

**A new and needful treatise of wind offending mans body. In which is described the nature, causes, and symptoms of wind. Together with its speedy and easie remedy / [Translated from the Latin] By W[illiam] R[owland].**

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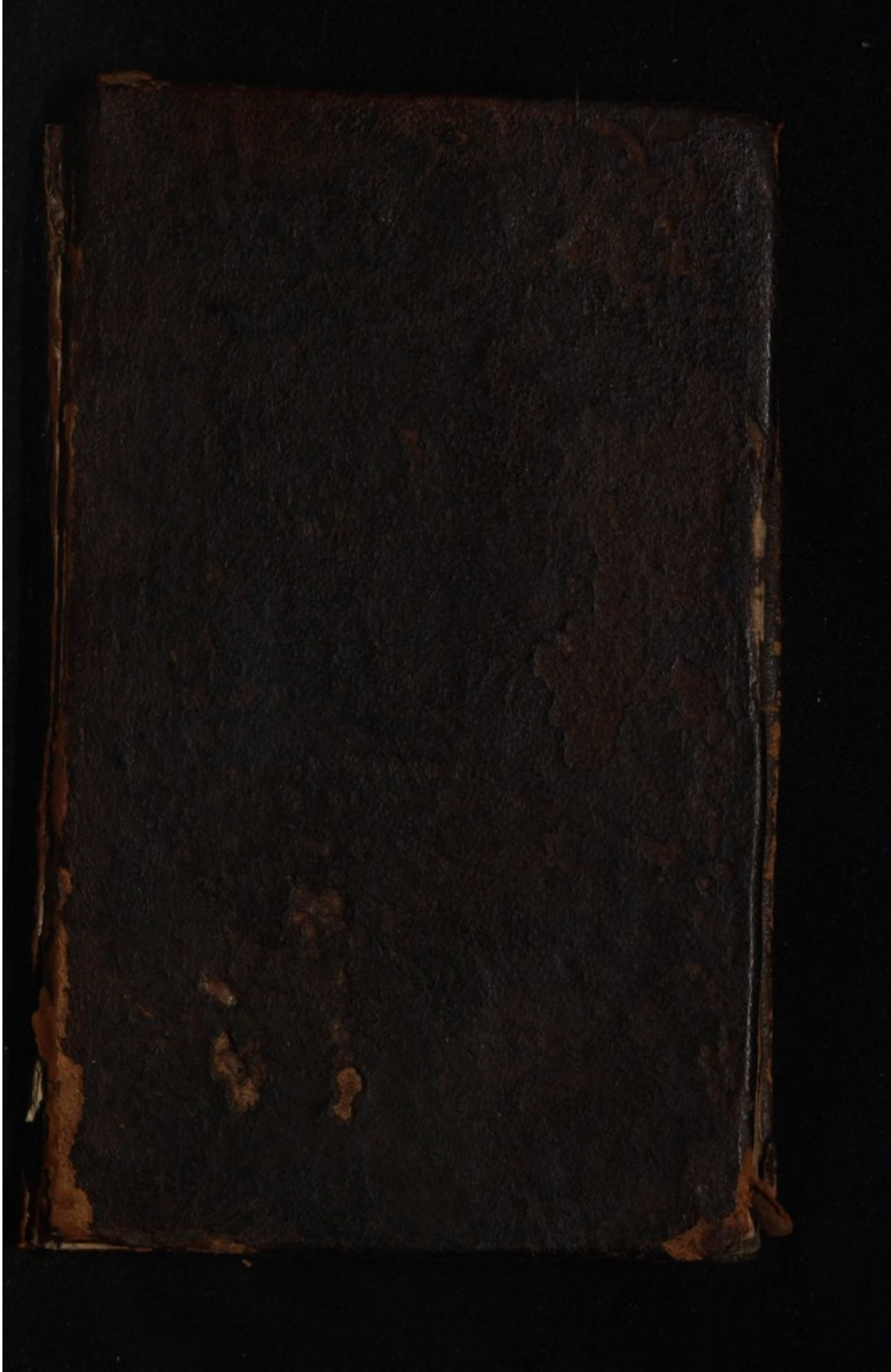
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*W. R.*

By  
Joannes Fennis

[Translated from the Latin by]

William] R[owland]



A New and Needful

# TREATISE OF

# VVind

## Offending Mans Body.

In which is described the Nature,  
Causes, and Symptoms of Wind.

Together with  
Its speedy and easie Remedy.

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By W. R. M. D.

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L O N D O N.

Printed for Benjamin Billingsley, at the Sign  
of the Printing-Press, in the Piazza of the  
Royal-Exchange, over against Popes-head-  
Alley in Cornhil, 1676.





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things more clearly to posterity, and be famous to Eternity. Of this sort there are many in our Age, chiefly Physicians, who have so laboured to purge and adorn their Science, that no Age hath done more. For no Science is so absolute in all things, but there is something new that the Ancients did not take notice of, or leave unfinished. For humane industry is fed by meditation, and grows hot by an unwearied force: And a generous Soul submits his private studies to the Judgment of the Learned, and grows more studious afterwards. For if his works are approved by them, he is more inflamed to go forward; if not, he labours to recover his honor, and to hit that the second time, which he missed at the first. Fall how it will, an ingenious generous Spirit loseth nothing, but gets much. This is the cause why we have taken in hand to clear that part of Physick which treats of wind, & is of great consequence to mankind that we may not live in silence, as if born for our selves: And the rather, because there is no disease more usual and vexatious, chiefly in the North, and less understood by Physitians, though indifferently learned, than those of wind. And there is no part Physick more neglected by Authors, for none hath written exactly of wind but Hippocrates, and he hath written so, that little benefit is to be gotten thereby. We confess the reverend old Man had a wonderful Spirit in shewing the cause of every disease: But he useth arguments



ments far fetcht, and such as teach rather the Wit of their Author, than the knowledge or Cure of the Diseases that come from them. And he handles but slightly the breeding of Wind from meat, drink or flegm. He only speaks of the force of the Air breathed in. Nor is it a wonder: For his Age was very temperate, and no ways given to Luxury; Also the Country he lived in, chiefly Coos, was a temperate Island, and did not breed these torments from Wind. But our Age, from Gluttony and Drunkenness, affords few that are not tormented with Wind. Therefore we shall provide that such as are troubled therewith may be cured, and that by bad diet they do not relapse, and be again troubled therewith. And we shall leave Hippocrates, who wrote on this subject more learnedly than profitably, and discover for the Common Good these Principles that we know by Experience to be profitable.

Farewell,

W. R.

The





## To the Royal Society the *Vertuosi.*

**S**INCE the Evening preceded the Morning in the account of the first Day, and the most precious of Lights sprung out of Darknes: as it much countenances the Philosophers *Privation* and their *Veritatem in puteo*, so it seemeth to tax their presumption, who speak frequently of the *Light*, seldom of the Darknes that is in them.

Whilst you the true Off-spring of the first and purest Vertue, in your noble and masculine Humility (though you had very large Accomplishments to boast of) deemed it your highest Glory to obtain a Royal Commission from the most Heroick Spirit of *England*, to dig (unitedly) for Truth and Knowledge, as for hidden Treasure.

And this (not like those envious Monasticks, who what they found, would ever have confined solely to their reclused Cells) but most ingeniously for dispersing of it to the Universal Benefit of all Mankind without exception.

If then small things may hold *Resemblance* with greater, and the least *Addition* of Knowledge to your own Country cannot but be matter of rejoycing to your goodness:



*To the Royal Society the Virtuosi.*

I shall not cease to hope but this *Translation* and *Contribution* of this kind of knowledge to the English, and its humble *Dedication*, will have a fair and kind Acceptation with your Wifdoms.

Not in the least supposing either the *Subject* (being of Wind and Spirits) or this *Discourse*, can be strangers to your general reading; but somewhat to stir up your *joynt* and *inspective* minds, to the advancement of these Studies to farther degrees of Perfection: and if possible, to reduce them to the needful use of Physick. Not only all Diseases, Pains, and Distempers, being of late imputed to venomous Spirits generated in Mans Body, but their Cure also, to the efficacy of those undiscernable forces in Nature, *benigne Spirits*. But may some reflect, what must we now dig for Winds as for hidden Treasures? Seriously you may without disparagement, it being no Solœcism to admit of *Flatum* as well as *Veritatem in puteo*. And indeed (in the sence of this worthy Author) *Where may not you find them?* Or is it nor rather a question, *What can be performed without them?* Or rather (if once thoroughly understood) in their various differences and properties, *What may not be done by their assistance?* And that the Spirit of Spirits may constantly be your guide, shall ever be the earnest desires of the Admirer of your generous Aims and Intentions, *W. Rowland.*





To all those whose Bodies are troubled  
with Wind, or any Diseases caused  
thereby.

**I**t is confessed by all, that no temporal Blessing  
is better then Health; therefore it is to be ad-  
mired, that most men should so much slight and  
neglect it: the worth whereof, if we consi-  
der, we must say with the Poet Amphion:

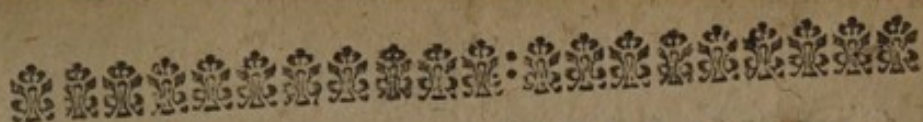
O blessed Health, with thee 'tis ever spring,  
And without thee there is no pleasant thing.

She is the cherisher of all Wisdom, Science, and  
Arts, and the only solace that we find in this trou-  
blesom life. By the presence of health all humane  
actions, and strength of body, beauty, riches, and  
whatsoever is esteemed among men, do flourish: she  
failing by malignity of evil causes, all other things  
fail, which were before in request, and a disease  
follows, which is the fore-runner of death. Now  
who can expel a disease but by avoiding and ex-  
cluding the causes that breed and feed it? nor  
can the causes be avoided, or excluded before they  
are known. Therefore the chief way to cure a  
disease, is to know the causes. And if we care-  
fully consider them, it will appear, that no  
thing in the whole world is more miserable than  
man, and (if you except his diviner part, the Soul)



nothing is more frail and obnoxious to the injuries of all things. For what is there in the whole Creation, by which a man is not assailed and opposed, and sometimes hurt? For the Heavens and the stars by their conversions & malignant aspects bring plagues, heats, and extreme colds, and divers inconveniences to Mankind: And the Elements are plainly perceived to be more injurious than they. For the Air hath been infinite ways pernicious to Mankind, as by Hail, Rain, Storms, Thunder, and Lightning: And the Earth by terrible motions, and quaking, and opening of it self, and by breathing forth pestilent vapours from its Dens and Caverns: And the Water with stinking vapours from Inundations, Fens, and standing Pools: And the Fire also by many Conflagrations. Moreover all sorts of living Creatures by one unanimous consent, seek the destruction of mankind: nor are the herbs, shrubs, and trees with their fruit, freed from that pernicious Spirit. Besides all these, as if they could not do mischief enough to Mankind, man himself is enemy to himself, by Thefts, Brabbling, Murther, and Wars, and many innumerable wicked actions: And which is worst of all, man is so cruel to his own Nature, and so mad, that he torments his weak body by inordinate lusts, daily and nightly riotings and surfeits; so that he runs head-long into all manner of diseases, and defiles his divine part, the soul, and brings the wrath of God upon himself. Therefore he said well,  
that





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A .



that compared mans life to warfare upon the Earth. Hence it is, that wise men to oppose so many mischiefs, desired nothing more than to invent some Art to preserve them and theirs from the injuries of the things mentioned, and free them from diseases. Therefore Apollo gave noble Principles at first to the Art of Physick, which were after celebrated by Æsculapius, and then by Machaon and Podaleirus; so that all did highly esteem them, as Homer writes:

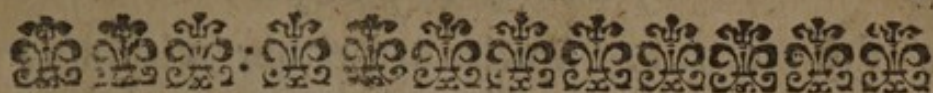
The learn'd Phyſician that can cure well,  
Doth all Professions in the world excel.

The Sons of Æsculapius delivered this Art to their Posterity, not by writing, but by traditional instruction, to the time of Hippocrates. Hippocrates that came from Hercules and Æsculapius, grew so excellent in Physick, that he got great Renown by his Works in Coos, and among the Theſſalians and Athenians, that gave him divine honor next unto Hercules. He was the first that committed this Art to writing, and left us his Works, which Galen purged from thorns and weeds, and put it into such Order and Method, that he made it almost compleat. But nothing in the world of this sort can be so exact, that it admits no farther industry: therefore the Ages following and ours, according to the ingenuity of the best in the time, did refine and digest into order those parts of Physick that seemed imperfect: They cut off what was superfluous, and supplied what was defective, and did



all with such industry, that the Art seemed to have a new face. For no part of Physick, though obscure and hard, can now be concealed. For famous men have not ceased to study the Heavens and Stars, with their motions, and the Nature of the Elements, and to search into the bowels of the Earth, and to find out by great labour the force of Herbs and all Plants, and to know all sorts of living Creatures; nay to search into the bowels of Mankind by a kind of cruelty, that they might be preserved against the storms of so many malignant Causes. This is the reason why we bestow our labour and study for the Common good, in writing this Book and others, in perusing Authors, out of which we have gathered this Treatise of Wind that troubles the body of Man. Men are of divers ingenuities, and every one follows that which his Nature and heat of Spirit draws him unto. Some follow Musick and the Mathematicks; others Morality; others Religion, without any respect to other Sciences: Some in obedience to their God, (Belly,) follow head-long after lust, and spend more time and pains in pleasure & luxury, than in honesty, and lay up treasure by any means, good or bad, to maintain their lusts. These vain wretches (having nothing but a body which shews their manhood) pass away, and their memory is lost: But such whose Souls dwell more nobly in them, and think of the adorning of their Divine part, lose no time for meditation, that they may declare things





A Short  
T R E A T I S E  
Concerning Wind in  
Mans Body.

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CH A P. I.

*That Wind is a Spirit; and of the  
Division of Spirits.*

**I** Suppose none doth question, but that that substance, whether it be air, wind, or blast, which is strong, & to be heard or felt, though not to be seen, is called a Spirit. For so *Hippocrates* calls them in his Book of Winds. And *Galen* saith they are spirits, *Epid. 1. Com. 3.* And in his book of the difficulty of breathing, and differences of breathing, and in his Prognosticks; and that a belch is a kind of spirit, and doth after a sort communicate with the spirits of breathing. Thus it appears by these sayings of *Galen*, that wind is a spirit: now there are differences of spirits: therefore I shall shew the nature of all spirits, and begin from the chief



to the meanest. Spirits are either within or without our bodies. They without are of three sorts: There is the spirit of the living God, and of universal Nature, and of the Soul. The spirit of God shews his hidden Majesty and Power, and goes through all things, and is every where comprehending all things: It hath the minds and souls of all in its power, and can carry them where it pleaseth. The spirit of Nature is that which all the Philosophers and Poets so commend: *Plato* calls it the soul of the world: *Galen* calls it a mind brought hither from above. *Aristotle Lib. de. mund. ad. Alex.* sets it forth more plainly by this definition, saying, this spirit is an animate substance, that generateth in Plants and living Creatures, belonging to all; being largely extended, it contains all, rejoyceth all, carrying the vital soul of the world with it, and Nature it self, and making all things live that it gets into. Also there is a spirit under the form of every mortal and concrete thing, which knits it to its thick body, being of a mean condition between both; it joyns things different, being like unto both: and this spirit is governed and preserved by the other, which is the universal spirit of all Nature. To these three differences of spirits *Arist. Lib. de mund.* adds a fourth, saying, that wind ariseth from a dry exhalation, when it is cast off by cold, so that it spreads abroad it self: so that  
wind



wind is only much air stirring about, and forced; and this is called a spirit also; For air is strong, though not visible, but known by its effects and our apprehensions: and *Hippocrates* in his Book of wind, saith, that all that is between Heaven and Earth is full of spirits. Also the spirits in the body are comprehended in their several members; for they are natural, vital, or animal. All these are called by the name of innate or inbred spirits: wind, or the flatulent spirit (that the great and little world Man, might be alike) is joyned to these. The Natural Spirit is made when the more pure or aerial part of nourishment turns by concoction into thin blood, like a vapour. This takes force from the inbred spirit in the Liver, and goes to the Heart by the hollow vein, with the rest of the blood; then by heat being more refined, it turns to a sort of air and becomes a vital spirit, which spread through the whole body by the arteries, gives life: part of this carried by the arteries, of the neck into the net-work of the brain, and so into the ventricles, increaseth by the air received at the nose, and by force of the spirit inbred in the brain, becomes animal; and being sent to the whole body, gives sense and motion. The spirit we shall speak of, differs much from these, and is the fourth spirit in our bodies, of the same nature with wind, and it is so called. It is gross and not so aery or thin as the other. You



may best know the nature of it, if you consider the air in a South or North wind. The windy spirit in us is like the South wind, and the natural is like the North. Let us leave the innate or inbred spirits which are well described by others, and speak of the flatuous or windy spirit,

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## CHAP. II.

