[The birth of mankinde, otherwyse named The womans booke].

Contributors

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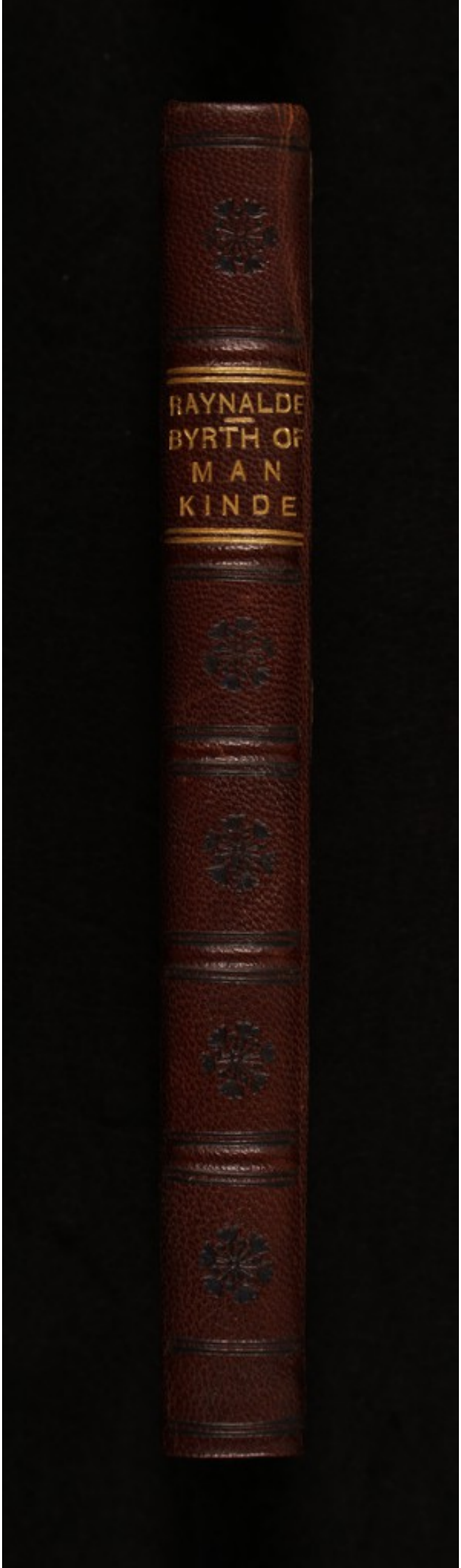
RAYNALDE
BYRTH OF
MAN
KINDE

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ROESSLIN, E.
The birth of mankind
[before 1598] Not in STC

V15

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VI 3

L be it ſome *Ariſtarchus* may perhappes finde ſome lacke of faythfulnes and diligence in this worke: yet there is none ſo froward to deny, but that there is ſome fruite and profyte to be founde therein, ſeeing that it commeth now abrode muche more enlarged and encreaſed, and more diligently corrected, then it was before eyther in the Latine or in the Englyſhe. And where before in the other printes, there lacked matter neceſſarie to the opening and declaration of the Figures parteyning to the inner partes: it is now ſo playnely ſet foorth, that the ſimpleſt Mydwyfe which can reade, may both vnderſtande for her better inſtruction, and alſo other women that haue neede of her helpe, the more commoditie. VVherefore my deſire is, that it may be receyued and practiſed of Mydwyues and all other Matrones, with no leſſe ſucceſſe then it is with good wyll and deſire written to profite, and to do good to other.

¶ ii.

The date of this booke is 1565.

The Table of the first Booke of the Byrth of Mankinde.

First a Prologue to the women readers. Fol. i.

Item, a briefe declaration of the contentes of the fyrst Booke. Chap.i. Fol.xvii.

In how many coates the body is lapped or inuolued. Cap.ii. Pag. xviii.

A declaration what the Muskles be. Cap.iii. Fol.xxi.

Of the Kell, called Peritoneum. Cap.iiii. Fol.xxiii.

The declaration of the names and nature of the Matrix. Cap.v. Pag.xxiiii.

Of the Wombe and his partes. Cap.vi. Fol.xxv.

Of the Mother port. Cap.vi. but should be. vii. Pag.xxvi.

Of the vesselles of seede, called the Stones, with other thereto appertaynyng. Cap.viii. Fol.xxix.

Of the seede bryngers. Cap.ix. Pag.xxx.

Of the office and vse of these seede bringers. Cap.x. Fol.xxxiii.

Of the way by the which the seede is sent from the stones, to the angles & corners of the matrix. Cap.xi. Fol.xxxix.

A declaration of the situation of the bladder in women. Cap.xii. Pag.xlii.

Of the vaynes which resort to the Matrix, and the partes thereof. Item, of the Termes and their course, with the causes thereof. Cap.xiii. Fol.xlvii.

Of the three calles or wrappers wherein the Infant is lapped. Cap.xiiii. Pag.l.

Which of the three Matrix vaynes conteyne the Termes, and how the Milke commeth to the womans breastes. Cap.xv. Fol.lvii.

The declaration by letters of the Figures folowyng, wherein

wherein be set fooꝛth to the eye, euery part in woman, mentioned in this booke beꝛoze.

Of the fyꝛst figure. Pag.lxviii.
Of the seconde figure. Fol.lxxi.
Of the thyꝛde figure. Fol.lxxv.
The fourth figure oꝛ table. Fol.lxxvii.
The fyfth figure. Pag.lxxviii.
The syxth and seuenth figure oꝛ table. Fol.lxxix.
The eight figure oꝛ table. Pag.lxxx.
The ninth figure of women. Fol.lxxxi.

All which Figures folow in the ende of the fyꝛst booke, and lykewyse the Figures of the tyme of byꝛth, both naturall and vnnaturall.

The Table of the seconde Booke.

OF the tyme of byꝛth, and which is called naturall oꝛ vnnaturall. Cap.i. Fol.xci.
Of easy and vneasy, difficult, oꝛ doloꝛous deliuerance, and the causes of it, with the signes how to know and foꝛe know the same. Cap.ii. Fol.xciii.
How a woman with chylde shall vse her selfe, and what remedies be foꝛ them that haue haꝛd labour. Cap.iii. Fol.xcvii.
Remedies and medicines by the which the labour may be made tollerable, easie, and without great payne. Cap.v. which should be.iiii. Fol.cix.
How the secundine, oꝛ seconde byꝛth shalbe foꝛced to issue fooꝛth, yf it come not freely of his owne kynde. Cap.v. Fol.cxiii.
How many thynges chaunce to the women after their labour, and how to auoyde, defende, oꝛ to remedie the same. Cap.vi. Pag.cxviii.
Of aboꝛcementes oꝛ vntymely byꝛthes, and the causes of it, and by what remedies it may be defended, holpen, and eased. Cap.vii. Pag.cxxx.

The Table.

Signes whereby ye may foresee aborcement. Cap. viii. Fol.cxxxv.
Of dead byrthes, and by what signes or tokens it may be knowen, and by what meanes it may also be expelled. Cap. ix. Fol.cxxxix.
In the last Chapter of this booke be briefely recited certayne expert medicines, which be most requisite to the chiefe purpose entended in this present booke. Cap. x. Fol. cxliii.

The thyrde Booke.

IN the fyrst Chapiter of the thirde Booke, is fyrst declared the matters therein conteyned, and then how the Infant newly borne must be handled, norished, and looked to. Cap. i Folio. cxlvii.
Of the Nurse and her mylke, and how long the chylde shoulde sucke. Cap. ii Pag. cl.
Of diuers diseases and infirmities which chaunce to chyldren lately borne, and the remedies therefore. Cap. iii. Pag. clvi.
Of the flixe and ouermuch loosenes of the belly. Fol. clvii.
To vnloose the chylde, beyng bounde. Pag clviii.
Remedie for the Crampe, or distention of members. Fol. clix.
Remedie for the Cough and distillation, or catarrhes of the head. Pag. clx.
Remedie for short wynde. Pag. clxii.
Agaynst wheales or bladders on the tong. eodem.
Of exulceration or clefture, chapping or chyning of the mouth. Pag. clxiiii.
Of apostumation and runnyng of the eares. Fol. clxv.
Of apostumation in the head. eodem.
Of the swellyng or bolning of the eyes. Pag. clxvi.
Of the scumme or white of the eye. eodem.
Agaynst immoderate heate of the feuer. eodem.

Agaynst

The Table.

Agaynſt frettyng or gnawyng in the belly. Fol.clxbii.
Agaynſt ſwellyng of the body. Pag.clxviii.
Agaynſt often ſneeſing. eodem.
Of whelkes in the body, and the cure. Fol.clxix.
Agaynſt ſwellyng of the Coddes. eodem.
Agaynſt ſwellyng of the Nauyll. Pag.clxx.
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Agaynſt iſſuing fooyth of the fundament gutte. eodem.
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Of chafing or galling in any place of the body. Fol.clxxvii
Of the fallyng ſyckneſſe. Pag.clxxviii.
Conſumption or pyning away of the body. Fol.clxxix.
Of laſſitude, wearineſſe, or heauineſſe of the chyldes body. Pag.clxxx.
Of tremblyng of the body, or of certayne members of the body, called the Palſie. Fol.clxxxi.
Agaynſt the Strangury or Stone, with ſtoppyng of the vrine. eodem.
Of goggle eyes, or looking a ſquint. Fol.clxxxiii.

The fourth Booke.

OF ſuch thynges the which ſhalbe entreated of in this fourth Booke. Cap.i. Pag.clxxxiiii.
Of conception, and how many wayes it may be hindered or letted. Cap. ii. Pag.eodem.
How many wayes conception may be letted, and how the cauſes may be knowen. Cap.iii. Fol.clxxxvi.
How to know whether lacke of conception be of the woman or of the man, & how it may be perceiued whether ſhe be conceaued or no. Cap.iiii. Fol.clxxxix.

Of

The Table.

Of certayne remedies and medicines which may further the woman to conceaue. Cap. v. Fol. cxci.
Of dyuers bellifying receiptes. Cap. vi. Fol. cxcv.
Of the cauſes and remedies for dandruffe of the head. Pag. cxcvi.
To take away heares from places where it is vnſeemely. Fol. cxcvii.
To do away frekens or other ſpottes in the face. eodem.
To deſtroy Martes and ſuch like excreſſences on the face, or els where. Fol. cxcix.
To cleare and clarifie the ſkinne in the handes, face, or other part of the body. Fol. eodem.
To ſouple and molifie the ruggedneſſe of the ſkynne. Pag. cc.
Agaynſt ſodayne ryſinges of pymples through vnkynde heate in the face, or els where Fol. cci.
To keepe and preſerue the teeth cleane. eodem.
Of ſtynking breath. eodem.
Of the ranke ſauour of the armeholes. Pag. ccii.

Here endeth the Table.

A Prologue to the women Readers.

HEre in the beginning of this present Prologue, I will follow the example of thē, which when they bid any ghestes to dinner or supper, are wont first to declare what shall bee their cheere, what fare, and how many dishes they shall haue, praying them to take it in good worth, and to looke for neither better ne worse then hath beene mentioned of: And euen so heere will I do. Before that ye enter into the reading of this little treatise, I shall succinctly and in few wordes recite the summe and chiefe contentes of the same, with the vtilitie and profite which may ensue to the diligent and attentife ouerreader thereof, to the end that ye of these thinges being fyrst well aduertised, may haue the more or lesse courage to employ your labour in ouerlooking and perusing of the same. For commonly it doth occasionate any man to bee the more prompt, ready, and willing to take paine, when he is assured or certified of the profite, purpose, and fruite thereof comming: and likewise it is a great pricke or allurement, entising and mouing a man to reade any booke, when hee is somewhat first admonished of the matters comprehended and contained therein. The intēt of the Auctour.

The more part of this booke trãslated into English three or foure yeares past.

Wherefore now to come to our purpose, ye shall vnderstand that about three or foure yeeres past, a certaine studious and diligent clarke, at the request and desyre of diuers honest & sad matrones, being of his acquaintance, did translate out of Latine into English a great part of this booke, entituling it according to the Latine inscription *De Partu Hominis*, that is to say, Of The Birth of Mankinde: which we now doe name, The Womans Booke, for so much as the most part, or welneere all therein entreated off, doth concerne and touch onely women. In which his translation he varied or declined nothing at all from the steppes of his Latine author, obseruing more fidelitie in translating, then choyce or discretion at that time in admittinge and allowing many thinges in the same booke, greatly needing admonition, and wary aduice or councell to the readers, which otherwise might sometimes vse that for a helpe, the which shoulde tourne to a hinderaunce. Wherfore I reuoluing and earnestly reuising from top to toe the said booke, and heerewithall considering the manifold vtilitie and profite which thereby might ensue to al women (as touching that purpose) if it were more narowly looked ouer, & with a straighter iudgement more exactly euery thing therin pondred & tryed, thought my labour and paynes should not be euill employed, ne vnthankefully accepted and receyued of all honest, discrete, and sage women, yf I after good and diligent perusing therof, did correct and amende such faultes in it, as seemed worthy of the same, and to aduise the readers what thinges were good, or tollerable to bee vsed, which were dangerous, and which were vtterly to be eschued. The which thyng

The name of this booke.

I

I haue not onely so done, but ouer this, haue therunto adioyned and annexed dyuers other more experimented and more familier medicines. And farther haue in the fyrst booke set forth, and euidently declared, all the inwarde partes of women (such as were necessary to be knowen to our purpose) & that not onely in wordes, but also in liuely and expresse figures, by the which euery parte before in the booke described, may in maner be as exactly and clearely perceiued, as though ye were present at the cutting opē of Anathomy of a dead woman.

Many things annexed and newly added to this book.

The contēts of the first booke.

And thinke not the vtilitie and profite of this fyrst booke, and knowledge thereof to be little or of small value, but take it as the foundation and grounde, by the perceiuerance whereof, your witts and vnderstanding shall be illuminate & lightned, the better to vnderstād how euery thing cōmeth to passe within your bodies in the tyme of conception, of bearing, and of byrth. And further, by ỹ perfect knowledge of this booke, ye shal clearely perceaue ỹ reason of many diseases which happen peculiarly to women, and the causes therof, by which perceiueraunce, agayne ye shall haue the redyer vnderstanding how to withstand and remedie the sayd infirmities or diseases. For note ye well, that as there is no man, whatsoeuer he be, that shal become an absolute and perfect Phisition, vnlesse he haue an absolute and perfecte knowledge of all the inwardes and outwardes of mans & womans body: euen so shall ye neuer groundly vnderstād the matters conteined in the second booke, or any other communication, or writing, touching the same intent, except ye first haue true and iust cognoissance in the first booke. Againe, when

How profitable the first booke is.

The vtilitie of the perfect knowledge of Anathomie.

that a woman commeth to a Phisition for counsell, cõcerning some thing that may be amisse in the part: the aunswere of the Phisitiõ, and reasonable allegation of causes to the same infirmitie, is many times obscure, darke, and strange, to be comprehẽded by the woman, for lacke of due knowledge of the situation, maner, and fashion of the inwardes. And truely when a person is sicke or diseased in any part, it is halfe a cõfort, yea halfe his health to vnderstand in what part the disease is, & how that part lyeth in the body. This knowledge also ministreth yet a farther engin and policie, to inuent infinitely the better how the medicine should be applyed, and after the most profitable sort ministred & set to the diseased plot. To be short, all the witnesse and artificiall craftie inuention, and diuers maners of ministrations in the noble science of Phisicke, proceedeth & springeth of the profound knowledge of Anathomie. Therefore myne aduise and vtter counsell is, that all women in whose handes this litle booke shall chaunce to come, with all diligence do force them selues perfectly to the vnderstanding of the first booke: well assuring thẽ that they shall not repent thẽ of their small paines bestowed in that behalfe. And to the end that euery thing might be the plainer & more ealie to attaine vnto, I haue at the latter end of ỹ foresaid first booke, set the figures which represent such matters as were entreated of in the booke before, and also haue thereto annexed a sufficient declaration and exposition by letters, of all partes and parcelles contained in the said figures.

The cõsaile of the authour to the readers.

In the second booke we shall declare ỹ diuers sortes and maners of the deliueraunce or byrth of mankind, & all the daungers, perils, and other cases happening to the

The contẽts of the secõd booke.

the labouringe woman in that season, with remedies and manifolde medicines concerning the same, where also we haue not omitted ne left out any medicines being first in the old booke, but haue in many places certified & amended the same, accordyng to reason and the lawes of Physicke: & besides this, haue added thereto diuers other salutarie and effectuall medicines, such as either I my selfe, or other Physitions, beinge yet alyue at this day, haue experimented and practised. Furthermore, in this second booke ye may finde diuers remedies whereby to prouoke the tearmes of flowres (when that needeth) or to restraine or stopp the same when thei issue more largely then nature doth require, with many other matters, to long heere to be rehearsed.

Many truely experiméted medicines added to this booke.

In the thyrd booke shall be intreated, of the election and choyse, by certayne signes and tokens of a good Nurse, whiche may foster and bring vp the child being borne. Item medicines increasing, diminishing, attenuatyng, engrossing, and amending the milke in the Nurses brestes. Also remedies for many and sundry diseases, whiche oft tymes chaunce vnto infantes after theyr byrth.

Thinges entreated in the third booke.

In the fourth and last booke, we will somewhat commune of conception, with the causes hindering or farthering the same, shewing certaine counsell and remedies whereby (by the grace of GOD) the vnfruitfull may be made more fruitefull, and impedimentes of conception, by vertue of medicines, remoued and ouercome, the woman being made more apt to conceiue. And farther in this last booke shall be vttered and sett forth certaine embelishing receiptes, concerning onely

What is conteined in the fourth book.

honest and healthsome decoration and cleanlinesse, alwayes most lowable and commendable in a woman, as to scoure and cleanse the head, to cause the haire to keepe his naturall colour to preserue the haire from fallinge away, to take away haire from certaine places, where beinge, it causeth some deformitie or vnseemelinesse in a person, to subtyle and cleare the skynn in the face or other where, to remoue and doo away spottes, frekens, and other such like displeasant marks and tokens, to supple and mollifie the skynne beinge rugged and rough: with other moe such like matters, too long heere to be rehearsed, the which truely are not of any prudent person to be refected, improoued, or dispraysed, forasmuch as I teach nothinge in that place, but that onely which may make to the honest, comely, and commendable conseruing and maintaining of the inset and naturall beautie in a woman, vtterly abhorring and defying all farding, painting, and counterfaite cast colours, which of some damnable and mispraysed people be daylie vsed, such as by all meanes possible seeke and searche more the abhominable and diuelish painting and garish setting forth of their mortall carkases (the better thereby to commende it vnto the eyes of foolish and fond men) then by honest, sober, debonaire, and gentle manners, so to demeane their life, that they may thereby rather obtaine the loue, amitie, and harty perpetuall fauour, first of God, and then of all honest, discreet, and godly wise men. Thus now to bee shorte, I haue in as compendious manner as the matter would suffer, set before your eyes the chiefe and principall contentes comprehended in this little volume. And now remayneth there nothinge els but

Against painting of womens faces.

The beneuolencie of the reader required.

but only to require the beneuolent fauour and good acceptation of this my labour and paines, spent, in the compiling of these forsaide matters, prayinge, that as it hath bene to me painefull in the composing thereof, so it may be both pleasante and fruitefull to all women (for whose sake and onely respect it is set foorth) in the reading thereof. Howbeit, I am not ignorant ne vnsure, that many there are, before whose sight this booke shall finde small grace, and lesse fauour.

So hard a thing it is to write or endite any matter whatsoeuer it be, that should be able to sustaine and abide the variable iudgement, and to obtaine or winne the constante loue and allowance of euery man, especially if it conteine in it any nouelty or vnwont strangnesse. Therefore the auncient Poetes in times passed, whē that they enterprised any new or strange workes, were wont in the frunt of the same, with great protestation, to inuocate and call vpon all the Gods and Goddesses by name, requiring them fauourably to aspire, aide, and prosper their attempted purpose, to the ende that by their obtained fauour, it mighte bee the more acceptable and gratious to all such as shoulde it behold and reade. Whose example right necessary and needefull it were, that I heere shoulde deuoutly ensue and follow, so that I coulde firste beleeue that by such maner of inuocation, might be allured and wonne, the beneuolencie and willing fauour of all such in whose handes this present booke should happen to fall. But truely I do suppose, that although I should call down all the nine noble Muses out of the famous mounte of Hellicon, or pray to be assistent the three louing graces, or great Apollo, God, maister, and chiefe inuentour of

Hard to please many iudgements.

The maner of Poetes in times past.

The difficultie to conciyle the good will of peruert people.

the nature of all herbes and other medicines or Esculapius cheefe patrone and president in the worthy science of Physicke, or wittie Mercurie with his doulse and sugred eloquence, with sweete Suada, goddesse of al persuasion, with al other the goddes and goddesses what euer they bee, in whom ingenious Poettes doo fayne to be a maiestie, might, and power, to enclyne the hartes of men for to delight and take pleasure in any such thing which first shalbe by their Godhed allowed and fauoured: though (I say) all these should firmely conspire in one together, and bende them vtterly to the most of their high puissance, to sacre, hallow, yea and with their holy poetical spirite to breath ouer this boke, yet should there be found people of so ingrate, straunge, peruerse, and wayward wittes, that would (without all good reason) blame and improue the same, vnneath yet seene and much lesse reade. For who bee they that geue so precipitate and headdy iudgementes in all maner of matters, as such (for the more parte) the which therein shal haue least cognoissance or knowledge, and take least payne in reading or searchinge the verity of that thing against the which they be most stout, doughty, and bold pronouncers. And this do I not say onely of them, that peraduenture shall here and there in the processe of this booke finde any particular matters to reproue and carpe, some times woorthely, and sometimes otherwise: but also, yea, and that much more, of them which generally without all exception, shall condemne and vtterly reproue all the whole matter: some alleaging that it is shame, and other some, that it is not meete ne fitting such matters to bee entreated off, so plainely in our mother and vulgar language, to

The light iudgementes of many mé.

Of them that vtterly doe condemne this booke.

the

the dishonour (as they say) of womanhead, and the derision of their wont secretes, by the detection and discouering whereof, men it readyng or hearyng, shalbe moued thereby the more to abhorre and loth the companie of women, and further in their communications to iest and bourde of womens priuities, not wont to be knowen of them, with diuers other such like cauillations and reasons: so that their opinion it is, that it were more expedient and better to suppresse and vtterly to condemne vnto darkenesse for euer this booke, thē to send it forth into light. Loe, such is the light iudgement of them, the which in euery thyng, whereof may ensue both good & euill, haue alwayes their eyes walking, and firmely affixed and directed vpon the euill, picking and choosing out the worst of euery matter, omitting and leauyng to speake of the best, as the thing which were nothyng to their purpose. If euery thyng in this world should be wayed and passed vpon after this sort, then should we be fayne to condemne & banish those thyngs farre from vs, which are at this time accompted and taken for the most necessarie, worthy, and of greatest price or estimation. For to be short, there is nothyng vnder heauen so good, but that it may be peruerted and turned to an euill vse, by them that be euill and naught them selues, & do abuse it: ne is there any thyng so absolute and perfect, but by the occasion of the abuse thereof, at one tyme or other, may and doth ensue great daunger and damage to mankynd. Fire and water be two right necessarie elementes to the vse of man, without the which we could not lyue: yet by the meanes of them, many a miserable deed hath been done, and perpetrated. By fire hath been consumed & deuou-

Aunswere to certaine cauillations.

Nothing so good but it may be abused.

Fire and water abused.

deuoured whole Cities and Countreyes. By water, swalowed and drowned infinite men, shyppes, yea and whole regions. Agayne, meate and drinke, to the moderate vsers thereof, doth minister and mainteyne lyfe. And contrary, to the vnmeasurable and vnsaciat gourmaundes and gluttons, it hath full many thousand tymes brought surfettes, sickenesse, and at the last death. By weapons, Realmes and Cities be defended from the iniurie and violencie of their fierce enimies, the true wayfaring man, from the assault of the theefe: Yea & many tymes cleane contrary, by Weapons, Realmes and Cities be subuerted and vtterly destroyed, the true mans throate by the theefe cut. The most holy and sacred Byble teacheth nothing but holynesse and vertuous liuyng, charitie to God and to our neighbour, reformation of our wicked liuing, and breefly, the high way to God. The blessed Sacramēt of the body and bloud of Christ Jesus was instituted & ordeined by our Sauiour him selfe, for a principall, earnest, liuely, and most present consolation and comfort of mans cōscience, yet both holy Scripture, & also the foresayd holy Sacrament, haue been, be, and will be, the confusion, and condemnation of a great number of the abusers & indigne or vnworthy receiuers of them both. Should men, for the auoyding all these foresayd inconueniences, and for the reasons abouesayd, condemne and banish fire and water, forsake their meate and drinke, suppresse & forbid all maner of weapons, abolish and set aside the holy Scripture, deny or vnregarde the blessed Sacrament? No, it were but madnesse once to thinke it. Therefore I say, the iudgement of that eye can neuer be equall and indifferent, which hath more respect and

Meate and drinke abused.

Weapons abused.

The Bible abused.

The blessed Sacrament may be abused.

Whose iudgmentes can neuer be indifferent.

regarde

regarde alwayes to the displeasures and hurtes possible to happen (onely through the misuse of a thing) then to the emolumentes & profites dayly & commonly like to ensue to the well vsers of ysame: that, that of it selfe is good, is neuer to be disalowed for the sake of thē that doe abuse it. For as the Apostle also doth testifie, To thē that be good them selues, euery thing turneth to good: what euer it be, is to them a sufficient matter and occasion therein to seeke the glorie of God, & the onely profite of their euen Christen. And contrary, such as be of ill disposition, in euery thing (be it neuer so good & salutarie) piketh out matter of mainteinaunce to their lewdnesse, turnyng matters of sadnesse and discretion, to foolish and pyuish prating contention.

To the good euery thing turneth to good.

The conditiō of such as be ill.

