vertue to dissolve and assuage.

Agrostidos, is Gobbets that are found by the roote of the Dog bryer, it hath vertue to draw together.

Tempus,

Jempus, is the fruit thereof, it hath vertue to dissolve, and consume; for the Strangury and *Illiac*, drinke Wine wherein it was soddered.

Licinum, is good with the juyce of Fennel for sore Eyes.

Litarge, is good to close together and cleanse.

Lovage-seed with Cinamon, is good for the Liver, and Spleen, and wind in the Guts and stomacke.

Mammia, is good to make Bloud cleane.

Mumia, hath vertue to straine together.

Medeswete, greene or dry bringeth *Menstruum*, and clenseth the Mother.

Mora, is the fruit of the *Cicomore* Tree, hath vertue to dissolve, consume, and make cleane, it is good for the Ovinie, and costivenesse.

Nitrum, the whiter the better, it hath vertue to dissolve, and drive away filth.

Opponax, if it be cleere, and draw to Cytus colour, it is good, it hath vertue to dissolve and consume.

Oppium, that which is not hard nor soft is good, it hath vertue to make one sleepe.

Organum, flowers, is good powdered to make Laxe, to dissolve, and to consume, the powder put within and without, abate the swolne cheekes.

Oxifificentia, Phemicon, Dactilis Indie, Tamarindus, They that bee good, be neither too moyst nor too hard, and be somewhat blacke, and somewhat sower, the Rind nor the Seed, must not be used in Medicines, It hath vertue to purge Choller, to cleanse the Blood, and to abate unkind heat.

Os de corde Cervi, is the bone of the Harts hart, on the left side, it is good to purge Melancholy blood, and *Cardiacle*, and *Sinica pos* *Sinica pos*, with the juyce of Borage, and *Oxi* *xi*, will make the Teeth white.

Dog-Fennell, the root is good for the Strangury, Oissury, and stopping of the Liver and Gallene.

Pine apples, the Kernels doe moysten and soften, and is good for the disease in the Brest, Cough, or Eticke, or Consumption, and to create good blood.

Damsons, bee cold and moyst, in the third yee, gather them when they be ripe, and leave them in the Sun, and spring them with a mallet above, and then yee may keepe them a yere in a vessell; Their vertue is to coole the body, and make his Guts light, and therefore they be good in Fevers, against the costivenesse of the commeth of drynesse, or of Cholerick humours in the Guts, when they be ripe to cut,
and

and when they be dry, soke them in water, and eate the Prune, and drinke the water.

Psilium, is cold and moyst in the third degree; his vertue is to make soft and light, and to coole a mans body, and to draw together.

Purslane, is good both raw and sodden, to abate unkind heat in Cholerick men.

Pitch-liquid, hath vertue to dissolve and consume.

Ponticum, is good for the stopping of the Liver and Spleene, that commeth of cold.

Storax, hath vertue both to comfort and consume, and to fasten Teeth, and comfort the Gummes.

Squilla, is a Sea-Onion, and that is found by himselfe is deadly; his vertue is to putrefy and to dissolve, but the outer and inner parts must be cast away, for they bee deadly; and that which is in the midst, may bee put together in Medicines, and it hath more vertue raw than sodden.

Seeds within the berries of Elder, is good to purge Flegme.

Stavifacre, hath vertue to dissolve, consume, draw, and purge Flegme, and Litar, and to put away heavinesse from the heart, and it be taken and put in the nose.

Scapinum, is good, and hath vertue to dissolve

consume, draw, and laxe, and heale, it is good for fallings downe of the Mother, with suffumigation, or supositor, and for the tearmes of the secondine or dead Child.

Saracoll, if it be right, it is good, it hath vertue to straine together and to looder. Drinke *Calamint* sodden in Wine, for coldnesse of the stomack, and for stopping of the Liver and spleen, the Reynes and Bladder, and *Illiac* *passio*.

Salerion, his root is green, and hath vertue to unloole mans nature.

Saligem, his vertue is to dissolve, and consume.

Scabius, while hee is greene, hath vertue to dissolve, consume, and cleanse.

Dragons, take the roote, and cleave it, and dry it in the Sun, yee may keepe it two yeares, mingle the powder of Dragons with Sope, and set a Tent therein, and put it deepe into a Ulcer, and it will cleanse and enlarge it, and if there be a bone in it, it will draw it out, or else loose it that yee may take it out lightly.

Sene, is to purge Melancholy and Epilencie, and Fever quartaine, and Emerodes; for the spleene and Liver, take *Cardiacle* sodden in water and put to Sage, and make a Syrope, or the Juyce of Borage and Suger, is very good.

R

Terra

Terra sigillata, terra sarasincia, terra argenta, is all one manner of earth, his vertue is to constraîne together.

Turbith, if it be hollow, small, and of an Ash-colour, and gummie, it is good, It hath vertue to dissolve, and draw humours from the uttermost part of a mans body, and namely Fleame; for the Gout, and *Illiac*, and *Podegra*, and *Chiragra*, give him foure scruples of *Turbith* mingled with some other Medicine, and it will doe the like.

Taplia, or fainers Hearbe, his vertue is to purge above and beneath, both Greene and dry, for it is never given by himselfe, he that stampeth it let him hide his face and eyes that he see not, also keepe close his Testacles, or else they will swell. With this Hearbe beggers doe make themselves seeme to have the Dropsie upon them.

Tartar is the Lees of Wine, and hath vertue to dissolve, and dryeth away filth, and to abate a mans fatnesse.

Terbentine, a fugimation thereof, is good for the subfumigation of the Mother.

Virga Pastoris, or Shepheards rod, hath vertue to straine together, to cooke, and to dry that is empty, and is good for the Fluxe.

Bryona, or wild Neppe, is hot and dry,

roote thereof maketh a woman to have her
tearmes, and delivereth a dead Child or se-
condine.

Flower-de-Luce, the Root of it washt and
scraped cleane, being dryed and finely beaten,
and put into a pint of new Milke, made hote
upon the fire and given the patient to drinke,
helpeth the Greene sicknesse. *D. B.*

Ginger, comforteth the heart, and maketh
good digestion.

Sugar, is temperate hot, and moyst, his ver-
tie is to moysten and nourish, and to loose, if
be mingled with cold things to coole.

The excellent vertues of Cardus Benedictus.

It is very good for the Head-ache and the
Megrim: For the use of the juyce and
powder of the Leaves, preserveth and keepeth
man from the Head-ach, and healeth it being
esent, it quickneth the sight if the Juyce of it
layd on the Eyes. The Powder stanches
blood that flowes out of the Nose, or commeth
out of the Lungs: the broath of it taken with
wine, maketh an appetite. It is good for any
ache in the body: it strengtheneth the mem-
bers of the body, and fasteneth loose sinewes
and weak. It is also good for the Dropie: it

R 2

breaketh

breaketh also the Stone, and breaketh an Impostume : it preserveth one from the Pestilence, if the powder be taken in water foure and twenty houres before a man come to the Infected place. It is good for the dizziness of the Head : It helpeth the memory : It helpeth thicke hearing : It is good for short winds and the diseases of the Lungs : Some write that it strengtheneth the Teeth : others write that it bringeth down Flowers, and provoketh sleepe, and helpeth the Falling sicknesse. It is also good for falls and bruises : the Leave provoke sleepe : the Powder is good against all poyson, the same put into the Guts by Glyster : It helpeth the Collicke, and other diseases of the Guts, and the wounds of the same. They write also, that the water of *Cardus Benedictus* helpeth rednesse, and the itching of the Eyes ; and the Juyce doth the same, for Burnings, and for Carbuncles. There is nothing better for the Canker, and old festering sores : the Leaves are good for *Fomentations* : and to be sitten over, being sodden in water, that the Vapour may come to the diseased places, also it is good against the stone and stopping of the flowers.

A good Drinke to strengthen the heart and all the members, if a man drinke halfe an Egge shell full of it morning and evening, with as much good wine.

TAKE the best *Aqua Vite* that you can get, and take a piece of fine Gold, and make it glowing hot ten times, and squench it again, the more you squench it, the stronger waxeth the water and better. Then put it into the same *Aqua Vite*, and halfe a quarter of an ounce of Saffron, and a quarter of an ounce of Cynamon, both beaten : let them stand foure dayes well stopped, and stirre it every day once : but when you will take it, then let it stand still unstirred that it may be cleare. This water warmeth a cold stomacke, giveth strength to all the members, specially to aged folkes that have beene over long sicke, whose strength is consumed : for it comforteth and strengthneth the heart out of measure.

A speciall Medicine to cause sleepe.

TAKE a spoonefull of Oyle of Roses, a spoonefull of Rose-water, and halfe a spoonefull of red Vineger, and temper them all together : then with a fine linnen cloth annoynt the Patients head.

*A discourse as concerning Cornes in the feet,
or else where with their remedies.*

THis Callowes matter is a certaine hot humour, the which nature would discharge her selfe of, and when that humour is driven forth of nature, it goeth into the lower parts into the end of the Toes, for in that part of the Toes, that skin is called *Epidarma*, is hard, and will not suffer it to passe or exalate, and there many times it engendreth a Tumor in the skin with great hardnesse, and many times that Tumor doth increase and cause such paine that it doth not onely hinder their going, but hinder them from their sleepe in the Night and this kind of Tumor is called commonly *Cello*, or Cornes in English; and I thought it good to call them *Crest*, because they are alwayes growing and is of great importance among Chirurgions, for an infinite number of persons are troubled therewith; and therefore I will shew thee our secret to helpe them quickly and with great ease, which secret was never knowne of any. First ye shall pare them with a sharpe Knife unto the bottome, and there ye shall find a certaine thing like matter, ye shall pare it untill blond doth appeare, then

touch

touch it with the Oyle of Sulphure, and then
dresse it with *Balsamo Artificio*, once a day
untill it be whole. Keepe this as a secret.



Of Medicines, Remedies, and Cures of
divers Diseases of severall kinds; As also
the making of Powders, and Plaisters, &c.

PART. X.

*The cause of our Sciatica, and how yee
helpe it.*



Sciatica is a Disease so called, be-
cause it commeth in that place
of the Body called *Scio*, and it
is caused of an evill quality and
grosse Humors that are strayed
in that place because they cannot passe downe.
And this is scene by experience dayly; for
where that paine is, there is alteration, and the
cure thereof is with Glysters, Vomits, Purga-
tions, and Unctions, because the Glysters doth
evacuate those places next unto it, and so
cleaseth the Humour: the Vomit cleaseth the

R 4

stomacke,

stomacke, the Purgation doth evacuate the body downwards, the Unctions dissolve the winde, and by these meanes thou mayest helpe the *Sciatica*, as I have done many times to my great credit and satisfaction of my Patient.

For Hoarsnesse.

Against Hoarsnesse, goe into the Hot-house, and when thou hast halfe Bathed, drinke a good draught of warme water : this is often proved.

Another. Garlick sodden and eaten, maketh a cleare voyce, and driveth away Hoarsnesse and the old Cough.

If a man stand in feare of the Palsie.

Let him eat every Morning two or three graines of Mustar-seedes, and two Pepper cornes : the same is assured for the same disease by many.

A Medicine for the Goute.

Take a pinte of white Wine, a quart of running water, a quantity of Barley flower and let them boyle together : then put thereto halfe a pound of blacke Soape, and

et all see the till it be thicke, then put thereto
the yolkes of foure Egges, and when yee will
use it, spread it on a cloth Plaister-wise, hot.

Stubbes Medicine for the Goute.

Take a quart of red Wine Lees, a quarter
of a pound of Beane flower, half a quarter
of a pound of Commine fine beaten, a spoone-
full of Bole-Armoniacke, halfe an ounce of
amphere, which must be put in at twice, and
boyle them all together, till they be somewhat
thicke : then make it Plaister-wise and lay it
the paine.

Another Plaister for the Goute.

Take Occyeronium Galbanum, and Meli-
tonum, of each one a penny-worth and
till them : take a pound of stone Pitch, and
other pound of fine Rozen, one halfe ounce
Camphere, one quarterne of Deeres Suet,
half a quater of a pound of Commin, and
boyle them on a soft fire together, and thereof
make a Plaister, upon a piece of Leather using
as the other.