*Of the Analogy or Proportion between the flatuous Spirit and wind, or the wind in Man and in the Earth.*

**T**Here are two things that chiefly blow up our bodies, and prepare them for diseases; diet and the air. Food, though at first unlike; is at length made like us, and turned into the substance of the body: Therefore by long use the body will be of the same nature. For all Diet, though well concocted, keeps it in a natural and genuine condition: therefore Lettice and other cold things, though they be overcome by concoction, yet cool the stomach and whole body, and produce cold blood. So Wine and Garlick produce hot blood: Fish, Cheese, and salt Meats, gross blood. By which it is clear, that not only the spirits and humours by which we are

are



are preserved, are changed but the constitution of the whole body. Therefore a cool diet prepares the body to breed wind, by oppressing the native heat. Also too much of the best meats and drinks, such as burdens Nature, cannot be well concocted or turned into good blood, but many crudities will be, which will cause obstructions and rottenness, or corruption, by which the natural heat is suffocated, as the wick of a candle by too much grease. This crudity and abundance of humours is gathered in all, chiefly the Northern Inhabitants: these, as if it were too low a thing to slay with a sword, or hang with a halter, or fight publickly, kill themselves with kindness, they contend in drinking healths, and riot night and day, and add new surfeits to the former, and leave not off, till they vomit what they take in, or are ready to burst; forgetting the saying, That gluttony and drunkenness kill more then the sword, when too much food is taken, it causeth a disease. It is no wonder, if such have many excrements and wind, which for their abundance are not easily voided. Also the Country and air is of much force. For a hot Country, as the Summer, inflames the spirits, dries the humours, and increaseth Choler, which causeth most acute diseases. But a cold and moist air, as it is in the North, is like the Winter, stupifies the spirits, stops the Pores, and burdens the body with



many superfluous humors, and oppresseth the native heat. Hence the concoction is weakned, and there are crudities, and fluctuations of food in the stomach, distillationes, chronick diseases, stones, worms, wind, and the like. These breed in Man the little world, as in the great, unto which *Aristotle* compares him. For as in the great world there are four Elements, Fire, Air, Water, Earth; so there are the same in the little: and as in all those Elements are divers substances bred, as in the earth stones and trees in the water, divers Creatures; in the air, thunder, lightning, rain: so in man there are bred bones as stones; and worms and lice as living Creatures; and distillations as rain, and wind, or a flatus like the wind in the earth. To be short, the image of the Universe is clear in man; For God, when in six days he had wonderfully made the world, and set all things in order, so that nothing seemed to be wanting, made man as the abridgment of all the rest, to extol his Divine power and wisdom, and admire his works. Moreover there is nothing in Heaven or Earth, the like whereunto may not be found in man, if you diligently search and consider; the Soul is his God, the understanding and will are his angelical Spirits; heat, cold moisture, and driness answer to the outward Elements. In the heat appear divers flashes and fiery representations, Frenzies, Inflammations, Erysipelaes, Fevers



vers. In the moisture, are distillations and Nodes, that come from thence like hail. also the humours ebbe and flow in the veins and arteries. But the earthy Element of this little world is most like the great, in which are stones which our bones do resemble; and *Ovid* calls the stones the bones of our great mother Earth. As the Plants, Corn, and Trees are in the Earth, so are the hairs in man. As *Galen* saith, hairs grow as Plants. For as some grow by the art of the Husbandman, others by natural causes only: so in animals, the head is like a Wheat or Barley-field, and the hair in other parts is like other plants in drier ground. What shall I say of the Earthquake; when many exhalations are bred in the bowels of the Earth by force of the Sun and Stars. from a moisture that is sunk into the Earth, and from the matter of the Earth; when they cannot get forth by reason of the Earths closure or the grossness of the wind, there must needs be an Earthquake in part. So when flatuous spirits or wind is shut up in the cavity of the body, and strives to get out, there is great trembling; as *Langius* saith, if we may confer great things with small, as wind shut up in the bowels of the Earth, makes it tremble when it strives to get out; so a flatulent air or wind being kept in by the covers of the Muscles and other parts that may be stretched, shakes them till it breaks through the Membrane that



covers them: the vulgar ignorant of this, suppose this to be soul or life-blood. While it goes forth without doing hurt at the Pores, there is no trembling; but if they be stopt, it hunts about and gets into cavities, and strives to break through: so the wind striving to get out, shakes the body.

There is another reason of this trembling. the wind shut up in the cavities, being beaten back by the heat of the bowels and natural motion, grows hot by reason of the want of freedom, and so thinner. This insinuates it self into any part, even the principal parts, and falls swiftly upon sensible places, and doth not only disturb them with its quality, but pricks them with its thinness, and stretcheth, tears, or wounds them: for all biting or sharp causes that are moved, whether hot or cold, bring horreur and shaking to a living Creature. Thirdly, this spirit running to and fro, troubles the expulsive faculty, and the parts, which provoked, contract themselves speedily to expel the offender, and so shake and tremble. Therefore this wind in man being like other wind, produceth the like effects. Now we shall shew what it is.



## CHAP. III.

*What this Wind in Man is.*

None wrote better of this wind then *Galen* *Lib.3.de Symp. causis*, who saith it is a vapour raised from a humour, or flegmatick meats or drinks, or from weak heat. But this is an imperfect definition: for divers vapours go to the brain from food in the stomach, as in drunkards, and in sore Eyes, from consent of the stomach, which are not called winds, nor are they such. But that flatuous spirit that is bred in the Hypochondrian from a melancholy humour, is truly wind. Therefore I would have this wind to be thus described more exactly: A Flatus or wind is an abundance of vapours from spirits or meat or drink, or flegm or melancholy, raised from a weak heat in the body. I say an abundance, because a small vapour, which the best constitution is never free from, is not a wind, or can puffed up. As *Galen l. 5. in Aph. 72.* saith they are windy, according to *Hippocrates*, that have much wind in their bellies, that is voided upwards or downwards, or stretcheth the parts that hold it. And *Aristotle* saith, wind is only much air fluctuating or moving, and stopped. You shall know from *Aristotle*, and what I shall say



say after, why I call it an halitious spirit, and not a vapour; for none can get any certainty out of *Galen* in this, that calls a spirit, vapour, wind and blast, all one without distinction. *Therapeut.* 14. he saith, a vaporous spirit is from juyces heated by degrees, and that a vapour is an humour extenuated, *de Sympt. caus. lib. 1. de Simpl. med. fac. lib. 1.* and Halitus is a mean or medium between the thinnest spirit and blood that is finished, *Lib. 3 de nat. fac.* All these signifie the same thing. therefore I shall not dispute them. Nor is that against my definition that *Galen* saith, if a greater heat fall upon a gross glutinous flegm, it turns them into a thick or gross wind. For though heat be strong, yet in comparison of the quantity and quality of the humour, it may be weak; such as can raise a spirit, but not lay it or dissolve it. It is so in those that by intemperate drinking oppress the strongest heat. We shall now shew in what parts this wind is bred

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#### CHAP. IV.

##### *Of the place where Wind is bred.*

**I**N the former Chapter we shewed from *Galen* and *Hippocrates*, that those were windy bodies that gathered much wind in thir bellies, which  
is



is voided upwards or downwards, or that stretcheth the parts that hold it. Hence it appears that the stomach and guts are the place of its breeding; otherwise it could not go forth upward or downward. So wind is bred in the Earth, which after rain being warmed, as *Aristotle* saith, form above and from it self, smoaketh; and in this is the force of wind; For when the Earth takes greatest force from water, there must be most forcible vapours, even as green wood burnt affords most smoak. The stomach most resembles the Earth in man. *Galen* comparing them, saith, that Nature made the stomach in stead of an Earth to Animals, to be a store-house, as the Earth is to Plants; For the veins that go to the stomach, suck Chyle out of it, to nourish the whole body, as the roots of Trees do from the Earth: it is a natural action in both. They are alike, but the Earth of it self is dry and sapless; except watered, it produceth no fruit; but being moistned, as *Virgil* saith, it produceth winds also. So our stomach is membranous and dry, and except it be moderately moistned with meats and drinks, it defrauds the body of its nourishment, and it consumes: If too much drink be taken, there is fluctuation and wind; for too much food oppresseth the natural heat, and makes it weak; but yet it will fall to work, or concoct: but being nor able to do it exactly, it raiseth vapours which it cannot discuss. Then  
by



by degrees the first concoction being hindred; there are gross and flegmatick humours, both in the stomach and guts, chiefly the Colon. If the wind be thick, it stretcheth only the stomach and belly; but when by degrees it is made thin by heat of the bowels, that which was shut up begins to move and enlarge it self, and take up more room, and stir about to get forth, and then all is well. But if a costive body by hard excrements or tough flegm in the guts hinder its passage, it run back and roars, rumbles, and pains the guts, and labours by force to get out. For when the heat of the guts extenuates the vapours, they move readily and of themselves, and so are thinner, and can pierce farther: they run about like Thunder swiftly and open small passages, and make solution of unity, and cause pain in any solid part by their passage being thin. What *Seneca Lib. 6. nat. quest. c. 8.* saith of other wind, agrees with this, that its force is not to be withstood, because a spirit is not to be conquered. They only can judge of this wind who have been troubled with it, Therefore as the other wind is only bred in the Earth, so this is bred only in the stomach and guts, as the caverns of the Earth, and from thence goes to any part: for the body is thin and previous, full of passages for the wind to go through; which when it is much, and gets not forth, shakes the body, causeth chills, and great Symptoms after to be mentioned.



## CHAP. V.

*Of the manner how Wind is bred  
in the Body.*

**W**Ind is bred from heat, which is sometimes great, sometimes weak; and is raised from the matter, after the same manner it is discussed. For the strong heat of the bowels discusses it before it get force, and hinders it from breeding at the first. Absolute cold raiseth no spirits, as appears in extream crudities. Therefore *Hippocrates Lib. 6.* saith, that in a long Dysentery or Flux, if there be sowre belchings, it is good; because before belching there was no sign of concoction, by reason of the decay of natural heat; which beginning to revive, being but yet weak, by reason of the small concoction, it raised wind which was belched forth, Therefore not great heat nor great cold; but a mean between both makes wind, according to *Galen de sympt. caus. lib. 6. cap. 2.* who saith it breeds in the vacuities of the stomach, when flegm there contained, or food, is turned to vapours by weak heat. For as absolute cold raiseth no vapours, because it cannot extenuate, nor dissolve, nor concoct; so vehement heat overcomes for the most Part what is comprehended,

exte-



extenuates the food beyond the generation of vapours, except it be such as easily turns to wind. If the heat be weak, it dissolves the food, but doth not concoct perfectly, and hence comes wind. And as in external things, as a cold season, chiefly when the North wind blows, makes the air clearer; and a very hot season makes the air pure, but the middle constitution of air produceth clouds: so it is in Animals heat when very weak or very strong, doth not cause wind, but the mean between both, But *Galen* 12. *Meth. med.* saith, that wind is not only from a mean but vehement heat: as appears by their generation there mentioned, and by his way of cure. For he saith, if by any accident a vaporous spirit be joyned with gross glutinous humours, that cannot break forth of the body, there is very great pain; and that from two causes, obstruct on or heat. For obstruction keeps the wind in, and gross glutinous matter, when it is hot, causeth wind. And a little after: how then, saith he, shall we cure those pains which a cold humour, shut up in the guts, hath caused. Not by Cataplasms and Fomentations which heat violently: for all clammy humours that are gross and cold, are dissolved into wind by things that heat, except they also strongly digest. Therefore they must be cut and concocted at the same time by attenuaters which are not too hot. From these words of *Galen*, it appears that



that a vehement heat doth not hinder breeding of wind, or discusse them being bred, but will cause them from the subject matter to breed anew when they were gone. Therefore *Lib. 3. cap. 43.* he saith, we must beware of nothing more in the abundance of such humours, than immoderate heat that will melt them, and turn them into wind, but not digest them. The Italian Doctor knew this will, who (as *Paul Ægineta* saith) cured almost all Colicks with cold remedies: and *Paul* knew it when he wrote, that pains from cold, clammy, and tough humours, are to be cured with respect that the medicines be not vehement hot; for so they will be melted, and turned more to winds. Also strong heat doth not only make wind of flegm, which it cannot consume, but also of any over-much moisture received; as in such as have drunk too much Wine, or Beer, or Broth, or stuffed themselves with any gross or clammy food, which the heat cannot consume. So vehement heat also raiseth wind, This is clear in Feavers also, in which, though preternatural heat abound, much drink swells the belly, because Nature is thereby restrained. Therefore three things are required in the breeding and understanding of wind; heat naturally too weak, or so by oppression; that the part be sensible and fit, and the matter proper to produce wind



## CHAP. VI.

*Of the Differences of Wind bred in  
the Body.*

**T**He wind is of divers natures: one sort is quiet, another moved. The quiet is gross, and of slow motion, cloudy and cold, that brings seldom any Symptoms but a swollen Belly and Hypochondria, without much pain. This troubles such commonly that drink thick sweet Ale, or Milk, or Water, between meals chiefly: for that corrupts concoction, and weakneth the action of the stomach, as if you should pour cold water into a boiling Kettle; and thence there will be cloudy vapours and fluctuations that will swell the Belly like a Drum, which will fall with sobriety and a stool or two. But if it stay long between the tunicles of the guts, it threatens a dangerous Colick. A moved wind, because it is thin, and running about with great pain, is like a changeable *Proteus*: It is either cast out or retained, goes forth with or without noise, by the mouth or Fundament. By the mouth the belch is sour, or smoak-like, and unsavory: by the Fundament it is with or without noise. These are of so much concernment in the body of man, as the Stoicks accord-



According to *Cicero Lib. 9. epist. 22.* said, that a fart ought to be as free as a belch. And *Claudius, Caesar* made an Edict to give leave for any to fart at meat, because he knew one endangered by refraining through modesty. *Suet. in vitâ Claudii cap. 23.* But when wind is sent out at neither part, but detained, it causeth a swelling : a Symptom of the stomach not able, through weakness, to expel the abounding cloudy spirit. Also *Galen 3. Symp. caus. lib. 6. cap. 6.* saith, there are divers parts of the guts in which the wind moves, which though they have not distinct names, yet may they so be declared; that any ingenious person may understand what kind, and how much the excrement is, and in what part it chiefly moves. For if it sound sharp and shrill, it is carried through the itrait gut, and is more pure and aerial; if it puff up, it will make a small noise while it goes through the small guts, but not so sharp and shrill, All these noises are in the spaces of the empty gut usually, & make the less noise the lower they go. Other noises are humming, like that of Pipes, which cannot give a pure sound, by reason of the matter they consist of; and the passage being large, makes the sound greater. Such winds are in the thick guts, when they are empty; and if any moisture be contained in them, it will cause a kind of *Bombus*, which is a rumbling, which shews a moist stool to be



at hand, because it is from Nature moving ; and it is moist, because it rumbled before. Also the noise that follows the stool, if it rumbles, signifies more stools : but if it be pure and clear, it shews that either the gut is empty, or that hard excrements are in its upper part. That which is shrill, is from the straitness of the passages and little moisture. We might here add the different sounds of the wind in the ear : but we shall reserve that for the eleventh Chapter, where we shall speak of the pains of the ears.

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## CHAP. VII.

*How many kinds of Diseases are produced by Wind.*

**G**alen made three chief sorts of Diseases, a Similary, Instrumental, and a Common, which is the solution of unity. A similary disease is that which overthrows the natural constitution. An Organical or Instrumental is that which hinders the fashion in conformation, number, magnitude, or composition. The Common is, when unity is dissolved in part. Let us see which of these wind will produce. *Hippocrates, Lib. de flatibus* saith, when a body is full of food, and much wind prevails, and the meat lies long in the stomach, and cannot get  
out



out for abundance, and the lower belly is stopt or bound, wind goes over all the body, and gets chiefly to the parts full of blood, and cools them: And if the parts be cooled where the blood comes, there is chillness over all the body. For when all the blood is cold, the whole body must be chill. *Galen Meth. med.* 12 confirms this saying, that such diseases are in those that are stuffed with gross clammy food that is cold, when the wind in the tunicles of the guts cannot get forth; For the tunicles are double, and the humour being between them is turned into wind, it is gross and cold, and of slow motion. When it is detained, it stretcheth the tunicles, and the juyce whence it comes cools the guts it toucheth, and they are doubly afflicted. By these instances it is plain, that wind by its coldness can make a similiary disease that consists in distemper, and also the solution of unity. For there is pain and stretching of the tunicles, which cannot be without laceration. For there are two universal causes of pain; one is an unequal distemper which comes suddenly, and another when continuity is dissolved, For parts dissolved by a humour or wind, are pained by the separation. Because if *Hippocrates* say true, cold is biting to Ulcers for no other cause, but it contracts, and condenseth, and constringeth all parts it toucheth, and so twitcheth the soft parts of the continuity, and dissolves it.



Also if in acute fevers nervous bodies are most dried, and therefore have Convulsion; and if too much repletion that pulls it up and down, and makes it shorter, and so separates continuity, how much more difficulty of solution of continuity will wind cause, which for that only cause produce such strange Symptoms that require the whole care of a Physitian. Thirdly, it will appear by what follows, that the whole Abdomen or Panch swells by wind, as in a Tympany; and the Liver and Spleen are wonderfully stopt thereby, and hard as a Schirrhus, and swollen, as also the stomach; and all these are instrumental diseases: therefore organical diseases are also from wind. Also *Galen de diff. morb.* saith, when any part is swollen, and so its passage stopt, if that part hath no proper operation, that stoppage is only called a disease: but the tumour is not, but only is the cause of obstruction. But if the part affected hath any proper office, then the obstruction and the tumour of the part are both diseases. Therefore the three sorts of diseases, distemper of simple parts, and disorder of instrumental, and solution of united parts, are from wind.