Wherfore considering that there is nothyng in this world so necessarie, ne so good, holy, or vertuous, but that it may by wickednesse be abused, it shall be no great wonder, though this litle booke also, made, written, and set forth for a good purpose, yet by light and lewde persons be vsed contrary to godlynesse, honestie, or th'entent of the writer thereof. The abusion of this booke (in my simple iudgemēt) consisteth onely in these two points. The one is, least that some ill disposed person should wickedly abuse such medicines as be here declared for a good purpose, to some deuillish & lewde vse. What I meane by the lewde vse of them, they that haue vnderstandyng, right soone will perceiue. The secont point is, least that this booke happenyng into any light marchaunts hands, should minister matters vnto such, to deuise of these thyngs at vnset and vnseemely tymes, to the derision or ashaming of such women as should be in presence. &c. To these reasons can I make

Wherein this booke may be abused.

The second point.

no

no better aunswere, then hath been alledged before. Notwithstanding, yet I say that I trust, yea, and doe not doubt, but that this booke shall be so discretely diuided abroad, that none of them shall fall in any such persons handling.

No light persons shall haue any of these bookes.

Agayne, if any doe chaunce to them, I am sure they will as soone read this Prologue, as the rest of this booke, the which thyng when they shall doe, here shall they heare of me, that they be in their doyngs neither honest, good, ne godly, but speaking vnreuerently, contemptuously & vntymely of such thyngs, they do great iniurie, dishonour, and contumely to nature: For he that declareth any thyng in man or woman, priuie or apart, talkyng and rehearsing it in reproche, derision, or confusion of his euen Christen, can not be excused of mortall and deadly sinne, for so much as contumelyously he ashameth and confoundeth his euen Christen, wherewith he bringeth him out of his pacience, moning him to ire, and vengeaunce, in rehearsing of such things, and after such sort, as he knoweth should agreeue and vexe his minde. Wherefore for such deedes, he shall not be accounted of the number of honest and sage persons, but of the light and lewde. Yet another sort is there, which would that neither honest ne vnhonest men should see this booke, for because (as they say) be a man neuer so honest, yet by reading here of things to them before vnknowen, they shall conceaue a certaine lothsomnesse and abhorring towardes a womā. To these I aunswere, that I know nothing in womā so priuie ne so secret, that they should neede to care who know of it, neither is there any part in woman more to be abhorred, then in man. And if the knowledge of such

Of foolish & lewd talkers.

Some would that neither honest nor vnhonest should haue this booke.

such things which cõmonly be called the womans priuities, should diminish the hartie loue & estimation of a woman in the mynde of mã, then by this reason, Phisitians & Chirurgiãs wiues should greatly be abhorred & misbeloued of their husbandes. And I my selfe likewise, which writeth this booke, should marueilously aboue many other abhorre or loth women. But to be short, there is no such thyng, neither any cause thereto why. Wherfore all such slender reasons set apart, let no woman be greeued who shall see or behold this booke: for if the partie be lewde, vnhappy, & knauish that shall read it, here I am sure he shall learne neither lewdenesse, vnhappinesse, ne knauerie. Howbeit, generally to all men, in whose handes this booke shall chaunce to come, I counsell and exhort, that they take not vpon them to talke of any things therein conteined, but onely where it may edifie, and be assuredly well accepted.

No matter who readeth this booke.

The exhortation to all readers.

For women lightly will not gladly heare of such matters, by any man, vnlesse it be a Phisition of whom they require counsaile, or of their discreet husbandes. It shall be no displeasure to any honest and louyng woman, that her husband should read such thyngs: for many men there be of so gentle and louing nature towardes their wiues, that they will be more diligent and carefull to read or seeke out any thyng that should doe their wiues good, beyng in that case, then the women themselues. Briefly, I require all readers hereof, to interpretat and construe euery thing herein conteyned, accordyng to the best, and to vse euery thyng herein entreated of to the purpose wherefore it was written. For truely as for my part considering the manifold, dayly, and imminent daungers and

The consideration why this booke was set forth.

and perilles the which all manner of women, of what estate or degree soeuer they be, in their labours doe sustayne and abyde, yea many tymes with perill of their life (of the whiche there be to many examples, needelesse here to be rehearsed) I thought it should be a very charitable and laudable deede, and right thankefully to be accepted of all honourable and other honest matrons, if by my paynes this little Treatise were made to speake Englishe, as it hath been long sith taught to speake Dutche, Frenche, Spanishe, and diuers other languages. In the whiche Countries there bee fewe women that can read, but they will haue one of these bookes alwayes in readinesse, where also this and other such bookes be as commonly sold at euery Stacionars shoppe, as any other booke. The same commoditie then and profite which they in their regions doe obteyne by enioying of this little booke in their maternall language, may also ensue vnto all women in this noble Realme of England, it beyng likewise set foorth in our Englishe speeche, so that to them whiche diligently will aduert and geue heede to the instructions of this little booke, it may supply the roome and place of a good Midwife, and aduise them many tymes of sundry causes, chaunces, and remedyes, wherein peraduenture right wise women and good Midwiues shalbe full ignoraunt. And truely (as I haue beene credibly enfourmed by diuers persons worthy to bee beleeued) there be sith the first settyng foorth of this booke, right many honourable Ladyes, and other worshypfull Gentlewomen, whiche haue not disdayned the oftener by occasion of this booke, to frequent and haunt

This booke set forth in many other languages.

How Ladies and Gentlewomen haue vsed this booke

women

women in their labours, carying with them this booke in their handes, & causing such part of it as doth chiefely concerne the same purpose, to bee read before the Midwife, and the rest of the women then beyng present, whereby oft tymes, then all haue been put in remembraunce of that, wherewith the labouring woman hath been greatly comforted, & alleuiated of her thronges and trauaile: Whose laudable example and doynges, would God that many prouide Midwiues would ensue and folow, among the which, as there be many right expert, diligent, wise, circumspect and tender about such businesse as appertaineth to their office: So be there agayne many mo full vndiscreete, vnreasonable, chorlish, and farre to seeke in such thynges, the whiche should chiefly helpe and succour the women in their most painefull labour & thronges, through whose rudenesse and rashnesse onely, I doubt not but that a great number of women in their labour speede worse then needed otherwise. But here now let not the good Midwiues be offended with that, that is spoken of the bad. For verily there is no science, but that it hath his Apes, Owles, Beares, & Asses, which as aboue all other haue most neede of information and teaching, so most commonly agayne, more then any other, will they kicke & wynce agaynst such as would them reforme or reduce to any better way then they haue been accustomed to in tymes past. And this do I say, for because that at the first comming abroad of this present booke, many of this sort of Midwiues, moued either of enuie, or els of mallice, or both, diligented & endeuoured them very earnestly, by all wayes possible, to finde ỹ meanes to suppresse and abrogate the same, making all of their acquain-

Of Midwiues.

In euery science there be of al sorts.

Some Midwiues would haue had this booke forbidden.

The false surmises of the maleuolent.

acquaintaſice (whom they thought to haue any knowledge thereof) to beleeue that it was nothyng worth, & that it ſhould be a ſlaunder to women, for ſomuch as therein was deſcried and ſet fooꝛth the ſecretes & pꝛiuities of women, & that euery boy and knaue had of theſe bookes, reading them as openly as the tales of Robin hood. &c. The which ſayings, as they were falſe, & vntrue, & malitious allegations onely of euill harted perſons, to whom it was great griefe, that any by reading thereof, ſhould ſee oꝛ vnderſtand moꝛe then they had knowledge of beforꝛe: So is it very ſooth and true, that right diuers of the better & moꝛe ſober ſoꝛt, were thereof full fayne and glad, & very deſirous to haue of them, and gaue faithfull counſaile alſo vnto women of their familier knowledge, to heare the booke read by ſome other, oꝛ els (ſuch as could) to read it them ſelues. Whoſe honeſt and vertuous induſtrie in that behalfe, as it doth merite and deſerue the laude & pꝛayſe of all them that be laudable them ſelues: euen ſo is the filthie and vile ingratitude and diſpituous enuie of the maleuolent, to be deteſted and vtterly abhoꝛred of all people: Whoſe malignant wittes, if they might pꝛeuayle of their purpoſe, would ſley the good courages of all honeſt interpꝛiſers, in thoſe matters and all other. And thus I cõclude and make an end of this rude Pꝛologue, requiring the gentle readers thereof, that if they finde any thing therein interpꝛetable to diuers ſenſes, to accept onely that whiche may make to the beſt, accoꝛdyng to my meanyng.

The good Midwiues were glad of this booke.

Enuie & vnthankefulnes to be abhorred.

In

In this first Chapter is briefely declared the contentes of the first Booke.

ALthough that many thinges entreated of in this first booke, shall seeme vnto some not very necessarie to the vnderstanding of the second booke, yet then contrary do I ensure and certifie (as I haue sufficiently sayd in the Prologue) that the ignorant in the first, shall be full blind in the second, to the which the first is as a key opening and clearing the matters to be intreated off in the second. The vtilitie of the first booke.

In this first booke then shall be declared the forme, manner, and situation of the inward partes of a woman, such as are in them by Nature dedicate & assigned to the propagation, conception, & bearing of mankinde. In whom truely is the receptacle, and as yee would say, the campe or feilde of mankind to be engendred therein. And although that man bee as principall mouer, & cause of the generation: yet (no displeasure to men) the woman doth conferre and contribute much more, what to the encreasement of the childe in her woombe, and what to the nourishment therof after the byrth, then doth the man. And doubtles, if a man would demaund to whom the child oweth most his generation? We may worthyly make answere, that to the mother, whether ye regard the paines in bearing other else the conference of most matter in begetting. The contēts of this booke. The woman conferreth more the generation thē man.

Furthermore, in this Booke ye shall reade certaine

things, which in times passed haue beene corruptly, negligently, yea and very falsely written of, and of the which both men, yea and women themselues haue conceyued very erronious & misopinions, as yee shall farther perceiue in the processe.

Many things falsely writté in times past.

Now therefore that wee come to the declaration of the Organs generatiue in woman, it shall be necessary to the better vnderstanding thereof, first to shew the description of certayne things, without whose knowledge, this Treatise would bee many times the more obscure and darke.

In how many coates the bodie is lapped or inuolued. Cap. II.

The principall coates of the bodie.

THe bodye of man or woman is inuolued or compassed vniuersallye with three principall coates.

Of the which the first and vttermost is called the skinne, in Latine Cutis, with whome generally euerye parte of the body is clad and inclosed, the which yet in some parte is more soft, delicate, and thin, then in some other, and in some one person more stowre and stiffe, than in some other agayne, for causes needelesse heere to bee rehearsed.

The superficiall skinne.

And yee shall note, that vppon the outward face and superficie of this skin, there is yet another thinner skin in Latine commonly named Cuticula, & of some Efflorescentia cutis. This thin skin is it, the which yee see rise like a bladder when any part of the bodye is blistered with fire or hote water, so that betweene this thin

thinne skinne and the verye skinne, is contayned the water which resorteth to the place by the violence of the fire or heate, the which thinne skinne also wee vse to pricke to let the water issue foorth: also the same that skalleth or pilleth of the handes or other partes of the body being scabbed & beginning to dry. Item, the skin that the Adders do cast in the sommer time, is the foresayd thin superficiall skin, & not the very substantiall skin of the body indeed. For the verye skin neuer pilleth ne falleth of but by great violence, as by flaying, like as beasts be slain at the butchers, & as they flay conies. And againe the thin or superficiall skin, scale it or fall it off neuer so often, yet in the place of it is reingendred newe, as good alwayes as the former. But if the seconde and verye skinne bee perished, by cutting or apostumation, or by other casuallitie, it will neuer bee restored to his old perfection againe, but shall shew alwayes in ỳ place where it is, as it were a seame scarre, or marke, smoth, and harder then the other skin, & without naturall powers.

The verye skin scalleth not of.

The verie skinne perished is neuer restored.

The second inuestiture or clothing of the body, is named the fleshie skin, in Latine Membrana carnosa, so called, for because that it contayneth and is compassed of fleshines, then any other kell or skin in all the body, and is as it were the lyning to the foresayde Cutis, that is, the very skinne immediatly aboue hun, the very skin and it being both basted together, by a greate number of small fybres or cordes enterlacing these two skins, so that with great paine vneth may they bee seperated the one from the other. And farther betweene these two skinnes runne a great number of Vaines, Artires, and Sinnues, in euerye part of the bodye,

The seconde coate.

The fleshye skinne,

so that the great vaines which appeare so manifestlye to your sight in the armes, temples, handes, legges, feete, and other places, runne betweene the proper skinne and the fleshie skinne, this being to them as a bed, and that as a couerlet.

The thirde coate, is the fatte.

The thirde coate of the bodie, is the fatte, in Latin Adeps, the which doth so generally in euerye part of the body inuolue and wrap the same, as the other two coates: but yet the man or woman being in any reasonable liking, it is found in euery part (except fewe) as the foreheade, the temples, the backes of the handes & feete, with certaine other places needles heere to bee recited, and doth entercurre & runne betweene the two foresayd skinnes, receiuing and imbracing in it selfe the small basting fibres, the vaines, arteries, and sinnues, which (as I sayde before) bee derived from the one skin to the other: And the greater foyson of fatte that there is betweene the two skinnes, the lesse bee the vaines intercurriug betweene them, conspicuous or sensible to the eye (th'abundance of fatte drowning and couering the greatnes of them) the which also in the selfe same place of a leaner or sparer person, shall be seene verie great, & as it were swollen vaines, in comparison of the fatter.

Store of fatte letteth the shew of the vaines.

Fat in some part, more then some.

Item vnderstande yee that in some part of the bodie, naturally fatnes doth abounde much more then in other some, as in the bellie lightlye the fatte is two fingers thicke and more: and in women that be meanely fatte, in the thyes and buttockes this fatte is of three, yea foure fingers thicknes, which (as I saide aboue) alwaies hath this place betweene the foresaide two skins.

What is conteyned nexte vnder the fleshie skin.

Now immediately vnder the fleshie skin, bee con-

teyned the Muskles of the bodie, so that the inner face or superficie of the fleshie skinne, wherewith it toucheth the Muskles, is alwaies bedewed with a certaine slymie moysture, by which meanes the foresayd Muskles mouing and stirring vnder the fleshie skinne, be the freer, and haue the lesse impediment or let in their motion, and verie easie it is to seperate this skin from the Muskles.

Heere is declared what the Muskles bee. Cap. III.

THe Muskles of mans bodie bee called the mouing cordes & fleshie stringes whereby any member of the body is moued to or fro, vpwarde or downeward, or turned round. As for example: If ye close, or otherwise doe moue eyther of your handes, and in closing or mouinge it with the other hand doe feele the wrist of that hand, yee shall sencibly perceiue as it were certaine cordes, mouing vnder the skin, the which bee called Muskles, in Latine Musculi. To discusse curiouslie the nature or occasion of the name of Muskles, is not for this place. Heere it is sufficient to vnderstande what is meant by the name. Yet note yee well, that wheresoeuer there is great store of Muskles, and chiefely in the middle part of thē, there is also great plentie of flesh, enterlarding & entermingling it selfe with the muskles, and as it were combynding, colligating, or knitting together the Muskles, not so yet, but that neuertheless they haue their free motion.

What is mēt by the name of Muskles.

The Muskles entermingled with flesh.

All other places of the body left apart and vnmentioned off, heere will I onelye declare a little of the Muskles of the belly, forasmuch as theyr operation is sometimes conferent and appertayning to the matters that we entend off.

The muskles of the bellie.

Ouer the amplitude of the belly, next vnder the fleshie kell or skinne, be foure muskles, each situate and set vnder other, of the which, the vppermost immediatlye touching the fleshy skinne, be called Byaswise descending Muskles, in Latine Musculi obliqui descendentes. Of these Muskles there be two, in each side of the belly one, so that these two Biaswise descending Muskles meete togeather in the middle region of the belly, & bee extended or spread ouer all the amplitude of the belly, shaping thereto as it were another coate.

The second Muskles be named the Byaswise ascẽding muskles, in Latine, Musculi obliqui ascendentes, whose being is immediatelye next vnder the inwarde face of the first muskles. Of these also as of the first, in each side or coast of the belly is there one.

The right Muskles.

The third sort of the belly Muskles, as they be situate in order, the one vnder the other, bee called the right Muskles, in Latine, Musculi recti, which be double as the other two before.

The ouerwharte Muskles.

The fourth be nominated the ouerthwart muskles, in Latine, Musculi transuersi, because they transuerse or ouerthwart the belly. In each side likewise of whom, there is one of these Muskles, which in the middle lyne of the bellye encounter eache other, as I haue sayde of the aboue named three Muskles, so that the Byaswyse ascendinge, and the Byaswise descendinge, with the ouerthwart Muskles, doe each

of

of them couer and compasse all the whole breadth of the belly, but so doe not the right Muskles, for the breadth of them is but small in comparison of the other. All these foure Muskles bee to the entrailes and bowels within the belly, as foure seuerall coates, by the vertue & helpe of whom, together with the ayde of the midriffe, all expulsion both vpward and downewarde in the guttes, in the stomacke, in the matrix of the woman in the time of labour, and also in the bladder in time of making water, is wrought, and yet besides this vtilitie, they clothe (as I haue sayde) defende, fortifie, and strength the inward partes of the belly.

The vse of the foure belly muskles.

Of the Kell, called *Peritoneum*. Cap. IIII.

VNder the last muskle of the belly, called the ouerthwarte Muskle, immediately succeedeth a certaine thinne rime, kell, or skinne, named in latine Peritoneum, which compasseth round the amplitude and largeour of the bellye, takinge his originall at the bynders of the Loyne bones, and from thence dilatinge and spreadinge it selfe abroade, vnderlyneth the ouerthwarte Muskles, the Midriffe, and parte of the shorte ribbes. To bee shorte, this rime vnderlyneth all the whole cauitie, holonesse, or amplitude of the belly, from the midriffe to the flankes or share, immediately contaynynge and inuoluinge in it selfe all the whole contentes of the bellye, euen as the Skinne nexte

The Peritoneum & his office.

vnder the shell of an egge enuironeth and compasseth immediatlye all the contayned meate of an egge. And as for Peritoneum, doth not onely inuolue all the entrayles of the belly in his compas, but also yeeldeth vnto each entrayle a coate and webbe of the cloath of his owne bodye, by the which his liuerie, they be the more arctly and straightly affixed or fastened vnto himselfe, and farther in themselues the stronger within the cauitie of the belly: and vnder this peritoneum, bee contayned these bowels following.

The vse and profitt of the Peritoneum.

Bowels contayned vnder the Peritoneum.

First the Stomacke, which is the first receptacle & receiuer of the foode or meate chawed and mashed before in the mouth, from thence descending ouer the winde pipe, downe along the Stomacke gutte, and so consequently into the Stomake, then the Kell, in Latine omentum, the Liuer, the Spleene, or Melt, the bladder, & the matrix, then yet the guts, vnder ỹ guts, the kydnies, the mayster vaine, and the maister artire. But here we shall begin first to entreate of the matrix, as the part which maketh chiefely to our purpose.

The declaration of the names and nature of the Matrix. Cap. V.

Diuers nams of the matrix

HEre ye shall vnderstande, that these three wordes, the Matrix, the Mother, and the Wombe, doe signifie but one thing, that is to saye: The place wherein ỹ seede of man is conceiued, fetified, conserued, norished, and augmented, vnto the time of deliueraunce, in Latine named Vterus et Matrix.

trix. The necke of this Wombe, otherwise called the womans priuitie, we will call ỹ wombe passage, or the priuy passage: in Latin, Ceruex vteri, et pudendum muliebre: the extreme end or the first entraunce of this priuie or wombe passage, yee shall name the passage port: for because that it is the port gate, or entraunce of that passage, or way in to the Wombe or matrix: in Latin, Vulua i. Valua.

The wombe passage, thē or the necke of the wombe, taketh his beginning at the passage porte, and from thence styeth and mounteth right vpward vnder the sharebone like a great conduct, varying in length and bredth according to the age of the woman. The neck of the matrix.

To make especiall mention of the length of this wombe passage, were but follie, for the diuersities therof. Notwithstanding in women it is esteemed of the length of x. xi. xij. or xiij. fingers bredth, some more, some lesse. And this wee may say that nature hath so prouided that it is of sufficient length to receaue the priuie parte of man, in the generation, directing the same towardes the Wombe Porte, thorowe the which the Seede is naturally sent from the man into the Wombe or Mother, thereto helping an attractiue power, which is enset and giuen to the Wombe, to attract and drawe towards it selfe the seede parted from the man (so that there bee no other let.)

Of the Wombe and his partes. Cap. VI.

AT the heade or vpper ende of this Wombe passage, is situate the Wombe it selfe, which in Women (beinge) not with Child is very little

little. contract and drawen together: so that the amplitude or largenesse thereof, passeth not the amplitude and largenesse of the priuie passage, the which thing to some may seeme vncredible, yet by Anathomy yee may see it to bee true. And for all this contraction, or drawing so neere together of the matrix, the out side of it is very smoothe, moyst, glystering, & reddyshe, as it were a little redde tempered with a great deale of white, the inside also of the matrix is smooth: yea, and though that the matrix, as wee haue sayde, be full of riuels and wrinkles, by the reason that it is so contract from a great amplitude or largenes (as may bee seene in the wombe or matrix of womē with child) to this little compasse, yet may a body scarse perceiue in this inner side any wrinkle, (albeit that there bee infinite) they be so finely and neere drawen togeather.

The Wombe or Matrix in women not with childe contrahid.

This contraction of the Matrix, no doubt, was made by nature, for these causes, partlye that at such time that the woman is not with childe, it should occupy ỹ lesse roome in the belly: but chiefly that in tyme of conception of the seede, the little bolke or quantitie of the sayde seede, at his first conceauing into the womans Mother, may bee touched rounde about euery where of the Mother: and as yee would say, amplexed or embraced, and contayned (as the nutte-shell contayneth immediatelye the nutte) of the inner walles or face of the Matrix: and as the seede is viuified, shaped, and doth encrease, so doth the amplitude of the matrix enlarge and ware bigger: so that at the laste when the Infant commeth to his full groweth, or when the woman is great with Childe: then this coate or kell of the matrix is as thinne

The cause of the contracti on of the ma trix.

thinne as a bladder, where that in time of his contraction, or when the woman is not with Childe, the coate or wall of the matrix is as good as halfe an inch thicke.

How the matrix varieth the thicknes & thinnes of his coate.

Nowe yee shall vnderstande, that the found or bottome of the matrix is not perfectly rounde bowlwise, but rather like the forme of a mans heart, as it is painted, sauing that the partition or clifte in the matrix betweene both corners, the right and the lefte, is not so profoundly dented inwardes as the clift in the hart: For in the inwarde vault, cauitie, or holonesse of ỹ matrix, there is a certaine seame, which beginning in the middle of the forepart of the matrix, at the wombe porte, doth passe foorth by that forside, and so by the bottome to the hinder side of the matrix, and from thence along downe to the wombe port on the backe side, as ye may more euidently see in the figure hereof. This seame then is as it were a little seperation, marke, or limit, diuiding the wombe in two equall partes or sides, the right and the left: Notwithstandinge, in the matrix there is but one vault, cauitie, holonesse, or amplitude, the forsayde seame beinge but as it were a note, signe, or scale sensible marke runninge alonge the sides and bottome of the wombe. But this seame or line where it passeth the wombe is more crasse, thicke, and fleshie, propendinge, heldinge, hanginge, or lookinge downeward into the vaulte or amplitude of the wombe, the which Lyne in the sydes is nothinge so manifestene sensible to bee perceyued. Thus yee maye see that the middle parte of the bottome of the Matrix, is not so high as the two Corners or Angles on both

The founde of the matrix.

A certaine seame deuiding the matrix as it were in two parts.

In the matrix but one holones.

both sides bee. Other destinctions or seperations in the Matrix is there none, albeit that in times passed, diuers Clarkes haue written, and many other haue beleeued, that there should bee seuen selles, or seuen distinete places in the matrix, in three of the which on the right side, should onely men children be conceaued, and in the other three on the left syde women children: and if it chaunced that the seede were conceaued in the seuenth sell, which was the middlemost, then that should become a monster, halfe a man & halfe a woman. The which all is but lies, dreames, and fond fantisies. For the womans matrix, as I haue sayde, is euen as a strong bladder, hauinge in it but one vniuersall holonesse, and the childe when it lyeth in it, lyeth euer on the one side more then on the other, the head being towardes one of the corners or angles, and not vpright toward the middle bridge.

Certaine erronious opinions of vii. selles in the wombe.

The matrix hath but one holonesse.

Of the Mother Port. Cap. VI.

Of the mother port, the situation thereof.

THe entraunce of the matrix or wombe, is named the wombe porte or mother port, the which in substaunce & fassion much doth resemble the forme of an Haukes bell, or other little moris bels, sauing that it is much bigger, hauing a clist ouerthwart the bodye thereof, as you may more playnly perceiue by the figure heereof. And this port of the matrix is of substance more thicke, and crasse thē the rest of the same, & as it were a kernel, round, & clift in ỹ middest. This womb port also is fastened and affixed to the vpper end of the wombe passage, as all the rest of the wombe is.

How

Howe be it, the middle parte of the wombe port, or the snowt thereof, where it bosseth downwarde, doth touch no side nor parte of the wombe passage, but onely holdeth pendant wise, or looketh downeward: and where as at such time that the man companieth with the woman, the priuie passage is dilated and opened to the quantitie of mans priuie part, yet notwithstanding, the mouth of the clift of the wombe porte is not moued thereby, ne dilated: except that it bee at such time that the Matrix being apt and disposed thereto, & other conditions requisite, this wombe port doth naturally open it selfe, attracting, drawing, and sucking into the wombe the seede by a vehemente and naturall desire.

The wombe well disposed naturallie attracteth the seede.

Notwithstanding, when the seed is conceaued in at this wombe port, it doth not alwayes remaine there, but many times issueth out againe for some indispositiõ found other in the place or in the seede it selfe. Albeit if the seede be retayned still in the matrix, then doth the wombe port close it selfe so fast and so firmely, that the point of a nedle cãnot enter in therat without violence, and so doth remayne vntill the time of deliueraunce, at what time againe it dilateth & openeth it selfe in such amplitude and largenesse, that it is wonderfull to speake off.

The closenes of the matrix after the seed conceaued.

Of the vessels of seede, called the Stones, with other thereto appertayning. Cap. VIII.