Another for the same.

Take the Gall of an Oxe, and Aqua Com-
posita, of each a like quantity, as much
Oyle of Exeter, as of both the other, and
labour

labour them all together in a pot with a stick, the space of halfe an houre : When you have so done, annoynt your palme therewith, then wet a linnen cloth therein, and as hot as you can suffer it, bind it to the sore.

For a pricke of a Thorne, or any other thing.

Take Honey, and a good quantity of Chalke, and of the Gall of a Beast, and boyle them together, and make a Plaister of it, and as hot as you can suffer it, lay it there unto. Let the Chalke be scraped, very small. Approved.

A Remedy for burning and Scalding.

Take the white Wooll of the belly of a Hare, and if it be raw, lay it thereto, and will never away till such time it be whole.

Another. Take a Thistle called St. Ma Thistle, stampe it and strain it, and take there two Spoonfuls, and put to this three Spoonfuls of Creame, mixe them together, and annoynt the Patient therewith.

To kill a Tetters or Ring-worme.

Take the root of a red Dock, the rootes very red, and slice it, and lay it in Vinegar.

Nig

ight, and after lay it upon the Tetter, and
e it with a cloth hard, and it will kill the
etter. Approved.

For a winde or a Collicke in the belly.

Take a Rose Cake and toast it at the fire,
with Vineger throwen upon it, and lay it
hot to your belly as you may suffer it.

Another. Take Mustard, Figges and Vine-
ger, stamped together, and lay it to the belly of
the diseased, cold, in manner of a Plaister, and
shall helpe,

Against the Shingles.

Anoynt the Shingles with the juyce of
Mynts, and it will heale them.

*To heale a wound in ten dayes, as by proofs
hath beene seene.*

Tampe Camphere with Barrowes greace,
and put it into the wound, and it will
heale it. Approved.

For ache in the Baske.

Take Egremont and Mugwort, both leaves
and Rootes, and stampe them very small,
then

then mingle them well with old Decres
Suet, then besmeere or annoynt the grieved
place therewith very warme, and after rowle
it up hard.

*To heale in foure dayes the scalding with wa-
ter, or any other liquor, without Plaster or Ake
Oyntment.*

TAke an Onyon and cut him overth-war
and wring out the juyce upon the scalde
place doing so every day twise, it will heale
quickly. *Probatum est.*

To heale the Itch.

TAke of *Lapacinum Acutum*, or of Sore
and boyle it in water, and wash therew
the diseased person : or else take the rootes
Lawrell, and being well brayed with Salt a
bread, annoynt therewith the body. The li
effect is done with the decoction of Egrime
and Sage, made with Raine water, and wa
ing therewith the sicke person.

To heale Sores or Tettors.

TAke of Waxe of *Ganabrinum*, in pow
and of Oyle of Roses, as much as shal
sufficie

efficient? Make thereof an Oyntment. Or
se bray Cockle and Brimstone, and mixe
em with Vineger, and make an Oyntment.

For the hardnesse of Hearing.

Take an Onyon and coare it, and fill it with
the Oyles of Rew and bitter Almonds, then
st it soft, and drop thereof into the contrary
eare, lying still after one houre keeping your
eare warme, it will both purge the Head and
thicken the Hearing.

An easie Remedy for the Tooth-ache.

Take a slice of the Root Acorus, of some
called in English Gladen, of other Ga-
nga, which groweth in waters and marishes,
it must be laid green upon the Tooth. Or a
piece of the greene roote of Tormentill doth it
ewise.

For the swelling in the Throat.

Take white Frankensence, and cast a piece
of it upon hot coales, then put a Funnell
er it, and let the smoake thereof goe into
the Throate: that helpeth, and is oft times
perimented and proved.

To cause a Womans speedy deliverance.

TAke whites of Egges and Castle sope, and make Pills, adding to every pill one drop of the oyle of Savin; and in time of need give her five Pillles of it.

To make a womans Milke increase.

TAke Fennell-seed, and see the it in Barley water, and give the woman of it to drink, and her milke will increase abundantly.

For the Rickets and weaknesse of the limbes in Children.

TAke a little quantity of the best Englishe Honey mix it with Beere, and let them use no other drinke till they recover their strength. This hath bin tryed and approved.

To fasten the Gums or loose Teeth.

TAke a little Myrrhe, temper it with Wine and Oyle, and wash your mouth therewith, and you shall see a rare experience; Myrrhe also killeth the Wormes in a mans body, and chew it in the mouth, makes the breath sweet.

For one that cannot hold his Water.

Take the clawes of a Goates feet, burne them to powder, and take a spoonfull of it Pottage or broath, wherein a little Knot-grasse and Hypoquistidos may bee put, and take of it twice a day.

*For the Dropsie made for the Queene, by
D. D. Adryan.*

Take Polipodium, Spikenard, Calamus odoratus, Marjerum, Galingall, Selwall, .vj. d. weight, Anniseeds, Saxafrage, Planne, .vij. d. weight, Cynamon, .xij. d. weight, take so much as of all the rest, put them into a bagge hanging in two gallons of Ale, cover with new Yest every fourth day, and drink other drinke for a weeke, and be whole.

For the stinging of Waspes and Bees.

Take Mallowes and rub them on the place where it is stung, or else take Flyes stamped with a little durt.

For the falling dewne of the Tuell.

Put over the fumes of Ginger and Frankincense.

For

For the swelling of the Legges.

Take the Juyce of Walwort, of Waxe, Vineger, and of Barley Meale, of each like quantity : Boyle it, and make a Plaiste and bind it upon the sore.

For the Canker in the mouth.

Take halfe a pinte of Ale, and a sprig Rosemary, and seeth them together, and skim your Ale. And then put in a piece Allom as much as a Nut, and a spoonefull Honey, and two spoonefulls of Honey sucked water, and wash the mouth with it.

To make the Face faire and the Breath sweet.

Take the Flowers of Rose-mary, and boyle them in white Wine, then wash your face with it, and use it for to drinke, and so shall you make your Face faire, and your breath sweet.

A Remedy for a red face or a red nose.

Take Litarge of Silver, and Brimstone each like much, and seeth them in Red

water, and Vineger, and then with a linnen
loath wet in the said Vineger, lay it to the
ore.

A Remedy to qualifie the Coppered Face.

Make a Bath with the flowers of Cam-
momell, Violets, Roses, and Flowers of
water Lillies, then annoynt the place with
Inguentum Album, *Champherarius*, and mixe
that oyntment with a little yellow Brimstone,
and Quicksilver killed with fasting spittle, and
annoynt the Face withall.

A speciall good dyet for all fiery Faces.

Abstaine from all salt things, spiced, fryed
meates, and rosted meates : also from
drinking of Wine, for it is very evill : also
Onyons, Mustard, and Garlicke are very
ought : in steed of which, you must take
Curslaine, Sorrell, Lettice, Hops of Borrage,
with Succory or endive in Pottage, or other-
wise : Also it is necessary to be laxative, and
in sleeping to lay your head high.

An easie Remedy to make the Teeth white.

Take Vinger of Squiles, and dip a little piece
of Cloth in it ; and rub the Teeth or
S Gummes

Gummes withall : the said Vineger fastneth the Gummes, comforteth the rootes of the Teeth, and maketh a sweet breathe.

To take away the stinking of the mouth.

YEe must wash your mouth with Water and Vineger, and chew Masticke a good while, and then wash thy mouth with the decoction of Annis-seeds, Mints, and Cloves sodden in Wine. If the stincking of thy mouth commeth of a rotten tooth the best is to have it drawne out.

A Remedy for sore Eyes.

TAke the Juyce of Fennell, and drop thereof into the Eyes, Evening and Morning and it shall heale the grieve and paine.

A proved Medicine for the bleeding at the Nose, called the Ladie Maries Medicine.

TAke the shell of an Egge, the meate being very cleane out, and put it into the fire till it be burnt very blacke and ready to break then take it out, and make thereof fine Powder, whereof yee shall blow through a Qui

part thereof into the Nose that bleedeth, and it shall stanch.

Against a stinking Breath.

Melt Hony, Salt, and Rye flower well together, and therewith rub the Gums twice or thrice, then wash it with faire water, and it will helpe thee.

For an evill breath.

Seech two ounces of Commin in fine Powder, in a pottle of white Wine, unto a quart : Then keepe it, using to drinke a little thereof warme at Night, the space of fifteene dayes, and it will helpe.

For the Head-ache, and clenſing of the ſame.

Chew Pellitory of Spaine in thy mouth, it will cleanse the Head, and also take away the Ache or paine.

To heale a ſwolne Face, that is hurt by reaſon of ſome ſtrange Scorching.

TAke the Juyce of Barba Jovis, (in English Singreene) and rub your face with it twice

or thrice a day. You may doe the like with the Iuyce of Purflaine : but if your Face were too much marred or hurt, take forty or fifty yolkes of Egges, and put them in a frying Pan upon a great fire, and get some Oyle out of them, wherewith you shall annoynt your Face.

To make an aking Tooth fall out of himselfe

TAke wheate flower, and mixe it with the milke of the hearb called in Latine *Herb LaTaria*, in French *Tintemaille*, or *Herb Alerte* in English *Spurge*, that hath milke in it : in Greeke, *Tithimales*, which is an Hearb well enough knowne, and thereof make as it were a paste or dow, with the which you shall fill the hole of the Tooth, and leave it in certaine time, and the tooth will fall out of selfe. And if you wash your mouth ever moneth once with Wine wherein the roote of the said hearbe hath beene sodden, you shall never have paine in your Teeth. Also the decoction or powder of the flowers of Pomegranate Tree, being put in your mouth and betweene your Gums fasteneth Teeth.

To kill Lice and Nits in the Head.

TAke the powder or scraping of Harts
horne, and make the Patient to drinke it,
and there will no Lice nor Nits breed in his
head, but if you will straw the said powder
upon his head all the Lice and Nits will dye.

*To remedy or to helpe Blood-shotten eyes com-
ming by any Rheume, Fluxion, or such other
like cause.*

TAke the tops or ends of Worme-wood,
which is an hearb well enough knowne,
and stampe it, mixing it with the white of an
egge and Rose-water, and make thereof as it
were a Plaister, and spred it upon a linnen
cloth, which you may lay upon the eye where
the blood is, or else upon both, and doe this at
night when you goe to bed, and the next
morning take it off, and you shall see that this
Plaister shall have drawne to it selfe all the
cloud, and all the rednesse that was in your
eyes, and so you shall be quit of it.

For the Tooth-ache.

TAke the Rootes and Leaves of Chickweede,
and boyle them in water, with the which
you shall wash your mouth well, and hold it
in your mouth a certaine space, and it will take
away your paine.

To take away the Tooth-ache.

TAKE Hysope, and make thereof a decoction with Vineger, and it being hot, wash your mouth withall, and the paine of the Teeth shall goe away. The Hysope also being stampd and incorporated with Honey, and a little *Nitrina*, killeth the Wormes in a mans body.

Against the Crampe.

TAKE and beat Brimstone and Vervine together, and so binde it to your Arme, or other place grieved, and it shall helpe it, for having the paine againe.

A Medicine to purge the Head.

TAKE Masticke, Peritory of Spaine, ram Cressis Seede, Cockle-seede, Stavifacre, both the kindes of neefing powder, white and blacke, Ginger, Sinamond, of each halfe dram in fine powder, and mixed together, and put it in a little bagge of fine linnen cloth, and let the Patient hold one of these bagges in his mouth a good space, but these bagges must first lye in Fusc a pretty while in Vineger, and it will draw out Rheumes from the head.

wond

wonderfully, and when he hath done, he must wash his mouth well with Wine or Ale,

A Medicine for a scald Head.

TAke Daylie Rootes, and Ale, and stampe them with as much May-butter as needs, and annoynt the sore head therewith.

For the Head-Ache.