## CHAP. VIII.

*Of the Causes of Wind.*

**T**Here are few or none in the world but are troubled sometimes with winds: for the stomach, which is the Kitchen for the first concoction, attracts the meat by the Gullet as by a long hand, and embraceth and keepeth it, and changeth it, separating the pure from the impure, casting the one into the guts; but the Mesenterick veins sucking the other, carry it to the Liver. When the stomach through weakness embraceth not the food attracted, nor contains it, it rumbles and tosseth about, and then it cannot well concoct. For it must be strong, as *Galen* saith, which consists in an excellent temper of the four qualities, by which it turns the food into the proper quality of that which is nourished, by help of the bowels about it, the Heart, Liver, Spleen, Reins, Midriff, which lye about the stomach, as a great fire under a Caldron, But sometimes a bad diet (for none can be alwayes punctual in the rules) or some external force dissolves its strength, or weakens the fire; and then the virtue of the stomach abates, and it alters according to the greatness or smalness of the cause. Also outward cold, as in cold Countries



and in Northern winds, piercing to the inward parts, in thin and weak bodies, offends the native heat. Also too hot Air casts out & disperseth, the natural heat, and takes it from the bowels, and then concoction is hindered, and wind bred. But strong natural heat overcoming for the most part things comprehended by it, extenuateth the meat more than that it can produce vapours, except it be of its nature windy. For the stomach, though strong, and force of Nature flourisheth, and the heat not decayed, is offended often by food that is proper to breed wind. Therefore all Physick and food that is properly by its nature windy, or by its coldness or multitude dissolves the strength of the stomach, and oppresseth its natural heat, is the cause of wind; as Pulse, raw Corn, and Fruits. All these *Galen de alim. fac. lib. 2.* saith, and such as we eat before they are ripe, are windy, but they are soon digested: therefore he argues thus in the beginning of that Book: All the food mentioned in the first Book were the seeds of Plants, little differing from fruits: But all horary fruits are windy, and all seeds more or less. And boil Beans as much as you will, they are windy: some add Onions to prevent it, because hot and attenuating things correct wind. But fry them, or any other pulse; and they are not windy, but very hard of concoction, and pass away slowly, and make gross juyce; But any way dressed,



dressed, they swell the body, He that will observe the distempers that follow every sort of food, shall perceive a stretching of the whole body, as by a wind after eating of Beans, chiefly if he have not used to eat them formerly, or eat them not well boiled. Pease, though like Beans, are not so windy. These are with us plentiful and usual, and therefore we perceive less the hurt they do. For what we eat freely, and with pleasure, the stomach embraceth closer, and retains better, and digests easier, Fetches are windy also, but few desire them: it is good with any of these to boil Calamints, Onions, Dill, or Pennyroyal. Lentils puffe up the stomach and guts. Also all Summer-fruits are like these; for they are crude and full of excrements and unprofitable juyce, especially when not ripe; they are also flegmatick and windy. Also if immoderately taken, by their cold and moisture they abate the natural heat, so that the stomach cannot discuss the wind it raiseth. Mulberries and Plums are the worst of these, chiefly green, and after meat. All sorts of Cherries, chiefly the Spanish Cherries, and Melons, Pompions, Cucumbers, Gourds, Apples, Pears, are alike: but boiled, they are less windy, chiefly if eaten with seeds, or hot and dry extenuaters or expellers of wind, Anise or Coriander, figs, saith *Galen, lib. de aliment.* nourish more than other autumnal fruits, but are windy,



but the wind soon vanisheth, because they are laxative. Chesnuts eaten plentifully, cause Headach, swell the belly, bind it, and are hard of concoction. Also Roots, Turneps, Radishes, and the like, are windy; and Corn, Milium, Wheat, chiefly boiled Barley, but Rapes and Radishes are most windy. All Fish are the like, flegmatick and windy, chiefly the great; and the less that are slimy, as the Eel and Salmon, Lamprey, Tench, chiefly if boiled, broiled; or fryed, they are not so windy, chiefly if the flesh be soft, as the Brook-fish. Though *Celsus*, lib. 2. c. 26. saith, they are not windy. All pulse and fat meats do swell with wind, and sweet things, and Broths, new Wine. Also Garlick, Coleworts, Onions, and all Roots, except a Parsnip and Schirroots, Leeks and dry Figs are windy, but the green most. Green Grapes, all Nuts, except those of the Pine-tree; Milk, all Cheese, and whatsoever is taken crude. Hunting and hawking are good against wind, *Celsus* saith, all fat things are windy; for *Galen* saith, they overthrow the stomach, and are hard of concoction, fill and swell either by wind that comes from them by a weak concoction, or by rarifying the fat, and make it run thin. Also sweet things, chiefly if gross, are windy, and new Wine, unless it pass soon through, fills with wind, is hard of concoction, begets gross moisture, and causeth Headach. Therefore *Aristotle*



in his Problems asks directly why it is dangerous for the stomach to drink new Wine? *Answ.* Because it is undigestible, and therefore pusses up the stomach, and causeth a kind of Dysentery. Milk is an enemy to a weak head, and to the Hypochondria that are blown up with wind from a small offence; it pusses the bellies of most that eat it, as *Hippocrates* saith. And *Galen* saith, that people in health have headach and wind from eating Milk; therefore it must needs be bad for such as are so affected before. Therefore let windy bodies avoid Milk above all things. Also Mead, and Perry, and Sider are windy, chiefly if not boiled. *Hippocrates, lib. 5. aph. 41.* bids you give Mead to women at bed-time, to know if they be with child: for if her belly be griped thereby, she hath conceived, otherwise not: the pain is from wind that cannot get out, the Mead causeth it; for raw Honey swells the belly. Ale which is usual in the North is also windy, it is near that which *Dioscorides, lib. 2. cap. 80.* called *Zythus*: it is worse new, or when not well boiled. The thinner or cruder it is, the less it nourisheth, but it swells and cools more, being but a little hotter than water. Such are the Drinks of *Brabant, Holland, and England*, they are commonly thick and ill boiled, so that they stop the Ureters, and cool and cause Stranguries, breed the stone, and short breathing, increase flegm, breed wind in the



the belly, and pains and Colicks. But old Ale that is clear, well boiled, and well malted, which is made in private houses (not to be sold) doth more cast off those pernicious qualities, nearer it resembleth Wine. But when it is carelessly brewed, being it is daily used, and very much, the Symptoms it causeth are wonderful, but chiefly great swellings and puffings up with wind: so that few or none that drink this Ale, but are much oppressed with winds, But if the belly be loosened by much of it taken or by its sharpness, and that which is superfluous be sent downward by stool or by urine, or vomited up, then you need not so much fear inflation by wind. For it is better than water, being moderately taken to quench thirst only, and wash down food, but not so good as Wine. Also *Galen* saith, that all the faults of water are from its coldness, by which it lies long in the stomach, and causeth fluctuations, and turns to wind, and corrupts, and weakens the stomach, so that it concocts worse. But Wine hath a nature adverse to these faults in water, it neither puffeth up the belly, but takes it rather down, nor stays long there, by reason of its moderate heat. Therefore common Ale and Beer are a *medium* between wine and water, but nearer to water; for they puff up, and stay long, being thick, but do not so much destroy the natural heat as water, or weaken the stomach. The clear



clear old Beer that is well boiled is most near to Wine; for it opens the ways of digestion, and quickly goes down, is of good juyce, and fit to mix and concoct things in the stomach and veins; it puffs up little, it is better than new or crude Wine, and the liker it is to Wine, the farther it is from the faults in water, For water, whether of Snow or Pond is not good, chiefly for cold stomachs, not for *Galens* reason only, because if taken presently after meat, makes it swim by putting it self between the meat and the stomach, and making a separation and fluctuation: for Wine and the best drink may do that: But because it is heavy and very cold, and choaks the natural heat, and hinders concoction, and hurts the stomach, breast and lungs, stops the urine, causeth side-pains, Dropsies, Colicks, and Iliacks. But wind is not bred only by this or that way, but too much Wine, or Beer, or Milk, or Broths, or water, though otherwise wholesome, may cause wind, or any slimy matter that cannot be overcome by the native heat. For too much weakens the stomach; and *Galen* saith, the sign of a weak stomach is noise and fluctuation. For the stomach being right, is close, and keeps every little it takes in, close wrapt, so that there is no space between; And when there is a rumbling, there is vacuity, and it doth not exactly embrace the food: and this is a loose space which suffers the moist things received to pass



pass to and fro, and make a noise. Then the belly swells, and the Hypochondria, and there is much crudity, flegm, and gross humors bred. if this crudity be joyned with trouble of stomach, and the Patient cannot sleep, it is evil: For watching and pain of stomach cause a tossing in bed, and wind, and belching. Therefore crudity is from immoderate eating and drinking, and from crudity, come gross slimy humours; upon which, if hot medicines, simple or compound, are given (as often by ignorance they are) they cause wind from the matter. Also Wine, though of the best, and such as by its nature expels wind, and any liquid thing, if not by its force, yet by its abundance may oppress the natural heat, or by the nature of the things it is mixed with in the stomach, may cause wind. Moreover, of all things mentioned as causes of wind, none are worse than night-drinkings upon a full stomach, and going to bed with a belly full of drink, or drinking between meals, or presently after meat. *Aristotle, Meteor. lib. 4. cap. 3.* saith, that such concoction is like boiling, chiefly when it is done by heat of the body in a hot and moist subject; and some crudities are like meat half boiled; For as when we cast much cold water into a boiling Kettle, the boiling is stopt, and the heat interrupted, and thereby crudity remains; so if you drink presently after meat, the concoction is inter-



interrupted, and there will be crudities, which will cause fluctuation and inflation, and stretching of the belly like a Drum; As *Galen* saith you must not presently drink after meat, before it be concocted: For then the food will swim, and the stomach cannot embrace them, by reason of the moisture between. Therefore (to be short) inflations are from three causes, obstruction, heat, and a cold and moist diltemper of the stomach. For obstructions stop the wind, that it cannot pass forth, and gross and clammy things, when made hot, breed wind; *Gal. meth.* 12. and all that are so have swollen bellies, and whatsoever they take, is easily turned into wind and they are puffed up. A cold and moist stomach, whether by nature, or acquired by oppression of the native heat by repletion, breeds only wind. Therefore defend the stomach outwardly from cold air; and keep the feet from cold; for nerves go from them to the stomach, and presently cool it, and the Colick and all inflations are caused thereby, sooner than any can imagine. We have shewed the causes of wind, we shall now shew the signs.

## CHAP.



## CHAP. IX.

*Of the Signs of Wind.*

**T**He signs of wind are taken from the constitutions and matter therein predominating, from flegmatick diet, and windy, and stretching of the Hypochondria without heaviness; from belching, rumbling, farting, swelling, and wandring pain coming suddenly, and suddenly vanishing; from a clear tumour that yields to the touch, and that sounds like a Drum. Often belching and farting are also signs, and ease after breaking of wind doth usually follow. Or if from any cause the passage of the wind be stopt, it flies back, and there is a stretching pain that runs about the body, and pricks like needles under the breasts between the shoulders, or membranes of the ribs, or other parts. But these last not long, because they are thin, and easily turn to air. They dream of flying or leaping over Rivers, sometimes of Thunder and Tempests. There is often noise in the ears, beating in the flesh, yawning, and cramp in the legs, arms, and fingers, and inclination to the Colick, and other windy diseases: Pain about the Navel, loathing, and vomiting of corrupt humours, chiefly of flegm. The belly  
is



is bound, and will not let out so much as wind. Sometimes glassie flegm, with great straining, is voided alone, or with some few hard excrements. The dung is sometimes like that of an Ox, full of wind, and water is on the top. Also the pain is not fixed to one part, but comes by fits, & to many parts, more grievous in one than another. The same signs are not in all: Some are tormented about the Navel, and the belly loose, having three stools a day, and yet the pain abate not. It is a sign then that the wind hath gotten into the tunicles of the Colon, or that it is bred of the cold distemper of glassie flegm, or it is from its sharpness that comes from putrefaction, and twitcheth the guts, or of mixture of Choler with flegme, which doth provoke the expulsive faculty. Moreover, when the passages are stopt from much flegme, the excrements cannot pass, and then the obstruction increaseth, and the wind runs about in the guts, and causeth much pain, which we must not meddle with for cure, except we first purge the glassie flegm with Clysters, or flegm-purgers at the mouth. But if the Colick come from wind without matter, there is greater stretching and rumbling, quick pains, wind running to and fro to seek passage forth & they caused by windy meats & drinks. If gross and clammy humours do melt by heat, and turn to wind (which is usual) the signs will be mixed of both, and the pain will be greater, accord-



according to the cause; For, the force of conjunct causes, is more than that of simple causes; and there will be, besides that pain which is like a stake fixed, and comes from the coldness of the glassie flegm, another vehement pain from stretching of the part that runs through all the cavity of the belly, and disturbs the stomach as well as the guts. For when the wind cannot get forth, by reason of the stoppages, nor exhale or breathe forth, by reason of its thickness, or the thickness of the body, or the coldness of the pores, and the guts cannot contain its abundance, it goes back to the stomach, and hinders its concoction, by putting it self between the meat and the stomach, and leaving a vacuity, which causeth the stomach not closely to embrace the meat. Hence comes fluctuation, and greater swelling than the former, and heaviness and difficult breathing, the stomach pressing upon the Midriff. This trouble and restlessness increaseth, if they take meat or drink, chiefly milk or water before they are well; for then the stomach is more distempered, and the fluctuating humour stretcheth and puffs it up more. They are at ease when the meat descends to the lower parts of the belly, and the wind is sent forth upwards or downwards; but it is seldom sent forth while the distemper lasts, but kept in both ways: and if there be a belch by chance, then it gives no ease. Sometimes the  
mouth



mouth of the stomach is swollen: and the pain is sometimes in the back about the *Spondiles*, sometimes about the breast, sometimes in both. We shall speak of the other signs, chiefly the particu'ar, that shew the parts troubled with wind, among the Symptoms of wind.

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## CHAP. X.

### *Of the Symptoms coming from Wind.*

**T**Here are also divers Symptoms produced from the divers places where the wind is, being a large off-spring of a fruitful Parent, the solution of continuity. This causeth pain. All pain, chiefly of the head, is in the Membranes, which if not offended by distemper, heat, or cold, stroke, or bad scent, or sharp humours, must needs be hurt by wind bred in the part (which is seldom seen) or sent from other parts where it abounds (which is usual.) This wind gets between the Skull and the *Pericranium*, or between the Skull and the *Dura Mater*, or hard film, or between both the *Menings* or films, and twitcheth and pulleth them from the bone. Hence is intolerable head-ach. Sometimes this wind stretcheth the ventricles of the Brain and the whole inward Membrane called *Pia Mater*, like a bladder, and causeth unspeakable pain. They complain that the head is

D

some-



sometimes stretched, sometimes slackned. This gets into any part quickly by its thinness, and if it hath any malignant quality from the humours putrifying below in the body, it disturbs the mind and reason, and causeth terrible dreams, melancholy, dotings, shakings of the head, and sometimes death.

The *Vertigo* or *Megrim* is, when the head seems to turn round. The *Scotoma* is, when there is not only a turning round, but a mist before the eyes. Both are from divers causes. We shall speak only of that *Vertigo* which is from wind in the fore-ventricle of the Brain, that moves disorderly. This wind causeth mists, and perverts the imagination; hence things seem to be round, and think they run round themselves and fall. For a *Vertigo* is a turbulent commotion of thick flatuous spirits in the fore-ventricles of the Brain. This wind sometimes breeds in the Brain from an uneven distemper thereof; sometimes it is sent from the stomach and Hypochondria, which you may gather from the Chapter afore-going. Sometimes wind gets from the Brain to the Nerves, and fills them, and twitcheth, and causeth a windy cramp in the Fingers and Toes, or Arms and Legs, extending or contracting them.

Also this wind causeth great pain in the Ears, when it is straitned about the Membranes in the Organ of Hearing. For finding no passage out, it stretch-



This stretcheth them vehemently, & tears them from the bone. This distemper is known from others; for there is neither heat nor heaviness (except there be flegm there) but only a stretching with noise or ringing. Also it is of much concernment, if it be much or little, thick or thin, move quickly or slowly. For if it be much, thick, and move quick, it will be perceived like swift flowing water, or like a drum, or such an Instrument as makes a shrill noise, with a large blast of wind. If it be little, or thick, or move quick, it is like the breaking and falling of a Tree, or an House, or a Conduit. If it be much, but thin, and move quick, it causeth jingling or ringing, or like the whistling of wind in at the cranny of a door. If it be much, gross, and move not quickly, it causeth rumbling. If it be little, thick, and move slowly, it causeth a whistling, or *Susurrus*, whispering. When it is much, thin, and moves slowly, it causeth hissing. They that have it, are commonly dull both in the inward and outward senses, chiefly in the hearing, by reason of the grossness of the spirits, impurity and coldness, and the pain is not constant, but by fits.

Also wind gets into the Roots of the Teeth, and stretcheth their Nerves, or the Membrane of the Cheek-bone, and causeth wonderful pain, almost not to be asswaged. It is easily known, for it is not constant, nor alike all the fit, as



when humours lodge there; but it is by fits worse, and hath a quick motion like a dart.

Though, as *Galen* saith, the Lungs feel no pain; yet being stretched, there is pain felt in the breast and back, from the membrane that compasseth them, which hangs from breast to back by fibres. As often then as wind stretcheth this membrane by its abundance or quick motion, there will be a pain in the breast or back; and which is worse, it sometimes breaks the veins, and causeth a flux of blood, and so a consumption, though seldom.

Wind often causeth a bastard Pleurisie, and sometimes difficult to be cured, as when it is between the skin and the ribs, or between the membranes under the ribs, and pulls them from the parts they cleave to. This stops the breath, and keeps it from large and free passage, because the side and the breast are stirred up to move in breathing. Sometimes from pain it causeth a dry Cough and a Fever, and it resembles a true Plurisie, which is from a *Phlegmon*: and many ignorant Physitians that are content with a few signs, and such as shew not the disease, are deceived thereby, and cause dangerous Symptoms by false directions. But this Pleurisie differs far from a true; and to shew the signs of a true, is not to our purpose: but the Pleurisie of wind is with a wandering pain, not long in the same place, except it be a very gross and cloudy



cloudy vapour. It is milder by heat and fermentations, and is dispersed; it comes from too much cold drink or milk, chiefly a great draught after exercise; from cold and wet feet, or other windy causes, as we shewed before.

Also palpitation of the Heart is from wind, when it gets into the *Pericardium*, through invisible passages, and cannot get out; it tormenteth by a vehement *Systole* and *Diastole*, contraction and dilatation, so that when it extends the heart, it intercepts the motion of the Artery.

We shall know when this is from wind, and not from a humour. For the humour will be much or little, thick or thin. That which is much and thick cannot get through the thick membrane, and be dissolved into air through the habit of the body. If it be much and thin, though it may at length be dissolved and dried up; yet it requires longer abode, it cannot quickly come and go, be violent and cease: this is a plain sign, that then the palpitation of the Heart is from a windy substance. But if it were little and thin, it would easily vanish, and not make that kind of palpitation. Therefore it is probable, that there is a thick substance or a cloudy wind, which the heart labours to shake off, because it oppresseth the vital faculty; and by its heat and continual motion extenuates the thickness, and so disperseth it, and then the palpitation ceaseth, which comes from surfeits, idleness,



ness, bashfulness, or too much or sudden fear, as the evident causes. But the Palpitation which is from humours contained in the Pericardium, is different. For it is perpetual, seldom intermitting; but in time of rest it grows worse from motion, and continues often for many years, even till death. *Fernelius* saith, that sometimes it hath broken the adjacent ribs, and put them out of their place, and dilated the Artery outward as big as the fist. The other from wind is troublesome; but comes by fits, and is not so dangerous.