IF eche side of the Matrix lieth a stone, which both be called the womens stones, wherein is ingendred the seede and sparme that commeth

meth from the woman, not so stronge, firme, & mightie in operation as the seed of man, but rather weake, fluy, colde, and moyste, and of no great firmitie: howbeit, as conuenient and proper for the purpose for the which it was ordayned, as the seede of man for his purpose. These stones bee nothinge so bigge as the stones of man, but lesse, flatter, much fashioned after the shape of a great and broad almond. The substaunce and body of these stones is not made massyse, or compact and softe, as mens stones bee, but as it were manye little kernells sette together, betweene the which is much holonesse, and therein contayned a certayne thinne watery substaunce. This substaunce of the stones is inuolued and wrapped with a coate or thinne Skinne, verye firmely annexed to the foresayd substaunce, which also dooth receiue into himselfe the seede bringers. Wee may name the same coate in Latine Supergeminalis.

Of the seede bringers. Cap. IX.

Of the seede bringers.

The seede bringers called in Latine, Vasa semẽ adferentia, be ij. vaines and two artires, which come to these two stones, to eache one vaine and one arterie, and take their beginning on this wise.

Under the guttes (as yee may see the figures heereof) bee situate the greate mayster Vayne in Latyne, Caua Vena, and the great Artire, Arteria magna. The mayster Vayne hath his originall of the Lyuer, from whence it descendeth downward along the Loynes, vntill it attaine vnto

The original of the great vaine.

vnto the beginning of Os sacrum, where the artire (as the worthyer) beginning to mount vppon the mayster vaine, and in this place they both diuide themselues in two partes forkewise, the right parte of the forke proceeding into the right thigh and legge, the left, into the left legge, the Vaine euermore associate with the Artire, the which hath his beginning of the heart, from whence hee is descended through the midriffe to this place, distributinge to all places whereby hee passeth artires.

The office of the great vaine is, to conduct and carry from the Liuer (which is the blood shoppe, where the blood is engendred) to all partes of the bodye blood, therewith to nourish them. For to the great vaine where they passe, there commeth innumerable small vaynes on euery side, euen as to the great Riuers many small streames on euery side doe resort. The office of the vaines.

The office of the Artires is, to spreade abroade in the bodie the vitall and liuely spirite, engendred in the bosome of the heart, and to refreshe and temper the immoderate heate which otherwise mought bee ingendred in the bodie, the which also sleepe wee or wake wee, doe contynually mooue and beate, therefore the motion of them is called the Pulse, and looke after what manner the hearte (which is the Well of these Artyres) doth mooue or stirre it selfe, and euen so doe they. The office of the artires.

The heart then, and the artires thorow him, haue two contrary motions: the one is, in closing it selfe, & the other, in dilating and opening of it selfe, which sorte of mouinges, wee call the beating of the pulses, when the Artyres doe open themselues, then they attracte, The heart & artires haue two contrary motions,

drawe, or sucke in fresh ayre, to temper the heate of the bodie withall, and also spirituall and thin pure bloode. But when they close themselfe, then doe they expell miskie fumes, and hote breathes, or vnnaturall vapours such as of necessitie alwaies be ingendred in all partes of the bodie, by the which blood doth passe, for causes to long heere to bee alleadged: neyther is there any notable vaine vnassociate of an artyre.

Nowe on the right side and foreparte of the great vaine proceedeth a braunch, derived from that place along the loynes downewards to the head of the righte stone: frō the right side likewise & foreface of the great artyre, descendeth a braunch thwarting ouer the great vaine downe towards the right loynes, where it meeting with the foresayd vaine braunch, before they emplant themselfe in the heade of the stone, become both as one bodie, here straight enlarging themselfe little & little, steplewise, not fully round, but flattysh before and behind, with the broder ende planting & infixing themselfe into the head of the right stone.

The meting of the vaine & artire.

And at the vpper and smaller end where this vaine branch and artyre branch doe first meete, they beginne to entermingle, enbrayde, and enterlade eche other in such infinit wise, writhing and deuiding themselues in thousandes of little braunches, as it were hayres of the head, the one imbracing, compassing and ouerthwarting the other so confusedlye, that no wit can expresse the right maner and order of their commixtion. Call this part then in English, the braded body, in Latine Varicoso formem plexum: whose nether and broder end as I haue sayd before, affixed and implanted in the vpper head of the right stone, sendeth foorh braunches &

The braided bodie.

armes

armes into the bodye of the same stone, manyfold wise disperſed, spred, and commixt.

And also into the skinne or couer of the stone, called before Supergeminalis, from the sayd braded body, bee there deriued many small braunches, much like vnto the little small vaines which yee see reddish in a mans eye.

And looke what description and processe, we haue made of the right side seede bringers, to the right stone, euen the same vnderstand of the left side seede bringers to the left stone, sauing that ỹ vayne braunch which cõmeth to the left stone, most commonly taketh his originall of the neyther side of the left kidney vayne, and not immediatly of the great vayne as the other.

Vcines deriued to the bottome of the matrix.

And yee shall vnderstande agayne, that from the foresayd vayne and artire of ech side at the place, where theyr first coniunction or meeting is, proceedeth a certayne braunch of the vayne, associate with the artyre, which both passe forth together to the found or bottome of the Mother or matrix, of that side where they stand, there dilating and spreading themselfe abroade in manyfold smaller braunches, to the nourishment of the body of the Matrix.

Of the office and vse of these Seede bringers. Cap. X.

The seed procreate of the vaine blood, & the artiriall blood.

THrough these seede bringers, blood out of the veines, & liuely spirit out of the artyres be deriued, yea, rather (to speake more properly) attracte or drawen into the stones, there by vertue and naturall instinction of the place al-

tered and chaunged, being first confuled together the blood and the ſpirite, by mutuall amplexations or embracements of theſe two veſſels, the vayne and the artyre being conioyned and vnite in one verye bodye, firſt beginning in the vaded body, and then after in the whole body of the ſtone: So that through the manyfolde and infinite circulations of the attracted matter by the conduyctes or vaynes infinitely intricate and wrythed with a thouſande reuolutions or turagaines (and all in the little compaſſe of the body of the ſtones) the blood and ſpirite commixed togeather, getteth another nature and propertie both in colour and in effect.

Note the ingin & policy of nature.

And heere yee ſhall vnderſtand, that moſt commonlye alwayes when that nature is diſpoſed to make a tranſmutation of any matter, that can ſhee not doe, vnleſſe ſhe haue a mine, ſhoppe, or worke houſe, wherein by contynuall circulation of the matter tranſmutable, ſhee may bring her purpoſe to paſſe. Euen as metalles and other minerals of the earth, haue their ſecrete and vnviſible vaynes, in which by dayly and long coagitation, mouing, circulation, and hurling together, they bee brought from one forme to another, and made metalls of that which before was none.

Foure mines in mans bodie.

Of theſe ſorte of mines, there bee foure principall in the body of man.

The firſt is the myne of blood, which is the liuer, in whome the iuyce of meate, before of colour white, is tranſmuted into redde, made apte and fitte to nouriſhe all partes of the bodye, attract and drawen out of the ſtomake and guttes, thorowe verye ſmall and infinite litle vaynes into the liuer.

The heart is the ſeconde Mine.

The ſecond mine is the heart, which of the bloode attract

attract and drawen from the great mayster vayne, proceeding out of the foresayd liuer, into his parlers, doth ingender vehement and liuely spirite, commixed with depured and greatly elaborated blood, within the cells of the heart, from thence sent foorth thorow the arteries, into all partes of the bodie, being in colour yealowish, thin, and hote blood.

The thirde mine is the brayne, of whome all the sinewes take their originall. In whom the wittie spirit, the spirites of mouing, and the spirites of all sensibilitie be engendred, and thorow the sinewes sent to all parts of the body. For all such partes as moue and feele, haue that by reason of sinewes deriued vnto those places from the head. The brayne the thirde mine.

The fourth mine is the stones, in whom by commixtion of all the other three foresayd mettals of the body, ỹ is to say, vayne blood, arteriall blood, and liuely spirits engendred in the head, is engendred & produced seede, which bestowed in his due place, becommeth like a perfection to the creature from whence it came, that is to say, of mankind, man. The fourth mine is the stones.

But yee shall vnderstand, that the receyuing of the seede into the stones, is not that there should bee anye one onely caue, holonesse, sell, vaulte, or parler in the bodie of the stone, wherein it might be receiued and retayned, like as the holonesse of an egge, the meat being out of it, or of an hassell nutte, the kernell out of it, but farre otherwise: for the stones (chiefely in man more than in woman) be massiffe, not hard, but dilicate and soft, as a soft kernell, full of small and almost vnsensible whyte vaynes, reuoluing them selfe in and out a thousande folde, and manyfold wise intricate together, within the Howe the seede is receiued into the stones.

which the seed is cõuayed, carried, cõcocted, or digested, and altred, by vertue of the whyte flesh, which intercurreth and intermingleth it selfe euery where betweene the foresayde vayne, like as the earth doth intercurre and intermingle itselfe betweene and among the small Fybres, beardes, or heires of rootes. The whyte coate also or walles of the sayd vaynes, helping not a little to the transmutation of the colour from red to whyte.

How the colour of the seed is transmuted.

For euery thing that is liquid, as the seede is, receyueth alwayes a nature of the place, mine, or conduite, by which it runneth and passeth, so that when the conduite is very small and narrow, and long withall, then the liquor that passeth through it, receiueth & sauoureth so much the more the nature and condition of that vessel or conduite. As for an example: If there were a conduit or pipe made of lead, whose length were ten foote, & the inner compasse, holonesse, or cauitie of the same, but so much that an heire might passe through it: then say I, that a gallon or quarte of water passinge and thrillinge through that narrow conduit should sauour much more of the nature and qualitie of lead, then though the holonesse of the aforesayde conduite, being still of the abouenamed length, were so large that a bowle might enter and passe thorow the same. For this reason, that when the water hath to passe thorow so narrow passage, it maketh the longer iourney, and yeeldeth the smaller thread or strene, and therefore is touched more immediately and intyrely of the insides or inner walles of the conduite. And further, well ye wote that a little quantitie is sooner ouercome and altered, then a great. As a spoonefull of wine standing all night in a pewter or brasen potte, shall sauour much more of the potte, then a pint

Liquid things sauour of the nature of the vessell thorow which it runneth.

A little quantitie sooner ouercome thē a greater.

pynt of the same. Likewise, if a man would coole hote drinke by pouring of it out of one pot or cuppe into another, sooner and more perfectly shall the circumstant cold ayre alter and coole it, being poured out very softly, making thereof a fine and small streen, then if he did the same hastely. And truely this engine and pollycie doth nature vse in euery part where she causeth any notable transmutatiõ, making the matter transmutable to passe through long straightes and narrow turagain lanes, the matter bowing, enclining, and apting it selfe alwaies to the disposition and nature of the vessels thorow which it cooleth or runneth, so that the sparme or seede of man or woman, being attracted by the forsaid seed bringers into the stones, passeth by many narrow straights, which being before vain blood & artire blood, by vertue of the places through which it had to pas, becõmeth from red colour to white, & of much more perfection then it was before. For this transmutatiõ of blood into sparm, is not only in colours, but also in properties and absolute perfection. What greater wonder or miracle is there, wherein wee may knowledge and beholde the omnipotencie of God, then to consider howe that of the meat and drinke which we dayly do eate, by digestion first of the stomacke, the fine iuice thereof is seperated from the drosse and grosser part: & then after at the second hand, the forsayde iuice passing thorow the guts, attract & drawen into the liuer thorow infinit small vaines, there transmuted into blood, frõ the liuer sent into the great mayster vayne, from the which the heart drawing part, transmuteth certayne thereof into Artyre blood. Againe, the stones drawing other part, maketh thereof and of the artyre blood, whorled, circu-

The policie of nature.

The transmutation of blood into sparme.

Howe meate and drinke is transmutated into blood.

late, and coagitate together, sparme: which sparme bestowed and conceyued where it should bee, becommeth mankinde.

The seede in woman, not firme as in man.

This forsayde seede, as we haue sayde before, is nothing so firme, perfect, absolute and mightie in woman as in man, and yet can you not call this any imperfection or lacke in woman: for the woman in her kinde, and for the office and purpose wherefore shee was made, is euen as absolute & perfect as man in his kind, neither is woman to be called (as some doe) vnperfecter than man (for because that man is more mightier & strong, the woman weaker and more feeble.) For by this reason, the Horse, the Lion, the Oliphant, Camell, and many other beastes should bee called more perfect than man, to the which man is not able to compare in naturall might and strength.

Who be vnperfecter the one or the other.

But truely, comparing one man to another, such as bee gelded and want the genetories, bee much feebler, weake, and effeminate, then other: in voyce womanlike, in gesture and condition nice, in softnes of skin and plumpnes of the bodie fatter and rounder, in strength and force impotent, nothing manly ne bolde, the which imbicilitie in them, may well bee named imperfection. For impefection is, when that any perticuler creature doth lacke any propertie, instrument, or qualitie which commonly by nature is in all other, or the more parte of that kinde, comparing it to other of the same kinde, and not of another kind.

Thus wee haue sufficiently talked of the seede bringers and stones, with their offices. Now shall I declare what becommeth of the seede being thus engendred, and whyther it is conuayde.

Of

Of the way by the which the seede is sent from the stones to the Angles and corners of the Matrix. Cap. XI.

AT the lower end and foote or base of the braded bodie, where it is infixed & planted into the heade of the stone, on the back side halfe of the stone there is the beginning of another vessell, which may bee called the seede carrier, in Latine Vas semen deferens, whose body is white, and hardish, like an hard sinewe. And from that part where it taketh his beginning, it passeth downwardes to the side of the stone, hooping and compassing along the side thereof (as yee may more expressly perceiue in the figure hereof) till it come to the lower ende or base of the stone, from thence againe resting or remounting vpwarde, creeping along the other side of the same stone, till it come and attayne in maner to the middle region of the stone on that side, all the waye as it creepeth, firmelye fastned & affixed to the bodye of the stones, as the eye braunches do fasten themselues to the walls, by which they creepe. Of the seede bringers.

The belly and inner side of the sayde seede carryer, whereby it cleaueth to the outside or face of the stone, being flattish, the backe or outer side thereof roundish and smothe: from the beginning and head of this vessell, to this latter ende, in manner of equall corpulencie or bignes, but infinitely wreathed as an adder or yeele when they slide fast or hastely, make of their long bodies ma-

ny halfe hoopes, halfe circles, or wreathes neere ioyned together: howbeit, these wreathes be not so frequent and thicke in the woman as in the man. Therefore this part of the seed carriers may be called the worme, in Latine, Corpus lumbricosum, for because that it hath many conuolutions, as wormes lying together haue.

Of the parte called the worme.

And if yee bee disposed to seperate this forenamed worme from the face of the stone with a sharpe knife, yee shall perceyue no maner of holonesse or cauitie of vayne or other conduite: but as it were a ruggednes, by reason of seperation from the party to whom it was before so suredly annexed. And yet no doubt, there is verely in it cauitie and holonesse, by and thorow the which seede is carryed into the angles of the Matrix. Now then when this foresayd wormie body hath attayned to the middle region (as it were) of the stone, it beginneth to depart from the bodie of the stone, and is no more (as it was before) thicke wreathed, but playne, smothe, and round like a round sinew, with an vnsensible holonesse, departing from the stone along the inside of the belly ouerthwarting the guttes, to the angle or corner of the matrix, on the right side thereof (if it proceede from the right stone) and on the left side (if it come from the left stone) and that not straight or forthright, but somewhat bowing and crooking it selfe in two or three crookes by the way. These seede carryers receyueth the seede conficted, concocted, & digested in the stones and foresayd seede bringers, conuaying & directing the same from the stones to ths inside of the corners of the Matrix, so that they which do open dead women, shall alwayes perceiue in the holonesse of the matrix these two angles or corners specially bedeawed

or

or imbued with a white slymie and thinne cleare matter, which no doubt is the womans seede. And in women hauing great and feruent desire to any man, this seede doth issue from this foresayde place, downe along to the womans priuie passage, moystring all that parte as it were with a dewe. Aristotle and other mo, doe suppose that this seede in woman, serueth for no other purpose, but onely to recite, moue and stirre the woman to pleasure. But some peraduenture would thinke that this were but a simple and an idle or slender purpose, which if they did more neerely consider the matter, should perceiue it to bee a iust, great, and necessarye cause. For if that the God of nature had not instincted, and inset in the bodie of man and woman, such a vehement and ardent appetite and lust, the one lawfully to companie with the other, neyther man ne woman would neuer haue beene so attentiue to the workes of generation and increasement of posteritie, to the vtter decay in short time of all mankinde. For ye shall heare some women in time of their trauayle, moued through great payne and intollerable anguish, forsweare & vow themselfe, neuer to company with a man againe, yet after that the panges passed, within shorte while, for entyre loue to their husbandes, and singuler naturall delight betweene man and woman, they forget both the sorrow passed, and that that is to come. Such be the priuie workes of God, and such be the prickes of nature, which neuer createth no speciall pleasure vnaccompanyed with some sorrow, neyther is there for the most part any sorrow, but that it hath annexed some ioy or comfort, lesse or more, to alleuiate & lighten the burthen and weight of displeasure.

The prickes of nature.

No ioy without some sorrowe.

Here

Here is declared the situation of the bladder in Women. Cap. XII.

NOw for the vicinitie and neighbourhood that is betweene the priuie passage and the bladder, heere I will declare a little the nature of the bladder.

The bladder in woman is assituate and set vppon the forepart of the mother, whose necke is annexed, fastened, & vnite within the priuie passage, vpon the foreparte thereof, as ye may see in the figure hereof. so that it is very hard to seperate the one from the other. This necke of the bladder in women is much shorter then in men, the which necke is enuironed and compassed with a muskle, called the Bladder muskle, as it were with a broade and flat hoope ring, firming & clasping the vrine passage in such wise, that no vrine can issue out of the bladder, till such time that this muskle doe open it selfe, & licence it thereto: which thing commeth to passe, other when the bladder is ouercharged with vrine, or else that the vrine, although that it be but little in qualitie, yet haue some cholericke qualitie with it, which for the sharpenes & eagernes of the qualitie pricking & tickling the muskle, causeth it to open it selfe many tymes for little quantitie.

The muskle of the bladder.

How the bladder muskle is forced to open it selfe.

The bodie of the bladder is round, into the which a little aboue the necke thereof entreth the seconde vrine conduites, deriued from each kydney one.

The description of the bladder.

And heere ye must first vnderstand, that on ech side

of

of the great mayster vayne, and likewise of the Artyre, is situate a kydney, in Latine called Ren. And to euery of them from the sayde great vayne and great Artyre, is there deriued a braunch of the vayne, and another of the Artyre, by the which braunches the kidneys doe attract and drawe blood vnto them, the which so drawen they doe (by their natiue office) seperate and deuide from the watery part, sending foorth the water, otherwise called vrine downe to the bladder, through the vrine vaines or conduites.

In these kydneys is there many tymes in a great number of people engendred the grauell or stone, which is called the stone in the backe, the which when it is broken eyther of it selfe, or else by vertue of medicines, the grauell, rubbell, or peeces thereof, descend from the raynes or kydneys into the bladder, by the forenamed vrine conduites, and so from the bladder out at the yarde, where, if the peeces be rockie or bigge, it causeth to the partie in the auoyding of them, vntollerable paynes and torment. And note that for the moste part the right kydney euermore standeth higher than the left. Of the stone engendred in the backe.

Nowe againe yee shall vnderstande, that when the vrine, pisse, or water is once entred through the foresaid vrine conduites, into the bladder, it cannot returne vpwarde againe the way that it came (were the bladder neuer so full) for because that where as the sayde vrine conduites do enter into the bladder, in the inner face of the bladder, there be set before the mouth or gull of the conduites, certaine little skinnie flappes, which suffer any thing to enter in, but when it is once entred, these skinnie flappes close the passage, and defende that nothing. The vrine once entred into the bladder, cannot reuert.

thing can rebounde, ne reflue backe againe, euen as it is in a payre of bellowes, which haue euer a great hole on the one side thereof, to lette into the bellowes great store of winde or ayre at once, but when the bellowes is full of winde, if yee stoppe the nose thereof with somewhat, there will none therof returne againe out by that way, the flappes of leather crossing and defending the passage: yea the more vehemently & the harder that ye presse both sides of the bellowes togeather, the faster & more stifly doth the flappes stoppe the way, and cleaue to the bordes of the bellowes, the violence and force of the winde closing and stopping his owne way, so that the bellowes would sooner breake, then that the ayre should come out there. And euen so it is in the bladder, sauing that the sayd skinnie flappes of the bladder, be more craftily, properly, and artificially wrought, then any man can deuise.

When there is then any notable quantitie or quality of the vrine, gathered together in the bladder, the bladder muskle naturally doth open it selfe, and letteth it foorth, passing thorowe the priuie passage on the forepart thereof.

The stone engendred in the bladder.

In this bladder also, as in the raynes, is there in many people engendred the Stone, whereof commonly ensueth the Strangury, Dilsury, with other diseases. The stone engendred in this place, if it be of any notable quantitie, is very hard or rather vnpossible to bee dissolued, or cured without insition and cutting out. But women be not so prone ne apt to engender the stone in the bladder as men be, because the neck of their bladder is shorter & larger, howbeit notwithstanding, dyuers of them be herewith greeuously encumbred.

Of

Of the Vaynes which resort to the Matrix, and the partes thereof. Item, of the Termes and their courses, with the causes thereof. Cap. XIII.

INasmuch as the absolute vnderstanding of the nature of the Termes in women, can not well bee perceiued, except first it be known what vaines, how many, from whence, and after what sort they doe attaine to the matrix: therefore fyrst I will entreate of them, and then consequently of the Termes.

Three notable vaines resorting to the matrix.

Vaines then notable, which may bee perceined by Anatomie to teach from seuerall partes of the great Vena Caua, or maister vayne, to the Matrix and the partes thereof, be three, to whom for the more cleere, distinct, and euident doctrine sake, I will giue three distinct and diuers names. The first shalbe named the bottome vaines of the Matrix. The second, the necke vaynes of the matrix. The thirde, the sharpe vaines.

The bottom vaines of the matrix.

The bottome vaynes be they, which proceede & take their beginning at the seede bringer vaynes, from whence they attayne to the bottome or founde of the matrix, there dilating themselfe vpon in manifolde small slippes, nourishinge the body of the matrixe, as hath beene sayd already in the end of the ix. Chapter.

The necke vaines.

As touching the necke vaynes of the Matrix, yee shall vnderstande that in the foresayde ix. Chapter, I shewed you how that the great mayster vayne, & the great artire associate together, when they attayne about Os sacrum, they beginne to deuide themselues in

two

two partes forkewise, of the which the right (and so likewise the left) part of the forke is rediuided in other two partes forkewise also, whereof the vppermost and greatest vaine passeth downe along till it come to the hockle bone, ouer whom it proceedeth into the vtter part of the thigh, and so along downe to the legges & feete. The innermost and left or smaller part or vaine of this second diuision, where it parteth from the vppermost, passeth down along vntill it come to the great hole which is alwaies in the share bone, through which it entreth into the inner part of the thigh or flank. But by the way, or it attaine to the sayde hole of the sharebone, it sendeth foorth diuers slippes & small branches in the necke of the Matrix, and the nether part of the bodie of the matrix, and also to the bladder, as yee may more cleerely see in the Figure hereof.

Of the necke vaines of the matrix.

The share vaines take their beginning at the inside of the abouenamed vppermost and greatest vaine, euē at the place where it beginneth to passe ouer the hockle bone, from whence this slippe is deriued on each side, that is, both the right and the left, vnto the middle of the sharebone, where in men it sendeth forth branches into the skinne that couereth the priuie part and the coddes, & also the Peritoneum, which is the place that is betweene the fundament and the yard. In women this vayne where it attayneth the middle part of the sharebone, it deriueth and spreadeth it selfe into lappes, fydes, or extreame ende of the priuie passa also in the sayde Peritoneum. And this shall suffi the declaration of the vaines which resort to the trix and her partes, saue that ye must vnderstand, looke what order or procession of vaynes commet

The share vaines.

the matrix from the right side, the same selfe order is likewise in the left side: and againe, that none of these vaynes runne to the Matrix or other where, vnassociate of an artyre.

Nowe to come to the declaration of the nature of Termes: yee shall vnderstand that they bee called in Latine Menstrua, so because that once in a moneth they happen alwaies to womankind after xiiij. or xv. yeares of age passed (being in their perfect health) in English they be named Termes, because they return eftsoones at certaine seasons, times, and termes, and some name them their flowers. What name so euer ye giue vnto it, ye shall wit, that the thing meant therby, is nothing else, but the issuing of certaine blood, comprehended in the vaynes of the matrix, thereby little and little collected and gathered betweene terme and terme, and so againe at wont and accustomed times, by nature expelled and sent foorth. What is mēt by this word Termes

The which blood, the matrix vaynes doe attract frō the great Vena caua, into this part, & that not sodainely or at once, but very soberly, and with much leasure, yea so much as there is space betweene the one hauing of the flowers and the other (which is commonly three weekes, more or lesse, according to the womans wont) so long be these sayd vaines in filling, and if they were sooner full, sooner also would they send it foorth again. For when they be once replenished, they cannot conueniently or naturally containe or drawe any more, till they bee lightened and discharged of that that is drawen already.

Wherefore at the foresayde certayne circuites and termes, the small endes of these Matrix vaynes open them-

themselues in the inner face or superficie of the matrix, after an insensible and secrete priuie sort, and so let to passe foorth this blood, which as I haue sayd, is called the womans termes.

The cause of the ordinãce of Tearmes.

The cause and reason why nature created this perpetuall course of termes in women, in this: Forasmuch as Almighty God had so institute, that women should be conceyued, efformed, or fashioned, augmented, nourished, and brought to perfection. This could not bee done vnlesse there were a commodious & conuenient place to this office assigned and destinate, wherof nature created the wombe or matrix to be the said receptacle, & house of office wherin she might at her leasure worke her diuine feats about the seed once conceiued.

Againe it is not ynough the seede to bee placed, vnlesse also it haue foode and nourishment, to the encrease and augmentation of the same, wherefore prudent Lady Nature full wisely hath prouided, that there should alwayes be prest and ready a continuall course and resort of blood in the vaines of the matrix, as a very naturall course, spring, fountaine, or well, euermore ready to arrouse, water, and nourish the feature, so soone as it shall bee conceiued, yea although the woman do neuer conceiue, other because she accompanieth not with mã, other else for some other infirmitie, yet is there no fault in Nature, who hath prepared a place and foode to be at all times in a redinesse.