TAke a good handfull of Red-Rose leaves dried, and a good quantity of Cummin grossely bruised, and a good handfull of Camomill grossely shred, and a quantity of rowne leavened Bread : then mixe them, and put it into a Linnen-cloth, then quilt it, and set it into a hot Dish, upon a Chafingdish, and sprinkle the bagge with Rose-water and Vineger, and turne it in the dish till it be as hot as may be suffered, to be laid to the noddle of the Necke : and let it be cold, and so use another, and keepe his head so hot as he may sweate.

For paine of the Head.

TAke Marjorom and presse out the Juyce of it, and let the Patient, take of it in his Nose.

For deafenesse in the Eares.

TAKE the Juyce of Coleworts, and mixe it with warme water, and droppe it into thine Eares, and it will helpe.

To make Honey of Roses, called Mel Rosarum.

TAKE foure pound foure ounces of Honey clarified, and two pound of the Juyce of Red Roses : and let them boyle together till it be like a Sirrope.

Another making thereof.

TAKE a pottle and halfe a pinte of Honey well clarified, with a pottle of white or red Wine, two pound of Red-Rose leaves : Boyle the Rose Leaves and Wine till halfe be wasted, and then put in your Honey : and let it boyle till it bee somewhat thicke, and in colour like a Syrope.

For the Pockes.

TAKE the Juyce of Peny-Roiall, and young Tansie, and give the sicke party to drinke.

A true Medicine for the Jaundies.

TAKE a handfull of Chery Leaves, seeth them in a pinte of Milke, and let them boyle well

ell : Then straine it, and drinke a good
 aught thereof to Bedwards, and in the mor-
 ning fasting, and the Jandies shall avoyd from
 ou by siege : or else drinke in the morning
 is following. Take the wood of Bayberries,
 all the upper shell with the leaves from it,
 and take the second shell that is yellow, put
 thereof as much as a Walnut into a cloth, and
 with it with a pinte of water, let it be well
 boyled, and let it coole, and then driuke it,
 is hath beene experimented.

For the Liver that is corrupted and wasted.

Take a good quantity of Liverwort and
 bruise it a little, and then see the it in good
 strong Wort, with a quantity of Ruberb, and
 use this medicine, and thou shalt be whole.

For heate in the Liver.

Take the Juyce of sower Apples, and sweet
 Apples, of each a pound or more, as much
 as you thinke best, and two pounds of Sugar,
 mingle these things together, and let them
 boyle on a simple fire till it be thicke as a
 syrrope, and vse this course every day fasting,
 with luke-warme water.

Remedy

Remedies for the Collicke.

TAKE Parcely, Water-creffes, Pellitory of the Wall, unfer Time, of each a handfull, a dish of sweet Butter, let the Herbes be cleane washed, and seethe them in a quart of running water, let your water bee taken up against the streame, and let them seethe till you make a Plaister thereof, then temper them together with a handfull of Wheat branne, and let the plaister bee layd to the Patients belly beneath the Navill, and let him put in his pottage some Pellitory of the wall; and when the Patient makes water straine it thorow a faire cloath and thereby ye shall know and perceive, whether it doth him good or not, and let him use this three or foure times together.

Another for the same.

TAKE a quantity of Broome-seed, Grounchel seed, Parcely-seed, Alexander-seed, Ashen key-seed, Lepthorne-seed or Berries, Philliper dula dried, Saxifrage dried, Mouseare dyed, Growobicke dried, mixe all these together in your drinke, and drinke it Morning and Evening, fasting.

Another. Take Civet and rub your Navill therewith, and champe Rosemary in your mouth, and it easeth the Collick incontinently.

A me

*A most excellent Medieine for the Collicke
and Stone, with other vertues.*

Take Pimpernell, Mustard, Crowfoot, Gau-
riophe, Mastick, and bruiſe them all well
together, and then mingle them with the blood
of a Goat, and put thereto good Vineger or a
little Alligre, and let them ſtand certaine dayes
after your diſcretion, and put them into a Stil-
latory and diſtill a water thereof; this water
is good for the Stone, or gravell, whether that
be red or white, plaine or ſharpe, or if it be
hardened; If the Patient doe drinke thereof
every day faſting, the Stone will breake and
goe away like ſand.

Alſo, if Scald heads bee waſhed therewith, it
will heale them. and there ſhall grow new
haire; and if the Scabs be waſht therewith, of
what nature ſoever it bee, hee ſhall be whole
with three dayes or nine at the furtheſt.

Alſo, this Water drunke faſting, makes a
man to have a good colour, and good blood.

Alſo, this water drunke with Caſtorie twice
in one day, deſtroyeth all Palfies, which is not
dead in the ſinewes and members before, for it
comforteth the ſinewes principally. This water
is very much approved.

For the Collicke and Stone.

TAKE halfe a pint of white Wine, and a good quantity of white Sope, scrape it, and put it into the wine, and make it luke warme, and then drinke it once, twice, or thrice, or as often as the Patient needs.

A Powder for the Collicke and Stone.

TAKE Parcely-seed, Saxifrage, Alisander, and Coriander-seeds, the kernels of Cherry-stones, Smallage-seed, Lovage, the rootes of Phillipendula, of each a dram, Bay-berries, and Ivie-berries, of each a dram; put to all these as much Ginger as they all weigh, and add thereto half an ounce of Commin; this powder is to be taken in Ale, halfe a dram at once, thrice a day.

A speciall Remedy for the Stone.

TAKE the stones of Medlers, lay them upon a hot Tyle-stone, and after that you have rubbed and dryed them in a faire linnen cloth then being thorowly dryed, beat them into powder, and put to it a quantity of Time and Parcely, and place it upon the fire with Beer and Butter, and throw in halfe a spoonefull of

ne said powder; and hereof you must drinke
good draught fasting in the morning, and
ate nor drinke nothing else for the space of
three houres after.

Another. Take a quantity of Anniseeds,
ycorice, Fennell-roots, and Parcely-roots,
ayfins, and Currans, and let all these be boy-
d in Whey, from a pottle to a quart, and so
rained and drinke it.

A Powder for the Stone.

Take the Seed of Gromell, Broome, Saxi-
frage, Alisander, Parcely, and Fennell, of
1 these seeds a like quantity, beat them very
ell together, and so drinke halfe a spoonfull
that Powder, or a spoonfull at a time in a
draught of good Ale, making it luke warme
any wise, before you drinke it.

*to make the Stone slip downe the narrow passa-
ges betweene the Kidney and the
Bladder.*

Take a great handfull of Pellitory of the
wall, and the like quantity of Mallowes,
boyle them in a frying-pan with a good quan-
ty of fresh Butter, so that they be not parch-
d nor dry. And when you see by the frying
at some good part of the vertue of the herbes

is gone into the butter, take the hearbes so fryed somewhat fat with the butter, and lay it the length of halfe a yard or more betweene the fold of a Napkin, and in bredth about 6, or 7 Inches, then clap the fattie side of the napkin all along from the back-bone to your flank above the hippe, especially on that side where the paine is, as hot as may be suffered, when it is cold apply a fresh one, and in three or four times doing, the passage will bee enlarged whereby the Stone will slip downe, and the paine cease.

A Posset drinke against the Stone.

TAKE Pellitory of the wall, three crops of Lavender Cotton, three Parcelly roots, one Fennell root, the pithes taken out, they scraped and washed, stampe the hearbes and rootes together, then put thereto one pint of Rhenish or white Wine, straine the wine from the herbes, and with a pint of new Milk make a posset thereof, drinke freely of it Morning and evening first and last, at the new moon full of the Moone, and walke well upon it.

Also, take the hearbe Hartshorne boyled in white Wine, and drunke in the morning fast is good against the Stone and strangurie.

To make haire grow.

Take and seeth Mallowes rootes and all,
and wash the place where Haire lacketh,
and it shall grow.

For to take away Haire.

Take Horsfleeches and burne them to pow-
der, and mingle it with Eysell, and touch
the place where the Haire groweth, and it shall
grow no more there. Approved.

To make a barren woman beare Children.

Take of these little Sea fishes called in Latine
Pollipodes, and roste them upon the coales
with Oyle, and let the woman eate of them,
and it shall profit and helpe very much, having
the meane time the company of a man.

To make a woman have a quicke Birth.

Take leaves of *Dictarij*, and stampe them,
or elle make powder of them, and give the
woman that laboureth drinke of it with a
little water, and she shall be delivered incon-
sistent without any great paine or grieve.

For

For all manner of Lamenesse or swellings.

TAKE a handfull of Time, a handfull of Lavender cotten, and a handfull of running Strawberies that be like to a string, and cut them small, then beate them in a Morter with foure or five young Swallowes take out of the nest very fligge and quicke, beate them together untill ye see never a feather of them whole : that done take a penny-wort of May butter clarified, and mingle it in the Morter with Hearbes, and so let it stand foure and twenty houres before they seeth : when you have sodden it, use it as before you taught, as well in preserving of it, as in using of it.

For to stay the Laxe or Fluxe.

TAKE Plantane, otherwise called Weybread leaves and rootes, and wash them in fair water, and then stanipe them, and take a good quantity of the Juyce and put it to old Ale and make a Posset therewith, and after take the ale Posset, and clarifie it upon the fire perfectly, and then let the Patient drinke blood warme, in the morning and evening without taking of other drinke the space two houres either before or after.

For the sweating Sicknesse.

Yee must take a good spoonfull of Treacle
three spoonfuls of Vineger, five spoonfuls
of water, and two spoonfuls of the juyce of
Sinckfoyle, swing them together, and drinke
them luke warme.

For him that pisseth Blood.

TAke a good quantity of Rew, otherwise
called hearbe Grace, and dry it so that you
may beate it to powder, and then take the
powder and and drinke it with Ale : and it
will change the Urine.

For the Canker in the Mouth.

TAke white Wine, and a penny-worth of
Ginger in powder, and let them seeth a
while together, and wash the sore place with
feather, and drinke not in one houre after,
and yee shall have helpe in seven dayes or
arrantise.

A powder for the same.

TAke Sage, Pimpernell of each a like and
quantity, and halfe so much Parcely, as of
them both, shred them, and stampe them small,
and put thereto a little burnt Allome, and then
ke it up drie it, and beate it to powder, and
sepe it, for it never failed.

To know the Fester and Canker.

HEere you may learne whereof, and of what manner the Fester commeth, and also the Canker, it commeth of a sore that was ill healed, and breaketh out againe, and if it be in the flesh, there doth come out water, if it be in the sinewes, there commeth out browne lie : and if it be in the bone, there commeth out as it were thicke blood. A Fester hath a narrow hole without and within, and a Fester is seldome seene, but it hath more holes then one, and the Canker hath alwayes but one hole.

For a Canker in the body.

TAKE the rootes of Dragons and cut them in small pieces, and lay them to dry, and make powder thereof, and take a penny weight of that powder, and put it in water all Night, and on the morrow powre out that water, and put thereto white-wine and then seeth it well, and let the Patient drinke thereof warme, and in three dayes he shall be whole.

For a Canker in a womans Pappes.

TAKE the Dung of a white Goose, and the juyce of Salendine, and bray them together and lay them to the sore, and it will kill the Canker, and heale the Pappe.

A good powder for the Canker.

TAKE Copperas, and Roch Saunders, and Verdigreace, and Sal-armoniac, and beate them to powder in a brasen Morter, of each a like quantity by weight, and put the powder in a vessell, and seethe it on a charcole fire till it glowe, and then take it downe, and let it coole and after make powder thereof, and that powder shall destroy the Canker, on warrantise.

To kill the Canker or Marmole.

TAKE a pecke of the ashes made of Ashen-wood, and ashes of Oate straw, and put hot water on them and make a gallon of Lye, and put thereto two handfuls of Barke-dust, and let it stand a day and a night, and then straine it thorow a canvasse; then take the same dust and put it in againe, and put thereto as much Allome, and halfe as much of Madder crops, and put them in a pot and let them boyle almost to halfe, and ever stirre it that it grow not to the bottome, nor run over, and after clense it through a cloth, and let it coole, and when it is cold, take a quantity thereof and wet a linnen cloth therein and lay it to the sore place.

For the Canker in the Mouth.