There are no oftner or greater Symptoms from wind, than those that trouble the stomach and gut Colon: the first is called Inflation, the second, the Colick, from the part affected. Inflation is from a fault from the retentive and embracing faculty of the stomach. For the goodness of the stomach consists in the time of the embracing of the Food, being equal with the time of concoction, and when it so binds up the food, that there is no empty space between it and the meat. But quick evacuation and corruption of meat in the lower belly, follow an unfit time of retention; and a weak retention causeth inflations. These torment the stomach, and the pain descends to the back. For the stomach lies under the Midriff, and begins at the *Malum Punicum* or Pomegranate, and so tends to the left side: for the upper part bends chiefly thither;



thither; but the lower part bends more to the right side. The hinder part lyes upon the Back-bone, to which it is bound, cleaving as far as the first Spondil of the Loyns. The mouth of it is united, not to the Back-bone, but to the Diaphragma, Liver, Heart, Spleen, Guts, and other parts, by Membranes, Nerves, Arteries, and Veins. Hence when the stomach is stretcht with wind, those parts are pained that are joyned to the stretched part of the stomach. Therefore when the back parts are stretcht by wind, there is chiefly pain in the Loyns and Kidneys, as if it were the Stone, which deceives not only the vulgar, but the learned sometimes, so that they think them to have the stone, which are stretcht with wind in the stomach. But this is chiefly in such as have the Colick, as shall be proved. When the upper part of the stomach is extended, there is pain over the breast, chiefly on the left side. When the lower parts are stretcht, the Liver is sometimes pained, or the other side. If the mouth of the stomach be stretcht, the Gullet hath a Convulsion, as if it were contracted with hands, so that they say, it is like a stick fixed, and they can scarce swallow. Foras Galen Lib. 6. Aph. 39. saith, as fulness stretcht the body, receiving it side-ways, and downward, and makes the length of the part shorter; so it is in the inflation of the stomach, the Gullet is contracted, and the sides and the



bottom stretched. *Erasistratus* saith, that if the muscles be filled with wind, they grow broader, but shorter. Moreover, when from plenty the whole is stretched, the effect of distension is perceived all over; and because the Diaphragma is compressed (for it is an instrument of respiration) the breath is difficult from the stomach puffed up; and so this inflation sometimes so increaseth, that it makes a tumour on the mouth of the stomach. These are allayed by stools, and breaking wind upward or downward.

The Colick is next, which is not always in one part of the belly in all, but as the Colon is moved so it removeth, now to the right, then to the left side, sometimes to the Kidneys, Navel, or over all the belly, but chiefly the left side. For the Colon is a thick Gut, through the hollow of the Liver on the right side is carried to the left Hypochondrion, upon the bottom of the stomach, and lyes upon the Spleen; then bending backward, it adheres to the left Kidney. Therefore in what part the wind chiefly gets, there is greatest pain; but when it fixeth in one part, it is raised from a crude and cold flegm shut up in the turnings of the Gut; nor is the wind then wholly included. This flegm corrodes the Gut, and tears it, and is like an Auger that pierceth it, which causeth great pain, and loathing and vomiting of flegm, and it departeth not after breaking of wind. But a pain  
from



from wind without flegm, is wandring in divers parts of the belly, and rumbles often, and being shut up close, will not break forth above or below. This useth to breed much in the Colon; for Nature hath made no other receptacle for wind, which the first concoction in the stomach hath bred: therefore wind is lodged in this gut with great pain, chiefly when by reason of obstruction from gross flegm, or hard and dry excrements, it cannot get forth. The dung is hardned from divers causes, chiefly from idleness, and labouring to keep from the stool. Rest makes retention, as motion evacuation; and binds, as motion opens; rest makes things unmoveable, and motion moveable: It causeth vomiting, stools, sweat, urine, and all natural expulsions; and rest hinders them. Some women complain that they have not a stool in five or six dayes, some in eight dayes: These are idle, cold, gluttonous, and obstructed, so that motion doth not help, nor Choler, by reason of cold, provoke the Guts to expel. Also the obstructions hinder the Choler from the Guts, and a perverse order in eating, binds the belly. Therefore it is no wonder women are more windy than men. Also costiveness doth not only cause the Colick, but other great accidents; for the dung sent down by Nature, and by its heaviness falling to the lowest parts, if from other business or urgent occasion it be detained,



tained, it will grow hard, because being kept long, it dries by heat, and the Meseraicks do always suck some juyce from it, for they are in the thick as well as the thin Guts. So the excrements being by degrees very dry, stop the passage against themselves and the wind, and cause the Ilion or Convolvulus sometimes, but the Colick often, and other great Symptoms. For when the wind cannot get out, it flies from the bottom of the belly again to the stomach, and stretcheth it, and twitcheth so the weasant, and contracts it, that they can scarce swallow or speak. Also because the mouth of the stomach is very sensible, it is pained with Convulsion, so that the heat of the outward parts goes in to expel what hurts Nature; and then they wanting their heat, are chill, and the Nerves are contracted, the Legs weak, and the body in a great strait. VVho would think that such deadly and cruel Symptoms should come from a little wind? but I know it to be so by long experience. The Excrements voided in this fit are windy; for they swim upon water, and are like Ox-dung, and there was crudity, loathing, and vomiting before. This Disease is like the stone in the Kidneys fixed in the Ureters, and hard to be distinguished from it: *Galen* was deceived by it in his own body, and knew it not but to be the stone, till he injected Oyl of Rue, and voided glassie flegm, and was freed presently from all pain.



We shall speak next of windy Melancholy ; it is bred from three causes, from heat of the Liver and the Meseraicks, coldness of stomach, and a crude and gross humour of flegm or melancholy. A cold stomach desires too much, and digests too little. A hot Liver attracts crude and gross meats before perfect concoction. And because the second concoction, which is in the Liver, cannot correct the defect of the first, the Veins of the Mesentery are obstructed by gross Chyle, and much crudity is gathered in them. This boils by preternatural heat, and sends forth filthy vapours that are not easily discussed, and there are rumblings, and breaking of wind. Also *Galen* from *Diocles* saith, there is another disease in the Stomach like the other, called melancholy or windy, as when meat of hard digestion and hot, is taken, there is much spitting, belching fowre winde, heat in the sides, not presently, but after retention. Sometimes great pains in the stomach, that reach to the back in some, cease after concoction, and come again after meat. VVhen the fit comes, the stomach and Hypochondria are miserably tormented, and not freed till the matter be voided by vomit or stool, that extends the Hypochondria with wind. That which is vomited because the stomach is cold and weak, is flegmatick, clammy, and crude, white, and sometimes without taste, or fowre, or bitter. That which



which is sent down is black and windy Melancholy; from this sometimes a black vapour ariseth, and hurts the brain, causeth trouble some dreams, and disturbs the mind with doting.

This wind shut up in the stomach and guts, and striving to get out; gets into the small veins, and membranes of the Liver, on both sides cavous and gibbous, and is like a *Schirrus*; or so stretcheth, that there is a tumour like a *Schirrus*, only it is bred in a shorter time. It is so great sometimes, that it fills the *Hypochondrion*, and you cannot feel the ribs there, nor put a finger under it, and there is no shape of the Liver. This is known to be from much gross vapours, because there is not only heaviness, but distention, as *Galen lib. 5. de loc. affect.* saith.

The Spleen is in like manner stretched with wind, as *Trallianus* saith: as in other parts, so in the spleen, there is wind that grows to a tumour; it is like a *Schirrus*, but thus distinguished: in a *Schirrus*, there is hardness not yielding, tumour and heaviness in the left *Hypochondrion*: In a tumour from wind, it doth not strongly resist the touch, but yields to the finger, and the spleen is pricked and extended, but without heaviness, and it comes sooner. When vulgar Physicians understand not these two tumours of both Liver and Spleen, how blindly do they go to work with thousands of Juleps! and they protract the cure, that they may



may be largely rewarded, and when they have done more hurt than good, they affirm it to be a *Schirrus*, and from *Galen*, incurable. But they are very ignorant; for this cloudy wind fixed on the bowels, in time by the natural heat, fomentations, fasting, an extenuating and hot diet given by women and Empericks, being discussed, the humour vanisheth, and the pain also, and the foolish Doctors contemned. I exhort therefore the ingenuous that love their honour and the truth, to search narrowly, and learn to know Symptoms from those of other diseases. It is hard, but excellent: For many Patients, as ready to dye for pain, cry out only from wind, which if corrupted, and come from a putrid and venomous matter, and run through the members with intollerable pain, needs an exact Artist to know the wind and the matter producing it, and distinguish the disease from others.

To this belongs the Tympany, Dropsie, when wind gets into the membranes of the belly with pain, and so into the spaces *Hippocrates Aph. 2. Sect. 4.* speaks of this thus. They that have pain about the Navel and Loynes, that will not be cured by medicines, will have a dry Dropsie. There are three sorts of Dropsies; *Anasarca*, *Ascites*, and *Tympanides*, which *Hippocrates* calls the dry Dropsie. *Anasarca* is a preternatural increase of the bulk of the body; here the feet swell first, at night chiefly, after exercise, or when



when they have long hung down; they pit with the finger, the body is all soft, loose, and pale, weak, and tired with the least pains; it is like the Green-sickness in women, only the Dropsie swells the body, but in the other there is paleness, and trembling of the heart in motion, and shortness of wind going up stairs, and the body is heavy and sluggish. The cause is the same in both, too much cooling of the Liver and Veins. The Liver coold, the sanguification is hurt, then comes crude and watry blood, which taken into the hollow vein, goes over all the body, and there is *Anasarca*; and if the water from the Liver stretch the skin, without there will be bladders. If these break, the water gets into that part of the Peritonæum which is by the lower belly, and then there is the second kind of Dropsie called *Ascites*. VVith this by degrees the belly is filled, and it swells unmeasurably, the skin being loosned, and the rest of the body pines away. If the body or the belly be turned, the water makes a noise. But in a Tympany there is no fluctuation of water, but the sound of a Drum when you strike or fillip the belly with your finger. For *Galen*, *aph. 12. Sect. 4.* faith, in these the air is beaten which is contained by the skin; as in this kind of Disease, the wind is struck by the skin which is below. Cold of the bowels and veins is cause of all these Dropsies. The *Ascites* or watry Dropsie is from



from more cold, the Tympany from le's; for water cannot be turned to wind without heat. Great thirst follows all, chiefly *Ascites* and *Tympany*: the first because the water is salt and putrefied that is detained; and the other, because there is seldom wind alone in the belly without water which putrefies; also the wind takes away the moisture of the stomach, and then it is dry, and desires drink. This is thirst, the desire of moist and cold, or both. In externals we see, that though the Earth be very wet with rain, yet when wind comes, it dries it wonderfully in a short time, and consumes the moisture. The same is done in the body; for one in a Tympany hath a thirst beyond *Tantalus*, the more he drinks, the more he may, and to satisfy the enemy in his bowels, he destroys himself with much drink. Also they in the Colick thirst from the same cause.

Also wind swells the Cods and the Womb, it gets by invisible passages into the cavity of them, or after Child-birth by the Orifice of the womb, or after bathing or fomenting; or it breeds there from some other cause, and there is straitned, and so it stretcheth the womb. If the stretching be in the upper part of the womb, by force of the wind send thither, it ascends and goes to the Midriff and stomach, and lyes like a ball there, and oppresseth it. Hence it is often driven down by the hands or fists, or by other solid



solid bodies into its proper place. But if either side of the womb be distended or stretcht more than the rest, it gets by a Convulsion into the right or left Groyn, the Pecten and the lower belly are blown up and pained; sometimes a noise is heard all over the body, there is belching, and swelling of the Loyns, and pain in the Reins and Hips, and when the belly is smitten with the fingers, there is a sound like a drum, and the wind breaks forth at the mouth of the womb. *Soranus* said, this was called a flatuous cold.

As wind gets into the womb of a woman, so it gets into the Cods of a man, with a disease or without, and is a disease by it self. I have seen in a Tympany the Cods of a man swollen as big as a Hogs bladder. For the wind which at first was only in the membranes of the *Abdomen* and *Peritoneum*, being now increased, and requiring great space, breaks them, and gets into the Cods, and fills also the whole body. Wind also extends the Cods without a disease in man, and chiefly new born children, and makes the *Hernia* called *Pneumatocoele*, or windy Rupture. Sometimes it gets within the common membrane of the stones, and puffs up all the Cods alike; but when it gets between the tunics of either stone, called *Erythroides* and *Dartos*, then one side of the Cod is only tumified. This tumour is transparent, and not heavy as that of water.



You may try it in the dark with a Wax-candle held on the part opposite to your view.

Ariapismus a Symptom of the Yard, hath two causes; one is the fulness of the Arteries of the Privities; the other is wind bred in the fistulous Nerve. This fills the Nerve, so that it swells and makes the Yard stand without a venereous desire: *Galen meth. med.* 12. saith, there is another kind of Priapism, when the Yard extends against desire: For the Nerve that makes the proper substance of the Yard, being hollow, and filled with wind, causeth it. So Priapism is a permanent enlargement of the Yard in length and thickness, without desire of Venery; and wind is the cause, as appears by its quick rise and sudden fall, which no humour could make. But Palpitation goes before this Priapism of wind, but not before that which is from the dilatation of the Artery.

We have shewed how wind fills the internal parts, and what evils it causeth; we shall now shew what Symptoms it produceth in the habit of the body: For it is thin, and not only fills vacuity, but dissolves continuity, tears the membranes in themselves, and from the bones, and swiftly strikes like a dart upon any part, causing great pain. Sometimes like cold air, it affects the sensible nervous parts without great pain; but this is little and very thin, and easily vanisheth by the natural heat, and Fomentations.

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harder



harder to be discuffed, when it gets under the skin or membranes of the bones, being thicker, and more, and swells them to a windy Impoftume. *Galen* distinguisheth this from Oedema, which is from water, and yields to the finger, and pits deep. But an inflation is from wind, either under the skin or membranes of the bones, or under the Muscles. This pits not with the finger, but sounds like a drum with a fillip. Sometimes it caufeth no tumour; but lying under the skin, through which it cannot breathe, being thick, it only beateth: this the Vulgar call the life. And *Langius* in an Epistle wittily fhews the arrogancy and ignorance of some Chirurgions, that when they fee the Muscles of the Temples, forehead, Cheeks, or Jaws tremble by wind in the skin, and to swell, they fay, there is the foul or life, as in a prifon: alfo without purging, which is lefs dangerous than bleeding, they let blood, and beholding the blood to tremble in the Porringer by reason of wind, they fear that life is gone forth with the blood; and therefore they make the patient drink it off hot. Silly fellows! that know not that air feeds the vital and animal fpirits, gets not only into the Arteries of the Brain, Lungs, and Heart, but into all parts by infpiration, and the pores; and is mixed with the blood by the Anafomofis of the Arteries with the Veins; and wind will breed from clammy humours, not  
only



only in the Muscles and all parts that may be stretched ( as the Stomach, Guts, Liver, Spleen, Midriff, and Womb in teeming women ) which move the womb, so that they think the Child moveth. And it causeth a trembling, not only in the Muscles and other members, but chiefly in the Heart. And as wind shut up in the bowels of the Earth, shakes as it is ready to get forth ; so wind in the body, being comprehended in the muscles or other stretchable parts, shakes them till it gets forth. Thus *Langius* and *Galen lib, 2. de Art. curat. ad Glauc.* confirms him, saying, that that sort of wind which is gross sometimes lyes under the membranes of the bones, sometimes under the Peritonæum, sometimes in the guts and belly, sometimes under the membranes about the muscles and the membranous tendons, and the spaces of the muscles and other parts. Therefore the force of wind is wonderful, that like Thunder passeth through insensible passages into private places, even into the bones and marrow, and causeth pain ; but being between the bone and the Periostium, it teareth them asunder with great pain. Hence many complain of pain of the Skins by fits, when there is no distemper external, neither tumour nor pain when it is pressed, except there be much gathered. So much of the Symptoms, now we shall speak of the Prognosticks of Wind.



## CHAP. XI.

*Of the Prognosticks of wind.*

**A**LL diseases of wind in any part, are hard to be cured, if it cannot get forth; the thicker and more close it is, the longer it remains, and causeth worse Symptoms, When it separates the parts, it causeth pain, and pain causeth flux of humours, and the humour getting into the crannies of the part stretched, causeth a tumour, the tumour distends the skin and membranes, and contracts them: hence, (the blood being not cooled) comes corruption and increase of preternatural heat. If this tumour be hard, and yield, red and beating, it is an inflammation; if it be white, yielding to touch, and pit, it is an Oedema; if it be white, yielding, and transparent, it is an inflation. Sometimes wind makes a Dropsie, as *Hippocrates lib. de Flatibus* saith, wind gets through the flesh, and makes thin the pores, and then follows moisture, to which the wind before had made a passage; and the body is moistned, the flesh melts, and the humours fall down to the Legs, and then comes a Dropsie, They in whom wind hath long remained, are subject to all these diseases, as the Aphorism saith. They who have pains about



about the Navel and Loyns, that will not away with Physick or other ways, will have a dry Dropsie. This wind is not discussed by medicines, or other things, by reason of the habitual distemper of the part, which persevering, causeth a Tympany, the worst of Dropsies, I never knew it cured when confirmed. If then it be so dangerous, because the wind will yield to no remedies, by reason of the cause that feeds it; *Hippocrates Prognost. lib. 1.* said well, it is very healthful for wind to pass forth without noise; but it is better to break with noise, then stay and move about, and cause pain. If any from modesty, when they are found, will rather dye then fart, let them know that they dote, or must endure pain. If one fart willingly, it signifies no ill, but only it were better to be voided without noise: For a noise shews much wind or straitness of the vessels; but that noise which is heard in new diseases in the Hypochondria, pains or swellings, is not bad. *Hippocrates lib. 2. Prognost.* saith, new pains and swellings in the Hypochondria without inflammation, are dissolved by noise, chiefly if there be stools and urine; and if the wind goes not forth, it is good that it goes downward. These humours being only of wind, are dissolved by their rumbling, it shews wind, joyned with a humour, and signifies good, that is, that the wind will go forth with the humour it is mixed with; or



if not, that it will go downward, and the pain and tumour will cease. And *Hippocrates Aph. 73. lib 4* saith, they who have stretched Hypochondria with rumbling, and after that a pain in the Loyns, will have a moist belly or looseness, except they fart or piss much. The Hypochondria rumbles and swells from wind alone, or mixed with humours; and if it alone breaks forth upward or downward with the humour, it is without danger, and the pain and tumour suddenly depart. For the Liver and Spleen lying in the Hypochondria, if they be much pained, it is from strong inflammation or wind; if from wind: a Fever coming, removes the pain. As *Hippocrates Aph. 52. lib 7* saith, they whose Liver is much pained, are cured by a Fever; for the heat of it doth discuss the wind. Now a Fever doth not follow an inflammation, but comes with it; nor doth it take off pain, but increase it. It appears that the heat of a Fever discusseth wind, because they in the Jaundice seldom have fits of wind, because they are hot of constitution, as *Hippocrates Aph. 78. lib 5*, saith, they in the Jaundice are not much windy: For they are cholerick, and Choler will not suffer wind to reign, but discusseth it, But Phlegmaticks, and they of a moist and cold stomach, and the sanguine, are troubled with wind, and easily have the Colick, And all know that great pains of the Colick are more  
dange-



dangerous than less, and a total collection of excrements and wind into one part of the Colon, is worse than when they run about many parts. Therefore there is less danger when wind is broken by Clysters, and the stools take away the pain, than when not. But if wind cause a doting, contraction of Nerves, fainting, cold limbs, cold sweat, constant vomiting, stoppage of all excrements, as it doth when it comes from venomous matter, it is deadly, and there is a Convulsus. It is best to be without wind, or easily discuss it; but this cannot be without diligent caution and good diet in the use of the six natural things.