Which foode, although it is ordayned for this necessarie purpose, yet when the purpose fayleth (as it doth when there is no feature in the wombe to be fed therewith) it should be to the place but a burthen and vnprofitable loade, there to remayne or lynger: wherefore

then

then I say, at her set and prescript time shee laboureth to cleare her selfe of it, and to expell it as superfluous & seruing to no vse. The which thing when she hath so done, yet vnto the said vaines of this contynuall spring resorteth of new againe other fresh blood in the place of that that is departed, which by little and little cooling into them, in ỹ wont circuit of time refilleth them, & then yet issueth againe, and so this continuall course doth keepe alwayes in women, from their youth, till they come to about fiftie yeares of age, or little more or lesse, at what tyme naturally this spring dryeth away, which when it is gone, it is impossible for the woman to beare any mo children. For were the woman neuer so young and lustie, yet if she neuer had her termes (as some such there be) she shall neuer also haue no children, albeit it maie bee that shee may conceaue, but the seede conceaued cannot proue, but melteth and issueth foorth againe for lacke of nutriment. Item yee shall note, that where as some write and say, that the womens termes follow the course of the Moone, so that in the full or in the wane of the Moone they should alwayes come: this is not true, for they haue them at one tyme and other in all seasons of the Moone. Againe, as they come not to all women after one sorte, or at one season, so is the time of their duraunce not all one in euery woman, for in some they linger vppon them v. vi. vij. yea viij. dayes at each terme, to their great effeoblishment and strong paynes in the backe. In some other commonly they passe not the space of three dayes at the vttermost, wherefore such sustayne little or no paynes at that time.

They that haue no termes can not beare children.

To be short, all women (for the most part) which be

of very delicate & moyst complexions (as the sanguine chiefely bee) haue greatest aboundance of termes, and longer time doth it endure vppon them. And contrary such as be drie and chollericke, other by nature, or labor and trauayle, & such that bee of complexion cold, haue least store of termes, and lesse time doe they endure vppon them. After what manner the feature conceaued is fedde and nourished with this blood (matter at other times of the termes) I will declare, when that I haue somewhat first shewed the nature of certayne caules, wherein the Feature conceaued is wrapped and inuolued.

Of the three caules or wrappers wherein the infant is lapped. Cap. XIIII.

The feature conceiued, is wrapped in three caules,

THe seede conceaued into the wombe or Matrix of the mother, anone it is amplected, clipped, and embraced of the inner face of the matrix, the mouth or porte thereof in the meane while closed and shut exquisitely. The seede then when it hath beene a certayne little space in the wombe, by the naturall heate, or rather by the inset & ingenite vertue of that place, is enuyroned and enclosed rounde with three diuers coates, caules, or wrappers, which in Latine they call Inuolucra.

The first caule:

The first and most immediate or neerest to the body of the conception, is a very thinne and cleere caule or skinne, which contayneth round about the whole Feature, and yet is fastened to no part of the feature, but onely at the nauell by certayne vaynes and artires, where-

whereof we will speake anon: this caule in Greeke is called Amnios, in Latine Agniua, for because it is as delicate as Lambes be. The Midwiues commonly call it the coyfe or biggin of the childe, and some call it the childes shirt, the which also many times proceedeth alone with the childe, eyther vppon the childes head, or one of the armes or legges. And then the women reserue it as a thing that should betoken some great lucke to the childe in time to come, for they beleeue that euery childe hath not such a coyfe, because it doth appeare but seldom alone, vnaccompanied with other caules. Betweene this wrapper or coyfe, and the body of the infant, is collected and gathered the yelowishe sweate which euaporeth continually from the skinne of the infant, whilest it is in the wombe.

The second wrapper or caule, in Greeke is called Allantoides, in Latine Farciminosa, in English, these two tearmes do signifie (haggaswise) for because that it is fashioned much after the shape of the outwarde skinne or bagge of an haggasse puddinge. The inner face and superficie of this caule is smoth and moist, fastened to no parte of the first wrapper, but onely at the Nauell of the childe, and containeth also round about, in his compasse and cauitie or hollownesse, the whole childe, and the said first caule. The second wrapper:

Betweene this and the firste caule, is gathered together all the store of vrine that the childe maketh, during the time it is in the mothers wombe, wherein the industrie of nature is to be lauded, which so prouideth, that this pisse or vrine of the infante should bee expelled betweene these two caules, and not remaine about the body thereof, least with the accrimony & eager sharpe- Where the vrine of the childe becommeth:

nesse hereof, it should endamage and greeue the tender body of the baby.

The third wrapper named Chorió.

The third wrapper of the feature is named Chorion of the Greekes, in Latine, secunde or secundina, in English ye may call it the secundine: Albeit that in the second booke following, I do commonly vse to name the whole afterbirth, the secundine. And no doubt but that the auncientes which gaue the name (of secunde or secundina) to this wrapper, gaue the name of the whole to the part, for this terme (secunde or secundina) is proper and most due to the afterbirth, the which afterbirth, is nothing els but an issuing foorth, and proceeding of these three wrappers or caules, together with such grosse excrementes as haue beene engendred and remayning in the wombe, during the time of conception, and that immediatly after the childe is first proceeded and come to light: for first issueth the Infant, and then secondly the foresaid afterbirth, and therefore it may bee iustly called the second birth, or secundine.

This wrapper or caule then, doth not vniuersally, and in euery parte compasse and couer the infante as the other two wrappers do, but onely the middle region, as it were from the vpper parte of the waste, to the share of the infante, so that it is compassed with this wrapper as with a brode hoope ringe, the latitude or breadth whereof, is commonlie to be esteemed about the breadth of vi. or viii. fingers, and so girdeth the childe round about the body thereof, as it were a brode girth or swadling band: but yet yea must not vnderstand, that it should touch immediatly the body of the infante, for betweene this and the body thereof (as I haue declared before) be the foresayd two other caules

or

or wrappers, which generally incloseth rounde the whole corpes of the infante, where as this hoope caule compasseth and couereth but the middle region thereof onely.

The office and propertie of this wrapper is such: First the vtter face of it cleaueth and is affixed or basted very exactlie to the inner face and walles of the Matrix, by meanes of vnnumerable small vaines and artires, which at this time doo shewe themselues more clearely in the face of the Matrix, then at any other time, the which also cleaue vnto this hoope caule ineuery part therof, touching the same Matrix, so that the said hoope caule and the inner side of the matrix be basted very thicke together, by the immediate meanes of the said vaines and branches, euen much like as the body of the Iuy tree basteth and fasteneth it selfe vnto the walles or trees, whereby it creepeth by many hearie fibres or small threedes. The office of the hoope caule:

This coniunction betweene the Matrix and the hoope caule, reacheth vniuersally so farre and so rode, as the latitude and longitude of the hoope caule dooth extende it selfe round about in the Matrix. And these foresaid vaines and artires, doe not onely knit and vnite these two together, but also entreth into the substance of the hoope caule at euery parte thereof. And within the sayd substance of the hoope caule, these manifold smal braunches meete and entermingle the one with the other, the vaynes with the vaynes, and Artires with the Artires, so that in theyr recountre and meeting, they produce bigger and bigger vaines and Artires (but fewer) til at the last all these become two greate vaines, and two greate artyres. The which

foure vessels from hence proceede together, passe and pearse through the other two caules spoken of before, and so entreth into the Nauel of the child, so that the three caules by the meanes hereof be attached, nayled, and fastened to the childes Nauil: and when they be entred into the nauill, the two vaynes degenerate in one, the which from this place mounteth vpward alonge the inner superficie of the belly, vntill it haue attained into the liuer, where it entering diuideth it selfe againe into many slippes, so that no doubt the bloud is carried through this nauill vaine, from the vaines of the mothers Matrix into the liuer of the childe, from whence againe it is attracted into all partes nourishable of the Infant.

Againe, the twoo Artyres passe from the Nauell downeward, the one along the right side of the childes bladder, the other along the lefte, till it attaine to the share Artires, wherof we spake before. Through these Artyres, liuely spirit and freshe ayre is deriued out of the mother into the child, wherwith the naturall heat of the childe is viuified and refreshed.

And these two Artyres with the foresayd nauill vayne, when the child is borne, beginne to wither and drye, euerydaye more and more, and become much like a Harpestring, without any holownesse or cauitie. Yet yee shall note that there is another vessell, which taketh his original at the bottome, founde, or vpper parte of the childes bladder and extendeth it selfe to the nauill of the Infante, through which it passeth vntill it come betweene the firste and the second caule without the childes body, where, by a priuie issue deuised by nature for the same purpose, is expelled the vrine of the Infant

Which way the childe doth expell the vrine.

Infante, proceedinge by this vrine vayne from the bladder, as partely was spoken of before, that parte of this vrine vayne which is within the body, when the child is borne, dryeth and withereth awaye, as I saide of the other.

The inner superficie or face of this Chorion is verie strongly affixed and fastned to the vtter superficie of the seconde caule named Allantoides.

As for the bastinge that is betweene the Matrix & Chorion, many times it is weakened and effeoblished by reason of euill, flegmaticke, or collericke humours therabout, betweene the bastinges conceaued which ouermuch haboundinge, do cloy the said basting vaines or strings, wherby many times the one seuereth from the other before conuenient season, and soe causeth aborcement. The monthes or speckes of the vaines in the matrix, where it cleaueth to Chorion, be called in latine Acetabula and Cotiledones, for what cause or vpon what reason, is both needelesse and vnprofitable here to be rehearsed. Agayne, the substance of this Chorion is not thin like a skin, bladder, or caule: but of all other partes of the body, it may be most worthyly resembled to the spleane or melt in a man or beaste, the corpulencie or thicknes wherof, is as much or more as the thicknes of the thumbe, the colour swartishe blacke. Of which colour also the blood therein contayned, is as the remayne and refuse of the purer, attract and drawen naturally of the Infante, by the abouenamed nauil vaine. So that to be short, Chorion is the immediate receptacle and receauer of all the vaynes and artires, to be deduced from the Matrix to the childe, and the childe receaueth onely at his hande

The substáce of Chorion.

the two vaines & Artyres, which by the way as they passe and pearse thorow the other two caules, towardes the childes Nauil, they sende into each of the caules innumerable small eye vaines and artires, whereby the caules be susteyned and encreased also.

The termes then which were wont at other times to sturre themselues in the Matrix vaines, and at certaine circuites to issue foorth: Now when there is a feature or childe in the same Matrix conceiued, they proceede no more foorth (as superfluous) but remayne and bee reserued to the necessary nutriment of the feature, and some part thereof reflueth and is reuerted to the womens brestes, there to become milke, as shall be saide in the next Chapter. And now hath nature her purpose wherefore she made and created this course of blood, as hath beene written sufficiently in the Chap. before. But here yee shall note, that they be greatly deceaued and abused, which cal the Tearmes the womans purgation, or ỹ cleansing of their blood: as who should saye that it were the refuse, drosse, and byler parte of the other blood remayninge in the body, naturally euery moneth sequestrate and separated from the purer, for the vilitie and euill qualitie therin comprehended. For vndoubtedly this blood is euen as pure and holsome as all the rest of the blood in any parte of the body els.

The termes be of so holesome blood as any other part in the body:

Is it to be thought, that nature would feed the tender and delicate Infant in the mothers wombe, with the refuse of the blood, or not rather with the purest of it: Yes, and therefore for because that she would that the pure blood coming from the Matrix vaines should be made yet purer, she suffereth not the same to enter

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immediatly into the Infant, but first vseth another meane and sendeth it into Chorion or the hoope cal (as I haue sayd before) where truly it hath a certaine circulation and another digestion, whereby it is defecate, and clensed very exquisitely, by the diligency of nature attenuated and fined, and so at the last sent fourth into the Infante, leauing all the grosser part in the spungy body of the hoope caule.

The childe being in the wombe, nourished of the purest blood

Yet much more are to be detested and abhorred the shamefull lies and slander that Plinie, Albertus magnus de secretis mulierum, and diuers other moe haue written of the venemous and daungerous infective nature of the womans flowres or termes, the which all bee but dreames and plaine dotage. To reherse their fond wordes here, were but losse of incke and paper, wherefore let them passe with their authors.

Slaunders of the Termes,

VVhich of the three Matrix vaines containe the Termes, and how the Milke commeth to the womans brestes. Chapt. xv.

I Shewed you heere before, that to three different partes and regions of the Matrix, there resorted from three different partes of vena caua, three sundry vaine slips. Now which of these slipps should bring the blood called the Termes into the Matrix, or from which of them the termes should proceede, it is harde clearely to discusse, but onely by likely coniectures. And yet it is a thing very necessary to bee knowen, for the readier aduertisement how medicines

for that purpose should bee applied in that place, when need should be, eyther to prouoke the Termes by some casualty stopped, or els contrary to restrayne them immoderately flowing. For if the bottome vaines of the Matrix do containe only the Termes, then should any medicyne conueyed vnderneath profite nothinge, except it be cōuayed so far vp, that it may attaine within the holownesse of the Matrix, the which is very little when the woman is not with child.

Againe, if the necke vaines of the Matrix do only contayne these termes, then needed medicines to bee applyed no farther then to that place. As for the third Matrix vaynes, there is none that doth once suspecte the Termes to proceede from them: But many there be, which doe suppose the termes to issue both at the necke vaynes, and at the bottome vaynes also, but most notably at the neck vaynes, for because (say thei) that theese vaynes doe appeare more conspicuous and notable to the eyes when a woman is cutt open, then doe the bottome vaines, which may be very skantlye perceaued: wherefore they thinke that these necke vaynes should be the greatter stirrer of Termes.

Agayne (say they) we see many times that after the woman is conceaued, yet doth there issue termes till the third or fourth, yea sometimes the fifte moneth, the which nowe at this tyme cannot proceede out of the Matrix: for the porte or mouth thereof, accordinge to aucthours opinions, is so closed after the seede conceaued, that the poynte of a needle can not enter but by violence and force. Wherefore they conclude, that the Termes at this tyme muste needes springe out of the necke vayne, and not out of the bottome vaines.

To those I aunswere, that both at this time & at al other times, the Termes issue onely out of the bottom vaines, and out of such of the necke vaines as spreade themselues onelie within the Matrix, as may be seene in the figure. For inasmuch as nature did create the course of Termes for no other cause, but onely to be a preast and redy foode at al times to the feature conceaued, to what purpose should the Termes in the necke vaynes of the Matrix serue, where there can neuer bee anye conception, neither the seede there can remaine: And as concerning the issuinge of the Termes after conception, I say that the porte of the Matrix is neuer so exactly close, but that such a liquid thinge as blood is, may thryll and coole out of it yea although (as the say) the point of a needle can not enter in thereat. For ye may see, that betweene the chines & chinkes of closely ioyned boordes, the point of a needle will not easilye enter, yet water or anye other liquide thinge, may passe through without let, and euen so is it in the Matrix.

And yet for all this, it shall not follow that the seed should passe out thereat, as well as the blood, for the seede is of a more fast compacte, and stedfast substance And besides this, by that time that the seede hath beene but a day or twoo in the Matrix, it wareth yet more stable and stedfast, by the naturall heate of the place, yea and is compassed with a thinne ryne, as a tender egge is vnder the shell, wherefore it will not so soone issue out of the matrix without great iniury.

Here againe ye shall note the cause why that Phisitions doe counsell women which bee desirous to conceiue, and can not for lubricitie, moistnes, or waterishnesse

nesse of the Matrix (whereby the attractise and attentise power of the Matrix is debilitate and weakened) to take fumes and vapours vnderneath, or other medicines at the mouth to dry the said humidities immediately after the Termes be passed, and not vppon the comming of them: for if the woman should bee conceiued vpon the comming of the said Termes, then wold they commixe themselfe with the seede, before the seed haue gotten yet any perfect ryme or caule, wherby the seede should become the thinner, and be made fluy, and so to passe foorth againe out of the Matrix, washed out with the Termes.

But immediately after that the Termes be passed, if the seede bee conceiued, then shall it haue sufficient time to gett a strong ryme or caule ouer it, before the Termes come againe. And againe, whiles the little speckes or mouthes of the Matrix vaines bee yet open, after the letting foorth of the Termes, they shall be the more apte to cleaue and to ioyne themselues with the feature, by meanes of caules wherein the feature is involued, and cheefly of Chorion, named the hoope caule, as hath beene sufficiently said here before.

Yet when the seede hath bene three or foure wekes in the wombe, it is not of sufficiente quantitie to consume into his nutriment all the blood that was wonte to resort into the Matrix vaines, wherefore the first, second, yea and third month, sometimes at the womans wont time of Termes, there issueth and sheweth some blood more or lesse: the more in them which wer wont at other times to haue abundance of them. &c. And yee shall note, that when the child is conceiued, and that the caule Chorion, is fastened and basted to the matrix

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by the vaines thereof, yet doe not all the vaines of the matrix attaine to the saide Chorion, but a certaine, so farre as Chorion doth reach: howbeit the larger that Chorion groweth with the child, the moe vaines doth he couer. Wherefore from those vaines that be not yet affixed vnto Chorion, do the termes flow at this time: but when the childe beginneth once to come to a greater perfection and groweth, then is all the terme blood reserued in the Matrix, as little inough to satisfie the childe, and then also part thereof mounteth vp into the brestes, and becommeth milke, as shalbe saide hereafter.

Yet againe to confirme mine oppinion, that the Termes do onely issue out of the vaut of ỹ Matrix: We shall vnderstād, that at sundry times I haue had two diuers women in cure, the one in London, & the other in Paris: Of which, the one by a fall of her horse, the other by a violēt thrust and squat on the buttockes vpon the hard stones in the streete, being both neere the time of their purgation, chaunced also both of them into one manner of disease (that is to say) immediately herevpon their Termes did issue, and so continued daily, to the one of them, the space of halfe a yeere, and to the other a whole yeere: so that after that time the Termes stayed againe, and issued no more dayly as before, but once in foure weekes, at what time they voyded great lumpes, cakes, or cloddes of blood, congealed together euen like the liuer of a beast. And in the meane time, betwene eche voiding of these lumpes of blood (which as I haue saide come to passe once in foure weekes) euery day continually appeered and issued their white flowres (as they named it.)

Now

Now to declare the particular occasions of this manner of voyding of the termes, ye shall vnderstand, that by the force of the fall & squat, the Matrix vaines brake, and that so much the more promptly, that they were the fuller of blood, and that neerer their time of purgation, vpon which bracke, the blood dayly issued afterward, whereby the vigour and kinde heate of the matrix, by little and little decreased and decayed, frigiditie and coldnesse succeeded. By which occasion also the mouth or porte of the Matrix, waxed the more contract and narrower, for cold closeth, knitteth, and conicaleth. Heereto helpeth also not a little the greate vse of colde binding medicines, which ech of them did apply to this place at the simple counsaile of ignorante persons.

The port then of the Matrix by this occasion closed & contracted, the blood wont alwaies dailyto proceed, remaineth within the Matrix, where as faste as it droppeth and cooleth out of the vaines, it conicaleth and cludderethe togeather, like as yee may see, that when a man is lett blood in a basen or other vessell. and that the blood stand still in it the space of. v. or vi. houres, it will be concret and conicaled in a cludder like a liuer, the watery parte thereof swimminge and flitting aboue vppon the face of it: and euen so is it of the blood conicaled in the matrix, so that when there is so much of this conicaled blood conceyved together in the saide matrix, that it can not containe it any longer, then violently and perforce it issueth out together, with far greater peril, daunger, and dolour to the woman, then though she laboured with a childe.

The white flowres that issued, during the time that this

this blood gathered in the matrixe, was (noe doubt) the very waterishe parte that fleeted when the blood conieled, for that water can neuer conieale as the blood doth: wherefore euery day as faste as the blood did conieale in the matrix, so fast also did the water seperate it selfe from the blood, and so issued.

Notwithstanding, I am not ignorant that the very white flowres in deede do proceede from the seede cariers, unto the angles or corners of the Matrix, and so from thence outwarde, the which disease also men haue many tymes. And it cõmeth either of the aboundance of the flegme in the body, or of the corruptiõ and euill qualitie mixed in the seede. &c.

These examples as I suppose, may be sufficient euidences, that the Termes spring alwayes from within the matrix, & not from any part of the necke thereof. Item, I haue seene dyuers other women, in whom their termes stayed the space of. vi. viij. & x. weekes, wherwith their bellies haue increased and waxed bigger, soe that they haue thought themselues to be with child: Notwithstanding, at the last haue voyded such like lumpes of blood, as I haue spoken of before, not without great perill and daunger to them in the voyding, wherewithall their bellyes haue relanked and decreased agayne. And thus I make an ende to talke anye more of the nature and course of the termes: and now wil I declare somewhat of the conueiaunce and course of the milke into the womans brestes: for there is great affinitie, communitie, and familiaritie betweene the Matrix and the brestes, which naturally doe perceiue and feele, anone when the matrix hath conceyued, and then begin they to ẽrue and

to

to make ready their pert, agaynste the tyme that the Matrix hath all done her parte, that is againste the childe be borne. The milke which commeth to the brestes, is engendred of the Termes (according to the most mens opinions.)

But to knowe which waye the sayde Termes should attaine from the Matrix to the brestes, ye shall understand, that the uppermost and greatest vaine of the second diuision, spoken of in the xiij. Chapter wher it attayneth the hockle bone, ready to passe out of the holownesse of the bellye unto the thigh, before that it pearse the kell called peritoneum, it sendeth foorth a notable vayne branche, which from hence mounteth upward along the bellie betweene the right Muskle and the ouerthwart, till it come a little aboue the nauel, where the extreame or upper end thereof deuideth it selfe in manifold little braunches, meeting and enterminglinge them selues with the extreame little branches or slippes of another like vaine, descendinge from the uppermost chestbone, downe along the inside of the chest, and the insyde of the upper parte of the bellye, untill it meete with the foresayd mounting vayne, a little aboue the Nauill.

And ye shall note, that this vayne braunche proceeding from vena caua, at the highest chestbone downwarde alonge the inner syde of the chest or brest, by the way as it passeth, it yeeldethe certayne lyttle slippes and small branches of it selfe, betweene the ribbes into the brestes. Wherefore the consent of all aucthours is, that by the meanes of these descendinge vayne branches at both sides of the body, and the other ascending vayne branches on both sides of the belly, there should

be

be great communinitie and fellowship betweene the brestes in women, and the matrix or the wombe.

For doubtlesse by common experience, yee may see that when the tyme of conception in woman is, and that by this meanes the termes be stopped, then as the termes doe deminish and waxe lesse, soe doth the milke in the brestes encrease and wax euery day more and more, as who might saye that the superfluitie of blood, wont at other tymes to voyde in the name of Termes, nowe at this tyme by the prudencie and prouision of Nature, is retayned as noe superfluitie, but rather a necessarie humour, reuerted and destinate an other waye, that is to say, sent from the vaynes of the Matrix, parte thereof vpwarde, by the forenamed ascending vayne branches, at their handes agayne receiued and naturally attracted by the other descending brest vaines, through whom it is caryed into the brestes, where by newe naturall circulations it is digested into white milke, being before red blood, ready now prepared to nourish the childe when nature shall sende it into the worlde.

Againe, so longe as the woman giueth sucke to the childe, and hath store of milke in her brestes, her termes be of very little or noe quantity. These be euidences that there should be great familiarity betweene ỹ Matrix & the brestes, forsomuch as the ebbing of the one is the flowing of the other: Wherefore Phisitions sometimes, when the floures issue more vehemently then needeth, they sett boringe glasses vnder the brestes, meaning thereby to reuert and returne vpwarde, the matter enclyned too much downewarde: the which practise how much it preuaileth, I will not heare dis-

pute. Yet in this matter to discusse the very verity as neare as reason and the knowledge of Anatomie will geue leaue, ye shall not vnderstand my sayinges that I should meane that alwayes when the termes stopp beneath by any colde, thought, or other occasions, by and by the same blood to stye and mounte vpp into the brestes, and there to become milk, for the contrarye hereof is daylye seene. For most commonlie they in whom these termes doe stop, for any other cause then conception, the superfluous blood retayned in the body, and in the vaynes wandring, causeth to the partye great headache, taketh awaye their stomacke, and engendreth diuers other inconueniences, neyther in the meane while is there any thinge the more milke in the brestes.

Wherefore ye may well say, that the cause of plenty of milke in the womans brestes in the time of her beinge with child, and much more afterwarde, commith cheefely by a priuie naturall instinction, whereby it is geuen vnto the brestes at that tyme more then at anye other, to drawe vnto it-selfe greater abundance of blood, conuerting and altering the same by the propertie of the place, into conuenient milke.

It is not a sufficient cause to replenish the breste the Termes to be by any occasion stopped beneathe, but there must also concurre the attractiue power, inset in the brestes to drawe the sayd blood (matter at other times of the Termes) without which attraction, be the Termes neuer so longe stopped, yet shall the brestes be nothing the fuller, if it chance that this attractiue power halte, or be not able to attract sufficient matter to make milke vpon for the Infant: then Phisitions

are

are wont to helpe the debilitie of nature, with cupping glasses set vpon or vnder the brestes, or els with gentle attractiue emplasters applyed to the same places.

And although that into the brestes doe resorte great store of other vaines, some descending from the vaines of the shoulders, and other some from ỹ vaines passing by the armeholes into the armes and handes, the which in moyson and notable bignesse, much surmount the quantitie of the abouenamed descendinge breste vaines, as it may appeare euidentlye in manye women which haue these vaynes appearinge in the superficie of their brestes immediately vnder the skin, very conspicuous and sightfull: yet notwithstandinge it is thought by stronge coniectures, that the milke in the brestes should be engendred onely vpon the blood mountinge from the aforesayde ascendinge Matrix vaynes, and not vpon the blood contayned in the other vaines, how conspicuous so euer they be, so that the blood in them comprehended, serueth onely to the nourishmente of the substance of the brestes themselues, and not to the maintenaunce of the milke.