TAKE seaven spoonefuls of Honey, and clarifie it in a pewter dish, then put to it one pint of white Wine Vineger and roch Allome, the quantity of a Hazell nut, and a spoonefull of Bay-salt, and let all these boyle together a quarter of an houre, and then take of dried Rose leaves and Sage a handfull, letting them seethe together for the space of a quarter of an houre, and let the Patient wash his mouth therewith, and lay the leaves to the sore, and if the liquor bee too thicke to wash your mouth with, then take running water and white wine Vineger, and a spoonfull of Honey, and boyle them well as before, and then use it.

Another. Take Hearbe Grace, Lavender-Cotton, Sage, Honey-suckle leaves, of each a like quantity, wash them and stampe them with a little roch Allome, and a little English Honey, and put them into a faire Dish, and when yee dresse a sore mouth therewith, take as much as yee thinke will serve, and take a few Sage leaves and wash thy mouth, and lay it to thy Gums, and if yee put thereto a little Pepper and Bay-salt, it will be the better.

Another. Take Plantane, Bittony, Egri-mony,

mony, Violets, and Woodbine, boyling them
in Wine or water, with Hyfop, Piony, Pim-
pernell, and greene Walnuts, and therewith
wash foure times in a day, and hold it in your
mouth pritty hot, and therewith wash it.

To make a red Water to kill the Canker.

TAKE three handfuls of Rew, bray it in a
Morter, and put thereto a quart of Vine-
ger, and Madder one ounce, and take halfe a
penny-worth of Allome, and beate it to pow-
der and put thereto, and let it so rest nine dayes
or more, and then take them out, and so
straine them through a cloth into a cleane
glasse, and stop the vessell close, and keepe it.

To take away the Canker.

TAKE Martlemasse Beefe that hangeth in
the Roofe, and burne it to powder, and
put the powder into the Sore, and it will kill
the Canker.

A powder for the Canker.

TAKE one quarter of a pound of Roch
Allome, and burne it in an earthen vessell
that there come no ashes thereto : then take

Argo, one halfe ounce, and one quarter of an ounce of Bolearmoniacke, and make all these in fine powder alone, and then mixe them altogether, and put them into a Bladder, and keepe it close : and when yee will minister it, wash well the sore with the water, and then lay on the Powder, and so dresse it once in the day, and it shall helpe him.

A good Medicine for the Canker and Sores.

TAKE a pottle of cleane running water, or white wine, Sage, Rosemary, and Sinkfoyle, of each a handfull, Allome one ounce, boyle all together till halfe a quarter be consumed, and if it be for the Canker put in a little white Coperas and Camphere.

For a Canker old or new, or Marmole.

TAKE Smalledge, Wormewood, greene Walnuts, Lillies, Broome Croppes, white Hazell, red Nettle, Sage, Selfe-heale, Pimpernell, the roote of Floure-de-luce, Planten, ground Ivie, Wall-woort, Mouse-eare, Celondine, Mintes, Bittony, Egrimony Violets, Charvell, Colwortes, and Avenge, stampe all these together and fry them in Barrowes grease, Sheepes tallow, and Honey, and make thereof

an oyntment with Turpentine, Waxe, Rozen, Pitch, Gum Frankensence, burnt Allome, and powder of Tanners barke and so use it.

For the Canker.

TAKE the powder of Saven, Honey, and Creame, and white Wine, and mixe them altogether, and melt them over the fire, and when it is hot, with a linnen cloath wash therewith thy mouth, and when the Sore is well washed, put thereof into the grieve, with Lint, as hot as may be suffered two times a day, and bee whole.

For a Canker in a mans body, and to save the man.

TAKE the rootes of Dragons, and cut them, and dry them in gobbets, and make powder of them, and take a 9.d. weight of that powder, and seeth it in white Wine, and let the sicke drink thereof warme fasting, and in three dayes he shall be whole.

For the Head-ache.

TAKE Hemlockes, and seeth them, till they be as thicke as Pappe, and lay them where

the paine is : Let them lye all Night, and on the morrow lay another of the same heat, and doe so three or foure times, and it is done.

Another, Also take and make Lye of Vervē, or Bytton, or Wormewood, and therewith wash thy Head thrice a weeke, and it shall doe the much good, and take away the Ache.

For the Head-ache, and Tooth-ache.

TAKE the Hearbe called *Bursa Pastoris*, and bruiſe it and lay it to the hart of thy Foote, and it helpeth both the Head-ache, and the Tooth-ache.

A Drinke for the Head-ache.

TAKE Bitton, Vervē, Selondine, Way-broad, Rewe, Wall-woort and Sage, and a quantity of Pepper, and Hony, and ſeeth them all together in water, and ſtraine it through a cloath, and drinke it Faſting.

Another. Stampe Bittony, and lay it on thy Head under thy Cap or bind it laſt to thy head.

For the Head-ache.

TAKE Sage, Bittony, and Rewe, with Wormewood, ſeeth theſe in faire water, then put out

Put the same water into a vessell, and beat the same Herbs in a Morter very small, and then take of them and of the liquor, and temper them with Wheat Branne, and with the rest of the liquor wash thy head, and then lay a plaister thereof upon the Mould, and let it be there a day and a night, and do so three or foure times. Also, ye may take rootes and leaves of Primroses, fresh Butter, and Tarre boyled together is very good.

Another. Take Avenge, Pigeons dung, and Wheate flower, one ounce, and temper them with the white of an Egge, and bind to thy head.

Another. Take Bittonie, and Camomill, a handfull, and seeth it in a pottle of Wine to a quart, and wash thy head with the liquor, and it be the Megrims, it shall helpe thee.

Another. Take Frankensence, Doves dung and flower of Wheat, one ounce, and temper them together with the white of an Egge, and make a Plaister thereof where the grieve is.

Another. Take the white of an Egge and beat it well, and take away the froth, and put thereto Rose-water, and the powder of Alabastrer : then take Flaxe and wet therein, and lay it to the Temples, and when it is dry, wet againe : use it thus three or foure times.

For

For the Head-ache.

TAke, Verven, Bittony, Worme-wood
 seeth them well, and wash the Patient
 head, and after that make a Plaister, and lay on
 the upper part of thy Head on this manner
 take the same Hearbes before said when they
 are sodden, and wring out the Juyce of them
 then take the Hearbes and stampe them in
 Morter, and temper them with the water they
 were sodden in, and put thereto Wheat
 branne to cover the Juyce of the hearbes that
 it goe not out, then take a garland of Linne
 cloth, that will goe about thy head, and binde
 the Plaister in it, as hot as the Patient may
 abide it, and then put on a cap over that.

Another. If the paine come of hot humours,
 take a quantity of Houseleeke, and distill
 it as much as you please, and with the same
 water wash thy Temples, and thy Forehead
 and then dip a linnen cloth therein, and lay
 it on thy Fore-head, or thy temples.

Another. Take Margerom, and greene Ju
 leaves, Bittony, and Verven, of every one two
 handfuls, cut them small, and beate them in
 Morter and seeth it in two penny-worth
 fresh Butter, and stirre it till it waxe ve
 green

ene, and so let it stand nine dayes in an earthen pot ; then seeth it againe, and stirre it well and straine it, and keepe it in a faire vessel, and when you need warme a little thereof in a Sawcer, and annoynt your Temples therewith.

Another. Take a quart of white Wine, and Horehound, two handfuls, and Camomill one handfull, and boyle them together, and therewith wash thy Head : then take Wheate-bran, and put to the hearbes, and boyle it, and make a Plaister and lay it to thy head.

Another. Take the Juyce of Selondine, and good Vineger, mingled and made hot, and with a sponge or a linnen cloth lay it to thy forehead, it quencheth great heate, and purgeth it that it will come no more.

Another. Take the Juyce of Pimpernell, and put thereto May-butter, and frye them together with a soft fire, and keepe it, and therewith annoynt thy Head and Temples.

To cleanse the Head.

Take Aloes one ounce, Myrrhe halfe an ounce, Garlick four drams, Saffron in powder, halfe a penny worth, and mingle them together in fine powder : then take the Juyce of
of

of Coleworts, and put them to your powder, and make it as thicke as pappe, and somewhat more stiffer, and make Pills thereof, as bigge as small Pease, and when you goe to Bed, take foure of them, and roll them in fine powder of Lycorice, and put them into your mouth, and swallow them downe.

For the Head-ache comming of the stomacke.

TAke Fumitory, Camomill, and Roses, and see the them in white Wine, and make a Plaister, and lay it hot to the stomack.

For Ache in the hinder part of the Head.

STampe Sage with the white of an Egge, and temper it with Vineger, and lay thereto.

A principall Medicine for the Head.

TAke Commin a quantity, and lay in Vineger one night, and on the morrow put out all the Vineger, saving a little to keepe moyst, and fry it in a pan, and bind it in a linnen cloth about thy head, and by the grace of God, yee shall be whole.

*For a man that is diseased in the Liver and
Spleene.*

Take Barrowes greace, and ashes made of
Ashen wood one pound, and running water
Gallon, and seethe them till they bee halfe
casted, then straine them thorow a cloth into
vessell, and let it stand so all night, and then
the morrow scum off the greace and cast a-
way the water, and melt the greace, and stirre
oft and put it into Boxes, and when ye have
need annoint the Spleene therewith.

A Drinke to be used after this Oyntment.

Take the roots of young Ashen plants clean
washed one handfull, and Wormewood as
much, seeth them in Wine from a gallon to a
bottle, and let the Patient drinke thereof in the
morning cold, and Evening hot.

A Plaister for the Spleene.

Take dry Lillies, March Mallow rootes,
and Alexander seed, of each an ounce, of
the barke of an Elme tree, the barke of an Ash,
and Broome seed, of each two ounces; all
these being beaten to powder, let them be sod-
den in strong Vineger, and so let them seethe
till they be sodden dry; then put thereto the
powder

powder of Commin one dram, powder of the
barke of Capers one ounce, powder of Rev
three drams, then afterward put thereto Gum
Armoniacke one ounce or thre drams, dissolve
in Vineger, then with Waxe, and Turpentine
as much as shall suffice, make thereof a Plai
ster for the Spleene.

Another. Take the tops of Acornes, Ro
leaves, Coriander seed, and Commin seed pre
pared, of each one ounce, *Strado Arabia*, *Ganc*
larga of each two ounces, Salinter, I. Saltpe
ter one ounce terrified, mixe them and pu
them in a bagge, quilted, or basted, quadrant
wise, and lay it to the place grieved.

Another. Take Camomill flowers, whe
bran, and a pint of white Wine, boyle ther
all together and put them in a bag, then tak
oyles of Violets, of Linseed, and of Lillies,
each a penniworth, annoynt therewith, and
put your bagge hot thereto.

A Drinke for the Spleene.

TAke the juyce of Licorice one ounce, Fer
nell-seed, Anniseed, and Juniper of each a
ounce, pound them all in a Morter together
and so drinke it in your drinke.

Another. Take three spoonfuls of the juyce

of Ivy leaves in white Wine, or else of the
 Re ayce of Egrimony, and drinke of it three or
 o four mornings fasting, and it will helpe you.

To dissolve the hardnesse of the Spleene.

of Ro **A** Moniacum dissolved in very sharpe Vi-
 d neger, and spred upon leather Plaister-
 e, and applyed to the Spleene will mollifie
 e hardnesse thereof, and it may lye thereto
 alepe ven weekes and never be removed.

adran *Soveraigne Medicine for the Spleene, and to
 cleanse the body.*

where **T**ake Harts-tongue, wilde Hoppes, Lettice,
 e the and Borage, with the flowers of Fumitory,
 en take d Parcely rootes, see the all these in Whay,
 lles, and clarifie it with whites of Egges, straine it,
 h, and drinke it first in the morning and last at
 ight during the space of a Moneth, and by
 ods helpe, it will cure your Spleene, and
 ense your blood, and comfort you many
 ayes for your health.

For Ache in the Backe.

ge the **T**ake a great Onyon or two, and roast
 ne ju them in the embers, then stampe them and
 strain

straine them out of the Juyce, and mix it with as much Malmesie as Juyce, and drinke thereof blood warme, first and last. *Probatum.*

To stay the Backe, and helpe him that consumeth.