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## CHAP. XII.

### *Of Diet to be observed by windy Bodies.*

**T**O prevent breeding of wind by diet, or discuss it when bred, four things are to be observed, chiefly in such as have bodies apt to breed it; Order, Manner, Time, and Substance. The Order is, that they begin not dinner nor Supper with drink, nor drink a great draught, as the custom is after they have eaten a bit or two: Drink is best, when you have taken most part of the food. Also let liquid things be eaten



before hard, and loosners before astringents, and those of easie concoction before those of hard. The Manner is, that more food be not taken then can be concocted without difficulty, by rising with an appetite, and not drinking more then to quench thirst, and wash down the meat, which will make the body lazy, and oppress the native heat. Some are never satisfied, except they carouse exceedingly when they eat; some drink so, that they can eat little or nothing: this causeth fluctuation and inflation, because the stomach cannot embrace the quantity. Time also must be observed, that they drink not fasting nor between meals, or after supper, or in bed, nor eat before the former is digested, nor sit long at meat. They must abtain from gross meats, they stop the narrow passages, such as produse a clammy juyce, hard of concoction, salt Beef and Pork, from cold, and sowre, and sharp things; and all Summer-fruits, crude or boiled, Pulse, Sallets, Milk, and all Milk-meats, all Junkets, as Fritters, Pancakes, Sweet-cakes, &c. chiefly that which our women call White-pots, or that made of Eggs, Butter, and Honey in a Frying-pan or an Oven: And from that of green Cheese, Beets, Paste, Eggs, and Oyl, which the Italians call a Tart. Also the Italian Dishes are very hurtfull, Turtellæ, Lasaniæ, Macaroons, Worms, and the like, made fit for the palate, These fill the body with gross humours, and  
so



so oppress the natural heat, that the stomach concocts worse after, being not able to overcome the tough and clammy humours. But some will devour such trash and junkets, and contemn better food, and yet find no inconvenience, or very little. To which I answer: That all food made of paste causeth gross and clammy humours, and many excrements, and obstructions, and matter fit to breed wind. But if they be taken by a good and firm stomach, and well concocted ( which I think scarce can be ) and they find no hurt thereby worth notice; it doth not therefore follow, that they are of themselves without harm: For all know, that to drink great draughts is an enemy to Nature; and that a medicine of Hemlock presently killed *Socrates*. Therefore he concludes nothing that saith, therefore these things are not hurtful, and not to be dispraised; because some Drunkards will drink off great bowls, and the Athenian old Woman used to eat Hemlock, and because one or two make food of paste that nourisheth. For the stomach embraceth sweet things, and such as are eaten with great delight, more close, and easier digests them. Therefore three things

- make food, which is of its own nature hurtful,
- to be innocent and milder; use or custom, pleasure, and a strong firm stomach: For the best nourishing food hurts the stomach, if it loath it; and Brook-fish cause trouble to it, if it be weak.

And



And let these men, if they will not be admonished by me, be moved with the threatning of *Constantine*, with which he affrighteth Gluttons, let them not rejoyce when they eat bad food; for though they are not hurt by them at the present, afterwards they will not escape. To this belongs variety of meats, which causeth many crudities and winds in the body: For many things of divers natures are confounded, and these being unequally concocted and distributed, the natural heat must needs be put to it. You must avoid all great and Fen-fish, and such as live in mud on putrefaction; their flesh is slimy and clammy, cold, and hath much excrement. Also let windy people abstain from wine too much cooled, from water, and from great draughts of drink drawn from a cool Cellar, chiefly when they are hot outwardly, or weary after exercise or labour, and from all excess of air, chiefly cold, which Presently reacheth the stomach, if not kept warm-clothed; and from cold and moisture at the feet. Sitting long upon cold stones hath often caused great Symptoms from wind. Let him avoid idleness also and sleeping in the day; these raise vapours, but discuss them not; set upon concoction, but bring it not to perfection: whence coms crude flegm, the true material cause of flegm. When the stomach or guts are distended or stretcht with wind, let them abstain from meat and drink,



drink, and feed very slenderly, and be sober,  
For when the usual diet is taken from the body,  
or abated, the native heat is not so put to it to  
alter and concoct food; but is active, and flour-  
isheth, and spreads it self, and shews its  
strength: first it concocts crudities, and atten-  
uates the gross humours, cleanseth the tough,  
takes away the cause that will breed wind,  
sends them forth at the right passages, and dis-  
perseth such wind as is bred, and keeps it from  
breeding. And to be short, fasting alone is suf-  
ficient to cure any disease from crudity or wind.  
It is true that there is more trouble from the fly-  
ing about of wind in the body that is empty, in  
such as fast and use a spare diet; but this will  
not be long, for they will presently break forth,  
and free the patient from all pain, and the  
sooner by use of exercise. For it is the Doctrine  
of *Hippocrates Epid.* 6. agreeable to this my opi-  
nion, fit to be written in gold in every house,  
That we ought not to eat to fulness, and to be  
ready to take pains. And *Galen de sanit. tuend.*  
*lib.* 2. reckons up many sorts of exercises,  
Wrestling, Fencing, Running, &c, which we  
shall not speak of, only let this suffice, that mo-  
derate exercise as ball or fencing, running or  
walking, fasting, and after the body hath dis-  
charged the excrements, doth wonderfully re-  
create all the faculties, and spread the native heat  
through the body, concoct humours, and make  
the



the members active for their duties, loosens the belly, and sends forth wind so powerfully, that there is no remedy like it, and nothing faster nor better then seasonable exercise with a spare diet. Eat therefore little, and that with mustard, or other attenuating and heating sauce (except the constitution be sanguine or cholerick) Sage Hyssop, Savory, Fennel, Marjoram, Pennyroyal, Calamints, are to be used, and roasted meat with Spices, Sage or Rosemary. Let his bread be well leavened, and with Fennel, Anise, Parsley or Gith seeds. His Wine strong, when wind breeds from weak heat. If the body be cholerick or plethorick, drink little wine, and that with water. Let the powders following be taken after meat presently, they do very much good: They strengthen and constringe the stomach, and suffer not the vapours of the food to flye into the head, stir up the natural heat, quicken concoction, digest the Chyle, drive excrements downwards, and discuss wind exceedingly. As,

Take *Aniseeds candied* three ounces, *Fennel seed* an ounce and half, *Coriander prepared* an ounce, *Cummin*, *Caraway*, *Seseli* steep in white Wine, each a dram; dried Citron peel, gross Cinnamon, each four scruples; white Sugar twice as much. Take a spoonful after meat, and drink not after.

Or thus, Take *Coriander prepared*, *Caraway* *Aniseeds*, each an ounce; red *Roses*, *Mastich*, each a dram and half; dried *Mints* a dram,  
Nut-



*Nutmeg, Cinnamon, Cubebs, each half a dram;  
make a fine Powder, and add Sugar of Roses eight  
ounces : give a spoonful after meat.*

At night when concoction is almost finished,  
chew Elicampane candied, or Ginger a dram,  
and swallow it, or Gentian roots, or Masterwort,  
candied Cubebs, or two or three grains of  
white Pepper, only broken; they wonderfully  
help a slow, weak concoction, and expel wind;  
and they do the like in the morning fasting after  
going to stool. If the belly be bound, give Leni-  
tives, as three drams of Turpentine washed in  
white Wine, in Wafers before dinner, or half a  
dram of Rhubarb chewed and swallowed, or a  
scruple of washed Aloes an hour afore supper; or  
Carthamus seeds husked with Figs, I allow not  
Cassia, it is windy. Thus much for Diet; if it  
be tedious, and do not cure, take these medi-  
cines.



## CHAP. XIII.

*Of the common Cure of windy.  
Diseases.*

SOME will wonder, that I shall order the cure of Symptoms mentioned, which of themselves admit no Cure. But we do it for the Profit of the Reader: For he that discusseth wind, takes away the cause, he that corrects the distemper, and mends the faults in conformation, and restores the solution of unity, cures the disease: But he that cures the pains that come from the Diseases, looks at the Symptoms. Therefore we have called windy Diseases Symptoms, looking at the pains they produce, for the better method; and then we have ordered the mitigation of Symptoms, and the Cure of Diseases. The knowledge of the disease gives the indication of cure. The disease is the distraction of the parts by wind that stretcheth them, which pain doth follow, as a shadow, and the disease vanisheth with the cause, and the parts come to their old natural habit. Therefore diseases from wind are to be cured by three sorts of remedies. 1. By diet that is, attenuating, hot and dry. 2. By medicines that open obstructions, and cut gross clammy matter,



matter, and purge, which you shall find in every Chapter. 3. The discussing of wind speedily, before the strength abate by pain, which is done by medicines of thin parts, which if there be pain, will abate it, and strengthen the weak heat, and extenuate the thick spirit, and open the thickness of parts. Also according to the difference of parts, the medicines must be altered, because the faculty is stronger or weaker.

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## CHAP. XIV.

*Of the Cure of the Pain of the Head.  
from Wind.*

**W**Ind tyrannizeth in divers places, as *Galen de compos. med. secund. loc. lib. 2.* saith, wind breeds in the stomach and guts for want of heat. Sometimes from the nature of the food, and the organs are so filled and puffed up, by reason of the weakness of the comprehensive faculty, that they stretch, and thereby have pain; the same may be in parts of the head; for a vapour or clammy humour that feeds it, may be so fixed in the strait passages of the Brain, that it will require a long cure. First therefore, whether it be wind alone in the passages, which is known from the motion of the pain from place to place, and by stretching without heaviness

and



and beating; or if there be much flegm that feeds it, and so there is heaviness with stretching, and sense of cold; or if it flye to the head from parts below, it is much concerned as to the cure. Yet we begin in all windy diseases the same way; partly by revelling from the head to the body; partly by applying remedies to the part affected: we revel by Clysters and Purges. You may make Clysters thus.

Take *Mallows*, *Mercury*, *red Coleworts*, *Calamint*, each half a handful; *Chamomel flowers*, *Bran*, each a pugil. Boil them to a pint and half, add *Diacatholicon*, *red Sugar*, each an ounce and half; *Species Hiera simpl.* two drams, *Oyl of Dill* three ounces, *Salt* a little, make a Clyster. Give it before meat, (not luke-warm) for such things puff up) but hot, and that by degrees, lest by force it drive the wind more upwards, and cause more pain. This is an excellent medicine which without trouble opens obstructions, and empties out the hard dung and wind, and draws it from the head. After this, give one of the *Carminatives* or *Wind-breakers*.

Take *Althæa roots* two ounces, *Mallows*, *Calamints*, *Pennyroyal*, *Rue*, *Sage*, each a handful; flowers of *Chamomel*, *Stachas*, *Rosemary*, each a pugil; *Anise*, and wild *Rue seeds*, and *Cubeb's*, each three drams; *Coloquintida* a dram. Boil them to a pint strained, add *Electuary of Dates* an ounce, *Hiera Logodii* two drams *red Sugar* an ounce



ounce and half, Oyl of Rue three ounces, Sal Gem a dram: give it before meat. It revels strongly from the head, expels wind with the excrements. But if the Piles or distast will not allow a Clyster, give this Laxative in Costiveness.

Take *Diacatholicon* an ounce, *species Hieræ simpl.* a dram; with Sugar make a Bolus, or a Potion.

Take *Lenitive Electuary* six drams, *Electuary* of the juyce of *Roses* a dram, *Syrup of Roses solutive* an ounce and half: dissolve them in the decoction of *Flowers and Cordial Fruits*. After Laxatives, if the head be full of gross humours, give potions that attenuate and cut, of *Hysop*, *Pennyroyal*, *Calamints*, *Sage*, *French Lavender*, and *Rosemary-flowers*, with *Syrup of Stœchas*, *Honey of Rosemary*.

Or, Take *Hysop*, *Sage*, *Calamints*, each a handful; flowers of *Stœchas*, *Rosemary*, *Chamomil*, each a pugil; *male-Piony-seeds* an ounce, *Anise*, *Carrot*, *Parsley-seeds*, each two drams. Boyl, and to a pint strained add *Syrup of Stœchas*, *Honey of Rosemary*, each an ounce and half; *Cinnamon* a dram: make an *Apozem* for divers draughts.

The humours thus prepared, and the wind attenuated at least, purge with these Pills.

Take *Pilu'æ aureæ* a dram, *Troches of Alhandal* three grains, with *Syrup of Stœchas*; make five Pills: give them at midnight.



Or thus, Take *Agarick* two drams, *Sal Gem*, *Ginger*, *Turbith*, each half a dram; infuse them in *Hysop* and *Sage-water*, each two ounces; strain and add *Elect. Ind. Maj.* two drams, *Electuary* of juyce of *Roses* a dram, *Syrup* of *Stæchas* an ounce.

This done often, and the pain cease not, let us use *Topicks*, as *Galen lib. de compos. med. sec. loc.* saith; sometimes wind or clammy matter is sometimes so fixed in strait passages, that it requires long Cure: Therefore it must be attenuated, and the part dilated, and the part strengthened, that no more come or breed. Therefore after preparatives and purges, use cupping to the head without bleeding, if blood abound not: or scarifie the shoulders, if blood abound. This is very good. Or roast a Turnep, and take off the top, and apply it hot behind the Ears, and then another, and so till the wind and pain pass away: apply it to the side of the part pained, or to both, if the pain be all over. This is good also for the Toothach from wind. Or use Castor or Scents that pierce and extenuate, or Gith-seed steeped in Vinegar: or anoint the Nostrils and Ears with Oyl of Castor or Spike, or Oyl in which were boiled Castor, Rue, Calaminths, Piony-seeds. Then use Masticatories to take away the reliques, and discuss the wind.

Take *Mastich*, *Pellitory-roots*, white Pepper, bark of *Capar-roots*, each half a dram; with Vi-  
negar



*negar of Squills make Troches to be chewed after a stool in the morning.*

Or, Take Roots of Pellitory, Stavesacre, each two scruples; Nutmeg, Ginger, white Pepper, each half a scruple; Mastich two drams, with Vinegar make Balls: or discuss wind, and evacuate with Needles.

Take white Hellebore two scruples and half, Stavesacre, white Pepper, each a scruple; Ginger, Cloves, Gith seed, each half a scruple; with Turpentine and Wax make Errhines like great Cloves. Or snuff up the juyce of red Coleworts or Danwort roots, Orris, with Majoram or Bettony-water and Hony. When we think the Brain is cleansed, then dry and strengthen, and discuss wind with a Lixivium. As Galen lib. 7. *de facult natural.* it is made of water and ashes, one pound of ashes to three pints of water, take most ashes of Willows and Vines, and fewer of Colewort and Bean stalks. This cleanseth, dryes, and consumes wind and tumours of flegm, with Majoram, Bettony, Asarabacca, Bay and Juniper-berries, and Rosemary boiled in it. Or,

Take Wormwood, Sage, dried Rosemary, each a pugil; Frankincense, Milium parched, red Roses dry, Chamomil flowers, each two drams; Juniper-berries and Piony seeds, each a dram; Cloves, long Pepper, Cubebs, Wood Aloes, each a scruple; make a Quilt of Silk.



Then give Diacyminum, Diatrionpeperion, Diacalaminth, or Confection of Bay-berries fasting, chiefly if the wind be cold, or from a cold cause. But if it be hot, as *Galen, lib. 2. de compos. med. sec. loc.* first repell with cold things, then mitigate and concoct with Repellers, then discuss with few Repellers, by degrees ceasing from them till the Medicine be most digestive and attenuating, and less anodyne, and then discuss. Vinegar is a repeller, attenuater, and a discussive, it is cold and thin like a clear North-wind: but it must not be used alone, being too strong, but with Oyl of Roses, Purslane-juice, or Nightshade: or use Oyl of Roses with the White of an Egg and Vinegar, with Stuphes to the Fore-head.

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## CHAP. XV.

### *Of the cure of the Noise in the Ears from Wind.*

**I**F wind gets into the Organ of Hearing, and sticks there strongly (as by the ringing, hissing, rustling, crackling, and murmur is gathered) after general and particular evacuations, as in the Chapter before; use Cutters and Dryers to the Ears, as Oyl of bitter Almonds, of Castor, Cummin, Rue, Spike, with Vinegar and Honey,



Honey, if you will more discuss and attenuate. *Ætius* saith, Castor and Spike Oyls with Vinegar and Oyl of Roses, do wonders, dropt into the Ears, and juyce of Leeks with Breast-milk, or Oyl of Roses.

Or, Take Nitre, Myrrh, each a dram; white Hellebore half a dram, Castor a scruple: grinde them with Oyl of Roses and Vinegar, and drop it in. But first Fume with a Funnel evening and morning with this Decoction

Take Calamints, Marjoram, Centaury the less, Rosemary, each a handful; Juniper-berries a pugil, Bays and Wormwood, each half a handful; Lupines ten or twelve, Earth worms washed in Wine and tyed in a Clout half a pugil, Water one part, White-Wine two parts: boil, and keep it for a Fume: then drop in the former. Or this of Solenander, and stop with black Wool.

Take Oyl two ounces, Oyl of Leeks, bitter Almonds, each an ounce, juyce of Rue, Radish, each half an ounce; Sack an ounce and half: boil them in a glass till the Wine and the juyces be almost consumed. Then add powder of Lavender, Coloquintida, Castor, and Mastich, each two grains: Then stop the glass, and set it three hours in Balneo: then set it in another Vessel in the Sun till it be clear: then strain it, add a grain and half of Musk. While the Fume is used, chew Beans or Pease to open the passages of the Ears, that the Fume may penetrate.



Or thus, Take juyce of Garlick, Calamints, each an ounce; *Aqua vite*, Oyl of Bayes and bitter Almonds, each half an ounce; Aloes, Mirrh, each a scruple; Saffron four grains: make a fine Powder; fill two great hollow Onions therewith, cover them, and roast them under the Embers, and strain out the juyce, drop often some into the Ears, chiefly morning and evening after fuming. Also Wine with flowers of Chamomil and Lavender boiled therein, dis-cusseth wind very well, if dropt hot into the Ears, and often, or a Bag made of the same, and Rosemary and Lavender flowers, Wormwood and Calamints, and quilted, and applyed after the Fume and Oyntment for all night: lying upon it all the time of the use of these, use Clysters that are gentle at seasons to keep the belly open, lest the binding in of the excrements should heap up more new matter to cause the disease.