To declare heere curiously the manner that nature vseth in circulating of the attracted blood, whereby alteration is made from one coloure to another, would require a longer processe, the which for breuitie we wil omit at this tyme with many other problemes, doubtes, and difficulties concerning the same. And so we make an end of this first booke.

The declaration by letters of the Figures followinge, wherein be set forth to the eye, euery parte in woman, mentioned in this booke before: which in the former printinges hath beene corrupted, but nowe truly set forth.

❧ The first Figure of the partes of women, with the declaration and caracters of the same.

IN this first Figure is set foorth the tronke or stocke of a womans bodye laide on the grounde, whose Peritoneum is opened with ỹ muskles of ỹ Abdomen, and turned ouer towarde the inſyde, according to the vse of cutting, and afterward we haue cut away all the bowels or entrayles frō Meſenterium, the straight entrale being yet left in the body, with also the whole Meſenterium, whose pannicles we haue here somwhat taken away, and set a portion from the other, that the nature of Meſenterium might come to light, but this present Figure is for this cause principally declared and set forth, ỹ it might so shew the position of ỹ Matrix or wombe, and the bladdar, as in this woman it is seene, no part of the saide Matrix or Wombe being moued.

For here is as yet no pannicle pluckte away from the Matrix or wombe, but that all thinges are here yet wholly seene, likewise as in women somewhat fat they doe appeare to the cutter, the bowels beinge takē awaye. For women are so fat, that when they be vexed and killed with long sickneſſe, and become most leanest, then they shew noe kind of processe of veleſſs, vnleſſe

lesse the pannicles or thinne coueringes be seperated asunder.

A.B.C.D. The inner face or parte of the former seate of Peritoneum.

E.E. A parte of Mesenterium, knitting the thinne entrayles to the backe.

F.F. Herre is noted another pannicle of Mesenterium, plucked from the other which we haue marked with G and G. But both the pannicles doe shewe the order of the vessels of Mesenterium, and order of the karnels put betweene the distributions of the vessels

H.H. In this parte of Mesenterium, the entraile Colō was committed and set to, where it was nigheſt to the strayght gut.

I. And in thes parte of Mesnterium, did consiste and stand the beginning of the intraile Colon, or his continuaunce with the thin intrailes, and also the blind gut.

K. The straight gut beinge there cutt of where Colon did ende, which seate or place is right against the place of the knitting togeather of the hockle bone, with the towest turning ioynt of the loynes.

L. The former seate of the bottome of the Matrix, from whence is nothing perceiued pluckt away.

M. The right stone or testicle in a woman.

N. The left stone of a woman, and the former parte of this is here entirelye seene, although there bee of the right but a small portion perceiued, and it is for this cause that we haue in such manner set foorth the right stone: for both the testicles are couered with a pannicle, which pannicle bringeth downe the seede vesselles of a woman, which do springe from Peritoneum: but we haue vncouered the lefte testicle of that pannicle,

with the hand onely without anye knife, leauinge the right as you see. For this pannicle doth not growe to the former seate of the testicle in anye parte therof, but lyeth there onely,

O. A pannicle springing and growing forth from the the right seate of Peritoneum, & committinge the right testicle with the seede vessels on this syde, and those vessels which infolde the higher seate of the Matrix to the backe, conteyning together the Matrix or woombe, and afterward with the pannicle of the other side, constituting the second coate of the Matrix.

P. This way in the foresayd pannicle, runne foorth fleshy fibres or thinne skinnes, constitutinge the right Muskle of the Matrix, or woombe.

QQ. With these karacters, the pannicle of the left side is noted, which is correspondent and like to that pannicle, which the foresaid OO did poynte to vs.

RS. The former parte of the necke of the Matrix, couered as yet, betweene R and S with that coate which the partes of Peritoneum offer vnto it, which bringe forth vessels vnto it, and from it, and do knitt it to Peritoneum: but the space being betweene *R* and S, doth shewe the largenesse of the necke of the Matrix. And the wrincles which are seene here, are they which the necke of the Matrix falling into it selfe, not stretched forth agayne, doth shewe in the cutting.

T. The bladder whose hinder parte is here cheefelye seene, for wee haue so cast our eye in the declaration and settinge foorth of this Figure, as though we would principally behold in the bodye being prostrate and laide along the hinder seate of the bladder, which looketh towarde the Matrix.

For

For if ye will suppose and imagine this bodye of a woman, to be set vpright as that which next followeth, ye should thinke otherwise then the thing is, that the bottom of the Matrix is set forth much higher then the bladder,

V. This is a portion of the Nauell, deliuered in the cutting from Peritoneum, and turned ouer togeather with the vessels seruing properly to the child.

X. A portion of a vayne going from the Nauel to the liuer.

Y. A way going from the highest seate or place of the bottome of the bladder, pertayning vnto the Nauel, and bringing from thence the vrine of the chylde, betweene his second and the innermost infolder.

Ket & Shew two artyres creeping forth hither from the Nauel, by the sydes of the bladder, and graft in or continued in this place, to the branches of the great artire, going principally to the holes of the bones aboue the priuie members.

The declaration of the second Figure of the members of women, and of the karacters of the same.

WE haue here taken awaye the skinne from the right teate of this present Figure, that the nature of the teates might (as nigh as may be,) be set before the eyes: and afterward we haue cut awaie the ventricle with the bowels, and also Mesenterium and the splene, leauing the straycht entraile in this place vnmedled with aswell as we did in ỳ Figure before. And moreuer, we haue

as it were, taken away from ỳ vttermost coate which Peritoneum gaue vnto it, cutting away also al the pannicles, that the vessels carying forth the substance and matter of seede to the stones, and also the vessels carynge away the seede from thence to the Matrix, should appeare and be seene. Also we haue turned ouer the bladder downeward on the left syde, likewise breaking the way or conduit which beareth forth the vrine to it from the right kydney, that the insertion of the wayes of bearing forth the vrine to the bladder might appeare, and that the bladder should not let the inspection or sight of the Matrix or wombe. Last of all, we haue cut away from this Figure a portion of the bones aboue the priupe members, that the neckes of the Matrix and of the bladder might the more commodiously be seen.

AA. Vaines running forth oftentimes to the teates, from those wayes which are offered to the skin, which is brought ouer the height of the shoulder.

B. Vaynes springinge from those vaynes which are led forth by the arme hole to the hand.

C. The principall body of the teate.

DD. Karnels and fatnesse spread abroad euery where on the karnelly body, marked with C.

EFGH. The hinder outsyde or inside of the former seat of Peritoneum outward. For the former region of Peritoneum is heere bowed vpwarde and downeward towarde the syde.

IK. Portions of Vaynes and also Artyres, creepinge forth downward, vnder the brest bone from the throte.

L. The gybosyte or swelling seate of the liuer.

M. The holow part of the liuer is here also somewhat

seene

seene.
N. A small portion or peece of the Vaine goinge from the Nauell to the liuer.
O. The stocke of vena porta is here cut away, with the vesselles brought vnto it.
P The holowe vayne.
Q. The great artire.
R. The rootes of the artires goinge to the ventricle, the liuer, the spleane, the caule, and to the bowelles.
S. The beginning of a vaine infolding the fat coate of the left kidney.
T. The vaine and artire which bringeth the whayish humour to the right kydney.
V. The vaine and artire which bringeth the whayishe humour into the left kydney.
X. The begining of the vayne going into the fat coate of the right kydney.
Y. The former seate of the right kydney.
Z. The former seate of the left kidney.
aa. The waye that bringeth the brine from the right kidney into the bladder, but at the nethermour, a is broken away, but the portion that is left of this waye, and is continued to the bladder, marked with b.
b. They waye that carrieth forth the brine from the right kidney into the bladder.
cc The way that carrieth forth the brine from the left kidney into the bladder.
dd. The right seede vayne, whose beginning the higher d doth shewe.
e. The seeede vayne going to the left testicle.
f. The springing forth of the artyres of seede.
g. The right seede arayne.

h. The left seede artire.

ikl. The former parte of the bottom of the Matrix, and i sheweth the right blunt angle or corner of the said bottome, where k sheweth the left, but l sheweth the region or place of the matrix, where the mouth of his bottome consisteth, and wher his necke beginneth.

m. This is the streight gut. And that I may the lesse burden both the sydes of this Figure with many letters, I will at this present affix the Karacters but on the one syde onely.

n. A portion of the vaine and artyre of seede, which do goe to the vpper syde of the bottome of the wombe.

o. Portion of the vaynes and artyre of seede going to the testicle, and there ioyning and going together, and constituting.

p. A body like the spire of a steeple, and this letter p doth poynt vs the roote or foundation of this bodye, whereas the sayde roote or foundation is committed and ioyned to the testicle.

q. From that said body such vessels runne forth into the tunicles, committinge and ioyninge the testicle to Peritoneum.

r. The former face or parte of the testicle.

s. The begining of the vessell which beareth forth the seede from the testicle into the Matrix.

tt. The bowinges and turninges ouer againe of the vessell which beareth forth the seede, which turninges the said vessell maketh round about the sydes of the testicle.

v. The goinge forth of the vessell which carieth foorth the seede of th Matrix.

xx. The necke of the Matrix.

y. Uesselles

y. Vessells folding in the lower seate of the bottome of the Matrix or Wombe, and the necke also of the same.

z. A vayne coming from those vessells to the bladder, which vessells do fold and winde in the necke of the Matrix, and this karacter also noteth the insertion of the waies of the urine.

μβ. The hinder seate of the bottome of the bladder.

γ. The Muskle of the necke of the bladder.

δ. In this seate the necke of the blader is implanted into the necke of the Matrix.

ε. Small skinnie portions of flesh of the necke of the mouth or opening of the Wombe or Matrix, and the small hillockes of the Matrix, with the mouth or opening of the necke thereof, neede here no speciall declaration with karacters.

ζ. The roote of the Artire, going into the lowest part of Mesenterium.

α Vesselles which do assend and rise vpward to the muscles of the Abdomen, from the Vaines and artires which do go into the legge.

The declaration of the Karacters of the thirde Figure of women.

THis present Figure sheweth ỹ matrix or wombe, with the thinne coueringes which do bynd it to Peritoneum, cutt forth from the body and the necke thereof is here so folded togeather, and turned ouer, that the mouth or opening of the bottome of the matrix doth heere manifestly shewe it

selfe. And we haue likewise so opened the bottome and the necke of the bladder, that the holownesse of the same, with the insertion of the wayes of urine, are here manifestly seene.

A, The former face of the bottome of the Matrix, being not yet uncouered of any pannicle.

BB, The necke of the Matrix.

C. A parte of the bottome of the Matrix, swellinge forth into the vpper seate of the necke of the Matrix, in manner of a kernell,

D. The mouth of the bottome of the Matrix.

EE. A pannicle knittinge the Matrix to Peritoneum, and contayning his vesselles.

F. The left testicle of the Matrix.

G. The vaine and artire of seede.

H. Portion of the seede vaine and artire, comming to the vpper seate of the bottome of the Matrix.

I. A portion of the seede vaine and artire comming to the testicle.

K. The vessell carrieng the seede from the testicle into the Matrix.

L. The holownesse of the bladder.

M. The insertion of the wayes of the urine.

N. Here hangeth forth a little peece of the wayes of the urine.

The declaration of the Karacters of the fourth table of women.

S Mal branches runing foorth into the pannicle, where they are commitd and ioined to Peritoneum.

ι A portion of the vaine and artire going into the testicle, fallinge to ỹ vpper seate of the bottome of the Matrix.

μ The commixion and goinge togeather of the seede vaine & artyre, that is lyke the spire of a steeple, which we lyken to the braded vaines called varices.

λ The left testicle.

μμ The vessell carying foorth the seede from the testicle into the Matrix.

υ The blunt angle or corner of the bottome of the Matrix, in whom the vessel that bringeth forth the seede attempteth his insertion.

ϛ In this seate the bottome of the matrix is ended into the necke thereof, and in this region or place is the begining of the mouth or opening place thereof.

ϛτυ The necke of the Matrix or Wombe.

ϛ Here the necke of the bladder is brought foorth into the necke of the Matrix, and there endeth.

ϛ Those are vesselles infolding the nether seate of the bottome of the Matrix, and also his necke.

ττ The swelling brimmes at the mouth of the necke of the Matrix.

υυ The wayes that bringe the brine from the raynes into the bladder.

The declaration of the Karacters of the 5. 6. 7. and 8. Figures.

WE haue nowe diuided this fifte table of the woombe or Matrix, contayninge a male chylde on the former syde, with a longe section or cut, and another which are ouerthwart slyt, remouinge and takinge awaye, into the sydes, partes of the coates of the bottome of the Matrix, yea, euen from the vttermost infolder of the childe.

ABCD. The inner syde of the sayd infolder of the Matrix, which before the section was brought about and couered with the infolders of the child.

EE. The vtter syde of the Matrix, and the higher E noteth the top or the right angle or corner of the Matrix, brought forth vpward and toward the right syde, more then towarde the left, because it is a man child which is in the woombe.

F. The first or the vttermost infolder of the child,

GG. The seconde infolder of the childe is here also a great part seene.

H. A parte of the necke of the Matrix, to whom in the other syde we haue left growinge to it a vaine and an artyre, which is principally distributed into the lower seate of the bottome of the Matrix,

I Here is also yet left the right testicle, that the situation of it might be seene and perceiued in women beinge with childe.

The sixt Table sheweth the infolders of the child, taken whole awaye from the Matrix, and not broken.

K The vttermost infolder of the chylde.

LL. The seconde infolder of the childe, which forsomuch as it is transpernaunt in manner of a pannicle, it suffereth the child (bewrapt within this thyrde infolder) in it somewhat to be seene.

In the seuenth Table we haue diuided the vtter and the seconde infolder of the child, with a long section or cut, and we haue heere expressed and shewed foorth both the said infolders, taken awaye from the third infolder, and the third infolder also yet whole.

MM. The thyrde or the inmost infolder of the childe, which because it is soe thinne that one maye easilye see through it, the forme of the child lyinge therein, somewhat sheweth him selfe to the eies.

N. The proceeding or order of Vaynes and Artyres, goinge to the Nauell from the first infolder of the child.

OPOP. The second infolder of the child.

And OO shewe his inside, where *PP* sheweth his vtter side.

QR. The first infolder of the childe, where Q. noteth the outside, and R the inside, but the proceeding and order of the vesselles by the second and thyrde infolder, are perfectly knowen without any helpe of the karacters.

AND the eight Table expresseth the child deliuered from all his coates, and soe it sheweth him lying, by the wonderfull prouidence of nature, not as the common opinion of the vulgar sorte of writers affirmeth, but as you may here see in these figures, and and so doth it lye in the middest of the wombe. For it is most vntrue, that the childe doth lye in the wombe rounde, like as it were bowed, so that the knees should touch to the face, but as he is set herein the.viij. Figure, And obseruing this true situation of him, you shall find commonly none other situation of the child, nor ioyning of any ioynt of him therein, then is here expressed.

But in this figure *M M N O P O P Q & R.* do note the same as in ỹ seuenth Table, saue *M* and *M* do shew the inside, or inner part of the third infolder. But *S* sheweth heere priuately the going forth of the vesselles of the Nauell, which is betwene the Nauell and the ioyning together of the vessells with the third infolder, which is also brought forth with a great space betweene the shewing, where be certayne (as it were) knottes or swellings, according to ỹ number of the which knottes more or lesse, Midwiues foolishly do profesie eyther few or many children to the woman, which of the learned men is taken but for a very fantasie, & worthy of reprehension. And moreouer, when the child commeth forth (as it chaunceth sometimes) hauinge that about his necke, they say that it is the same childes destiny to be hanged, with many other foolishe conceites, rather to be laughed at then to be beleeued.

The

The declaration of the Karacters of the ninth Figure of women.

AND the ninth Figure sheweth the Matrix cut forth of the body, being of that bignesse as it was seene taken forth of a woman at the laste Anathomie which I did see at the vniuersitie of Padua in Italie. And moreouer we haue so diuided and cut asunder the bottome of the Matrix by the middle, that the concauity and holowe bought within the same might be perceiued, and the thicke substance also of both the coates of the Matrix in women, when they be with chyld.

AABB. The concauity and holowe bought of the bottome of the Matrix.

CD. A line somewhat after the manner of a seame called in Latine Scortum, which doth belong to the place wherein the testicle doth lye, which swelleth somwhat forth into the bought of the bottome of the Matrix.

EE. The thicknes of the inner and proper coate of the bottome of the Matrix.

FF. A portion of the innermer bottom of the Matrix, swelling forth downeward from the higher seat of the Matrix, into ỹ holownesse and bought of the bottome.

GG. The beginning of the necke or opening place of the bottome of the Matrix.

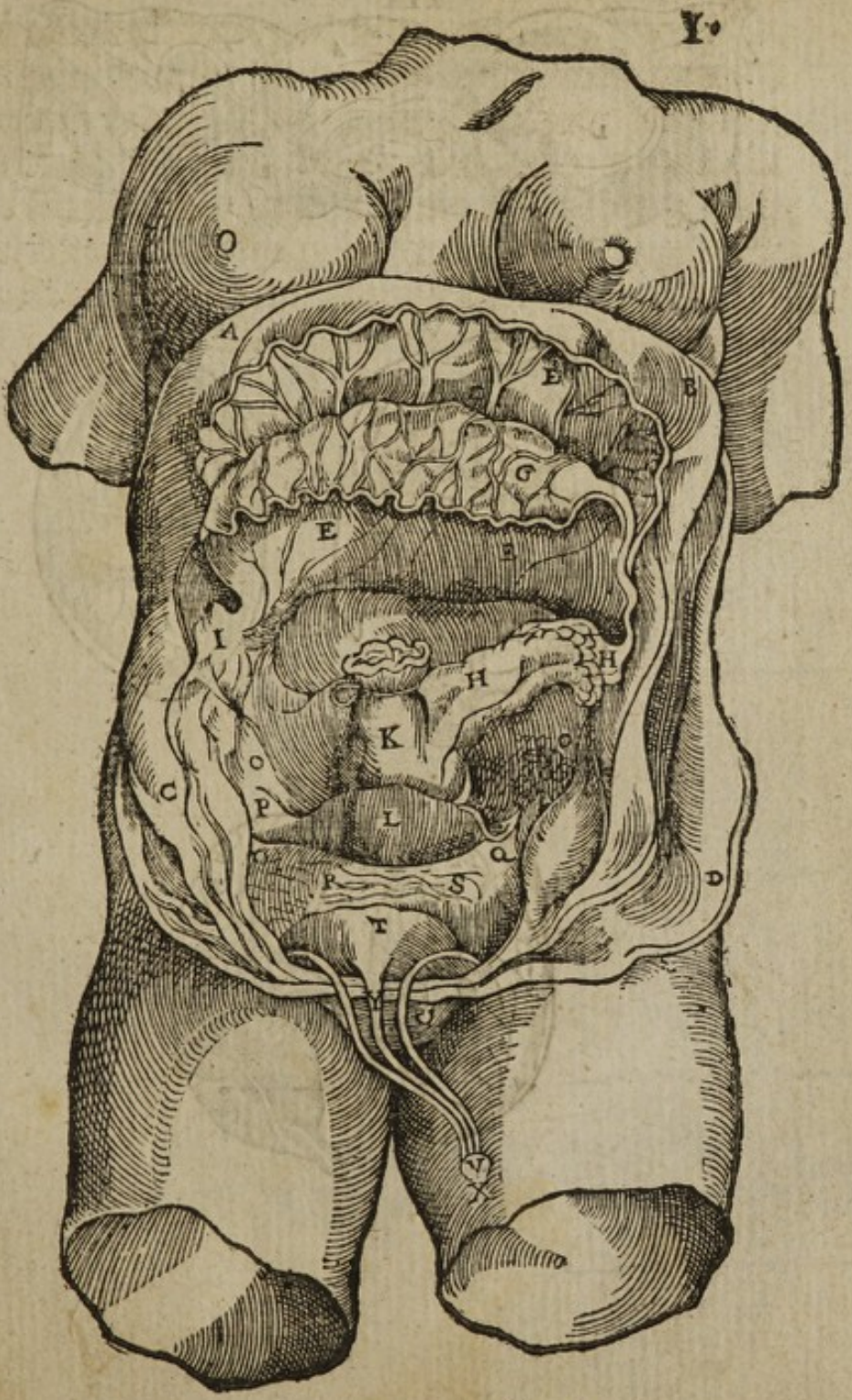
HH The second or vttermer infolder of the bottome of the Matrix, descended from Peritoneum.

II. Here we haue reserued a portion on both the sydes of the thin coueringes, descended from Peritoneum, and

 contei-

conteyning the Matrix.
K. Here is also seene the substaunce of the necke of the Matrix, because the cutting wherewith wee deuyded the bottom of ỹ Matrix, was begun at this place.
L. A parte of the necke of the bladder, implanted into the necke of the Matrix, casting forth into it the vrine.
The swelling partes of Abdomen, and whatsoeuer is els to be considered thereof, they may be sufficiently knowen without direction of Karacters.

FINIS.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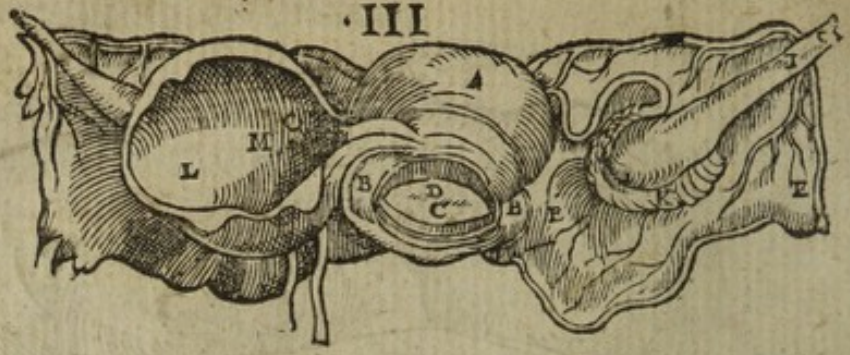

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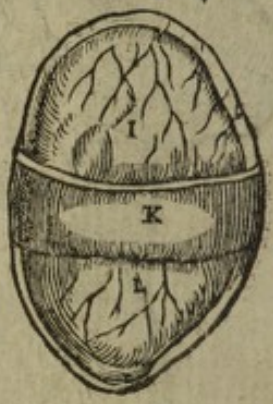

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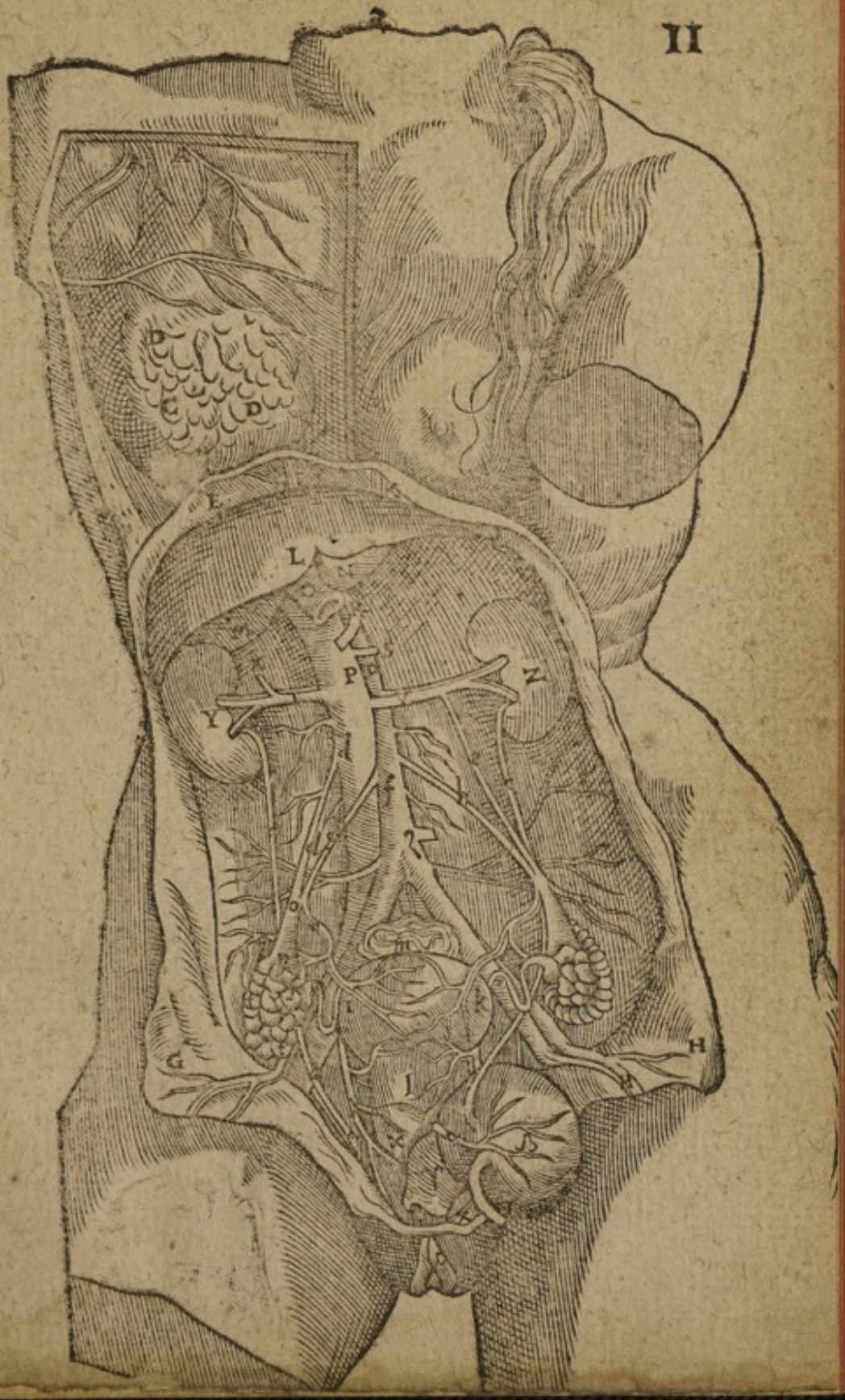