TAke the rootes of Parcelly, Fennell, Camphere, and of Borage, Planten, *Bursa Pastoris*, and Knotgrasse, and make broth with them of young Hennes, Capon, Mutton, Rabbits, and Veale, and put thereto a Date or two, and yee may see the them in posset Ale made of white Wine.

Another. Take white Archangell, Cumfrey flowers, white Lillies, white Roses, white Holly hockes, Knot-grasse, and Clary, stampe them, and take a pottle of Muscadine, and a pint of Ale, with the pith of an Oxe backe and three capped Dates, the stones taken out and beating them in a mortar small, then put in some of your Muscadine and grind it with some of your Ale and stirre it, and boyle the rest thereof, take also the yolkes of three new layd Egges, the strings taken out, and beat them well together, and put thereto of Sinnamon two penneworth, and of whole Mace one penneworth, and see the all these to a quart and so use it.

Another

Another. Take the pith of an Oxe backe and scald it, then straine it out of the skin and shred Nippe, and beat it in a Morter very small, putting thereto a quart of Milke and straine it, and then seethe it with five or sixe Dates, and a graine of Amber-greece, and the powder of Ginger, and let the Patient use it very often. It is proved.

To take away the paine of the Reynes of one that is low brought.

TAKE three quarts of white Wine, and boyl therein a red Cocke, and put thereto a handfull, of red Nip, a quantity of Clary, and the rootes of red Fennell, Harts-tongue, a picke of Synamon bruised, Dates, great and small Raisins, with a few Prunes, seeth all these together, till the strength of the Cocke be in the broth, and put therein one ounce of *Mannus Christi*, and use this Morning and Evening luke warme.

For Ache in the Backe and Legges.

TAKE the marrow of an Oxe, and oyle Olive three spoenefuls, and the yolkes of Egges, and Butter, Pepper one ounce, then take the

V

milke

milke of a woman, and mingle it together, and anoynt the sicke therewith.

For the Bladder and the Reynes.

TAKE the seedes of Planten beaten in a Morter, and seeth them in Wine, and drinke thereof alone.

A Plaister for the Reynes.

TAKE Callamint, Camomill, Wormewood, Peritory, Holyhockes, and bray them in a Morter with Oyle, Butter, or Deere and Sheeps suet, and grease of a Boare, or Barrow hogge, with a quantity of Commin, and lay it on a Plaister both behind and before.

For all Diseases in the Backe.

TAKE the rootes of Daiesies, of Planten, of *Bursa pastoris*, of *Centimodum*, and the Cups of Acorns a handfull, and of Bole-armoviack two ounces, and of Harts-horne burnt, and also a Bucke Conie that is fat, and let all these be sodden together in white Wine and water, as much Wine as water, till the Cony be consumed, from the bones of the flesh, then take away the flesh and the bones from the broth and

and so let the broth stand till it come to a jelly,
and when you are in your bed, cause your
Backe to be therewith annoynted by a Cha-
singdish of coales, three nights together, and
lay thereon a warme linnen cloth, and it shall
helpe you by Gods grace.

*For paine in the bladder, and to make it
whole for ever.*

TAKE three rootes of Smalledge, and wash
them faire and cleane, and cut them small,
and seeche them in a quart of faire water, till
three parts of the water be consumed, then
straine it, and take foure drams of the powder
of Bittony, and put thereto, and drinke the
said water.

Against running of the Reynes.

TAKE one pound of Jordaine Almonds, and
blanch them, and parch them, and grind
them very small and make Almond milke
thereof, with a pinte of Rose-water, and a
pinte of Planten water, and then seeche it with
Sugar, and Sinamon, and when it is cold put
thereto a dramme of Masticke in fine powder,
and use thereof to eate and be whole, *Pro-
batum est.*

A Syrope for the Backe.

TAKE the rootes of *Ennula Compana* cleane scraped, and slice them thin, and lay them in faire running water three dayes, and shift them every day, then at three dayes end take them out. and put them in a gallon of faire running water, with a quart of Honey, of Lycorice one ounce, scraped cleane and sliced, and of Anniseeds one ounce, cleane rubbed from the dust, let all these be boyled with a soft fire, and take out the rootes out of the liqueur, washing them one by one, and when they be cut lay them on a faire dish, and so let them lye 24. houres, and then take the rootes and weigh them, and for every pound of your rootes, take a pottle of Muscadine, or white Bastard, and put your rootes therein, and put thereto two pound of fine white Sugar, two or three whole Maces, boyle all these to a Syrope, with your rootes, and then put it into a Pot, and when you will use it, let the Patient eate of the rootes, and drinke a spoonfull of the Syrope with your rootes, after it, Morning and Evening. *Probatum est.*

Remedies to provoke Menstruum Mulieris.

Take powder of Peeter, Bittony, Yarrow-
seed, in white Wine and drinke it.

Another. Take Mugwort, Selondine, Mari-
gold, Verven, Nippe, of each nine crops three
dayes before the change, and three dayes before
the full of the Moone.

Another. Take Germander, and the rootes
of red Madder, and see the it in Ale, and give
it her to drinke, or else take Radishes, *Et semen*
piona, red Sanders and Suger, and use it as
aforesaid.

Another. Take *Cotula Fetida*, the which
is like Camomill, but it stinketh, and make a
fomentation thereof.

Another. Take the Juyce of Mercury, and
Honey, and flower of Cockle, as much as will
incorporate it, and make thereof little balls,
and give her one or two of them, and she shall
have *Menstruum*, also it shall after dispose her
to conceive, for it hath seldome failed, and is
well proved.

Another. Take the blacke seed of Pionie,
and bruise them one by one to the number of
nine, and picke of the blacke huskes, and in a
Morter breake them to powder, eate and drinke

the said powder at times afore said, in the second Medicine. *Pro eadem.*

Another. Take the rootes of Gladion, and Arsmart, and see the them in good white Wine, or Vineger, and when they be well sodden, take them from the fire, and let the woman sit over it, so that the ayre may strike up, and none goe away, for this is proved.

Another. Take Bittonie, Puliall Royall, Centory, of each a handfull, see the them with Wine or water, till the two parts be wasted, and then clense it thorow a cloth and drinke it.

Another. Take Balme. Margerom, Ilope, and Marigolds, a handfull, see the them from a pottle to a quart upon a soft fire, and so take it and drinke it every morning fasting, and if it be bitter, put thereto Suger, and use it.

Remedies to stop Menstruum Mulieris.

Take the blackest holly-hocks that yee can get, and take the flowers thereof, and make them in powder, and drinke them, and wash the place with the water of Lovage.

Another. Take the water of Oake leaves distilled, halfe a pinte of Rose-water, and Syrrupe of Quinces fixe ounces, and let her drinke thereof first and last.

Another.

Another. Take Horse-dung, and seethe it in good Vineger, and put it into little bagges of linnen cloth, and lay the one upon the Reines of the backe, and the other betweene the Navill, and the privie place, as warme as shee may suffer it, and let her drinke it every Morning and Evening with a little Synamon till shee be whole.

Another. Take the rootes of Gladium, and seeth them well in Wine, or water, and receive the fume thereof : It never failed,

To stop white Menstruum and red.

TAKE the Juyce of Planten, and of *Bursa Pastoris*, and two whites of Egges well beaten among the Juyce, and put thereto Bole-armoniack one ounce, and of *Terra sigillata*, one ounce, and a portion of Beane flower, and make it thicke upon the fire, and draw thereof a Plaister upon thin cloth, and lay it to her Backe and Navill.

Another for the white

TAKE the inner rinde of the Sloe-tree, Sumatch, Balesianes, the rinde of the Pomè-granate, Planten, Knot-grasse, the inner rinde

of the red Bryer, and a little French-Bolearmoniack, and boyle all these in red Wine, till halfe be consumed, and let her drinke it fasting, *Et restringet fluxum Menstruum.*

Another. Take the foote and Legge of a Hare, and bake it to powder haire and all, and drinke it, and it restraineth the same.

The vertue of Fearn.

THe Root is good to be drunke, and laid to Plaister-wise, for the Wounds that are made with Reedes; and in like manner, the roote of the Reede drunke, and laid Plaister-wise to the sore, where Fearn sticketh. The Powder is good to be strowed upon moyst Sores, which are hard to be covered with skin, and ill to be healed: the Juyce pressed out of the Fearn roote, laid to with Rose-water, or other cold water, is good for all manner of burning or scalding, perfectly and sure.

To take away heate and inflammation of a Member.

TAKE the waters of Planten and Purslaine, of each two ounces, and the water of a little hearbe called Vernicularis, two ounces, Litarge and

and Ceruse, in fine powder, of each foure
drams, and Camphere three graines : mixe
all these together and so use them.

A Lotion for a sore Mouth.

Take running water a pinte, Vineger halfe
a pinte, Honey foure ounces, Bay leaves
one ounce, Galingale one dram : Let all these
be decocted to the forme of a Syrope.

A preparative.

Take Syrope of Violets, Endiffe, and of
Femitory, of each two ounces, and of com-
mon Decoction foure ounces.

To make Vergent milke by D. Taxley.

Take Litarge of Leade one pound, with
Vineger a pinte, laid in fuse three dayes,
and then drawne with woollen shreds, and so
keepe it in a Viall by it selfe close : then take
foure ounces of Conduit-water and one ounce
of Allome, and one dram of Camphere : and
melt all over the Fire, and keepe the water by
it selfe in another Viall, and when you will
use it put both these waters together, of each
like quantity, and it will be like milke. It
taketh

raketh away the spottes and Freckles in the Face, if it be often applyed thereto.

A comfortable Powder for the Heart.

TAKE Synamon, Ginger, of each three ounces, graines of Paradise, long Pepper, of each two drams, Saffron one dram, Sugar foure ounces : and so make your Powder.

A Remedy that breaketh the Stone.

TAKE a pound of Grommell, a pound of Saxifrage seed, and a pound of Coriander with a quarter of a pound of Soras, white and red, and grinde all these in a Morter very small, and so keepe it, using to eate thereof in your Pottage every day a spoonefull.

Another. Take Time, Damsons, Beane-Cods, Pellitory of the wall, Saxifrage, a like quantities, and steepe them one night in white Wine, then distill them, and use to drinke thereof.

Another remedy for the Stone, and to cause the voydance of Urine.

TAKE Pellitorie of the Wall, Sothernwood and seeth them in Water or white Wine

with a quantity of Sheepes Suet, till it be tender, then put the hearbes and tallow in a linnen bag, and lay it warme to the bottome of the belly, using this, you shall finde remedy.

A proved Medicine to avoid the Urine that hath beene long stopped.

TAke Radish rootes, one if it be of bignesse and strong, is sufficient, and scrape it very leane, and lay it in white Wine, a night in steepe, then straine the Wine, and give the Patient to drinke, and he shall voyd water.

A very good water for the stone, proved.

THe water of Strawberries, with the leaves distilled, and so used by draughts, as other drinke.

To breake the Stone.

DRy the stones of a Cock a yeare old, and beate them into fine powder, and give the diseased thereof to drinke in white Wine, but if he have the Charward, then give it to drinke with good water.

Doctor Argentines Medicine for the Stone.

TAke the red barke of an Ivie tree dried, and beaten into fine powder, and after
searse

soarse it through a fine Searse ; also take a like quantity of blacke Jeat, beaten and searsed in like manner, and being mingled together, drinke thereof with Wine or Ale, blood warme, five or sixe times.

Divers Medicines for the Stone and Strangulion.

TAke a quart of Milke, and a handfull of Bay leaves, another of Time, of red Sage, and of Parcely, of each a handfull, and a quart of Malmesey, a little Rosemary, and boyle them all together from a quart to a pinte ; but yet let the Milke and the Herbes be boyled all whole together, from a quart to a pint, before the Malmesey come in, and then use it.

Another. Take Reddish leaves, and seethe them in Ale, and give it the Patient to drinke, and it will cause him to make water.

Another. Take red Bramble-berries before they be blacke, and Ivie-berries, and Acornes, put them in a Pot and dry them untill they be ready to be beaten to powder ; then take Ali-fander seed, Parcely seed, Gromell seed, Coriander seed, Broome seed, and the seed of the Nut-tree, the inner pithe of Ash-keyes ; take of all these a like quantity also, and beat them to powder, and mingle them together with Li-

quo

uor of a double quantity ; then use to drinke
Evening and Morning sodden in posset Ale,
ade with white Wine ; and put of this pow-
er often in your Pottage when you eat them,
and so use it continually till you find ease.