## CHAP.



## CHAP. XVI.

Of the cure of the Toothach from  
Wind.

WE shewed that wind would move very swiftly, and in a moment go through the thickest bodies; it is no wonder then, if it get into the Nerves under the Teeth, and cause intolerable pains by stretching and by its coldness. Therefore the Cure is to begin with common Evacuations by emollient Clysters. As,

Take *Diacatholicon* an ounce and half, red Sugar an ounce, Oyl of Dill and of Chamomil, each an ounce and half; Salt a dram, dissolve them in the common Decoction for Clysters a pint, If after the excrements are discharged, you desire to dissolve more the thickness of the wind and revel, make this.

Take Rue, French Lavender, Beets, Centaury the less, each a handful; flowers of Elder, St. John-wort, Chamomil, each a pugil; Bay-berries, Cummin seed, each half an ounce; Agarick, Senna, each half an ounce: boil them, and to a pint add Electuary Ind. maj. *Hiera Logodii*, each four drams; Honey of Roses two ounces, Oyl of Bayes three ounces, Electuary of Bayes two drams: make a Clyster.



If they will not take Clysters, give Pills of washed *Aloes*, of *Hiera aurea Cochic.* after preparation and abatement of pain. But if pain be great, and the matter small, omit preparation and evacuation, and fall upon that which most disturbeth: therefore assuage pain speedily: apply a small Cupping-glass without much flame twice or thrice to the shoulder, then take Gith, Cummin-seed, Pellitory and Parsley-roots, each half an ounce; boyl them in Wine to the consumption of half, wash the Teeth with it hot, it will discuss, and attenuate, and amend the cold distemper, and draw out much slimy matter which breeds wind. Or boyl Pellitory-roots half an ounce, white Pepper a dram in Vinegar, and wash the mouth therewith: or you may make a Bag, and apply it to the Tooth thus.

Take *Calamints*, *Hysop*, *Chamomil*, each a handful; *Milium* parched, Bran, Salt, each a pugil; Cummin half an ounce: make a Bag. Then put a red hot Iron into an earthen Jug, and pour into it three or four spoonfuls of Vinegar, and let the Bag take the Fume at the mouth of the Jug. The Women hold it for a great Secret to apply a roasted Turnep behind the Ears, for it revels strongly, and abates pain, to my knowledge. I never allowed Narcoticks in this Disease, for they thicken the wind too much, and make it fix like a cloud upon the Nerves and roots



roots of the Teeth, and congealing makes a little ease, but increaseth the Disease. But if the pain be intolerable, to refresh Nature you must use Narcoticks with hot things to abate their force, and look both at the Symptom and cause. Thus,

Take *Pellitory, Pepper, each a scruple; Opium half a scruple*: bind them in a Clout, and infuse them two or three hours in Vinegar, and apply it to the Tooth. Or,

Take *Henbane-seed, Stavesacre, and Pellitory, each a scruple; and with Vinegar make a Pill*: hold it at the Tooth for an hour, it abates pain wonderfully, and doth no hurt, yet I could wish that only Discussers might remove pain.

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## CHAP. XVII.

### *Of the Cure of a Windy Pleurisie.*

THE pain is great which is from wind in the side, when it gets into the cavity of the Breast, or between the Membranes that are under the Ribs; for then, as in a true Pleurisie, there is a Cough, restlessness, and sometimes a Fever, thirst, and stretching pain, which may be distinguished from a true Pleurisie by many signs: yet *Hippocrates* for better security, bids us foment with hot things; and if the pain increase,



crease, it is certainly from a defluxion, and chiefly of hot matter; if it abate, it is from wind, or a small defluxion which easily breaks forth when the skin is made thinner by the Fomentation. It is not good to use Fomentations only, but to give Clysters to make passage for the wind; for in this disease the excrements are hard by idleness or driness, when the moisture is gone to the veins, or from much flegm that is gross, which stops the passages: therefore give a common Clyster first, then a stronger to purge: see the precedent Chapter. If he will not take a Clyster, give this Medicine.

Take *Diacatholicon* four drams; *Electuary of Dates* two drams, *species Hicrae* half a dram: with Sugar make a Bole. Or give this Powder in Cock-broth or Wine.

Take *Senna* four scruples, *Rhubarb* half a scruple, *Diagredium* two grains, *Aromaticum rosatum* eight grains, *Sugar* a sufficient quantity. After Evacuation, open the Liver-vein on the side affected, if there be much blood or great pain; other wise not: then use Fomentations, and the like, to the part.

Take *Calamints*, *Pennyroyal*, *Rosemary*, each one handful; *Rue*, *Bayes*, each half a handful; *Juniper berries* and *Chamomil flowers*. each a pugil; *seeds of Fanugreek*, *Line*, and *Bran*, each three ounces. Boil them to half, then put the Liqueur and Herbs in a Bladder, and apply them



them; or use a Cloth or a Sponge dipt in it: do this often. This concocts the thick and crude spirit, extenuates and discusseth: after this anoint with Oyl of Chamomil or bitter Almonds, and apply a hot cloth. Or make a Bag of Rue, Thyme, Wormwood, Lavender, Rosemary, Chamomil, Gith seed, Cummin, Carrot, Bay-berries, as in *Chap. 16.* When the wind is thus discussed, it is good to apply a great Cupping glass six fingers breadth below the part without Scarification, but with a great flame twice or thrice: this will discuss the wind easier, it would not at first be discussed by a Cupping-glass. If this will not do, but the wind is bred still from clammy flegm, prepare it thus by Incisers and Extenuaters.

Take roots of Orris, Parsley, Elecampane, each an ounce; bark of Dwarf elae roots, and of Tamarisk, each four drams; Sage, Rosemary, Hyssop, Roman Wormwood, each half a handful; Dodder a handful, of the four great hot Seeds, each two drams; Raisins stoned a pugil, Liquorish four drams: boil them to half, to a pint strained add Syrup of the five Roots two ounces, of French Lavender, Oxymel of Squills, each an ounce; and Sugar, and a dram and half of Cinnamon: make an Apozem for four draughts to be taken twice a day. Then purge flegm thus.

Take Agarick four scruples, Ginger half a dram: infuse them in Fennel water and white Wine



*Wine twelve hours, strain and add Benedicta laxativa three drams, Electuary of the juyce of Roses half a dram, Syrup of Calamints an ounce. Or,*

*Take Turbith a dram, Ginger half a dram, Sugar two drams: give it in powder with White-Wine or Broth. Afterwards repeat the Fomentations, Oyntments, and Cupping glasses, and use Diacyminum, or Electuary of Bay-berries, or this Confection.*

*Take Conserve of Borage-flowers, candied Ellicampane, each half an ounce; species of Diacyminum, Dianisi, Bay-berries, each a scruple; Cinnamon half a scruple, with Syrup of Citron-peels make an Electuary: give a dram fasting in a decoction of Chamomil-flowers and Anniseeds in white Wine. It is good also to foment with Spirit of Wine and Oyl of bitter Almonds, and apply a hot clout. You must do the like in inflations of the Lungs.*

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## CHAP. XVIII.

### *Of the Cure of a windy Palpitation.*

**A** Palpitation is a Symptom of the Heart, namely, an elevation and depression of it, preternaturally caused by wind, and it is more dangerous than another palpitation, because the part is most noble. For if it be strong, or last long,



long, it so weakens the vital faculty, that it turns to fainting or sudden death. Therefore presently strengthen the Heart with good Diet and Physick, discuss wind, and remove the cause. Let the air be clear, hot and dry, not stinking or cloudy: make it so by Art, if it be not Naturally clear, and sweet by sweet cordial things. Let him abstain from strong passions of mind, chiefly from sudden fear and shamefulness, and from much Wine (but moderate doth well) and Venery, and sleep in the day, cold drink, and from all things mentioned in the Chapter of prevention. Keep the Belly loose by Clysters, or Suppositories.

Take *Marsh-mallow-roots* two ounces, the five *Emollients*, each a handful; *Anni-seeds* an ounce, *Chamomil-flowers* a pugil, *Agarick*, *Senna*, each four drams: boil them, to a pint strained add *Diacatholicon*, red Sugar, each an ounce; *Hiera* with *Honey* half an ounce, *Oyl of Chamomil*, *Dill*, each two ounces; *Salt* a dram: make a Clyster. Or make a Suppository of boiled Honey, and a scruple of *Hiera* simple; or for the tender sort make one of the Yolk of an Egg and Salt, a Candles end, a Fig turned inside outward, or the like: All know (I suppose) that little food is to be used, not too moist or windy, of good juyce, and easie concoction, chifly roasted with *Hyssop*, *Fennel*, *Balm*, *Borage*, *Cloves*, and other hot and dry Cordials. Some object against bleed-



bleeding that it weakens the vital strength, which is weak before; nor can the disease be cured by it, being not in the blood: but I answer with *Galen lib. de loc. affect 5.* that bleeding is a wonderful help in all Palpitations. And he saith, that this palpitation comes often suddenly upon young and old, without any manifest accident, and bleeding doth always good to such, and cures them if they use an extenuating diet afterwards. For bleeding doth good, more by revulsion of humours from the Heart, then weak and attracting by its motion, then by any other way, in regard there is then a cold distemper, and the wind is cold. Open therefore the Liver-vein in the right Arm, and bleed by degrees for revulsion; except there be any hindrance from age, strength, or the like. Then use extenuating Diet and cutting Medicines that expel wind, to correct the cold distemper of the Heart, and strengthen it and consume flegm that breeds wind, and stir up natural heat, and restore the animal and natural actions. Let Medicines be hot, and such as strengthen the vitals, as *Diacinamomum*, *Diacalaminthum*, *Dianisum*, *Aromaticum rosatum*, *Diamoschu dulce* and *amarum*, *Mithridate*, *Treacle*, with Wine, or in Electuaries. As,

Take Citron peels candied an ounce and half,  
 Conserve of Borage flowers an ounce, *Aromaticum rosatum* a dram, *Diamoschu dulce*, *Diacalaminth*,  
 each



each two scruples; Citron and Melon seeds blanch-  
ed, each half a dram; red Coral and Coriander  
seeds, each a scruple; with Syrup of Borage make  
an Electuary: give as much as a Walnut in Wine  
three hours before meat. Or make these Lo-  
zenges.

Take *Aromaticum rosatum*, Electuary of Bay-  
berries, each half a dram; Cardamoms, Citron  
seeds, and red Coral, each half a scruple; Diacy-  
minum a scruple: make Lozenges with Sugar  
dissolved in Balm water. Of a dram weight give  
one three hours before meat, and another at  
bed-time, with four ounces of Wine: or this  
Hippocras.

Take white Sugar four ounces, Cinnamon three  
drams, Ginger half a dram, Electuary of Bay-  
berries and grains, each two scruples; strong Wine  
two pints. Filter it, or give every day four  
hours before meat half a dram of Treacle, with  
Wine wherein Mace and Cinnamon are boiled.  
Anoint the Heart, or make an Epithem of Oyl  
of Spike with Amber and Musk; or with Wine  
in which Balm, Rosemary, Cummin, Bay-  
berries were boiled, with Oyl of sweet Almonds,  
and Cloves powdered, Nutmeg and Cinnamon.  
This is for the richer sort.

Take water of Balm and Citron flowers, each  
half a pint; Sack three ounces, Mace, Cloves,  
Nutmegs, each a dram, Diambra four scruples,  
Citron and Basil seed, each two drams; Saffron a  
scruple:



scruple: make an Epithem, apply it hot before meat. Or use this Bag.

Take Rosemary-flowers, Borage, and Chamomil-flowers, each a pugil; Citron-seeds, Wood-Aloes, Cinamon, each a dram; Cloves, Cubebs, Cardamoms, each half a dram; Saffron a scruple. Beat them gross, and make a quilted Bag, sprinkle it with Sack, and apply it to the Heart. Thus must you cure a palpitation only from wind without a cause that feeds it. If there be gross flegm that breeds the wind, first prepare thus.

Take Balm, Borage, Betony, Calamints, Rosemary, each half an handful; Stæchas, Peach-flowers, each a pugil; Anniseeds, Cardamoms, each two drams; Raisins stoned a pugil. Bruise them, and steep them twelve hours in Rhenish Wine and Balm-water, each half a pint in a glass; then boil them in Balneo Mariæ three hours, stopping the glass. Clarifie it, and add Syrup of Citron-peels and Bysants, each two ounces; cordial Species a dram: give it for four mornings. Then purge thus.

Take Agarick a dram and half, Ginger half a dram. Infuse them twelve hours in the decoction of Balm, Dodder, Calamints, and Hysop: then give it three or four boils, and strain it, add to four ounces an ounce of Syrup of Stæchas, Elect. Indi. maj. Benedicta laxativa, each two drams: give it at five in the morning. If the matter be so clammy and thick, that these will not do, prepare



pare it four days longer with such as do more extenuate and cut, as with Oxymels, Syrup of the five Roots, water of Balm, Scabious, Hyfop, or with the Decoction of Organ, Calamints, Hyfop, Pennyroyal, Bettony, Rosemary; or give with the Syrups two scruples of Treacle or Mithridate, or a dram of Dianisum or Diacalamints, and then purge again thus.

Take *Turbith a dram, Diagredium two grains, Ginger half a dram, Sugar two drams.* Powder them, give it with Chicken-broth: in the morning after these preparatives and purges, give the former strengtheners. If the wind that causeth palpitation come from a melancholy humour, as in the Hypochondriack Melancholy, prepare it with Syrup of Fumitory, Apples, juice of Borage, Epithimum, or of Citron-peels in the Decoction of Fumitory, Pennyroyal, Borage, Dodder, tops of Hops, Wormwood, roots of Polypody and Bugloss: and purge with confection of Hamec, Diasena, and Diacatholicon: or with the Syrup of *John Montanus* that is very excellent, which is here described.

Take of all the *Myrobalans*, each half an ounce; *Polypody, Senna, Epithimum*, each an ounce; *Liquorish, Cloves, seeds of Citrons*, each two drams; *black Hellebore* half an ounce. Bruise and steep the *Myrobalans* twenty four hours in seven pints of Fumitory-water, or in seven pints of the juyce: then add the rest, and boyl them to half,



strain, and divide it into six parts, and add to each of Syrup of Fumitory an ounce and half, Syrup of Citron-peels half an ounce, so that there be six ounces of the Decoction, and two of Syrups. This is *Montanus* his Apozem against Melancholy. Give the other things mentioned, Electuaries and Lozenges, and Epithems in the order before mentioned.

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CHAP. XIX.

*Of the Cure of the puffing of the  
Stomach.*

**T**He inflation of the stomach is a preternatural extension of the Membranes of the stomach by wind, with pain. In this the proper action of the stomach is frustrated, which is concoction, in regard the faculty of embracing the food doth not every where compass it, by reason of weakness; but there is a vacuity between the stomach and the meat. This pain is sometimes before meat most, sometimes after. Before meat, because there is a gross clammy flegm, with a cold distemper, which oppresseth the heat, and it laboureth to conquer it, and so causeth wind that stretcheth, and is disturbant. This pain is allayed by belching, or vomiting flegm. It is worst after meat, when it is only  
from



from a cold distemper without matter. For the natural heat being weak, or oppressed with cold or windy meats, doth dissolve them, but yielding to the burthen doth not concoct them, and thence ariseth wind. For the Cure of this, the first intention is to evacuate what is preternatural. The second is with thin and hot Medicines that extenuate wind to abate it: and after good diet, the first thing is to keep the belly loose by a Lenitive or a Suppository: then if there be gross flegm at the bottom of the stomach, vomit with Oxymel of Squills, or the decoction of Radish, Dill, Arrage, sometimes before, sometimes after supper, as the Patient is easie or hard to vomit. As,

Take Radish two ounces, stamp them, add Mead, or decoction of Dill, strain, and drink it warm (for luke-warm things provoke Vomit by relaxing.) Or,

Take Dill-seed, Radish-seed, each an ounce and half; Agarick a dram in Powder. Boyl them in water to half, to six ounces strained add Syrup of Vinegar or Oxymel of Squills (if the matter be very thick) an ounce, then give, and tickle the throat with a feather. If by straitness of breast, or the like, he cannot vomit, prepare the flegm with Honey of Roses, Oxymel, Syrup of Stœchas, and the Decoction of Rue, Pennyroyal, Calamints, Hysop, Organ, great hot Seeds, and purge flegm with Pil. aureæ, of Hiera, with



Agarick, or simple Hiera, Electuary Indi. major. Benedic̃ta laxativa, or the like: after flegm is purged, use to chew Ginger or Elicampane candied, but chiefly roots of Maſterwort, to which I give the Prerogative in this Diſeaſe. Then use Diatrionpipereon, Diacalaminth, Dianiſum, Diacinamomum, Electuary of Bay-berries, Mithridate, Treacle, or the Powder of Cummin with a little Salt and Chicken-Broth or Wine; or Chamomil boiled in Wine with Aniſe, Cummin, Nutmeg, and Oyl of ſweet Almonds. I ſuppoſe there is no Remedy like it: alſo Caſtor half a dram, Cloves half a ſcruple drunk in Wine, or Polimontane in wine, or Oxymel or Vinegar of Squills, which cuts vehemently, given an ounce twice in a day in wine. *Ægineta* ſaith, that the bone of a Hogs foot burnt and drunk, diſcuſſeth wind. Alſo Cynamon-water of *Mathiolus* alone or with Aqua vitæ: or Sack with Cynamon, Galingal, or wine with Roſe-mary, Carrot-ſeed, Cummin, Carraway, Bay and Juniper-berries: Or give this Hippocras to dainty Palates.

Take Sugar four ounces, Cubebs, Grains of Paradise, Galingal, Ginger, each a dram; long Pepper half a dram, Cynamon four drams, Sack two pints: ſtrain them. But remember to uſe very hot things very ſeldom, whether ſimple or compound, before the groſs flegm be purged or vomited: For all ſharp things, or that are very hot,



hot, if they fall upon clammy flegm, do raise wind, which they cannot discuss; and instead of Cure will do hurt: and that which is good after purging is bad before. Beware then you use not too weak Remedies that cannot overcome, or too strong out of order; and so cast the Patient into a Tympany. It is good outwardly to bind the stomach strait, to hinder wind, and further concoction, and to foment the stomach with Oyl, with Rue, Calamints, Rosemary, Cummin, Anise, Smallage, Carrot-seed, Bay-berries boyled in it: or boyl them in Wine, and foment; or use Oyl of Mace or Cloves. These by their thinness open the skin, and extenuate, discuss the wind, and strengthen, and warm, and restore the suffocated heat, and refresh by a propriety of substance. You may make of these an excellent Oyntment, thus,

Take Oyl of Mace by expression six drams, Oyl of Wormwood, Mastich, each four drams; Wood-Aloes. Nutmeg, Cubebs, Cloves, each half a dram; Musk, Benzoin, Saffron, each six grains. Make a Powder, and with Wax make an Oyntment: anoint with it hot before meat; after the former Fomentation and Oyntment; apply a Bag of Feathers, or this.