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THE BIRTH FYGVRES

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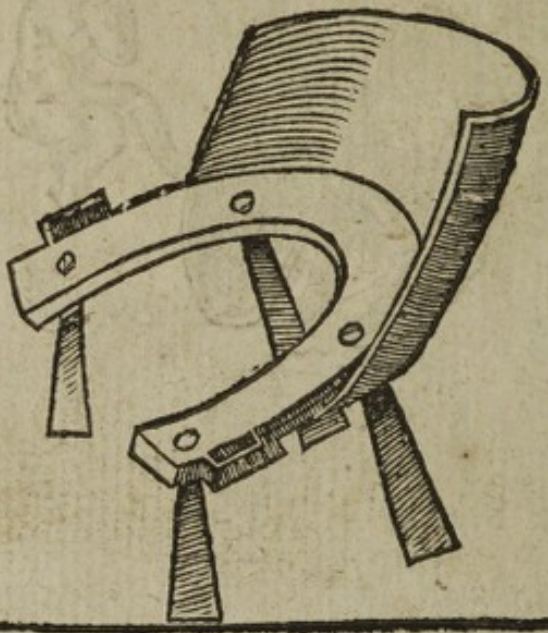

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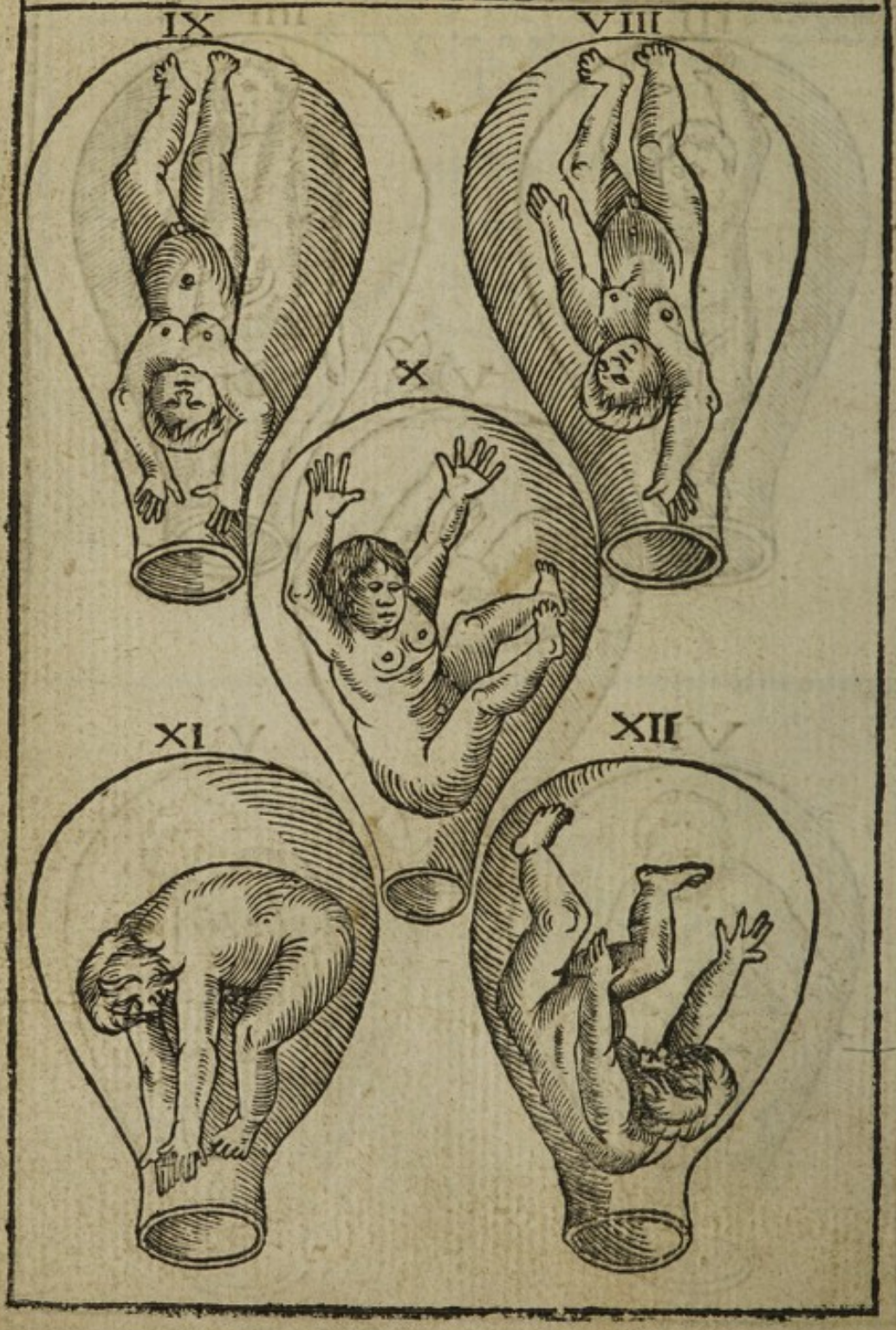

THE BYRTHE FYGVRES

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¶ Of the tyme of byrth. And which is called naturall or vnnaturall. Chapt. I.

IN the first booke we haue sufficiently set forth and described the manner, situation, and forme of ỹ Matrix wherein man is conceiued, with dyuers other matters appeuding and concerning the better vnderstanding of the same. And now here in this second Booke, we wil declare the manner of the quyting and deliuerance of the Infãt out of the mothers wombe, with other thinges thereto appertayning. And first here in this Chapter we wil declare the tokens and signes whereby ye may perceiue whether the time of labour be neere or not: For when the houre of labour approcheth neare, these signes following euermore proceed and come before.

First certaine dolours and paynes begin to growe about the guttes, the nauill, and in the raynes of the backe, & likewyse about the thighes, and the other places being neere to the priuie partes, which likewise then beginneth to swell and to burne, and to expell humours, so that it geueth a plaine and euident token that the labour is neere.

But ye shall note, that there is two manner of births, the one called natural, the other not vnnatural. Naturall birth is, when the child is borne both in due season, and also in due fashion.

The due season is most commonly after the ninth month, or about fortie weekes after the conception, although some be deliuered somtimes in the seuenth moneth, and the child proueth very well. But such as are

borne in the eyght moneth, other they be dead before the birth, or els liue not long after.

The due fashion of byrth is this: first the head commeth forward, then followeth the necke and shoulders, the armes with the handes lying close to the bodye toward the feete, the face & forepart of the child being towards the face & forepart of the mother, as it appereth in the first of the byrth Figures. For as hath bene said alredy in the first Booke, before the time of deliuerãce, the childe lyeth in the mothers wombe the head vpward, and the feete downeward, but when it should be deliuered it is turned cleane contrarye, the head downeward, the feete vpward, and the face towardes the mothers belly, and that if the birth be naturall. Another thing also is this, that if the birth be natural, the deliuerance is easie without long tarying or loking for it.

The birth not naturall is, when the mother is deliuered before her time, or out of due season, or after any other fashion then is here spoken of before: As when both the legges proceed first, or one alone, with both the handes vp, or both downe, other els the one vp and the other downe, and dyuers otherwise as shalbe hereafter more clearely declared.

Of easie and vneasie, difficult, or dolorous delyuerance, and the causes of it: with the signes how to knowe and foresee the same. Chapt. I I.

VEry many be the perrilles, daungers, and thronges, which chaunce to women in their labour, which also ensue and come in dyuers wayes, and for dyuers causes, such as I shall here declare.

First when the woman that laboureth is conceiued ouer young, as before xij. or xb. yeeres of age (which chaunceth sometime, though not verye often) and that the passage be ouer angust, streate, or narrowe, other naturally, or els for some disease and infirmity, which may happen about ỹ part, as apostumes, pushes, pyles, or blisters, and such other. Through the which causes, nature can not (but with great dolour and payne) open and dilate it selfe, to the expelling and deliuerance of the child. And sometyme the vesicke or bladder, or other intrailes beyng about the Matrix or Woombe, be also apostumate and blistered, which being greeued, the Matrix or Woombe likewise for vicinity and neighbourhead ys greeued with them, and that hindereth greatly the deliuerance. Also sometyme in the fundement are humorrhodes, or pyles, and other pushes, chappinges or chines, which cause great payne. Also hardnesse and difficulty or bynding of the bellie, which thinges for the greefe and paine that ensueth of them, causeth the woman to haue little power to help her selfe in her labour.

Furthermore if the party be weake and of feeble complexion, or of nature very cold, or too young, or very aged, or exceeding grosse and fatt, or contrariwise too spare and leane, or that she neuer had child before, or that she be ouer timorous and fearefull, dyuers, wayward, or such one that will not be ruled, remouyng her selfe from one place to another, all such thinges causeth the labour to be much more paynefull, cruell, and dolorous, then it would otherwise be. Also ye must vnderstand, that generally the birth of the man is easier then the byrth of the female.

Item if the child be of a fuller and greater groweth, then that it may easily passe that narrowe passage, or contrariwise, if it bee so faynt, weake, and tender, that it cannot tourne it selfe, or dooth it very slowly, or if the woman haue twoo children at once, other els that it with the which she laboureth be a monster: as for example, if it hath but one boddy and twoo heades, as appeareth in the .xviij. of the birth figures, such as of late was seene in the dominion of Werdenbergh.

Againe, when it proceedeth not in due tyme, or after or after due fashion, as when it commeth forth with both feete or both knees togeather, or els with one foot onely, or with both feete downewardes, and both handes vpwardes, other els (the which is most perilous) sidelong, arselong, or backlong, other els (hauing two at a birth) both proceede with their feete first, or one with his feete, & the other with his head, by those and dyuers other wayes the woman sustayneth great dolour, payne, and anguish.

Item, if the woman suffer abortement, that is to say,

say, bring forth her childe in the .iiij. or v. moneth after the conception, which is before the due tyme, in this case it shalbe great payne to her, for so much as in that tyme, the porte of the wombe is so firmely and strongly enclosed, that vnneth the poynt of a needle may enter in at it.

Also if the childe be dead in the mothers bellie, it is a very peryllous thing, for so much as it can not be easily turned, neither can it weld or helpe it selfe to come forth, or if the child be sicke or weakned, so that it can not for feeblenesse helpe it selfe.

To knowe whether the child be weake in the mothers belly.

The which thing may be foreseene and knowen by these tokens: If the woman with child haue bene lōg sicke before her labour, if she haue bene sore lacked, if after her conception she haue had dayly and vnwontly her flowres, if straycht after one moneth vpon the conception, her brestes yeld any milke, if the child stir not, ne moue at such tyme as is conuenient for it, these be argumentes and tokens that it should be very weake. By what tokens ye shall knowe it is dead. I shall shewe you hereeafter.

Peril in the secundine.

Also there is great perill in labouring, when the secundine or latter birth is ouer firme or strong, and will not soone riue or breake a sunder, so that the child may haue his easie coming forth. And contrarywise, when it is ouerweake, slender, or thin, so that it breaketh asunder before that the child be tourned, or apt to issue forth, for then the humours which are collect and gathered togeether about this secundine or seconde birth, passe away sooner then they should do, and the byrth shall lacke his due humidites and moystures, which should cause it the easilier to proceed, and with

lesse

leſſe payne.

The birth alſo is hindered by ouermuch cold, or ouermuch heate: for in ouermuch cold, the paſſage and all other powers of the labouring woman be coarcted and made narower, then they would otherwiſe be. Lykewiſe ouermuch heate debliteth, weakeneth, and fainteth both the woman and the child, ſo that neither of them in that caſe can well weld or helpe themſelues for fayntneſſe.

And further if the woman haue vſed to eate commonly ſuch meate or fruites which do exicate or drie, and conſtraine or bynd, as Medlers, Cheſtnutes, & all ſowre fruites, as Crabes, Chokeperes, Quinces, and ſuch other, with ouermuch vſe of Vergeus, and ſuch lyke ſowre ſauces, with Ryſe, Myll, and many other thinges, all this ſhall greatly hinder the byrth.

Alſo the vſe of cold bathes after the fifth moneth following the conception, or to bath in ſuch water where Alome is, Iron, or Salt, or any ſuch thinges which do coarct and conſtrayne, or if ſhe haue beene oftentimes heauie and mourning, or ill at eaſe, or if ſhe haue bene kept ouer hungry and thurſtie, or haue vſed ouer muchwatch and walking: eyther if ſhe vſed a little before her labour thinges of great odour, ſmell or ſauour, for ſuch thinges (in many mens opinions) attract and drawe vpward the mother or Matrix, the which is great hinderance to the birth.

Alſo if the woman feele paine onely in the backe and aboue the nauell, and not vnder, it is a ſigne of harde labour: likewiſe if ſhe were wont in times paſſed to be deliuered with great paine, is an euidence & likelyhood of great labour alwaies in the birth.

Now

Tokens of easie deliuerance.

Now signes and tokens of an expedite & easie deliuerance, be such as be cõtrary to all those that haue bene rehearsed before. As for example, when the woman hath bene wont in times passed easily to be deliuered, and that in her labour she feele but little throng or dolor, or though she haue great paines, yet they remaine not still in the vpper partes, but descende allwayes downewardes to the neather partes or bottom of the bellie.

And to be short, in all painefull and troublesome labours, these signes betoken and signify good speed and lucke in the labour: vnquyetnesse, much stirring of the child in the mothers bellye, al the thronges and paines tombling in the foreparte of the bottome of the bellye, the woman stronge and mighty of nature, such as can well and strongly helpe her selfe to the deliuerance of the byrth. And againe, euill signes be those, when she sweateth cold sweate, and that her pulces beate and labour ouer sore, and that she her selfe in the labouring faint and swone, these be vnluckie and mortall signes.

How a woman with child shall vse her selfe, and what remedyes be for them that haue hard labour. Chapt. III.

TO succour and helpe them that are in such difficult peril of labour, as we haue spoken of before, ye must obserue, keepe and marke those thinges that we shall (by the grace of God) shewe you in this Chapter following.

How the labour may be made more easie.

First the woman with child must keepe two diets, the one a moneth before her labour, the other in the very labouring. And aboue all thinges she must eschue and forbeare all such occasions which may hinder the birth, to the vttermost of her power, the which occasions we rehearsed in the Chapter before. But if there be any such thing which can not be auoyded, forsomuch as it commeth by nature, or by long continuance and custome in this case: yet ye shall vse some such remedies, the which may somewhat aswage it, mollifie it, or make it more easie or tollerable, so that it hinder the birth so much the lesse.

But if it so be, that any infirmity, or disease, swelling, or other apostumation chaunce about the mother or the priuie parte, or about the vesike or bladder, as the stone, the strangurye, and such like, the which things may cause such straytnes and coarctation, that vnneth without great and horrible paine, the partie can be deliuered or discharged. In these cases it behoueth such thinges to be loked vnto and cured, before the time of labour commeth, by the aduice of some expert Surgion.

Also if the woman be ouermuch constipat or bound, most commonly she must vse, the moneth before her labour, such thinges the which may lenifie, mollifie, dissolue, and lose the belly, as apples fryed with suger, taken fasting in the morning, and after that a draught of pure wine alone, or els tempred with the iuice of sweete and very ripe apples.

Also to eate figges in the morning fasting, and at night,

night, loseth well the bellie. If these profit not, Cassia fistula taken iij. or iiij. drames one halfe howre before dinner shall lose the belly without perill.

Againe, in this case she must refraine from all such thinges as do harden, restraine, and constipate, as meates broyled or roasted, and ryce, hard egges, beefe, chestnuttes, and all sowre fruites, and such lyke.

Also if farther necessity require, she may receaue a clister, but it must be very gentle and easie, made of a pynte of the broath of a chickin, or other tender flesshe, thereto putting so much course suger or hony, as may make it resonably sweet, and halfe a sponefull of white salt. Or for the poore woman may be made a clyster of a pynt of water, wherein hath bene sod mallowes, or holyoke, with hony and salt as before. She may vse also some other easie and temperate purgation, to mollifie and lose her withall, as Mercury sodden with flesshe in pottage, and dyuers such other, or els a suppositer tempered wyth sope, larde, or the yolkes of egges.

Thinges to lose the belly

And if it chaunce that (the labour drawing neere) she ware faint or sickely, then must ye comfort her with good comfortable meate, drincke, holesome and noble electuaries, and in this time must shee doe all such thinges the which can make her apte and sufficiente to her labour, and to vse such thinges the which may lare, open, and mollifie the nature of the passage, so that the birth may the more freely proceed, and that cheefely in the yonger women. The elder women, for because that those partes in them be somewhat dryer, and harder, therefore they must vse hoat and moyst thinges which haue propertie to lenifie and soupple,

Wherewith to comfort the woman in her labour

and that both in meate and drincke, and also in outwarde fomentations, bathinges, suppositories, and annointmentes.

Ointmentes to souple.

Annointments wherwith ye may soupple the priuie place, be these, Hens grece, Duckes grece, Goose grece, also oyle Diue, Lineceede oyle, or oyle of ỹ Fenegreke, or the viscosite of holioke, and such other: and for drinke, let her vse good rype wyne mixed with water: also there must be a consideration in the dyeting of the woman, that she may vse such thinges the which may moysten her, and not make her fat. Contrariwyse, let her avoyd such thinges the which should exicate, drye, constraine, or coarct her, and that all the moneth before her labour. But about ten daies before the time (if she feele any payne or greefe) let her vse euerie day to wash or bath her with warme water, in the which also that she tarie not ouer long in bathing for weakning of her, and therein let her stand, so that the water come aboue the nauil a little, and also seeth in the water Malowes Holioke, Camomell, Mercurie, Maydenhayre, Lineseede, Fenegreke seede, and such other thinges which haue vertue to molify and sople. And if it be so, that for weakneese of the body she may not endure this bathinge in warme water, then with a spunge or other cloth dipped in the foresayd bath, let her sokingly wash her feete, her thighes, and her priuie partes, the which thinges shall greatly profite to her. But in such time beware ye come not in the common hot howses, for they would cause you to be feeble and fainte, which were yll in this case.

Bathes to lose and gentilye to open the body.

And when ye are thus bathed or washed, then shall it be

it be very conuenient for you to annoint with ỹ foresaid greces and oyles, your backe, belly, nauell, sydes, and such places as are neare to the priuie partes. Furthermore it shalbe greatly profitable for her to conuey inward into the priuie parte these foresaid oyles or greaces with a spunge, or other thing made for the purpose, she lying vpright, the middes of her body most hiest, so that it may the better remaine within her, and that cheefely if the Matrix be dry, other els the party verye leane and spare. Annointments to supple.

It shalbe also very profitable for her to suffume the nether places with Muske, Ambre, Gallia Muskata, which put on embres, yeeld a goodly sauour, by the which the neather places open themselfe, and drawe downeward.

Also as I said before, she must take good heede to her dyet, that she take thinges the which may comfort and strengthen the body, feeding not ouermuch of any thinge, and to drinke pleasant and well sauouring wine, or other drinke, also moderately to exercise the body in doing some thing, stirring, mouing, going, or standing, more then otherwise she was wont to do, these thinges further the byrth, and make it the easier, and this is the manner of dyet the which we aduise the the woman to keepe the moneth before her labour, or longer. Sweet fumes.

Another diet there is, the which she ought to obserue in the tyme of labour, when the stormes aud thronges begin to come on, and the humours which yet hitherto haue remained about the Matrix or mother collected, nowe begin to flow forth, and this manner of diet consisteth in two sortes. First that such thinges be procu-

what is to be done when the time of labour is cõe

cured and had in redinesse, which may cause the birth or labour to be very easie. Secondly, to withstande, defend, and to put away (so neare as may be) the instant and present dolours. And as touching this point, it shalbe very profitable for her, for the space of an houre to sit still, then (rysing againe) to go vp and downe a paire of stayres, crying and reaching so loud as she can, so to stir her selfe.

And also it shalbe very good for a time, to retaine and keepe in her breath, for because that through that meanes, the guttes and entrailes be thrust together, and depressed downeward. And it shall be very good to receiue some medicine to prouoke the byrth, of the which we will speake more hereafter.

Now when the woman perceyueth the Matrix or Mother to waxe lare or loose, and to bee dissolued, and that the humoures issue fourth in great plentie, then shall it bee meete for her to sit downe, leaninge backeward in manner vpright. For which purpose in some regions (as in Fraunce and Germanie) the Midwiues haue stooles for the nonce, which being but lowe, and not hye from the ground, be made soe compassewise and caue or hollowe in the middes, that that may be receiued from vndemeth which is looked for, and the backe of the stoole leaning backward, receiueth the backe of the woman: the fashion of the which stoole, is set in the beginninge of the birth figures hereafter.

Of the Midwiues stoole

And when the time of labour is come, in the same stoole ought to be put many clothes or cloutes in the backe of it, the which the Midwyfe may remoue from one syde to another, according as necessity shal require.

The

The midwife herselfe shall sit before the labouring woman, and shal diligently obserue and waite, how much and after what meanes the childe stirreth it selfe: also shall with her handes first annointed with the oyle of Almondes, or the oyle of white Lillies, rule and direct euery thing as shall seeme best.

Also the Midwyfe must instruct and comfort the partye, not onelie refreshing her with good meat and drinke, but also with sweet wordes, geuing her good hope of a speedfull deliueraunce, encourageing and enstomaking her to patience and tollerance, bidding her to hold in her breath so much as she may, also stryking gentlie with her handes her belly aboue the Nauel, for that helpeth tu depresse the byrth downeward. The Midwife must geue comfortable wordes to the party trauailing.

But and if the woman be any thing grosse, fatt, or fleshye, it shalbe best for her to ly groueling for by that meanes the Matrix is thrust and depressed downeward, annoynting also the priuie partes with the oyle of white Lillies. And if necessity require it, let not the Midwife be afraide ne ashamed to handle the places, and to relaxe and lose the straightes (for so much as shall lye in her) for that shall helpe well to the more expedite and quicke labour.

But this must the Midwife aboue all thinges take heede of, that she compell not the woman to labour before the birth come forward, and shew it selfe. For before that tyme, all labour is in vaine, labour as much as ye list. And in this case many times it commeth to passe, that ỹ partie hath labored so sore before the time, that when she should labour indeede, her might and strength is spent before in vayne, so that she is not now able to helpe her selfe, and that is a perrillous case.

Furthermore, when the Secundine or second birth (in the which the byrth is wrapped and contayned) doth once appeare, then may ye knowe that the labour is at hand, wherefore if the same secundine breake not of his owne kynd, it shalbe the Midwiues parte and office, with her nailes easily and gentelly to breake and rent it, or if that may not conueniently be done, then rayse vp betweene your fingers a peece of it, and cut it of with a paire of sheares, or sharpe knife, but so that ye hurt not the birth with the cut. This done, by and by ensueth consequently the flure and flowe of humours, of the which I spake before, and then next followeth immediately the birth.

But if it so chance that the Secundine should be cut by the Midwife, and al the watery parte issued and spent before due tyme and necessity should require it, so that the priuie passage be left excate and dry, the birth not yet apearing, by this meanes the labour should be hindered and letted. In this case ye shall annoynte and molifie that priuie passage with the oyle of white Lillies, or some of the greaces spoken of before, firste warmed, and so conueied into the priuie partes, the which thinges will cause the waye to bee slippery, souple, and easie for the birth to passe. But cheefly in these difficulties should profit the white of an egge, together with the yolke powred into the same place, which should cause it to be most slipperie and slyding, and supplye the roome of the naturall humidities spent before.

The head proceeding first.

And if it be so, that the birth be of a great growth, and the head sticke in the comming forth, then must the Midwife helpe all that she may, with her hande firste annoynted

annoynted with some oyle, opening and enlarging the way, that the issue may be the freer. Likewise must be done if she beare two children at once. And all this is spoken of the naturall byrth, when that first proceedeth the head, and then the rest of the body ordinately, as ye may see in the first of the birth figures following.

ij. But when the birth commeth not naturally, then must the midwife do all her diligence and paine (if it may be possible) to turne the birth tenderlye with her annoynted handes, so that it may bee reduced againe to a naturall byrth. As for example: Sometyme it chaunceth the child to come the legges and both armes and handes downeward, close to the sydes first foorth, as appeareth in the second of the birth figures. In this case the Midwife must do all her payne with tender handling and annointing to receiue forth the child, the legges being still close togeather, and the handes likewise remayning, as appeareth in the sayde second figure.

The legges and both handes downe, proceeding first.

Howbeit, it were far better (if it may be done by anye possible waies or meanes) that the midwife should turne these legges comming first foorth, vpwardes againe by the bellyward, so that the head might descend downeward by the backe part of the wombe, for then naturally againe and without perill might it proceede and come forth as the first.

iij. Againe sometime the birth commeth forth with both legges and feete first, the handes being listed vp aboue the head of the childe, and this is the perilloust manner of birth that is, as appeareth in the iij. of the birth figures. And here must the Midwife do what shee may to tourne the birth (if it may bee possible) to

first figure, and if it will not be, then reduce the handes of it downe to the sides, & so to reduce it into the second figure. But if this also will not be, then receiue the feete as they come forth, & bynd them with some fayre linnē cloth, and so tenderly & very softly lose out the byrth till all be come forth, and this is a very ieopardous labour.

The iiii. figure. iiij. Also sometime the birth commeth foorth with one foot only, the other being left vpward, as appereth in the fourth figure. And in this case it behoueth the labouring woman to lay her vpright vpon her backe, holding vp her thighes and bellie, so that her head be the lower parte of her body, then let the Midwife with her hand returne in againe the foot that commeth out first, in as tender maner as may be, and warne the woman that laboureth to stir and moue her self, so that by the mouing and stirring, the birth may be turned the head downeward, and so to make a naturall birth of it, and then to set the woman in the stoole againe, and to do as ye did in ỹ first figure. But if it be so that notwithstanding the mothers stirring and moueng, the byrth do not turne, then must the Midwife with her hand softly fetch out the other leg which remained behind, euermore taking heed of this, that by hādling of the child she do not remoue ne set out of their place ỹ two handes hanging downeward toward the feete.

The v. figure. v. Likewise sometime it commeth to passe, that the side of the child commeth forward as appeareth in the v. figure, and then must the midwife do so, that it may be returned to his naturall fashion, and so to com forth.