*Excellent Remedies for the Stone in the
Bladder, and to provoke Vrine.*

Take life Hony and Rhenish wine, of each
a quart, Saxifrage, Phillipendula, and Pel-
larie of the wall, of each a handfull, distill
all these in *Balma Maria*, with a very slow
fire, keepe it in a cold place in Pewter or ear-
then vessels, and drinke thereof the quantity of
half a pint every morning fasting, and after-
wards eate the quantity of a Walnut of life
Honey, and use to fast and walke an houre af-
ter it.

Another. Take a pint of Milke and put into
it a pint of wilde Mallow leaves, let them
boyle together a quarter of an houre, then
make a Posset drinke of Ale or Beere, take off
the Curds and Mallow leaves, then set your
Posset to boyle againe, and put into it a good
pecke of Licorice well bruised, one spoonfull of
Aniseeds, and halfe a spoonfull of Parcely
seeds well bruised, and so of Suger Candy the
quantity

quantity of a small Walnut, boyle all these to the quantity of half a pint or lesse, then straine it, and at your going to bed drinke it blood-warme, putting into it a quarter of a grated Nutmeg. It is approved.

Another. Take a pottle of Ale and a Flint stone taken from the Chalke and beaten to powder, and a pennyworth of Reddish rootes boyle all these together to a quart, then straine it thrice and drinke thereof Evening and morning.

Another. Take Saxifrage, and Rosemary of each a like quantity, and see the it in white Wine till all the herbes bee thoroughly sodder then straine it and drinke it cold Evening and morning.

Another. Take Gromell, Parcely, Violets and red Nettles, put them into a Morter and bray them; then take the Kernels of Cherry stones and bray them by it selfe, and see the all together in white Wine, and drinke it Morning and evening.

Another. Take Perstone, unset Leekes, and Damsons, of each a like quantity; boyle them and clarifie them with the whites of Eggs then take the juyce and drinke it with Wine or Ale, in quantity double so much as the juyce is.

Another

Another. Take a handfull of Bay-berries, and the shell of an Egge when the Chicken is new hatcht out of it, and beat them together; then take the powder and put it into Ale or Wine, and give it the Patient to drinke, and by the grace of God it shall helpe him.

For the Stone in the Reynes, or Bladder.

Make a Bath with Parcely, Alisanders, Pellitory, Fennell, and Saxifrage, and let the Patient sit therein up to the Navill, then let them drinke the Powder of these seeds, and the Herbes, with warme white Wine; for this is a principall practice for this disease. *Probatur.*

An Injection for the Stone.

Take a quart of Barley water, and boyle therein a handfull of Mallow leaves, and as much of Violet leaves, till halfe the water is consumed, then put thereto three spoonfuls of *Mel Rosarum*, and let the party take it as an Injection with a Searinge.

For any evill in the Bladder.

Take Ashe, Parcely and Fennell, of all alike: put them and temper them with water and drinke

drinke it, and it shall helpe thee well to Pisse, and it shall cast out the Stone, and heate well thy stomacke.

A Powder to breake the Stone.

TAKE the blood of the heart of a Kid, and of a Foxe the blood of the heart, of both a like quantity : take the bladder of a Boare, and all that is therein, and put this blood thereto, take the juyce of Saxifrage, and juyce of Parcely, of each a like quantity : and put these in the Bladder also, and hang up the Bladder in the smoake over the fire, untill such time it be congealed together as hard as a stone, and make powder thereof : and drink it with hote Licour, when thou wilt, first and last ; and this shall breake the stone to powder, and make it voyd away.

To ease the paine of the Stone.

Eate the stones of Medlers into powder and drinke it with stild Milke, or with white Wine.

Another. Take Turpentine of Jeane, make it in little balls, and rowle it in fine Suger, and swallow it downe whole.

Again

*Against the new Ague, by Doctor
Langdon.*

TAKE Sorrell, Sowthiftill, Endine, Dandelion, Succorie, croppes of Fennell with Mallowes, with Violet leaves of each one handfull, and seeth them all in a gallon of stale Ale, to a pottle, with skimming, that done, straine out the liquor, and make thereof an Ale posser, and let the Patient drinke thereof as oft as he is a thirst, putting into every draught as much Treacle as the bignesse of a Beane and ye shall be healed.

For an Ague. By Doctor Turner.

TAKE Featherfew, Worme-wood, and Sorrell, of each a good great handfull, stampe them and straine them hard, and put thereto as much Suger in weight as the juyce weigheth, and put them in a strong Glasse in a Skillet of warme water, the space of foure and twenty houres before you give it to the Patient, and then give it twice a day two spoonefuls at a time in Ale or Posser-ale.

*A very good Drinke for an Ague. if
one shake.*

TAKE a quart of strong Ale, and put therein nine Bay-leaves, and seeche it till it come to a pinte and then take out the Bay-leaves, and put therein one penny-worth of Treacle, a

halfe-penny worth of Pepper, stirring it well together, and let it then seethe againe one walme, and so take it off the fire, and let the Patient drinke it as hote as he can, and be covered as warm as he may abide, the space of sixe or seven houres. *Probatum est.*

Another. Take a pinte of Ale and put therein one penny-worth of long Pepper, and foure or five field Daylie rootes and then seeth the same well together, and then let the Patient drinke the same as hote as he may suffer it, and walke till he sweat if he be able, or else layd downe and covered very warme that he may sweat well. Also Burre-leaves, and Baysalt beaten together and bound about the wrist of the Patient is good for the same.

Another. Take a quart of Red-wine, and a quart of Milke, and still them, and give it to the Patient to drinke, when the Axis come upon him, but the milke must be taken as it commeth from the Cow.

For a cold Ague.

TAKE a spoonefull of Vineger a spoonefull of *Aqua Vita*, and a little Treacle with long Pepper, and warme this blood-warme, and so let the sick person drinke it, when the fit commeth, and let him walke if he be able, if not, laid downe and made to sweate.

A Plaister to take the Ague or any other ache out of a Womans Brest in the time of her Child-bearing, if it come.

Take the yolke of an Egge, and a little quantity of Wheate flower, and a quantity of Honey, as much as the yolke of the Egge, and beat these together, till it be like a Salve : then make a Plaister thereof, and lay it to the Brest that is grieved, and it will heale it without doubt. *Probatum est.*

To kill the Paulsie.

Drinke the roote of Valerian in powder, and it will destroy the Palsey, so that ye cate no Hogge flesh.

A remedy for the Dropsie.

Srape an Elder roote very cleane, and breake it in many pieces, or shred it into white Wine, and let it steepe therein, then drinke the Wine, and it will heale your Disease whole.

Against stopping of the Pipes.

Take Hysope, Mintes, Rose-mary, Daisies, and Consoud, of each like quantity, and seeth them with Ale in Lycorice, and use it Morning and Evening.

Against Hoarsenesse.

TAKE a good quantity of Verven, and seeth it with Lycorice in faire water, then straine the water, and use no other drink with your meate untill you find remedy.

For the yellow Jaundise.

TAKE the reddest Docke rootes that ye can get, and being washed cleane, put them into a vessell of good Ale, and when it is stale, let the diseased drinke no other drink to his meate but Ale and it shall helpe.

For Wormes in the Bellie.

AGainst the Wormes in the Bellie, take Onyons and pill them, cut or slice them small, powre Spring water over them: Let it stand all Night, and in the Morning drinke that water, and it driveth away all wormes: powre the same water upon the Earth where the Wormes are, and within halfe an houre, they will all creepe out of the Earth.

Another. Likewise if one cate Garlicke Fasting, it killeth and driveth out Wormes out of the Body. Or else drinke distilled water of Knot-grasse, or Shanie-grasse, the same killeth wormes also: howbeit it worketh more in young then in old folkes.

Another.

Another. Take Mares-milke, and drinke it as hote as you can have it from the Mare in the morning fasting.

An approved Remedy for a Woman that hath her Throwes before her time.

SEeth a good handfull of whole Chervill in a quart of Claret Wine, and when the Hearbes bee well sodden, wring them into the Wine, and clense it, and make thereof an *Hypocras* with Sugar, Cynamon and Ginger, and give her thereof to drinke warme at times needfull. And it shall expulse the paine, Approved.

A Powder for the Strangury.

TAKE Ivie Berries dried over the Fire between two stones, and Alisander seedes, of each a like quantity : and make a Powder thereof to be used in a draught of good Ale.

For the Collicke and Stone.

TAKE unlet Leekes, unlet Time, and Parcely, and make pottage of it with Mutton : it is also good for the Mother.

For a Megrin in the Head.

TAKE a cloath and warme it very hot, and chafe the nape of your necke, and your temples, a mornings.

For the Tooth ache.

TAKE nine Pepper-cornes, and five Cornes of Bay-salt, and some English honey, and breake your Pepper-cornes, and beate them all in an Oyster shell, then make little balls of lint, and dippe them in the Honey, and lay it unto your tooth, or rub your teeth with Allome beaten.

For a sore Brest.

TAKE a Red-rose cake, and white Wine in a dish, and set it on a Chafingdish of coales and turne the cake up and downe in the dish, and lay it to the brest as hot as may bee suffered, and use this three or foure times, till it be whole.

For a sore eye that burneth and is watric.

TAKE Hemlockes and distill them, and take the watet and lay it to your eyes, and take a little Lint, and dippe it in the water, and so lay it unto your eyes as you lye upright in your bed.

Another. Take ground Ivie beaten, cureth the Web in the Eye, putting it in once a day.

For to stoppe the Bloody Fluxe.

TAKE a pinte of Milke, and a pinte of water, and let them boyle together over the Fire, untill it come all to a pinte: and let the Patient drinke it Morning and Evening.

A Remedy for a Fellon.

THis infirmity doth come of a venemous matter, and other while it commeth of an interiall cause, or of an exteriorl, the interiall cause commeth of some evill humour, the exteriorl cause doth come of some venemous stinging of an evill humour eate Treacle, and make a Plaister of Treacle and lay it upon the place : or take the white of a rawe Egge, and put in salt to it, and beate it well together, and make a Plaister thereof.

Another. Take Rew, and Soape, Soote, and Boares greace : and stampe them together, and lay it to the Fellon.

A Medicine well proved for the Megrim.

TAke the Juyce of Night-shade, and as much Vineger, with crummes of leavened Bread, and the white of two Egges, a quantity of Bolearmoniac, a quantity of Sage, and Dragons tayle : All these are to be made Plaister-wise upon Flaxe, and lay it upon your griefe ; also Village to be stilled is very good.

For to heale a sore Eye, hurt with the small Pockes.

TAke the Marrow of the pinions of a Goose-wing cold, a quantity of Honey, new taken

out of the Combe, in the hive, and mingle it together, and lay it on the Patients Eye-lidde, and it will heale it.

For a sore Eye with a Pinne or a Web.

TAKE white Allom, and Running-water, and boyle it together in an Egge-shell, till it be halfe consumed.

For a sore Eye that Itcheth and pricketh.

TAKE Running water a quart, and put in white Copperas, a Rose-mary sprigge, and a spoonefull of Hony, and let it boyle to a pinte, and then drop a little into the Eye: and keepe it after from Rubbing or touching.

For a Sciatica or Ache in the Bones.

TAKE of Rew, and red Nettles, of each a handfull, Commin, blacke Sope, and Frankensence, of each a quantity, boyle all these together, and make a Plaister thereof, and lay it to the grieve.

Another. Take a lapfull of Nettles, another of Neppe, seethe them in Chamber-lye, and put therein a handfull of Bay-salt, and a quantity of blacke Soape, and let them boyle well together, and lay it to the grieve.

For Sore Eyes.

TAKE Fennell rootes, white Daisie rootes and leaves, and lay it in white Wine, and wash your Eyes with it.

To

To stoppe a great Laske.