Take Organ, Wormwood, Mints, each half a handful; Milium, Anniseeds parched, each half an ounce; Chamomil, Lavender, Rosemary-flowers, each a pugil; Bay-berries a dram, Nutmeg half



*a dram.* Powder them grossly, and quilt them in thin red Silk, sprinkle Wine on it, and apply it hot to the stomach. Also a large Cupping-glass applied three or four times without Scarification to the belly, so that it may comprehend the Navil, doth often make a perfect Cure. Or a hot Tile in a double cloth wet in Wine, changing it when cold. Thus much of the inflation of the stomach.

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CHAP. XX.

*Of the Cure of Windy Melancholy.*

**T**HIS is hard to be cured, for divers causes. For besides the vehement obstruction of the Meseraicks with gross crude Melancholy and flegm, which constantly send up wind, there is a great Distemper of the Bowels. Hence come great accidents, namely, stoppage of Excrements from a hot Liver that dries and sucks up the moisture, difficult breathing from the stomach swollen and pressing the Midriff, pain of stomach from wind that stretcheth, and a cold Distemper; belchings, vomitings, and putrefaction from obstruction in time, by the venomous vapours whereof the Soul fainteth, and there is a doting. This inequality of parts hath contrary indications for Cure. For the heat of  
the



the Liver requires cooling, and the cold of the stomach heating. And it is plain, that the medicines that cut gross humours, and extenuate and prepare, and evacuate and discuss wind, must be very hot, and hot things increase the heat of the Liver and the Veins; and heat abounding, disperseth what is thin in the humours, and thickens the rest, and fixeth it more, and makes more wind from that humour. On the contrary, cold things by congealing do thicken the matter, stop the passages, and abate the natural heat of the stomach, hinder concoction, cause crudities and wind. Therefore the only way is to cure by moderate Preparatives and Purges, and because moderation doth little good in so great a disease, it is very hard to be cured. But let not difficulty frighten, but begin valiantly with this Clyster.

Take Polypody-roots, Senna, each an ounce; Mallows, Pellitory, Beets, red Coleworts, each a handful; Chamomil-flowers a pugil, Anniseeds six drams: boyl them to half, to a pint strained add Diacatholicon and red Sugar, each an ounce; Oyl of Dill two ounces, with a little Salt make a Clyster. Or give this Potion.

Take Senna four drams, Agarick a dram, Ginger and Asarum-roots, each half a dram. Infuse them twelve hours in Succory-water, then boyl them with Aniseeds bruised, to four ounces strained add two ounces of Manna, Syrup of Roses an ounce:



Or if he be poor, *Confectio Hamac*, *Electuary of Dates*, each a dram; *Syrup of Roses* an ounce: give it in the morning.

The next day, if there be no hindrance, open the *Basilica* on the right side, or on the left, if the *Spleen* be stop't, to five or six ounces, or according to strength. Then prepare the matter with this *Apozem* against *Melancholy* and *flegm*.

Take *Succory-roots*, *Elicampne*, *Polypody*, each an ounce and half; *Germander*, *Dodaer*, *Ceterach*, *Hysop*, each a handful; flowers of *Elder*, *Chamomil*, each a pugil; *Cappar-barks* and *Tamarisk*, each six drams; *Liquorish* half an ounce, *Anise* four drams, *Raisins* a pugil: boyl them to a pint and half, strain and clarifie, and add *Syrup of Succory* with *Rhubarb*, *Oxymel*, each two ounces; *Diatrion santalon*, *Cynamon*, each a dram: make an *Apozem* for four doses in the morning: After this preparation, purge thus.

Take *Rhubarb* and *Agarick*, each a dram; *Senna* two drams, *Ginger* and *Spike*, each half a scruple; *Cardamoms* half a scruple: infuse them in *Chicken-broth* twelve hours, and strain and add *Confectio Hamac*, *Diaphœnicon*, each a dram; *Syrup of Roses solutive* an ounce. Or give this Powder.

Take *Senna* four scruples, *Rhubarb* half a scruple, *Diagredium* two grains, *Aromaticum rosatum* eight grains, *Sugar* two drams: give it in

Cock-



*Cock-broth.* The next day give half an ounce of this Electuary, and four ounces of Mead, or Capon-broth after it; or make it into Lozenges.

Take *Dialacca* a dram, *Confection of Bayberries*, *Diarrhodon*, each a scruple: with Sugar dissolved in Borage-water and Wine, make Tablets of a dram weight: give one in the morning: at Noon give Cock-broth made with Polypody and Borage-flowers, Rosemary, Calamints: or half an hour before dinner this Ptisan.

Take Barley four ounces, Smallage, Fennel, Succory roots, each three drams; red Pease, Pistachias, Currans, each an ounce; Hyssop half a handful: boyl them to a pint and half, strain it with six ounces of white-wine, and add Cynamon a dram, and Sugar. This is good also before Supper. Four days following prepare with the Apozem mentioned, in a strong body give it twice a day, and if there be a very foul body, give every other night two or three of these Pills.

Take *Pil. aureæ foetidae*, each half a dram; Troches of *Alhandal* four grains, with Oxymel make five Pills. These do wonders in carrying off the prepared matter. When the Syrups are spent, purge with *Confectio Hamec*, Pills of *Agarick foetidae*, &c. Also *Montanus* his Syrup, Chap. 18. is excellent. After the body is sufficiently purged, correct the distemper of the bowels



bowels outwardly : If the Liver be too hot, foment the right side with Oyl of Roses two parts, Oyl of Wormwood one part, and a little Vinegar : Or with Wormwood, Plantane, Water-lillies, red Roses, Sanders boyled in Oyl. If the Obstruction of the Spleen be the chief cause, foment with this.

Take Dwarf-elder roots, Madder, each two ounces ; Calamints, Pennyroyal, Ceterach, Bays, Chamomil-flowers, each half an handful ; Agnus castus-seed, Bay-berries, each an ounce ; Wormwood a handful. Boyl them in Forge-water, and foment, then anoint with Oyl of Capars and bitter Almonds : Or this Liniment.

Take Ammoniacum, Bdellium, each two drams ; Galbanum half a dram : dissolve them in Vinegar, and with Oyl of Capars, Dill, and Goose-grease, each six drams, make a Liniment. And while these are done, regard the stomach, and wind there, from the Chapter of the Inflation of the stomach. Or thus,

Take Mints a handful, Calamints, Organ, each half an handful ; Chamomil, Rosemary, Stechas-flowers, each a pugil ; Wormwood half a handful, Mastich a dram, Cynamon, Cloves, Wood-Aloes, Galingal, red Coral, each a scruple : make a Quilt for the stomach, sprinkle strong Wine on it, and apply it hot. Give every day a Lozenge prescribed with the Syrups, to open and expel wind, and Clysters that extenuate wind, and open.



## CHAP. XXI.

## Of the cure of the Cholick.

I Shall speak by way of Preface. First, expect not any other Cure than that of wind alone, or joyned with glassie flegm. Secondly, be careful, lest it turn to a Joynt-gout, as *Hippocrates, lib. 6. epid. part. 4. aphor. 3.* saith, one that had the Cholick had a Gout, and then his pain of the Cholick ceased, but returned when the Gout ceased. Thirdly, bleeding is good, if the Disease be vehement, and there be Plethory or Fever. Fourthly, beware of strong heaters, chiefly before flegm is evacuated. Fifthly, let the chief means be Clysters. Sixthly, cupping doth little good, but in season, and in a fit body. Therefore consider first whether the pain be from a flegmon in the Guts, or Choler that corrodes the inward Membranes, or glassie flegm, or from wind that stretcheth. If so, then observe if the pain be vehement or moderate, with or without a Plethora or fulness. If there be much blood with great pain, presently after a Clyster open a Vein, lest great pain attract blood, and cause an Inflammation or a Fever. Then use strong Clysters of *Hiera Indi. major, Hiera Logodii*: for no medicine can better purge flegm from the Guts.



Guts. For *Galen, lib. 5. meth.* saith, that nothing taken at the mouth can come with its full force to the Guts, but a Clyster without trouble reacheth them: therefore a Clyster is best; for things taken at the mouth must needs be hot (for the disease is cold, and contraries are cured by contraries) and must be given in great quantities at the mouth, if they do good. But all hot things being of thin parts, easily pass through the Meseraicks, and bring hot distempers to them and to the Liver, and make the blood flow. Also heat melts the clammy flegm, and makes more wind, and a good Medicine abused, becomes Venom. Therefore I advise Physitians to be wary in the use of Mithridate, Treacle, Diacalamints, and other Heaters in Cholicks, before the glassie flegm fixed in the Guts be purged, and then use them not often. The best way is by Clysters first emollient, to carry the common Excrements. As,

Take *Diacatholicon* ten drams, *Hiera simple* with Honey half an ounce, Sugar an ounce, Salt a dram and half: dissolve them in a pint of the Decoction of Mallows, and the five Emollients, Chamomil-flowers, Bran, and red Pease. Then as *Galen lib. 2. ad Glauc.* saith, inject Oyl of Rue, Bays, or common Oyl, in which are boyled Heaters that extenuate, as Cummin, Smallage, Parsley, Anniseed, Sefeli, Lovage, Carrot-seed, Rue, and Bay-berries, adding Bitumen. Or this, which is stronger.

Take



Take Calamints, Pennyroyal, and Tansie, each a handful; Chamomil-flowers a pugil, Cummin, Carrot seed, each three drams; Bay-berries half a pugil: In a pint of the Decoction strained, mix Oxymel of Squills an ounce, Oyl of Rue three ounces, Electuary Indi. major. six drams, Hiera Logodii a dram: make a Clyster.

If these do not cure, repeat them, or others, according to the greatness of the disease, plenty of flegm or wind, or weakness of the Patient: remembering that still after the Clyster, he lie on the side pained. In the mean while give things moderately hot at the mouth, as the Decoction of Chamomil-flowers in white-wine, or of Cummin, which are excellent; with an ounce or two of Oyl of sweet Almonds, Linseed, or common Oyl. Or give new Oyl of sweet Almonds warm three ounces. Or,

Take Rhenish Wine four ounces, Oyl of Nuts a dram or two scruples, common Oyl a spoonful: give it hot with Sugar. Oyl is Anodyne, and supples the parts, and stops the mouths of the vessels, and weakens the attractive faculty, and makes the anodynes and correcters of cold, and discuffers of wind to pierce sooner to the part; nor can they be so soon taken in by the Veins. For this Disease is loathing, and many do vomit: for such,

Take tops of Wormwood half a pugil, Cummin seed two drams, Chamomil and Rosemary-flowers, each



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each a pugil; Cubebs half a dram: boyl them in Wine, strain, and give it with Cynamon and Sugar, or half a dram of Castor in Wine with Cynamon and Saffron. Such as have the belly much swollen, and are tormented, and have the Hickets from cold clammy humours or gross wind, must take it in Vinegar and Water. If the disease be very stubborn, and they will take no Clysters, or flegm falls from the whole body into the Guts, use flegm-purgers after preparatives; they are mentioned before. If you will use Narcoticks with Purgers,

Take six drams of Electuary of *Indi majoris*, Troches of *Albandal*, Castor, Opium, each four grains; with Sugar make a Bole. Or give this Infusion.

Take *Agarick* four scruples, *Ginger* a scruple: infuse them in the Decoction of *Pennyroyal*, *Hysop*, *Rosemary*, *Chamomil* twelve hours, strain, and add *Diaphoenicon* three drams, *Philonium Persicum* a scruple, or half a dram if it be old, with Sugar.

Or, Take Pills of *Hiera* with *Agarick* two scruples, *Cochy* one scruple, *Diagredium*, Castor, Opium, each three grains: with Wine make seven Pills. By this means flegm is purged, wind discussed, and pain abated. *Galen lib. 2. ad Glau.* gives Narcoticks alone: if, saith he, pain remain, give Opium; you may not fear it, though it may do some hurt to the part afflicted: you must oppose that which most urgeth; it is good



good to save a dying man with a small hurt, for the day following you may repair it. You may give half a dram or two scruples, or a dram of *Philonium Persicum* in Wine, or the Pills of *Rondelet*, which are these.

Take Powder of *Galingal*, *Aromaticum rosatum*, each two drams; *Caster* half a dram, *Euphorbium* ten grains, *Opium* prepared with a hot *Pestel*, and dissolved in *Sack*, a scruple and half, *Pepper*, *Saffron*, *Myrrh*, each half a scruple; make ten Pills of a dram: give four or five; or if the pain abate not, nine or ten. They must be small and soft, that they may be the better dissolved, and sooner give ease, and stay less while in the stomach. But give no Opiats before Evacuations, and that before meat, fasting, and in extremity, and when other Anodynes do no good. A Cholick from wind only requires neither preparatives nor purges, but only Clysters that allay pain, and discuss wind: as,

Take *Linseed Oyl*, *Decoction of Chamomil-flowers and Cummin-seed*, each half a pint; *Confection of Bay-berries* two drams, *Diacatholicon* and red *Sugar*, each an ounce; *Sal Gem* two scruples. This is good against pain, but this expels wind more.

Take *Elicampagne-roots* three ounces, *Calamints*, *Pellitory of the Wall*, each a handful; *Anise*, *Cummin*, *Cardamoms*, each three drams; *Juniper* and *Bay-berries*, each a pugil: boyl them  
to



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*to a pint, strain, add Sack four ounces, Diacalaminth three drams, Oyl of Rue or Nuts three ounces. Or,*

*Take white-wine with Cummin, Anniseeds, and Bay-berries boyled in it a pint : give it hot.*

In this of wind the Medicines at the mouth may be hotter than in the Cholick from flegm ; as Confection of Bay-berries, Diacyminum, Diatrionpipereon. Cupping-glasses are good, if the pain be from wind only, and the belly not fat and swollen. I have a thousand times found them in vain, where there is much glassie flegm: For the pain, which is like a fixed stick, is from a cold flegm, which will not away while the flegm is there. But a Cupping-glass evacuates no flegm, therefore takes not away the pain. In a fat belly the Cupping-glass is soon filled with flesh, and cannot reach to attract the Guts, and the passage of the wind is stopped; and when there is a Tympany, the hardness hinders the attraction. But if it be seasonably applyed, being large, and with much flame, it will do wonders. Also make Bags of Milium, Bran, Lavender, Chamomil-flowers, Dill, Calamints fryed with wine or Vinegar sprinkled on; apply them one after another: Or make a Poultis of Horse-dung with Linseed, Chamomil, or Dill, Oyl, Dregs of Oyl, wine, and Lavender-Cotton in a Frying-pan, apply it hot: Or apply hot Tiles incloaths dipt in wine; or hot Bread.

But



But Fomentations, Baths, Cataplasms, if not used in season, they do hurt: as *Galen meth. med. lib. 1.* saith, it is not always safe to heat the belly with Cataplasms and Baths, but only in such whose bodies are clean; it is very dangerous to others, and how is the pain in the guts from a cold humour fixed in them, cured? not by Cataplasms and Baths that are very hot; for all tough humours that are gross and cold are melted to wind by hot things, except they digest strongly. Therefore they must be cut and concocted with attenuaters, chiefly if they be not very hot. And such are best that most discuss wind, and dry, the forms of which are declared. There are also Amulets that help by propriety of substance, as *Galerita*, a Swines Ankle-bone burnt and drunk, the guts of a Wolf dried with Wine, his skin applied to the belly; also Girdles made thereof; and the white Dung of a Wolf drunk in Wine, or hung about the Neck to the Belly in a Nut-shell. I shall name no more, though Authors abound with them.



## CHAP. XXII.

*Of the Cure of the flatuous Obstruction  
of the Liver.*

**O**bstuction is common to all Bowels, but most to the Liver and Spleen. It is when a gross humour, flegm, or melancholy stuffes the small branches of the guts which are in the Liver; also a gross vapour sometimes swells the Liver, that it is like a Schirrus. And it is no wonder, that wind should so swell the Liver, when it cannot get out, because the Veins there are very small, in regard the largest Guts are so stopped by wind, that nothing can pass by stool. Therefore the Arabians say, that a very gross vapour is thinner than Chyle, as wind is thinner than water; but thin Chyle concocted as it ought, doth not obstruct the Liver; therefore wind cannot: but this is simple; for hence then it should follow, that the Guts should never be obstructed by wind, which is against Experience when they send forth the thickest dung. Therefore the Liver is obstructed by wind alone, or mixed with clammy humors. But we must beware, lest we take the Liver to be obstructed with wind, when the fault is in the Colon: For the Colon lyes on the right side, and is sometimes



times so stretched with flegm and wind, that the whole Hypochondrion is swollen. But it is hard to distinguish these; therefore for brevity sake we shall shew the Cure. If then it be from flegm with wind, prepare the matter with this Apozem.

Take *Elicampane roots*, *Madder*, and *Asarabacca roots*, each six drams; bark of *Danewort roots*, and *Capar roots*, each four drams; *Germander*, *Ceterach*, *Hysop*, each a handful; *Roman Wormwood* half a handful, *Carrot* and *Aniseeds*, each three drams; *Juniper-berries* and *Currans*, each a pugil: boil them to half, to a pint strained add *Sugar*, and a dram and half of *Cinnamon* for four Doses. Or,

Take the Decoction aforesaid four ounces, *Syrup of Calamints* an ounce, *Oxymel of Squills* two drams: and so for the other three Doses.

Then, Take *Dialacca* two scruples, species of the *Electuary of Bay-berries*, *Diarrhodon*, each half a scruple; with *Sugar* dissolved in *Fennel-water* and *Wine* make *Tablets* of a dram weight: give one with the Syrups. After preparation purge flegm thus.

Take *Turbith* two scruples, *Ginger* one scruple; *Senna* powdered half a dram, *Sugar* two drams: give it in *Broth* fasting. Or,

Take *Agarick* four scruples, *Ginger* half a dram: infuse them fourteen hours in three ounces of *Bettony water*, strain and add *Electuary Indi-*



major, three drams, Syrup of the five Roots an ounce: give it in the morning. The day after give this Electuary.