The vi. figure. vi. Also sometime the child commeth forth the feete forward, the legs being abroad as in the vi. figure, and then must the Midwife see, that the feete and legges

may

may be ioyned together and so come forth, euermore regarding the handes, as I warned you before.

vij. If it come with one of the knees or both forward, as in the vij. figure, then must the Midwife put vp the birth, till such tyme as the legges and feete com right forth, and then to do as afore. The vii. figure.

viij. When the child commeth headlong, one of the handes comming out and appearing before, as in the viij. figure, then let the birth proceed no farther, but let the Midwife put in her hand, and tenderly by the shoulders thrust in the byrth againe, so that the hand may be resetteled in his place, and the birth to come forth ordinately and naturally, as in the firste figure: But if by this meanes the hand come not to his conuenient place, then let the woman lye vpright with her thighes and bellie vpwardes, and her head downewardes, so that by that meanes it may be brought to passe, and then bring her to her seate againe. The viii figure.

ix. But if it proceede with both hands forward, the must ye likewise do as before, by the sholders thrusting it backe againe, vntil such time as the hands lye close to the sides, & so to come forth, as appereth in the ix. figure. The ix. figure

x. But when it commeth arsward, as in the x. figure may be seene, then must the Midwife with her hands returne it againe, vntil that time that the birth be turned, the legges and feete forward: other els, if it be so, it were best that the head might come forward, and so naturally to proceed. The x. figure.

xi. And if so be that it appeare and come fooreth first with the shoulders, as in the xj. figure, then must ye fair and softely thrust it backe againe by the shoulders, till such time as the head come forward. The xi. figure

xij. But when the birth commeth fooreth wyth The xii. figure

both the handes and both the feete at once, as in the xij. figure, then must the Midwife tenderly take the child by the head, and returne the legges vpward, and so receiue it forth.

The xiii. figure.

xiij. And when it commeth brestward as in the xiij. figure, the legges and handes byding behind, then let the Midwife take it by the feete or by the head, which that shalbe most apt and commodious to com forward, returning the reste vpward, and soe to receiue it forth: but if it may be hedling, that shalbe best.

The xiiii. figure.

xiiij. Nowe sometime it chaunceth the woman to haue two at a burthen, and that both proceed together headlong, as in the xiiij. figure, and then must the midwife receeue the one after the other, but so, that she let not slip the one, whyleste she taketh the first.

The xv. figure

xv. If both come forth at once with their feete forward, then must the Midwife be verye diligent to receiue first the one, and then the other, as hath bene shewed before.

The xvi. figure.

xvi. When the one commeth headlong, the other footewise, then must the Midwife helpe the birth that is most nearest the issue, and it that commeth footelong (if she can) to returne it vpon the head, as is spoken of before, taking euer heed that the one be not noysome to the other in receiuing forth of either of them.

And to be short, let the Midwife often tymes annointe and mollifie the way and passage with some of the forsaid oyntmentes, and to make the woomans labour so much the easier, and haue the lesse trauaile and paine. And if there chance to be any Apostume or disease about those places in this time, by such annoyting to alay and swage the paine, soe that for the tyme it

may

may be the lesse griefe to the party, as I spake before also. And for them that be in this case, it shalbe best to lye groueling, as I said of the grosse, fatt and fleshye women.

Remedies and medicines by the which the labour may be made more tollerable, easie, and without great paine. Chap. v.

THe thinges which helpe the birth and make it more easie, are these. First the woman that laboureth must eyther sitt groueling, or els vpright, leaning backward, according as it shall seeme commodious and necessary to the party, or as she is accustomed. And in Winter or cold weather, the chamber wherin she laboureth must be warmed, but in sommer or hot weather, let in the aire to refresh her withal, lest betweene extreame heate and labour the woman faint & swone. And furthermore, she must be prouoked to sneesing, and that either with the powder of Eleborus, or els of Pepper. Also the sydes of the woman must be stroken downeward with the handes, which helpeth greatly and furthereth. And let the Midwife alway be very diligent, prouiding and seeing what shalbe necessary for the woman, annoynting the priuities with oyle, or other such greace as I spake of before, in this fashion.

Meanes to helpe and prouoke the birth.

Take the oyle of white, Lillies or Duckes greace, and with that temper two graines waight of Saffron, and one graine of Muske, and therewith annoint the secret partes. If this proffit nothing, then vse this suffumigation.

A good molifying oyntment

Take Myrrhe, Galbanum, Caſtorium, let theſe be beaten, and make like pilles of them, tempered togeather with bulles gall: then take a dram of theſe pilles, and put it on hot coales, and let the woman receiue the fume & ſauour of it vnderneath.

Another perfume: Take yellowe brimſton, Myrrhe, Madder, Galbanum, Oppoponacum, of each like much, and temper all thoſe togeather, making of them pilles, and with thoſe alſo ye may make fume, to be receiued vnderneath.

Item, the fume of Culluer dung, or Haukes dung, by putting to it of Oppoponacum, is ſoueraigne for the ſame. All theſe fumes open the powers beneath, and cauſeth nature to be the freer in deliueraunce.

Alſo it is very good to dip Wooll in the iuyce of Rue, and the ſame to conuey into the ſecretes. Alſo the powder of Ariſtolochia rotunda, or the roote called Bothor martis, Ciclaminus, or malum terre, or the ſeede of Stauiſagre, any of theſe wrapped in Wool and convayed inward, prouoketh and calleth forth the birth.

Item, take Heleborus, Oppoponacum, & wrap them together in wooll, & miniſter thē inward, for that will bring forth and prouoke the birth, whether it be aliue or dead. Alſo the rynde and barke called Caſſia lignea beaten to powder, and tempered with Wine and drunken, prouoketh well the birth.

Item Aſa fetida, of the bigneſſe and waight of a Peaſe, mingled together with Caſtorium, of the wayght of a dram, beaten together and tempered with Wine mixed with water, and ſo drunken, is very good to prouoke the byrth. Alſo Canell drunke with Wine is very good.

Item, take a ſcruple of Roſes, with the water of the ſeed of Fe-

of Fenegreke, Cicercula, Maidenhaire, al beaten together and ſodden, and the oyle of blew Flouredeluce, a ſmall quantity tempered therwithal, and then geue it to the woman that laboureth, and it ſhall prouoke the birth, greatly. And Caſſia lignea and Aſafetida drunke with Wine, be very good for the ſame.

Alſo Holyoke ſodden in conduit water and drounken, is ſoueraigne for the ſame purpoſe, and it is very good for her to waſhe her in the water in the which this Holioke is decoct and ſodden.

Item, certaine pilles the which make the labour eaſie and without paine.

Take Canell, Cinamome, and Sauine, of each a dram, of Caſſia lignea a dram and a halfe, of Myrrhe Ariſtolochia rotunda, and Coſtus amarus, of ech a dram, of Storax liquida halfe a dram, and of Oppium the waight of xij. graines, beate theſe altogether, & fourme them into pilles, & geue vnto the woman two drammes of theſe pilles with two ounces of good old Wine.

Item, Saffron and Siler montanum prouoketh the birth of any lyuing thing, if it be drunken: howbeit to a womā geue neuer paſſing a dram at once of Saffron, for greater quantity ſhould greatly hurt.

Item, take .v. drames of Sauime, of *R*ue or hearb Grace one dragma and a halfe, of Iuniper beryes two drames, of Aſa fetida, Amoniacum, Madder, of ech two drams, of theſe make pilles, geuen to the woman in labour, with water in which is ſodden Sauine and Peniriall, or els with the broth of Cicercula, and the iuice of Rue ſhall helpe very greatly.

Item, take two drammes of Sauine, of Aſa fetida, Amoniacum, and Madder, of each halfe a dram, theſe temper to-

gether in pilles, and geue her with Wine one dram of the ſame.

Item take of Ariſtolochia longa, Pepper. and Mirrhe, of ech like much, confict them together with Wyne, and make pilles of them, and miniſter them with an ounce of water of the decoction of Lupines, theſe pilles be of ſuch efficacie and ſtrength, that it alleuiateth & vnpayneth the birth, it deliuereth the Matrix or Mother from all manner of byrth, be it aliue or dead.

Item, take of whyte Bedellium, Myrrhe, and Sauine, of each like much, temper theſe with Caſſia lignea, and Hony, and make pilles of them to the bigneſſe of Peaſon, and of theſe pilles geue at each tyme fiue to the labouring woman, which be of the ſame might and ſtrength, that the other pyiles ſpoken of here next before are.

Item, take of Mirrhe, Caſtorium, and Storax, of each one dram, temper them with Hony, and make pilles of it: theſe for this purpoſe excell and paſſe all other, they be of ſuch vertue and ſtrength in operation.

A plaſter to prouoke the birth.

Take wild Goward, and ſeeth it in water, in the ſame water temper Mirrhe, the iuyce of Rue, and Barly meale, ſo much as ſhalbe ſufficient, ſtampe theſe thinges together, and make it plaſterwiſe, then lay it to the womans belly betweene the Nauell and the neather parte: This plaſter ſhall helpe meruelouſly.

And although many other thinges there be which haue vertue and power to prouoke the birth, and to help it, yet leauing al ſuch thinges, for breuity and ſhortneſſe

nesse, we haue set here onely a certaine, whose efficacie and power is sufficient to this present purpose.

How the secundine or second birth shalbe forced to issue forth, if it come not freely of his owne kinde. Chap. V.

HEre also sometyme it commeth to passe, that the secundine which is wont to come together with ỹ birth, remaine and tary behynd, and followe not, and that for diuers causes. One is for because peraduenture the woman hath bene soe sore weakened and feeblished with trauayle, dolour, and paine of that first birth, that she hath no strength remaynynge to helpe her selfe, to the expelling of the second byrth. Another may be, that it be entangled, tyed, or let within the matrix (which chaunceth many tymes) or that it be destitute of humors, so that the water be flowen from it sooner then time is, which should make the places more slipperye and more easie to passe thorow: Or els that the places ouer wearied with long and sore labour, for paine contract or geather together, and enclose them selfe againe, so that the places be swolne for anguishe and paine, and so let the comming forth of the second birth.

But to be short, of whatsoeuer it be thus stopped, the Midwife in anie wise must find such meanes, that it may be vnlooſed and expulsed For otherwise, great inconueniencie should chaunce to the partye, and specially suffocation and choking of the Matrix, which also must so much the more be taken heede to, for because

the second byth retayned and kept within, will soone putrifie and rot, wherof will ensue ill noisome and pestiferous vapours ascending to the hart, the braynes, and the midriffe, through the which meanes the womã shalbe shorte winded, faynte harted, often soundinge, and lying without any manner of mouing or styrring in the pulces: yea, and many times is plainly suffocated, strangled, and dead of it.

Wherefore that none of these thinges happen, with all diligence and paine it must be prouided that the secundyne be expelled.

Retention of flowers for weakenesse.

If retention of it come by weakenesse of the labourer, through long trauaile, then must she be recomforted and strengthned with good comfortable meates and drinkes, which may enhart her, as broth made of the yolke of Egges, or with good old Wine, and good fatt and tidie flesh, or Birdes, Hennes flesh, Capons, Partridge, Pigins, and such like.

And if retention of this secondine come, because the place is contract together againe, eyther els that the Matrix is swollen for long paine: then must be vsed such thinges to prouoke it out, the which doo make the way slipper, supple, and easie for it to proceed, with the oyles of oyntmentes spoken of before, as oyle of white Lillies, of Maiorum, and of blewe Lillies.

Item, the beries of Juniper, or Galbanum, beaten to powder and drunck with luke warmed Wyne, will cause the same to issue out.

Item, Sothernewood, or els Peneriall sodden in Wine, and the decoctiõ drunken is of the same vertue.

Item, to suffume the secretes with the perfumes written of before, is good for this purpose, and the va-

pour

pour of the water in which Mallowes, Holyoke, and Berefoote be sodden, receiued beneath, is lyke good.

Also to washe that partes in water in which is sodden Bzanne, oz to hold a little bag full of sodden Bzan to the place, and therewithall to soke the place, is very profitable.

But if the retention of the secondine come by reason that it is entangled oz fastened in som place of the Matrix, so that it will not resolue ne loose: then make a fume vnderneath of bzimstone, Iuie leaues, and Cressles, oz els of Cresses and Figges.

Also of all odoziferous and sweet smelling thinges, as Ambze, Muske, Frankencense, Gallia Muscata, and confection, neare the which sauours and perfumes put on the embzes, must be so closely receiued vnderneath, that no part of the smel do ascend to the nose of the woman. Foz to the nose should the sauour of nothinge come, but onely of such thinges the which stinke, oz haue abhominable smell, as Asafetita Castorum, mans hayze oz womans hayze burnte, Pecockes feathers burnt. Item, in this case it shalbe very good to make a perfume vnderneth of ỹ houe of an asse, which things although they be of ill sauour, yet they be of such nature & efficacie, that they occasionate not only the secondine, but also dead byzthes to proceed and come fozth out of the Matrix.

And in this case also let the woman hold her bzeath inward, so much as she can, foz that shall dziue downeward such thinges as be in the body to be expelled.

Item, let her be pzouoked to sneese with the powder of Elebozus oz Pepper put in the nose, holding her mouth and nose so close as may be.

Also the oyntment whih is called Vnguentum Basilicon, conueied into the Matrix, is very good, for it molifieth the place, and draweth out the secondine perforce, the which so done as it is expelled, infuse the oyle of Roses into the same matrix. Item Rose water tempered with a quantity of the pouder of Hollioke, and drunke, is good to expell the secondine.

And if it be so that any parte of the secondine doe appeare, let the Midwife receiue it tenderly, loosinge it out softelye least it breake, and if ye doubt that it will breake, then let the Midwife tye that parte of the which she hath handfast, to the womans leg or foote, not very streight lest it breake, neither very lare, lest it slip in againe, and then cause her to sneese. Now if the secondine tary or stick, so that it come not quicklye forward, then loose it a little and a little very tenderly, wreathing it from one syde to another, till such time as it be gotten out, but euer beware of violent and hastie mouing of it, lest with the second birth ye remoue the Matrix also.

And in this meane while the woman faint or sowne by reason of great paine ensuing of the taking awaye of this secondine, then must ye minister such thinges to her the which comfort the head and the hart, as be electuaries which are confect with Muske, Ambre, and the confection of pretious Stones, as Diamargariton, and such other. Also such thinges the which comfort the stomacke, as Diagalanga, Diacinamomum, and such like, which are alwaies in a redines at the Apothecaries, the which also she shall receiue with wine.

Item, to remoue the secondine, and to expell it, take Rue, Horehound, Sothernewood, and Motherwort,

of ech

of each like quantity, and then take so much of the oyle of Lillies, as may be sufficient to steepe, moysten, and soke the foresaid herbes, put all this together in a glasen pott, couered with such a couer, that it haue a little hole or vent aboue in the top of it, and set this pot ouer a fyre of coales, so that it boyle a little whyle, then take it from the fyer, and set it vnder the stoole, where the woman sitteth, made for the nonce, hauinge a pype made for the purpose, of the which the one end ye shall put into the vent or hole of the couer of the pot, and the other end mult the party receiue into her body, and soe to sit closed round about with clothes, that no vapour or ayer go forth of the pot, hauing a fewe coales vnder it, to keepe it hoat: and thus sitt the space of an hour or two, till such time as the secondine moue or begin to proceed of his owne kind.

And if it be so that ye proffit not this waies, yet thē lay this plaster on the bellie betweene the Nauill and the secrettes, of the which we shall speake heareafter, the which is of such operation and efficacie, that it expelleth dead birthes. If for all this the secondine come not forward then leaue it, and vse no more medicines ne remedies to that purpose, but let it alone, for within fewe dayes it will putrifie and corrupt, and dissolue into a watery substance, thick lyke vrine or other fer mired with water, and so issue forth. Howbeit, in the meane while it will put the wowan to great paine in the head, in the hart, and in the stomacke, as we touched before.

How that many thinges chaunce to the women after their labour, and how to auoide, defende, or to remedy the ſame. Chap. VI.

IT is alſo to be vnderſtanded, that many times after the deliueraunce, happeneth to women other the feuer or ague, or ſwellinge, or inflation of the body, other tumbling in the belye, or els commotion or ſetteling out of order of the Mother or Matrix. Cauſe of the which thinges is ſometimes lacke of due and ſufficient purgation and clenſing of the flowres after the birth, or els contrariwiſe ouermuch flowing of the ſame, which ſore doth weaken the woman: alſo the great labour and ſtirring of the Matrix in the birth.

Then as oft as it commeth for lacke of due purgation of the flowres, there muſt be miniſtred ſuch thinges the which maie prouoke the ſame, whether it be by medicines taken at the mouth, or by lotion and waſhinge of the feete, or by fumes, or odour, or emplaſtration, or by decoction of herbes ſeruing to that purpoſe, or els by oyntmentes, and ſuch other thinges, according as the perſon or the perrill doth require: of the which thinges, few or no women be ignorant. And ye muſt take diligent heed that ſhe be exactly and vtterly purged. To this be agreeable all ſuch ſimples the which prouoke vrine, and open the vaines, makinge free way for the bloud to paſſe & ſend the humours and matter downeward, as Motherwort, Aſarum Saume, Peneriall, Parſely, Charuill, Annis ſeed, Fenell ſeede, Juniper beeries, Rue, Bay berries, Germaunder, Valerian, Tyme,

Tyme, Cinamome, Spikenard, and such other. All those thinges as they do prouoke and cause vrine, so do they also prouoke and cause the flowres to depart. Howbeit, as neere as ye can, vse none of these thinges without the counsell of an expert Phisition, lest whilest ye helpe one place, ye hurt another: also to sneese, helpeth much to this matter, and to hold in the breath, enclosing the nose and the mouth. Also fumigation made of the eys of salt Fishes, or of the houe of a Horse vnderneath, prouoketh the flowres. If ye profit not by this meanes, then being able to beare it let her blood in the vaine called Saphina, vnder the ancles of the feete, for this prouoketh flowres cheefly of all other thinges.

Likewise do if the woman haue the ague after her labour, for that commeth of like cause by retention of the flowres, & in the feuer let her vse to drinke water in the which is decoct Barlie beaten, or Cicer and Barly togeather, or water in which is sodden Tamarindi, or whay of milke, and let her eate a cullis made of a Cock, and sweete Pomegranates, for these thinges do prouoke the flowres, and mittigateth the immoderate heate, refreshing greatly the body, loosing and opening such thinges the which before were constrict and cludded together, For the ague in women with child.

If the body after labour do swell and inflate, then let her drinke water, in the which is sodden Cicer, and Cummin, beaten together.

Item good old Wine with the electuarie called Diaciminum, or of the Trochiskes of Alkechengle, otherwise called Halicacabus.

Also in this case a clister made of such things the which

do vanquiſh and expel ventoſities and windineſſe, as Annis ſeede, Fenell ſeede, Rue the hearbe and the ſeede, Bay berries, Commin. &c. Alſo a peſſary or ſuppoſitar made for that parte of Ariſtolochia rotunda, Squinantum, Storax Liquida, Dorenicum, Zeduaria.

Againe, if the woman after her labour haue fretting and gnawing of the guttes, and payne of the Matrix, and other ſecret partes there about, then let her vſe the vapour and ſume of ſuch thinges the which haue vertue to mittigate, ſwage, and alay the paine, as Mallowes, Holioke, Fenegrek, Commin, Camomel, and Sauine. Of theſe alſo make emplaſters and bagges, the which may be applyed to the payned places.

Alſo to annoynt the places with Oleum ſeſaminum (if it were to be had) or with the oyle of ſweet Almonds. And if no great heate do abound in the woman, ſhe may drinke Triacle, or Trifera magna, with Wine in which is decoct Motherwort or Mugge wort.

Alſo agaynſt payne in the priuie partes, take Peniriall, Policaria, ſix leaues of Baye tree, ſeeth them together, and receiue the vapour vnderneath cloſely.

Item, take Rue, red Motherwort, Sothernwood, beate them together, and temper them with the oyle of Penirial, and put altogether in a pot, and ſet it ouer the fyer a while til it be ſomewhat ſodden together, and then take it of againe, and put it into a little round linnen bagg, made for the purpoſe, the which with theſe hearbes in it, yee ſhall conuey into the ſecrets.

Item, take Camomell and Lyne, of each like much. iiij. handfuls, bray them together, and ſeeth them with white wine, and then put it in a round bagge of linnen, as before was done, and conuey it into the womans priuie partes.

Item,

Item let her drinke for the same purpose, two graynes of Muske with wine.

Item, take white Onions, and couer them vnder the hot ashes, the which when they be well rosted, beate them together with fresh Butter vnsalted, and make it in manner of a plaster, and then put it in a linnen bagge, and conuaye it into the places as before: in the meane while perfuming the priuie partes with white Frankencense and Storax.

If it be so that the woman be vexed about the backe and loynes after her labour, take Camomell and Muggewort, of each two handfulles, of Wormewood, Sothernewood, of each one handfull, of Motherwort three handfulles, of Cinamome and Nutmegges beaten small halfe an ounce, decoct al these thinges together, and in the water of this decoction, beinge warme, dipp a spunge or other linnen clothes, fomenting, soaking, and streeking the backe with the same, and so do oftentimes, or els put all these foresayd hearbes together sodden in a bagge, and lay it plasterwise to the backe.

If this profit not, take oile Nardine, oile of white Lillies, of each an ounce and an halfe, to the which put a dram of Nutmegges beaten to small powder, with this annoint the backe.

Item, take oyle of Anece, oile of Camomell, of each an ounce, Oyle of white Lyllyes two ounces, or Waxe two drammes, dissolue al these together ouer the fyer, and therwith annoynt the backe.

But if after the labour the flowres issue more vehemently, and in greater abundance then they should, to the great effeblishing of the woman, and inducinge of much langour and painfulnesse: then first shall ye

note whereupon it commeth, for the cause knowen, the disease may the more redily be recured: and causes of it be dyuers, but most especiall those that followe, that is to say, Of much abundant superfluous blood contayned in the whole body, or of much commixion of the cholerick humour and the blood together, by the which the blood is enfired and chaufked, and so distendeth, openeth, and setteth abrode the vaines which descend to the Matrix.

Also the blood being very thinne and waterish, for so it penitrateth, thrilleth, and issueth forth the sooner. Also if the vaines be very large, and receiue much blood, for in that case they send forth the more agayne. And if the Matrix bee vnmighty and weakened, the vaines likewise are weake and large, so that they cannot retaine nor with hold the blood.

And if the body of the woman, or the outward partes be very dence, close, and compact together, so that the outward poores be contract and shut, in such wise that noe vapours or sweate can issue out at them, then this shall cause the ill humours (which otherwise would passe through the powers in swet) to remaine within the body, and there to engender and encrease greate flure and abundance of matter, which proceedeth with the flowers, and augmenteth the quantity of them.

Also if the vaines of the Matrix be (by som chance) open and flowe forth, as if the Matrix be perished or otherwise vicicate: or if it chance that the woman haue had a fall, or hath bene thrust, or beaten, by al and any of this means may come this inordinate flure of flowres.

Good counsell to the Woman.

Now seeing then that it ensueth by so manifold occasions and causes, it shalbe meete that women in this case

case be nothing ashamed ne abashed to disclose their mind vnto expert phisitions, shewing them euerye thing in it, as they know wherupon it should come, so that the Phisition vnderstanding the womans mind, may the sooner by his learning and experience consider the true cause of it, and the very remedy to amend it. And many thinges there be which cease & restraine this ouermuch flowing of flowers, both Electuaries, Confections, Trochiskes, Pouders, Clisters, Odours, Suffumigatiõs, Bathes, Plasters, and ointmentes, of which for the loue of women I will heere sett forth the most principall and best.

First then to stinte and restraine the outragious fluxe of flowers, it shalbe very good to bind the armes very straight & strongly, and not the feete or handes, as some vnwise men do teach, and then to set a ventose boxe or cuppinge glasse with fyre (which is called boxing) vnder the brestes, without any scarification, laying also linnen clothes dipped in viniger on the belly betweene the Nauell and the secretes, conueying also into the places such things which haue vertue to restraine blood, as the flower and rind of Pomegranate, Amber, Terra Sigillata, Bole Armeniacke, Sanguis Draconis, Hematites, the red Rose, white Frankencense and Galles, all those thinges, or as many of them as ye can conueniently get, beate them to powder in like portion, and temper them with red Wine, making of it a plaster, the which so tempered, put into a little round bag, the quantity of a mans thumbe, the which she shall put into the priuie partes.

Item, another plaster, to be ministred likewise.

Take of the blood stone, called Hematites, Bole Armeniack, of ech halfe an ounce, Sanguis Draconis, Licium, of

ech two drams, Karabe, otherwiſe named Amber, the cups of Acornes, Cipres tree nuttes, flowres of Pomegranate, of each one dram, of the ſcales of Iron one dram and a halfe, Turpentine and Pitch like quantitie, or ſo much as ſhalbe ſufficient to make a ſoft and ſomewhat liquid plaſter, beat and bray all theſe together, tempering it to a plaſter, and then do with it, as ye did with the other before.

An oyntment for the ſame purpoſe.

Take oyle Martine, oyle of Roſes, of each iiij. ounces, Karabe, the ſcrapping of Iuory, the ſcraping of a goates horne, red Corall, Terra Sigilata, white Frankencenſe, of each (being well & finely beaten) two drammes, of white Waxe two ounces: all thoſe tempered together, make thē in an oyntment, & therewith annoynt the wombe and the ſecretes.

A bath concerning the ſame.

Take Wormwood, Plantaine the more and the leſſe, the tops of Vines, freſhe branches of wilde Mulberies, or of the bramble, vnripe Damaſſons, Sloes, or Bolaſſe, wild Peares, Medlers or Miſpills, of each two handfulles, and red Roſe leaues two handfulles, of Daſies of all ſortes of Thiſtles, of ech two handfulles, of Cinchkfoyle the leaues and rootes, Tormentill the rootes, Colubyne, of each one handfull: Alſo of Acorne cuppes, a ſawcer full, of Gaules, of Acornes pilled, of Burſa paſtoris, of each two handfuls, beate all theſe to powder, cuttinge and bruſinge that that will not be beaten to powder, and ſeeth them togeather in rayne water, or els in water in the which ten or twelue burnt flint ſtones haue bene quenched. This done, let the woman bath her ſelf in this water vp to the Nauell, & whē ſhe commeth forth of the bath, geue her to drinke two

drammes

drammes of Electuarium Athanasie, or Miclite, with Plantaine water, or if she be sore thirstie, with red Wine.