TAKE a pottle of faire water, and put therein a Cony fleyed, well washed, and quartered, and let it be well skimmed when it doth see the : then take a good handfull of Almonds unblanched, and the stones of great Raisins, and beat them in a Morter with some of the broth in the Pot, and unstrained put them in : then take halfe an ounce of whole Cinamon, a handfull of Blackberry leaves, a handfull of Planten with the rootes thereof, the Pot being cleane skimmed : put the aforesaid gredience therein, and let all boyle till it come to a quart, then straine the broth, and let the Patient drinke thereof Morning and Evening, or at other convenient times in the day.

Analliter, if the aforesaid Broth be warmed with a gad of Steele, when it is cold, it is so much the better.

To cause one to make Water.

TAKE Parceley and see the it in white Wine, and drinke it Morning and Evening.

For the Wind Collicke.

TAKE Commin-seede, or fine Cod seede, and beat them to Powder, and put it into Ale, Beere, or white Wine, and drinke it, and it will make one Laxative.

For

For to make a Water for the same.

Take Broomefeed, and beate it to Powder, and drinke it with Muscadine, or any other Wine.

For to bind on from the Laske.

Take a penny-worth of Roch Allome, and seeth it in a pinte of white Wine, and drinke it.

For to skinne a sore Finger.

Take Nervall Oyle, or Rose Oyle, or Camomill Oyle, or Pompilion, and annoynt your Finger or shinne with it, and it will be whole.

For a vehement Cough in young Children.

Take the Juyce of Parcely, powder of Commin, Womens milke, and mixe them together; then give the Child to drinke thereof, and afterward make this Oyntment following: Take the seed of Hempe or Flaxe, and Fennycrick, and seethe them in common water, then presse out with your hands the substance of the Hearbs, which you shall mingle with Butter, and so annoynt the Childes brest with it as hot as may be.

For a broken Head.

Take unwrought Waxe, and a little Sugar, and running Water, and boyle it in a Sawcer, and make a Plaister, and be whole.

For

For Chilblaines in the Feet or Hands.

TAKE Sheeps Suet, and unwrought Wax,
and Rozen, and boyle it in a Sawcer, and
make a a Salve, and it will heale them.

*To kill the Tooth-ache, or a Ring-worme,
or a Tetter.*

TAKE Oyle of Broome, and annoynt the
Gums at the roote of the Tooth where the
paine is : It must bee used after this manner
Take a piece of old Broomesticke, the older
the better, and light it, and hold it downeward,
and it will drop that which is yellow, and
annoynt your Gummes with it, or put it in the
hollow Tooth.

For a Stitch.

TAKE Groundsill and dry it, and put sweet
Butter into it, and put it where the paine
is, as hot as may be suffered : Or take Oates
(the blackest that you can get) and fry them
with red Vineger, and lay it as hot as may be
suffered where the paine is.

For an Ache or a Bruise.

TAKE oyle of Peeter, it must be used after this
manner : Take a stoole, and when that you
are Rising or going to Bed, sit with your
Backe towards the fire, you must have a great
fire, and where the paine is, you must rub it
with some of the Oyle all downewards, and
they

they that doe dresse you, must dry their hands well against the fire and chafe it.

To make white Teeth.

TAKE Lemmons and make stild water of them, and wash your Teeth with it, for it is a soveraigne thing : Or if you will not make the water, take the Liquor of them, which is also good for the same purpose, but the water is better, because it is finer : so that in the Stilling it lose not his force.

A Medicine for a swelling in the Cheeke.

TAKE a pinte of white Wine, and halfe a handfull of Camomill flowers, and seethe them in the white Wine, and wash your cheeke, both within and without, as hote as you can suffer it.

To make a Perfume suddenly in a Chamber where a sicke man lyeth.

TAKE a little Earthen Pot, and put into it a Nutmeg, two scruples of the sticke of Cloves, and two of the sticke of Cinamon, and foure of storax, Calamint, Rose-water, or water of Spike, or some other sweet water, and seethe it : then put it into a pot-shard, with a few hot Ashes, and coales under it, and set it in the Chamber, and the smoake thereof shall give a sweet, amiable, and hearty savour.

To

To make a cleere voyce.

TAKE Elder-berries, and dry them in the Sunne, but take heed they take no moisture: then make powder of them, and drinke it every Morning fasting with white Wine.

A Medicine for the Mother.

TAKE a pinte of Malmſie, a little quantity of Commin-seede and Coriander-seed, and a Nutmegge, beate these together, and then seethe them to halfe a pinte, with a little white Sugar-candie, you must take a spoonefull at a time.

A Medicine for a Stitch or Bruise.

TAKE three quarts of small Ale, and one penny-worth of Figs, and one pennyworth of great Reisons, and cut the stones out of them, and one penny-worth of Licorice, of Rhoſe, of Violet leaves, and of Lettice of each one handfull, and seethe them from three quarts to three pints, and straine it, and so let the person drinke it, and after make this Plaster following, Take a quantity of horse dung, and a quantity of Tarre, fry it, and put a little Butter and Vineger into it, and make a Plaster, and lay it to the side.

For

For the bloody Fluxe.

TAke of Suger roffet made of dry Roses, of Trissendall, of each one ounce and a half, mixe these together, and eate it with meat or drinke it with drinkes; but the best remedy I could find, is to take three handfuls of St. Johns woort, as much Planten, and as much Cressis, and see the these in a gallon of Raine water or red Wine to a pottle and straine it, then put to it two ounces of Sinamon beaten, and drinke thereof often. Also, take a Sponge and see the it in a pint of Muskadine, and wring it, and let the Patient sit over it close, as hot as they can suffer it, and cover them warme.

Remedies for the Itch.

TAke of Salt-water a gallon, and see the it with three handfuls of wheaten bread crums that is leavened, and wash your body with the water: Or, wash your body in the Sea two or three times. Or, else take the bran made of Cockle-seeds three handfuls, and of the powder of Brimstone two ounces; boyle these in a pottle of white wine Vineger, and wash your body therewith three or foure times. Or take a quantity of Brimstone, and a quantity of Al-lome, and burne them on a fire-shovell over the fire, beat them very small and boyle them with Bores-greace, and so annoint the Itch.

Ta

To kill Lice or Itch.

TAKE Quicksilver two penniworth, and kill it with fasting-spittle in a dish, beating it well together, and put thereto foure pennyworth of Oyle of Bayes, and so annoint the place; this receipt will kill both Itch and Lice in the head or body.

To cure the Crampe.

MAKE a Ring of an Oxe or Cowes horn, or of a Sea-horse tooth, or of the Pizle of a Sea-horse and weare it. It is proved.

For a paine or swelling in the Privie parts.

TAKE white wine Vineger and Cow-dung, boyle them to a Poultis, and when it is ready put thereto oyle of Roses; and if the grieve proceed of a cold cause, put thereto some Camomill flowers applyed very hot.

Another. Take Commin-seeds beaten into powder, Barly-meale, and Honey, of each a like quantity, then fry them together with a little Sheeps suet, heat it and bind it as a plaister to the Cods.

Remedies for Burning or Scalding.

TAKE five or sixe spoonefuls of Sallet oyle, and as much of Running water, beat them together till they bee well incorporated, then anoynt the place therewith and lay thereon a Doek leafe, it will both coole and heale.

Ans-

Another. Take of the herbe Periwinkle, fry it in a pan with fresh Butter, fresh Greace, and Sheepes dung newly made; when it is well fryed straine it through a cloath and it will be like Salve, then spread it on a Linnen cloth as broad as the sore is and apply it thereto. It will cure it, though it were scalded and burnt to the bone, if it be taken in time, renewing the plaister Morning and evening.

Remedies for the Piles.

TAKE Martlemasse beefe, dry it and beat it to powder, then put it into a chafingdish of coales, and set it in a chaire, and sit over it.

Another. Burne two or three Bricks red hote, put them into a Pan in a close Stove and sprinckle Vineger upon them, letting the party sit close over it that hee may receive the fume thereof into his fundament, doing this three or foure times if need require, will helpe it.

A Remedy for the Cappes.

TAKE the oyle of sweet Almonds one ounce, and anoynt the place therewith; or any of these things following is good, the powder of the rinde of Pomegranets, the Marrow of a Calfe, or a Hart, the fat of a Capon, Goose, or Ducke, and such like.

An

To kill a Tetter or Ringworme.

T Rose de Arsmeg is good, and if it come of Blood exhaust two or 3. ounces of blood or more if need require, and that Age, time and strength will permit; and if it bee *Lupte*, cut off the heads of them, and rub them with Salt and Garlick stamp't together, and then lay over them a plate of Lead.

Approved remedies for the Shingles.

TAKE Rose-water, Planten-water, and white Wine, of each of them halfe a pinte, put all these together and wash the place often therewith. Or else take of red Wormes that come out of the Earth, and bray them in a mortar, and put to them a little Vineger, and so make plaisters, &c. Or else take flowers of Camomill, Rose-leaves, and Violets, the weight of each of them one ounce; of Myrtles, and Sumack, of each of them an ounce and a halfe, see the all these in white Wine and make a plaister and lay it to the place, or else make an oymtment of Ceruse. I have taken Hous-leek and have stamp't it with a little Camphere and put to it white Wine, and have layd it to the place and have healed the Patient; also, the Oyle of Roses, or the Oyle of Violets is good for this impediment, mixt together with the whites of Egges, and the juyce of Planten.

Y

For

*For the Collicke and gripings in the
Belly.*

Give the patient Jeane Treacle, and powder of Cloves well sodden in good Wine and let them drinke it very warme. Or, take the root of Lilly, and Horehound, and see the it in Wine, and give the patient. *Probatum est.*

A Plaister for the same.

TAke Lynseed and stamp it, and Dock leaves and see the them well in water and make a plaister, and lay it to the grieve very warme.

For a Scurffe in the Body.

THis Infirmitie doth come of a Cholericke and Melancholick humour. For this cure I take two ounces of Bores grease, then I doe put in one ounce of the powder of Oyster shells burnt, and of the powder of Brimstone, and three ounces of Mercury mortified with fasting spittle; compound all these together, and annoynt the body three or foure times, and take an easie Purgation.

A Remedy for a wild running Scab.

TAke Mercury mortified with fasting spittle three ounces, incorporate it with oyle of Bayes, and annoynt the body, or else take Mercury mortified three ounces, and of the Powder of Brimstone two ounces, the powder of Eula Campana two ounces, & confect these together

together with Barrowes grease, and anoynt often therewith.

For a Tympany.

TAKE a pinte of Broome Ashes, eyther of greene or dry, and a quarter of an ounce of Sinamon bruised, sit the Ashes, and let a pinte thereof and the bruised Sinamon lye in steepe all night in a pottle of White Wine, then let it run through a gelly bag twice or thrice till it run cleere, put in some Sugar, and a toft unto it, drinke thereof thrice a day, in the Morning fasting, and an houre before Supper, and an houre after Supper.

For one that is in a Consumption.

TAKE foure ounces of Shavings of Harts-horne, one ounce of the Shavings of Ivory, put it in a Pipkin with a Gallon of faire water, let it stand on the fire twelve houres infusing and boyling softly close covered, then take twenty Egges in their Shells, crack their Shells, and put them in a dish with Salt, and let them stand an houre, and purge themselves then pull them from their shells, washing them till they be cleane, then put them in the Pipkin to the Harts-horne, and let it boyle two houres, then put in a good handfull of Raisons of the Sun stoned, halfe an ounce of Liquorice scraped and sliced, and a blade or

two of Mace, boyle all these till it come to a quart of Liquor, then put in halfe a pinte of white Wine, fixe spoonfuls of Rose-water, two penny-worth of Saffron powdered, boyle all a little while, then straine it, or run it through a gelly bag, if you please you may sweeten it as you like it, put a little Salt in it, when it is cold it will be a Jelly, you may take it cold or warme three or foure spoonfuls at a time, in the Morning fasting; at foure of the clock in the afternoone, and when you go to bed. If you doe think this too troublesome you may boyle the Egges in Broth or Milke, so you boyle them a good while and so drink the Broth or Milke as you like best, they are exceeding strengthning and will do you great good if it please God to give blessing to it.

A Medicine for one that is broken.