Take old Treacle half a dram, Conserve of Rosemary flowers and of Borage flowers, each a dram. If any matter remains, prepare and purge again: in this way of acting you shall cure the wind, and strengthen as well as evacuate the flegm. Moreover the stretching of the Hypochondrion is not long without flegm; for pain attracts it, and the extension of the passages receives it, and its coldness hinders the Liver, so that crudities are by degrees laid up: therefore consider both, but that chiefly which urgeth most. When it is from wind only, give a Clyster, or a Lenitive rather than a strong Purge, and cutting Apozem, and the Tablets mentioned, to unstop them: And discuss wind with Wine wherein Cummin, Anise, Cubebs, Juniper-berries, Cardamoms, and Cinnamon were boiled, or in which Diacurcuma and Treacle, each half a dram are dissolved: Or this Hippocras.

Take Treacle a dram, Cardamoms, Cubebs, each two scruples; Cinnamon three drams, Sugar four ounces: strain them. But use hot things warily, if there be Plethory or a hot Liver. Foment the Liver with the Decoction of Wormwood, Pennyroyal, Bay berries in Wine, or with Oyl wherein Rue, Wormwood, Cypress roots, and Galangal are boiled, and apply Bags, and



and apply large Cupping glasses twice or thrice with much flame, but not before flegm is perfectly evacuated, otherwise the flegm will be more fixed, and cause a true Schirrus.

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## CHAP. XXIII.

### *Of the Cure of the flatuous Obstruction of the Spleen.*

**G**alen saith, the Spleen doth often return to the touch, although it be not schirrous but windy: this is cured as the Liver; but it is often more stubborn, and requires peculiar Medicines, and stronger, both Apozems and Purges, if there be gross humours, as often there are: As Bark of Capar roots, Tamarisk, and Dwarfelder, inward bark of the Ash tree, Ceterach, Harts tongue, Centaury the less, Polypody: hot Seeds, as Agnus castus, Epithymum, Senna, Vinegar of Squills, Oxymels, Syrup of Fumitory, and the like: of which you may make cutting Apozems that discuss wind, and then purge with Confectio Hamec, Diasenna, and Electuary Indi majoris. Use strong Fomentations, chiefly if the vapours be gross, of strong Wine with Wormwood, Bay-berries, Rue, and hot Seeds boiled therein; or of Vinegar (as I do) with Agnus castus seeds, Rue, Calamint, Bay-berries,



Horehound, Centaury, Broom flowers, roots of Danewort or Orris boiled in it. If these do not suffice, foment with a Lixivium of the ashes of Coleworts, Oak, or Beans, adding Aqua vitæ and Oyl of bitter Almonds: Then apply a Plaster of a mixed faculty, as that of Sulphur and Allum. But if the wind be not much, and that thin, and without matter to feed it, and the body thin, you must use gentler Medicines both inwardly and outwardly: And sometimes a Cupping-glass alone will do the work, If you desire more, read the former Chapter.

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CHAP. XXIV.

*Of the Cure of the Tympany.*

**T**He Tympany is the third sort of Dropsie, and is from wind bred from a weak natural heat. It is superfluously gathered between the Peritonæum and the Omentum or Cawl, and gets into the other Membrances of the Abdomen or Paunch, and stretcheth it violently all over, till it be very great, and is known by the noise, rumbling, and sound like a drum when struck with the finger nail. At first it was only a wind that could not be discussed, then it grows thicker like a Cloud, and at last turns to water, whence a humour is gathered with the cloudy



cloudy wind, The Cure, after good order of diet, which you may find before, is by concoction of the humours and their evacuation, beware lest with strong Remedies, as Mesereon, Chamelæa, Coloquintida, Briony, Spurge, or Antimony, which many use, you destroy the natural heat. For it is manifest, that such Medicines do shake the strongest bodies, if afflicted with a long and old disease, and bring dangerous pains, destroy strength, and disperse the spirits. But labour to strengthen the natural heat, that it may overcome and expel what hurts Nature: Therefore prepare the matter thus.

Take roots of Masterwort, Elicampane, Madder, bark of the roots of Dwarf-elder, each three drams; roots of Orris, Asarabacca, each two drams; Organ, Calamints, each a pugil; Soldanella or Sea-bind-weed an ounce, Gratiola or Hedg-Hysop two drams, Aniseeds & Bay-berries each half an ounce. Boil them in two parts of Wine and one of Water, or in Wine alone three or four hours in Balneo, strain, and add Sugar, drink a glass morning and evening; then purge with these Pills.

Take Pills of Hiera with Agarick, Turbith, Rhubarb, each two scruples; Soldanella a dram, Asarum roots a scruple, Troches of Albandal, Elettarium, Nutmeg, Galangal, Cinnamon, Pepper, Cubebs, each half a scruple. Powder them, and



with Juyce of Orris make a Mass, and with Oxymel of Squills make five Pills of a dram: give them at midnight: Or give our Pills of Soldanella good against all Dropsies: as,

Take Pills of *Agarick* a dram, *Troches of Albandal* half a scruple, tops of *Soldanella*, *Gratiola*, *Cinnamon*, each a scruple, with juyce of *Orris* make five Pills of a dram: give two or three at the most at midnight, and repeat the *Apozem* before mentioned, sometimes with the Pills; for the one discusseth wind, making it thin, and the other prepares and purgeth the humours: and let the stomach and other parts be strengthened with these Electuaries.

Take juyce of *Orris* four drams, *Cinnamon*, *Galangal*, each two drams; *Cloves* and *Mace*, each a dram; *Zedoary* two scruples, *Soldanella* half an ounce. Powder them, and with *Honey* make an Electuary: give as much as a *Nutmeg* every day, or other day. Or this.

Take Electuary of *Bay-berries* four drams, *Conserve of Elicampane* roots two drams, *Dianisum*, *Diagalanga*, *Diacyminum*, each a scruple; Oyl of *Juniper* a dram, with *Syrup of Stæchas* make an Electuary. Or give this Potion.

Take *Cinnamon* water two ounces, *Aqua vite* four drams, some drops of Oyle of *Aniseeds*: give it fasting. There are also Powders to be taken after meat, to warm the stomach, and make it concoct, and discuss wind: as,

Take



Take *Aniseed Comfits* three ounces, *Fennel seed* an ounce and half, *Coriander* prepared half an ounce, *Cummin*, *Caraway*, *Seseli* steep in Wine, each an ounce; *Citron peels*, *Cinnamon*, each four scruples; *Sugar of Roses* as much as all the rest. Make a powder, give a spoonful after meat, and let him not drink more at that time. After the humours are purged, and the strength restored, discuss the wind with this Decoction, which doth wonders.

Take *Album Græcum*, *Barley*, each an ounce and half. Boil them gently in three or four pints of French Wine till the Barley break, strain it, and pour off the clear part, then boil it to half, then clarify it, and add Cinnamon and Sugar: give five ounces thereof thrice a day fasting, and he shall break wind wonderfully, and his belly fall. Also the Confection of Bayberries, *Diacyminum*, *Diagalanga*, *Diatrion* *perion*, *Diamoschu dulce*, discuss wind. But as I said, use these moderately, or they will do much hurt, as may appear by this Example. A Woman had a Tympany, and went to her Physician, he only minded the discussing of wind, without giving other things before, gave a hot Electuary, she felt a greater rumbling after, and worse pain, and breathed worse, and her belly swelled more, and it was all over her breast, and the tumours were divers at distance. I coming, said, death was at hand, and therefore no more

was



was to be done, and she died the third day after. I judge the hot extenuating Medicine made the cloudy vapors thin that were in a little place, and they made larger room. For such is the force of heat, that by attenuating gross bodies, it makes them moist, and they turn to vapours. For gross things contained in a small place, if they grow hot, take up more room, as appears by Milk, half a Skillet full hot and extenuated, swells to the top. So it is in the Tympany, when they use much heat. Therefore use moderate hot things which strengthen within and without, and stir up natural heat. Anoint the stomach with this Liniment.

Take Oyl of Spike, of Mastich, each three drams; Oyl of Nutmegs and of Mace, each a dram; dry Mints, red Coral, Mastich, Cummin, each a scruple, with Wax make a Liniment: anoint the stomach hot therewith. Then chafe the belly with hot clothes, or hands, till it be red, that the pores may be opened for the wind to get out, then bathe with Brandy-wine and Oyl of Rue: or apply this Plaister.

Take Emplaster of Bay berries half a pound, mix it with Goats or Cow-dung and Wine, apply it hot. Or make Bags of Wormwood, Mints, Rue, hot Seeds, Bay berries, Lavender, Elder, Chamomil, Rosemary, and Stoechas, Milium, Bran and Salt. Fry them with Wine, apply them hot; when they cool, heat them over a vessel with



with a hot Iron and Wine in it, and apply them again. I shall add nothing more of cupping, they are famous against all wind, but here I value them not. Carminative Clysters expel wind sometimes; but I shall omit these, and admonish this, that exercise (if strength permit) thirst and sweat, are chief Cures for this, and the other two sorts of Dropsies.

## CHAP. XXV.

*Of the Cure of the Inflation of the Womb.*

**I**Nflations or windy Swellings in the Womb, do use sometimes to cause Abortion in the second or third month, and wind in the guts doth torment women with child, because the weight of the womb compresseth the strait Gut, and suffers no wind to get forth. *Hippocrates lib. de nat. mulieb. & lib. de morb. mulieb.* saith thus of the wind in the womb: If there be wind in the womb which rumbleth, and the feet and hollow parts of the face swell, and the colour be lost, and the Terms stopt, and the seed flow, and she be short-winded, and sad, and when she wakes from sleep, she breathe with a straight neck, and whatsoever she eats or drinks, troubles her, and she sigh, and her Nerves are contracted, and if her  
womb



womb and bladder be pained, and will not be touched; these are the Symptoms of an inflation of the womb: All which come from these three, distension, compression, and consent with principal parts. Therefore when it is thus (saith *Hippocrates*) give a Purge.

Take Syrup of *Mugwort* three ounces, Syrup of *Stæchas* two ounces, decoction of *Mugwort*, *Motherwort*, *Pennyroyal*, *Savin*, *Juniper-berries*, *Anise* and *Carrot seed* a pint: make an *Apozem* to prepare with two drams of the Confection of *Bay-berries*. Then purge thus.

Take Pills of *Agarick* two scruples, *Pil. aurea* a scruple, *Troches* of *Alhandal* four grains, with Syrup of *Mugwort* make five Pills: give them at midnight. Or if she cannot swallow Pills, give some Potion above mentioned, and repeat, if need be. The day after purging give a dram of *Treacle* or *Mithridate*. And then anoint the stomach and womb with the Oyntment in the former Chapter to strengthen, or foment with Oyl of *Rue*, or this Liniment.

Take Oyl of bitter *Almonds*, Oyl of *Rue*, and *Brandy wine*, each an ounce. Or use the Bags, Cataplasms, and Plaisters in that Chapter, of *Smallage seeds*, *Fennel*, *Carrot*, *Caraway*, *Cummin*, *Bay-berries*, *Bean-flour*, *Sheep* or *Cow dung* with *Wine* and *Oyls*. Or *Electuaries*, *Lozenges* that heat and strengthen, and *Hippocras Wine* with *Spices*, or *Sack* with Oyl of



of Juniper or of Aniseeds. Or a Pessary of Figs bruised a dram, Cummin two drams, Nitre a dram, steep it first in Milk: or syringe into the womb the Oyl of Rue with the Decoction of hot Seeds, and roul the belly. Also Cupping is here good, as in all windy diseases.

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## C H A P. XXVI.

*Of the Cure of a windy Rupture.*

**A**S we said in the eighth Chapter, a windy Rupture is with or without a Dropsie. If it be with it, it is cured with the Cure of the Dropsie. If without it, it hath two intentions curative: the one belongs to the antecedent cause, which is flegm, the other to the conjunct cause, which is wind in the Cods or Tunicles of the Stones. The first intention is performed by Medicines that evacuate superfluous humours, and strengthen: see for them *Chap. 17* and *18*. The latter intention is performed by Topicks, chiefly by Fomentations: as.

Take *Organ, Calamints, Pennyroyal*, each a handful; the four great hot Seeds, *Agnus castus* seeds, *Bay-berries*, each two drams; Salt two ounces. Boil them in French Wine to half, foment twice a day. Or,

Take *Lixivium*, or *Sudds of Barbers* four pints,

*Cum-*



*Cummin*, *Bay-berries*, each two ounces; *Bayes*, *Rosemary*, each half a handful; *Salt* four ounces. Boil them, and foment the part with a new sponge twice or thrice a day hot, dry it, and anoint with this.

Take *Oyl of Castor*, *Rue*, *Euphorbium*, each six drams; *Unguentum Martiatum* half an ounce. Or lay on this Plaister.

Take *Bean flour* half a pound, *Cummin* and *Carrot seed*, each half an ounce; *Bay-berries* three drams, flowers of *Chamomil* and *Lavender*, each a pugil; *Salt* a pugil and half. Boil them in *Wine* to a Pultis, and apply it. Or this.

Take *Cow-dung* two pound, *Sulphur*, *Cummin*, each three ounces; with *Honey* make a Cataplasm. I have cured many Children by often heating them against the fire, and with dry Fomentations with hot clouts often applied.

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## CHAP. XXVII.

*Of Priapismus, taken out of Ætius.*

I Shall add nothing of mine own, because I never cured this disease, and none writes shorter and better of it, as *Galen lib. 4. meth.* saith. He saith, that Priapismus is a standing of the Yaad swelling in length and breadth, without lust from heat, and wind with pain. It is called Priapismus from *Priapus* the Satyre, who is painted with such a Yard as natural. It is from the mouths of the Veins and Arteries stretched in the Privities, or from wind. *Galen* saith, it is from both, but oftneft from the Orifices dilated. Some have it from want of Venery, having much seed, and that used Venery, and abstain from it, and do not by much exercise abate the blood. It chiefly comes to such as dream of Venereal fancies, and the pain is like the Cramp; for the Yard is as in a Convulsion, being puffed up and stretched, and they dye suddenly, except cured, and then the belly is swollen, and there is a cold sweat; as in other Convulsions when they dye. Therefore against the pain and inflammation, presently open a Vein, and use a small Diet three dayes, and foment the parts about, and the Yard, with Wool dipt in Wine.



Wine and Oyl : give a gentle Clyster not sharp, and feed him with a little Corn and Water. If it last long, cup and scarifie : if there be much blood, use Leeches to the part, and Cataplasms of Barley flour : loosen the belly with Beets, Mallows, and Mercury boiled. And give the Decoction of Shell-fish : use no strong Purges, and beware of Diureticks or provokers of urine. Use Corn food that attenuates gently without manifest heating. Lay Coolers to the Loyns, as Nightshade, Purslane, Housleek, Henbane. Let the space between the Fundament and the Yard be cooled with Litharge of Silver, Fullers Earth, Ceruss, Vinegar, and Water. A Cerot of Rose-Oyntment washed often in cold Water, and applied to the Loyns and Privities, doth much good. He must lye upon one side, and lay under him things against the emission of Sperm : And he must see no Venereal pictures, nor hear no wanton discourse.

CHAP.



## CHAP. XXVIII.

*Of an Inflation or windy Impostume.*

**I**Nflations come from Wind under the skin, or the Membranes of the Bones or Muscles, or gathered in fleshy parts. Now (as *Ægineta* saith) it is either from the thickness of the members, or grosseness of the wind. A gross vapour distends the place that contains it, by its plenty, and makes a tumour, not such as is loose, or will yield to the finger when pressed, or pit like an Oedema. The common way of Cure of these tumors, is to evacuate what is preternatural, wherefoever contained. Now it cannot be evacuated, except that which is gross be relaxed, and the thickness of the vapour be extenuated. Both are done by extenuaters, and things potentially hot. I have shewed that Oyl which is of an extenuating quality, wherein Rue or hot Seeds are boiled, doth cure the stomach and other bowels stretched by wind. Now I shall shew how other parts, as Joynts and Muscles, or Membranes about the Bones, are cured when stretched with wind. This is sometimes with pain, sometimes without, and that from a single cause, namely a weak heat, or a contusion. For an inflammation without pain (according to *Galen lib. 4. meth.*) a Lixivium with a new Sponge will cure it. As,



Take Rain-water or Wine, let Ashes of a Fig-tree or Juniper be infused therein twenty four hours. Or thus

Take Bay berries, Orris roots, each an ounce; Bay leaves, Rosemary, Nip, each a handfull; Lavender flowers a pugil, Cummin seeds six drams. Boil them in Water to half, in four pints infuse ashes of Figtree, Beans, or Coleworts; foment therewith with a new Sponge hot. It cleanseth, dryes, consumes and discusseth wind, and the tumour. If there be pain, use no Lixivium (for by sharpness it will increase it) but use relaxing Oyls, as that of Dill, Rue, or Camomil. If Diseases come from Contusions, when the Muscle or the Membrane of the Bone is bruised, then lay the Sponge aforesaid upon the Membrane of the Bone. But when the Muscles are pained, use a more mitigating or asswaging Remedy. To these we use not Lixivium alone, but add to it boiled Wine and Oyl. It is best at the first to use no Lixivium, but Wine and a little Vinegar and Oyl with Wooll, to foment the part. And if pain be great, use more Abaters or Asswagers of it. If there be no pain, oppose the Inflation by stronger Medicines, as Lixivium, Vinegar, and then Wine: And when you are not to assuage pain, put in more Lixivium and Vinegar. For such Inflations as by neglect are worse, first use things made of a Lixivium, then some Flaster, such as that which is



is made of Sweat from mens bodies, But the use of that being forgotten in our Age, we order in stead of it the Plaiter of Bay-berries, or this.

Take *Melilot Plaiter* and that of *Bay-Berries*, each three drams; *Nitre*, *Cummin*, *Sulphur*, *unslak'd Lime*, *Salt*, each a scruple; *Oyl of Bayes* and *Wax* as much as will make a Plaiter. If the wind that makes this Inflation be smoak-like, evil, and corrupt, and from a venomous matter, with great pain and heat running through the members, it is best when it is settled, to tie the part above and beneath, and to open the Inflation with a Lancet or hot Iron, that the venomous vapor may get out. Then fill the Orifice with Aloes and Bole Armoniack dissolved in Oyl of Roses and Vinegar. After three or four dayes, fill the wound with flesh, and heal it up. And in this case of a venomous inflation, use a slender diet, and purge, and give a little Treacle sometimes.

**H**itherto (Courteous Reader) I have shewed according to my abilities, the Nature and Effects of Winds, and the Diseases from them, and their Cures, for the good of the Ignorant, and help of the Diseased, and that learned and ingenious persons may take occasion from hence to write better. Therefore take it in good part, for it was written for profit to all, and not for contention. If you accept of these first fruits, expect better hereafter.



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