TAKE a quantity of Comfrey, a quantity of Knee-home, a quantity of Knotted grasse, a quantity of Ribervorum, and a quantity of Polipody: stamp them altogether, and straine them in Ale, and then give the patient the same to drinke cold, and trusse him up with some bolster and let his dyet be but competent, eschewing all slippery meats, as Butter and such like; provided alwayes, that the patient keepe his bed fixe or seven dayes, lying upon

upon his Backe, and sometimes hold his belly with his hand.

For the shrinking of the Sinewes.

TAKE the marrowe of a Horse-bone and the crops of Elders, and as much of Sage, and chop them together, and boyle them in the Marrow, and then straine out the Hearbes, and put to the liquor one spoonfull of Honey, two spoonefuls of *Aqua Composita*, and a quantity of Pepper, and boyle it againe, and keepe it for your use.

For the staying of the fluxe.

TAKE a new layd Egge, and take off a little of the top of it, and powre out a little of the white, and fill up the Egge with *Aqua-composita*, and stirre it together, and rott it, and sup up the Egge in the morning fasting : till you be well use this.

A Medicine for a sore Throat.

TAKE a pinte of Milke, halfe a handfull of Collumbine leaves, halfe a handfull of Gasell, a dozen leaves of Sinkefoyle, and two Jewes-eares ; (and boyle them) and so the partie must use it Evening and morning, and gargale it in his throate.

For weakenesse in the Backe.

TAKE Clary and Dates, and the pith of an Oxe, and put them together, and then put

to them Creame, and Egges, and grated bread, and fry them together, and strew Sugar on it, and eate it in the Morning fasting, and you must put some white Sanders in it also, when you temper it together.

For the Carbuncle or Impostume in the Head.

TAke Worme-wood, Origanum, Mayron, by even portions, and seeth them in sweet Wine, and after that wring out the juyce, and lay it to the Eares of the sicke, with two sponges as hot as hee may suffer it; use this two or three times, and he shall be whole.

To take away Pock-holes, or any spot in the face.

TAke white Rose-water and wet a fine cloth therein, and set it all night to freeze, and then lay it upon your face till it be dry: also take three Puppies, the reddest you can get, and quarter them, take out the Garbage: then distill them in quart of new milke of a red Cow, and with this water wash your face.

For faintnesse in the Stomacke, or the Morphem.

TAke a quantity of Amber beaten to powder, and a quantitie of English Saffron in powder likewise, and put it into white Wine, and drinke it seaven or eight times.

*A good Fumigation for the French Poxe.
confirmed.*

TAKE Synaper two ounces, of Frankensence, of Liquid Storax, a dram and a halfe, and mingle them : the manner how to minister this iussumigation is this ; You must set your Patient naked under a straight Canopie, and you must lay upon the Coales the first part of your aforesaid Receipt, and the Patient must enforce himselfe to receive the smoake, keeping the fire betweene his Legges till he begin to sweate : and so doing the space of foure dayes, till his Teeth begin to ake.

Pilles against Morbo.

TAKE of all the Mirabulines three drams, of Troskes, of Colloquintida, of Masticke, of Digredium two drams, of Nigula, of Organy, of Cummin, two drams, of blacke Elibore, one dram, of Spike, of Euphorium, of Harts-horne burnt, of Sall-gemme halfe a dram, of Mayden haire, of the Coddes of Seney, of Pollytricon, of Galitricon, of the flowers of Rosemary, of Harts-horne, of Epithiam one dram, of Coryanders, of Anniseed, of Polipodium, fixe drams, of good Treacle fixe drams, of Agaricke in Traskes, and of washed Aloes, tenne drams, of the Spices of Hierba, *De octo*

Rubijs of the spices of Diarodam Albatis, eight drams : Make a paste of Pilles, with the juyce of Femitory, and honey of Roses, one dram.

To make your Drinke.

TAke twenty ounces of Pock-wood, being turned of a Turner very small, which put into an Earthen Pot of two Gallons, and put thereto eight pound of Running water, the best you can get, and let it stand in soake foure and twenty houres, the Pot being covered, then take and stop the Pot with Paste, so close that no ayre may goe out, you must keepe the strength in it, and that is your chiefeft helpe, and with the point of your Knife make a hole in the Paste, and therein put a peg of wood, which is to give it ayre, at times in the boyling for breaking of the pot : and thus let it boyle on a soft fire of Coales, the space of sixe houres, in which time it will be consumed to a pottle; and that will serve you for your Drinke, to take Morning and Evening for foure dayes, against which time you must make more. After the first seething, seeth the same Wood againe, with the like quantity of water and time likewise : and that is for your common Drinke, to serve at all times till you make new.

To make your Bisket.

TAKE foure and twenty pound of the purest Wheat-flower, which you can get, and put thereto one pound of fine Sugar, and so make your Bisket, which will serve for your turne all the time of your Dyet.

A Receipt, and a Sovereaine Dyet for the French Poxe. Proved.

First, prepare a Chamber, which make so close that no ayre enter into it, and defend all ill favours out of it, and therein to bee twelue dayes together, before you doe begin your Dyet, every day forbearing of eating, of Flesh and drinking lesse : On the thirteenth day you must begin your Dyet, and then to take a Purgation of Cassia Fistula, or of Scamonia, to make your Body empty, keeping your Bed, sweating temperately, without any provoking : which sweating is your greatest Remedy, in the which your Sweate, you shall drinke of your second drinke as often and as much as you list : and of your first drinke you must drinke every Morning at five a clocke, and Evening at eight a clocke, eight ounces at a gulpe warme, saving on the dayes you take your Purgation : On which dayes, drinke all of your second Drinke, desiring alwayes to be merry and light-harted,

in

in using often to smell to dryed Orenge, hot Bread, Vineger of Roses, Mustard, and Apples : and after this manner, you must keepe your Chamber thirty dayes together, and neuer to take Ayre, and at fiftene dayes you must take another Purgation like to the first, and that day to drinke all of your second Drinke : and in like manner, another Purgation the thirtieth day : on which day, you may take Broth of a Chicken, or of Mutton, and by little and little take the Ayre, and drinke good drinke.

The order of your Fare.

EVery day take a quantity of a Chicken, and see the it in water, and put thereto Borage leaves, or Borage Flowers without other Spices or Salt, or any other thing : which Chicken eate to thy Dinner, and every day eate three ounces of Bisket, and no more ; that which you leave of your Bisket, eate at night, with a few Raisins of the Sun, and your Dinner must be at tenne a clock before noone, and your Supper at five a clock at afternoon : and at your Dinner you may dip your Bisket in your Broth (if you will) and so drinke your Drinke as aforesaid, and this is your Fare and Dyet for the space of thirty dayes, and no other.

A marvailous Secret to preserve a man from the Plague, and hath bin proved in England, of all the Physitians, in that great and vehement Plague in the yeare 1348. which crept through all the World : and the other in the yeere 1625. and there was never any which used this secret, but hee was perserved from the Plague.

TAKE Aloe Epaticum, or Sicotrine, fine Sinamon and Myrre, of each of them three drams, Cloves, Mace, Lignum Aloes, Masticke, Bole-armoniack, of each of them halfe a dram : let all these things be well stamped in a cleane Morter, then mingle them together, and after keepe them in some close vessell, and take of it every Morning two penny weight, in halfe a glasse of white Wine with a little water, and drinke it in the Morning at the dawning of the Day : and so may you (by the grace of God) goe boldly into all infection of the ayre and Plague.

A soveraigne Drinke to preserve one against the Plague or Pestilence.

TAKE the quantity of a Dram and an halfe of Powder Imperiall, a dram of Triacle and of Dragon water, and Sorrell water, of each
of

of them an ounce, and drinke it with Ale in the Morning fasting, and if one have the Infection within 24. houres before, yet by Gods grace he shall escape it. This hath beene truly proved in the last great Visitation.

Another. Take a dram of Methridatum, and give it the Patient with Dragon water, white Wine, or some other liquor to drinke, when he supposeth himself to be first infected:

Another Preservative against the Plague.

TAKE seven or eight leaves of Sorrell, and wash them in faire Water and Vineger, and steepe them in the said Water and Vineger a good while, and eate them Fasting.

The Lady Gath, her Medicine against the Plague.

TAKE Abaunce, Turmintell, Sage, Spere-mint, and Violet leaves, of each one handfull, and stampe them in a Morter very small, when you have so done, straine them through a strainer with red Wine, Claret or white, whether you can most easily get, and luke-warme, and give of this water to the sick to drinke seased.

An

*An excellent Antidote against the Plague
or Poyson.*

TAKE two Walnuts, two Figs, twenty leaves
of Rew, and one graine of Salt, stampe
them and mixe them all together, eate it in the
morning fasting, and you shall be safe from
the Plague or poyson that day.

*An excellent Preservative against the
Plague.*

TAKE Sage, Hearbe grace, Elder leaves, and
Bramble leaves, of each a handfull, take
also a quart of white Wine, and a good race
of Ginger beaten small or grated, stampe the
Hearbs with the Wine and the Ginger, then
strain it through a cloth, take a spoonfull of
this Medicine every morning fasting, for nine
dayes together; after the first spoonfull, you
shall be safe for twenty foure dayes, and after
the ninth spoonfull, you shall be safe for two
moneths. But if it shall happen that you be
stricken ere you drinke of this, then take a
spoonfull of the water of Bittony, with a
spoonfull of it mingled altogether and drink it,
it will expell the venome, and if the sore dore
appeare, then take Bramble leaves and Elder
leaves, of each a like quantity, stampe them
and make a Plaister thereof, and lay it to the
ore, and it will heale it with Gods helpe.

A good Drinke to be used to those that are infected with the Plague.

TAke Berries of Ivie (that are ripe, gathered on the North side of the Tree) and dry them in the shadow : then stampe them to powder, then take a dram of the same Powder, and temper it well with two ounces of Planten-water, or white Wine, and let the sicke person drinke a good draught thereof, and remaine in his Bed, and sweate as much and as often as he can, after hee hath taken it, then warme a cleane shirt for him to put on, (and if his shirts may be shifted often, it will bee the better after his sweating) and likewise his sheers and Bed-cloathes, if it may be, if not, at the least his sheers and shirt : and in using of this for the space of three dayes together, he will dye or mend without all doubt, (by Gods helpe.) *This hath beene often and truly proved.*

To provoke sleepe to the sicke person : Take a good quantity of Womans brest Milke, and put thereto a little quantity of *Aqua-Vita*, stirre them well together, and moysten the Temples of the Head of the Patient, and the Nostrils well therewith, and let it

it be laid on with some Feather, or some fine linnen cloth, and this will doe much good. It hath bin often proved.

And if it happen, that the sicke person find himselfe greatly grieved, and that any Swelling begin in any place to grow sore, then take Elder leaves, red Bramble leaves, and Mustard seed, and stampe them all together, and make a Plaister thereof, and lay the same to the Sore, and this will both draw and heale. Or take two handfuls of Scabious, and stampe it in a Morter, then temper it well with two ounces of Swines greace, that is salted, and the yolke of an Egge, then stampe them all together, and laid thereto Plaister-wise, will draw exceeding well.

How to breake a Plague sore.

TAke blacke Snayles and leavened Bread, stampe them very well together, make a Plaister thereof and apply it to the Sore, and it will breake sodainly by Gods helpe.

*When Medicines effect, give all the glory to
GOD.*

A Prayer.

A Prayer.

O Eternall God, and most sure comfort
and consolation in all Afflictions, which
healest the sicke Soules oppressed with Sin
which ministrest mercifull Medicines to the
repentant Heart, and doest refresh the sinful
sinners, that thirst after thy precious goodnesse
most humbly we beseech thee have respect to
our deadly Diseases, and purge them with the
spilling of thy most precious Blood, that we
may be made cleane and found in thy sight, to
receive the healthfull salvation of our Soules
and to rest with thy holy Congregation, and
heavenly Fellowship in thy glorious and ever
lasting Kingdome, already purchased for us,

by thy onely Sonne

CHRIST JESUS,
our onely Lord and Saviour.

Amen.

FINIS.

comfor
which
ath Sm
s to the
e sinfull
adnelle
peet to
ith that
that we
fight, to
Soules
ior, and
nd ever
for us,