And likewise ye may geue to her of these Electuaries that follow. Take good old rose Suger two ounces, of red Corall, burne Iuory, Bole Armeniack, of each two drams, of Hemates three drames, beate all these thinges together, tempering it with the rose Suger, and let her receiue of it in the morning and euening, at each time one dram, with sixe spoonefulles of Plantaine water, or els the water of Bursa pastoris.

Item, take of the stone Hematites, and rub it on a Barbers Whetstone called a Hone, till the Hone seeme redd, then wash it agayne from the Hone with Plantaine water, and so doo often times, vntill you haue a good quantitye of it, and euerie morning let the woman drinke 3. 4. or 5. spoonefulles of the same water.

Furthermore, there be at the Apothecaries Trochiskes which helpe greatly in this case, as the Trochistes of Carabe, or Ambre, and the Trochiskes of Bole Armeniacke, which must be ministred a dram, or more of eyther of them, with 4. or 5. sponefuls of Plantaine water.

Who that requireth further in this matter, let them aske counsell of the Phisitions.

Now if it be so that there be engendred any Apostume or other disease in the priuie places after her labour, then must the Apostumes & diseases be clensed, purged, and healed, the paine and ache of it mitigated and swaged with the iuice of the berries or leaues of Nightshade, and the iuyce of Plantaine, also the oyle of Roses, so that all those things be tempered together, and the places annoynted therewith.

Item otherwise. Take the whyte of an egge, womans milke, the iuyce of Purslayne, and temper all these together, and conuey it to the diseased place.

These medicines do refrigerate and coole the vehement heate wont to be in Apostumes. As for the reste, how to open, drye, and clense such Apostumations, ye must consult with some Phisition or expert Surgion.

Many times also it chaunceth that the fundemente gutt commeth foorth both in man and woman, and especially in women in this businesse, by reason of theyr great labour and striuing with themselfe: wherefore in this case it is the Midwiues parte, with her hande warmed, and wet in white wine, to reduce it backe into his place agayne, the which if she can not by this meanes, for because peradunture it be swollen, then let her dissoulue Butter in white wyne warmed, and therin dip Wooll, with the which wrap the same gutt a while, so doing oftentimes, till it be swaged, that it may be returned in agayne. And ye may vse in steede of white wine luke warme milke.

And when it is thus returned & reduced into this place: Take Waxe and melt it together with Masticke or white Frankencense, then spreade it vpon linnen plasterwise, and lay it ouer the place where it came forth, binding it to, with a linnen cloth or roller, for parting of. And let this be done thus so often as she goeth to stoole, after that she hath done, vntill such time that it be so settled within, that it come noe more out.

And if you will not occupye Waxe: then dipp Wooll in the oyle of Masticke, or of Spyke Nardy, and lay it vnto the place ouer the fundement, bynding it fast vpon the

place

place, as before.

Item another waye, waſhe and ſoke the gutt with water in which is decoct & ſodden ſuch thinges which exicate, dry, & conſtraine or combind: as Galles, Cipres, nutts, flowers of Pomegranade, Ambre, Maſticke, Frankencenſe, Sanguis Draconis, and when it is well waſhed and ſoked with this water, then take the powder of an hartes horne burnt, and ſtrue it round about the gutt, and ſo reſtore it againe into his place.

Againe ſometime it commeth to paſſe, that after the womans labour, the Matrix is remoued out of his place, and appeareth forth: then let it be waſhed and ſoked with the water in which be ſodden theſe thinges following.

Take of Cipres nuttes, Spike narde, Balauſtium, Acorne cuppes, of each an ounce, of Meſpilles and vnripe wylde Peares, & vnripe apples, Plummes, and Damſons, or Bullaſſe, of each an handfull. And ſuch of thoſe as be to bee powdred, beate them to powder, and the reſt deuide and cut them ſmal: then ſeeth them altogether in raine water, or els in water in the which ſteele being red hot hath bene oftentimes quenched: and in the ſame water, let the partie bath her vp to the Nauel, or els, dip a ſpunge or a locke of Wooll in it, and therewith waſh and ſoke the ſame Matrix oftentimes. Then euer with a faire cleane linnen cloth wipe it cleane againe, and ſtrew vpon it the powder folling, beaten very ſmall, and ſearſed through ſilke.

Take of Frankencense, Carabe, Galles, Balauſtium, Cipres nuttes, Alome, Antimonie, Bole armeniack, Maſtick, of each like much: beat all theſe to very fine powder, and ſtrewe the matrix with it: then tenderly reduce it into his

Place againe with warme linnen clothes binding it vp.

But if so be that the Matrix be swollen, so that by this meanes it will not be restored to his naturall place agayne: then dissolue Butter in white Wine, as ye did before, and with the same soke it, vnto such time as it be swaged, and then reduce it.

Remedies for the womans Nauell when it openeth it selfe, for paine in the labour.

Againe, sometime it chanceth that the womans Nauel through labour is dissolued, so that it openeth it self: then make a small tent of fine linnen, and annoynte it with this oyntment that followeth, and the same putt into the Nauell.

Take white Frankencense, and beat it to powder, and then temper it with the white of an egge, so that it be after the manner of liquid hony, with this annoynte the Nauel within and without, annoynting also the tent, the which being put in the hole of the nauell, bind some cloth ouer it, to keepe it in his place.

Item, many times it chaunceth that throwe the great difficulty and thronges of labour, the priuie part and the fundement become one, by reason of rupture and breakinge of the same parte in deliueraunce of the child, and that by this meanes the Matrix descendeth and issueth downe, the which thinge chaunceth sometymes, by reason that the same place is very narowe and also tender, and the birth big and of great grouth, so that it proceedeth with such violence, that it breaketh the way before it.

When this mishap falleth, first washe and soke the Matrix, and also reduce it to his place agayne, after the manner as I tolde you immediately before: then heale

heale this brack & wound by ſowing both ſides of it togeather againe with a ſilken threed, as Chirurgians do other woundes: and if that like ye not, then may ye cure it otherwiſe without ſowing, thus,

Take two little peeces of linnen cloth, each of the length of the wound, and in breadth two fingers brode, ſpread the little clothes with ſome faſt cleauing plaſter, the which will cauſe the cloutes to ſtick faſt where they ſhalbe ſet: then faſten thē, the one on the one ſyde of the rift, the other on the other ſyde, ſothat nothing appeare betweene the peeces of linnen in the mydes of them, but onely the clift and rift of the wound in the breadth of a ſtraw. Then (this done) ſowe the ſydes of the linnen together cloſe, as before I byd you to ſowe the skyn: and when they bee thus ſtitched together, lay a little liquid Pitch or Tarre vppon the ſame. And this doone, the lappes and ſydes of the wound vnder the linnen plaſter will growe together agayne, and heale, and then may ye remoue your plaſters.

Item another waye.

Take Camfely dryed, and beat it to pouder, alſo a little quantitie of of Cinomome beaten to pouder, ioyne them together, and ſtraw of this pouder into the wound, and without fault it ſhall heale.

Of Aborcementes, or vntimely byrthes, and the causes of it, and by what remedyes it may be defended, holden, and eased. Chap. VII.

Many causes of vntimely birthes.

Aborcement or vntimely birth is, whē the woman is deliuered before due season, and before the fruit be ripe (as in the .iij. iiij. or v. moneth) before the birth haue life, and sometimes after it hath lyfe it is deliuered before it stir, being by some chance dead in the mothers wombe. Of the which thinges there be many & dyuers causes.

First, sometimes the mouth of the Matrix is so larg and ample, that it can not conueniently close it selfe together, neither containe the feature or conception: Or els it may be so corrupted and infected with viscous, slymie, flegmaticke, and other waterish humours, that the cauity or hollownesse is thereby made so slippery, ỹ the feature conceiued can not there remaine, but slippeth and slydeth forth againe. Also sometimes the Matrix is apostumated and sore, so that for payne it cannot containe the conception.

Item, somtimes the Cotilidons, that is, the vaines by the which the conceptiō and feature is tyed and fastened in the Matrix (thorowe the which also the feature receyueth nourishment and foode, as is declared in the first booke) be stopped with viscous and ill humours: or els swollen by inflation, so that they breake, by the which meanes the feature destitute of his wont nourishment, perisheth and dyeth, and that most commonly in the second or thyrd moneth after conception.

Wherefore

Wherefore Hipocrates saith: all such women which be impregnate or conceiued, being of a meane state in their body (that is to saye, neyther to fat or grosse, ne to spare or leane) if it chaunce any such to aborce in the seconde or third mooneth (no other euident cause appearing) knowe ye for certaine, that it ensueth for because the Cotilidons be opplete, stopped, and stuffed with ill humours, and be swollen and puffed therewith, that they breake, and so consequently the feature dyeth for fault of foode.

Item, aborcement sometime commeth by reason that some of the places about the Matrix be diseased and greeued, as if Intestinum rectum, which is called the Fundement gut, be vlcerate, hauing the pyles or Hemorroides, or the visicke or bladder be swollen or encombred with the stone, the straungury, or other euil. In these cases though the great labour and paine the which the party hath in endeuoring and inforcing her selfe other to stoole, or to make water, bee engendred great motions downeward, whereby many times the handfastnesse of the Cotilidones is broken. Aborcement by reason of some greefe about the Matrix.

Also aborcement may come of a disease called Tenasmus, the which is when one hath euer great desyre and lust to the stoole and yet can do nothing, neuertheless the parties greatly do enforce and paine themself to it. And as Hipocrates saith, the pregnant woman which hath Tenasmus, for the most part abhorreth, that is to saye, bringeth forth her child out of time. Aborcement by Tenasmus

Item the couch, if it be greeuous, causeth the same. And as the forenamed excellent Phisition saith: such as are very spare and leane, and brought lowe, euermore lightly do aborce: for because that all the meate Aborcement through the cough.

meate and food the which they receiue, turneth to food, nourishment, and restauration of their owne bodyes, and so is the conception destitute of foode: wherefore necessarily it dyeth.

Item, this chance also commeth by ouermuch bleeding at the nose, or other where, or issuing of the flowers immoderatly. And so saith Hypocrates, if the woman yeeld flowres after her conception, it cannot be that the feature doo long proue, the which saying must be vnderstād, if they flow vehemently, or that the partie be weake & very spare, or if it be after the third moneth, for it may be well, that in the first and second moneth flowres may issue, and yet no daunger. For as yet little food and nourishment satisfyeth the conception for the smallnesse thereof.

Item, to be let bloode may be the cause of abortement, which must be vnderstand in such as haue but little store of blood: but such as haue great copie and plenty of blood, may without any perill (if any vrgent cause require it) be let blood, so that it be after ỳ fourth moneth, and before the seuenth. Howbeit, I would that none should be let blood, except some great and waighty cause did require it.

Itē, it may come by taking of some strong purgation before the fourth moneth, & after the seuenth moneth.

And if it be so that any necessity do so require that she must needes receiue a purgation, let it be done betweene the fourth and the seuenth moneth after the conception, for then may it be with least perill. And see that the purgation be very gentle and easie.

And this may come by reason of a continuall flure, be it bloody or otherwise, and specially if the woman be

be weake & spare, for by that meanes the conception is greatly weakened and perished. And ouermuch vomiting may be the cause of abortement, for by ouermuch galping and reaching vpwards, the Cotilidons may be broken, and so the feature to perishe.

Item, ouermuch famine or hunger, and also sharpe and feruent sickenesse may be the cause thereof, as the pestilence, apostume in the brest, and sodaine palsie, the falling sickenesse. &c. Also ouermuch drunkennesse, and excesse feeding and surfetting, by the which the byrth is suffocate and strangled in the belly, and the food corrupt for lacke of due disgestion.

Item, if the birth be sick by any outward or inward cause, or if the secondyne in the which the feature is cõtayned, doe breake before his tyme, and the humours and waters of the same flowe and issue forth, causinge the place to be slipperie, and so the byrth to slide away vntimely: or if the mother haue taken very great cold, or ouer great heate, which weakeneth both mother and child.

And therefore ought women with child to eschew much bathing or going to the hot howses in theyr teeming, for that may do hurte three wayes.

First, that it kyndleth or enflãeth the ayre or breath contayned in the body, and so stifleth the child, and sometime the mother to.

Secondlie, that it relaxeth, dissolueth, and looseth the Cotilidons, and so maketh the byrth to issue foorth. Thirdly, the vtter heate of the bath, encreaseth the inward heate of the body: in somuch, that the birth not being able to sustaine and abyde the heate, naturally proceedeth for refrigeration and cooling: but in the

tyme, or about the tyme of labour, she may vse bathes, as I declared before, for the redyer and more expedite deliuerance.

Cause of aborcement by mutation of the weather.

Item, the intemperancie and mutation of the ayre and weather, may be cause of aborcement. For (as Hypocrates wryteth) whensoeuer the winter is hott and moyst, and the spring tyde after cold and dry, such women in that spring tyde may soone and of a light cause haue aborcement: Or if they aborce not, yet they shalbe deliuered with great payne, and the birth shall be very weake and sickly, so that it shall dy streight, or if it dye not by and by, it shall proue but very slenderly. The cause of the which thing is this.

For when that such wintering chaunceth, the hott and moyst wether heateth and moysteth the womans body and by that the body is opened, vnlooſed and resolued, no lesse then though she were euery day bathed, and vpon this when the spring time commeth, if it be cold and dry, finding the body open and vnlooſed after such sort, the cold entreth and pearceth the body the sooner and the more behemently: and the birth feeling the sodaine cold and chaung of weather, pyneth away and dyeth in the mothers bellye, or anon after it is deliuered: or if it be aliue, it lyketh not, nor proueth not, and great paine shall it be to keepe life in it.

Item, aborcement may happen by ouermuch stirring of the body in labouring, daunsing, or leaping, or by some fall or thrust against some wall, or beating, or by some sodaine anger, feare, dread, sorrowe, or some sodaine and vnlooked for ioy. Thus haue I rehearsed all the causes of the which most commonly may ensue aborcement or vntimely byrth, the which no doubt

is

is much more greefe and paine to the woman, then the very naturall labour, for such thinges as chaunce to man or woman contrary to nature, or before nature doth require it, is farr greater greefe, then the same happening and comming in his due season.

Signes whereby ye may foresee aborcemente

When the woman shall labour before her tyme, these signes are wont to go before. First her brestes which before were hole, sound, and full, shall begin to waxe lesse, to fall, and to flagg, and then euer for the most parte aborcement followeth. But if it be so that she goe with two childzen at once, if one of the brestes swage, which before was in good liking, the other remayning sounde and safe, then looke of what syde the brest is of, and the child of that syde is in perill. Wherfore Hypocrates wryteth, if the right brest slake or flagg, the masculine or male birth is in perill: if the left, the femal byrth, because that for the most part when there be two at once, the one is masculine, the other feminine: the man lyeth in the right syde, the wowan in the left most commōly. Tokens to foresee aborcement.

Also another signe of aborcement is: when the woman hath great payne and doloures of the Matrix, and that she beginne to ware redd in the face, and all partes of the body to shake and tremble, as though it were in a feuer, or the palsie in the head. Item when she feeleth great ach in the inner parte of the eyes toward the braines, the rest of the body taken as it were with a wearinesse, without any outwarde aparante cause why: these thinges portend and signify aborce-

ment to be at hand, specially if at the same tyme the flowres issue also.

Item if the womans body doe swell and inflate wᵗ a certaine hardnesse or stiffnesse, and that she feele stitches, and as it were ventosity or wind, running from one syde of the body to the other, and yet the belly notwithstanding, being nothinge the more ponderous or waightie, and that the same inflation do persiste and continue any whyle, the woman taking and eatinge such thinges the which haue vertue to discusse and vanquish ventositie and windinesse: this thing I say doth betoken perill of aborcement through ventositie and inflatiō, and that cheefely about the third or fourth moneth after the conception.

Thus haue I sufficiently declared euident and sufficient signes, whereby may be prouided and foreseene the aborcement before it come. Now will I shewe you the remedies whereby it may be auerted and let.

Remedies whereby to avoid aborcement.

The cheefe remedy to auoid aborcement is, to shun all such thinges which may be cause of it, the which I haue competently entreated of alredy: but if ye feare aborcement, because that the mouth of the Matrix be ouer ample and large, then must ye vse such thinges whose operation is to contrahe, constraine, and bringe together, as Bathes, Fumigations, Oyntmentes, Plasters, Odoures, and such like, of the which I haue spoken before, and such thinges the which expresse and stint the flowres flowing ouer much after the birth.

Againe, if ye feare this perill, because the mouth of the Matrix is moyst and slipperye, other because that the Cotilidons be replete and fulfilled with viscous humours

humours, and with inflations or ventosities: then may yee defende it by vsing of such thinges whose qualities be to purifie, cleanse, exicate, or dry, and to represse ventosities, whereof also we haue made mention here before.

Howbeit, in all this matter, lett not to make some expert Phisition of your counsaile, if ye may haue such one, for because that many such thinges come, and not all by one way or meane.

And if yee doubt perrill for because that the Matrix or other places about bee infected, exulcerated, or apostumate, or hauing the stone or strangury, and such other thinges: then aske and vse the aduise of some well learned medicine, and he shall shew you how al things shalbe recured.

If againe ye feare abortement because the partie is very weake and low brought, then let her feede on such thinges the which moisten and nourrish well or fatten the body, as Capons flesh, Kid, Lambe, young Veale, Partridge, and such other.

Againe if the woman be taken with any sharpe and fell disease, then let her bee cured of the same as shortly as can be, with such thinges the which appertayne to the curing of such disease: or if shee haue sustayned any long famine or hunger, then let her bee fedd with good meates and drinkes moderately taken: and if she haue surfeited by ouermuch eating and drinking (as now a dayes most commonly people doe) then let her abstaine for a time, and if it may be conueniently doone, lett her receiue some easy and gentle medicine, which may alleuiate and lighten her of her surfeitinge burthen, especially by vomitinge, for the which purpose, geue her

halfe a pynt of water luke warme, wherein hath bene sodden two sponefulles of clarified hony, and then afterward if it come not of it self, with her finger or with a feather put into her throte, let her prouoke her selfe to vomit.

Now if it be soe that the woman abound in blood, then shall it be very good a little to let her blood, both for her selfe, and also for the byrth, which throwe ouer much aboundance of it, might happen to be suffocated and strangled: of the which thing also I haue spoken largelie before.

Furthermore, if the woman feare aborcement, by reason of continuall cough, or ouermuch vomit and parbreaking, or the flure, or of the disease called Tenasmus, or of ouermuch issuing of blood, whether it be by the nose, or other partes of the body, aske the aduyse of a Phisition for remedy, if for the fragility, tendernesse, and bracke of the secondine, she feare this aborcement, for because that in this case the secondine shall not be able to hold and containe the birth. As for this, there is no other medicine to defend it, but onely that the partie take heede that she hurt not her selfe by ouermuch mouing or stirring, as by labouring, daunsing, runing, standing, fast going, or carying of ponderous or waighty thinges, or lifting of the same. And to be short, let her with all warinesse take heede and be diligent that she exchewe and abstaine from all such thinges the which might couse and induce aborcement.

Of

Of dead birthes, and by what signes or tokens it may be knowne, and by what meanes it may also be expelled. Chap. ix

IT shalbe now conuenient for vs to speake of dead birthes, how it shall be knowne that they be dead, and how they may be expelled from the mother.

Signes to know whether the child be dead in the mothers wombe.

Signes then that the birth is dead in the Mothers Wombe, be these.

i. First, if the mothers brestes doe sodenly slake, as I touched before.
ii. If it moue it selfe no more, beeing woont before to stirre.
iii. If when the mother turneth her from the one side to the other, shee feele it falling from the one side to the other like a stone or a dead waight.
iiii. If her belly and nauill begin to waxe colde, which before was wont to be temperately hoat.
v. If any stincking and filthy humours flow from the Matrix, and chiefly after some fell disease.
vi. If the womans eyes ware hollow, and that her coulour chaunge from white to swart and dunne coulour, and that her eyes and nose ware astonied, and haue not their right vse, and her lippes ware wanne.
vii. If beneath the Nauell and about the secret parts she feele great throng and paine, the coulour of her face chaunginge into worse and worse, otherwise then it was wont to doe.
viii. If she haue appetite to eate such things which be

against

against nature, and not wont to be eaten or dunken.
ix. If she be in her sleepe vexed with vayne and terrible dreames.
x. If she be payned continually with the strangury, or that she enforce her selfe much to the stoole, and with all her power, and yet can not do any thing.
xi. If her breath begin to stinke, the which thinge lightly happeneth two or three dayes after the byrth be dead.
xij. If the handes put into very warme water, and then layd on the womans belly, and the childe stirre not, is a signe that it is dead.

Of all these signes nowe, the more that come together of them at one tyme and in one person, the surer may ye be that the birth is dead, the which being once dead all diligence must be had that it may be expelled out of the womans bodie.

But here must ye see againe whether it may be expelled, the mothers life saued or no: for sometyme it chanceth that the mother dyeth withal, and somtimes the Mother doth well and prospereth.

To knowe whether the mother shall be in perill or no.

Whether the Mother shalbe in perill withall, or no, by these thinges shall ye knowe. If the woman being in the labour sowne or feare, as though she were in a trance: if her remembrance fayle her, and she ware feeble and scant able to moue or stir her selfe: if she (called with a loude voyce) can answere nothing at all, or els very little, and that very softly, as though her voice began to faile her: if she be inuaded or taken among in the labouring with conuulsion or shrinkeling together: if she refuse or cannot brooke meate: if her pulces beat very fast, the which signes when ye see in ỳ woman labouring

bouring, it is an euident token that she shall not liue long after her deliueraunce, wherefore omitt the cure of her to the handes of almightie God: but if none of these signes do appeare, then haue good hope, for the woman shall doe well, the birth beeing once departed: wherefore giue all diligence to the expulsion of it, that the woman may be deliuered of this dead burthen, the which thing may be done by two wayes, either by medicines expulsiue, or els by certaine instrumentes made for the nonce.

Two meanes to expell the dead birthes

First without instrumentes, with this fumigation. Take either the hooue or dounge of an Asse, and put it on coles, and let the woman receiue the fume vnderneath.

Another. Take the skinne of an Adder, Myrrhe, *Castorium*, Brimstone, *Galbanum*, *Oppoponacum*, Madder that the Diers occupie, Pigeons dounge, or Hawkes dounge, beat all these to powder, and temper them with Oxe gall, and make pilles of it, each the quantity of a filberd nutt, & then put one after another in the coales, and receiue the fume thorow a pipe or conduite made for that purpose into the priuities.

Another. Take Encense, *Oppoponacum*, *Galbanum*, Brimstone, of each like much, beate them together, and temper them with Oxe gall, and make pilles of them, and then of the same make fumigations as before.

A posion for the same purpose. Take *Asasetida* halfe a dram, of Rue three drams, of Myrrhe two drammes, and beate them to powder, and geue to to the woman at each time a dram of this pouder with white wine, or with water in the which Sauine is sodden.

Another Take Figges, Fenegreke, Organie, and seeth

them in water, the which geue vnto the woman to drinke: for this drinke will engender lubricity and ſlipperneſſe in the neather partes, and vſe alſo ſome of thoſe things which haue vertue to prouoke the byrth, whereof we haue entreated before.

Iem, certaine peſſaries, or ſuppoſitaries concerning the ſame. Take Gumme, Ammoniack, *Oppoponacum*, *Helleborus niger*, Staphiſager, *Ariſtolochia longa*, and *Colocinthis* without his kernels, beate all theſe together, temperinge them with Oxe gall, and alſo with the iuice of freſhe Rue, then make a peſſary of wollen, and annoynt and wett the peſſary with the ſame, conueying it into the ſecret places.

Item Another. Make a peſſarie of woollen, of the length and thickneſſe of a finger, and dip it in the iuyce of Rue in the which is diſſolued a quantity of Scamony, & doo with that peſſarie as before.

Item, take *Ariſtolochia rotunda*, Sauiue, Gardeen Creſſes, of each like much, beate them to powder, and temper them with Oxe gall, with this annoynt a peſſarye made and ordered as before is ſpoken of.

Item, if the woman drinke the milke of another woman, it will ſtir and expell the birth.

Item, take of the iuyce of Dittaine, or of the powder of the roote of the ſame hearbe, two drammes, and geue the ſame to drinke to the woman with wine, except ſhe be in great heate, for then ſhall ye geue it her with luke warme water, and this ſhall expell the dead byrth without anye perill to the Mother.

Item, take of Myrrhe foure drammes, of Cinamome, *Galbanum*, *Caſtorium*, of each two drammes, of *Oppoponacum*, one dram, all thoſe beaten and tempered together with Oxe gall, make pilles of them, waying eych of them a dram,

a dram, and with the fume of thoſe, perfume the neather partes, by this vapour the dead birth is brought forth, inflation and ſuffocation of blood is expelled.

Item, take of water Minte, Southernewood, Mugwort, of each a handful, of *Aſphaltum* halfe an ounce, of Madder, two ounces and an halfe, of Camomell, Horehound, Fenegreke, of each two ounces, ſeeth all theſe thinges together in raine water, in the which let the woman bath her ſelfe: then take of Hennes grece and Duckes grece, of ech foure drammes, to the which ad two ounces of the oyle of Dill ſeede, with this oyntment annoynte the womans heade coming out of the bath, then take Date ſtones, and beate them to powder a dram and a halfe, with a ſcruple of Saffron tempred together with white wine, the which let her immediately drink after ſhe come forth of the bath.

Item, take *Oppoponacum*, and make thereof a peſſarie, the quantity of a finger, conuay it into the priuities, this expelleth the dead birth.

Item, take of *Galbanum* a dramme or ſomwhat leſſe, of Goates milke an ounce and a halfe, or two ounces, in the which the *Galbanum* being diſſolued, geue it to the woman to drinke.

Item, a plaſter for the ſame. Take *Galbanum* beaten and tempered with the iuice of Motherwort, and of this make a plaſter by puting to of waxe a certaine quantity: then take a linnen cloth of ſuch length and breadth that it may couer all the belly vnder the Nauell to the priuitis, from one ſyde to another, on this cloth ſpread this plaſter of the thickneſſe of a ſtrawe, and lay it to the belly.

Item, take the Triacle which is called *Diateſſarum*, and geue it to the woman to drinke, and it will expell the dead birth.

But

But if all theſe medicines profit not, then muſt be vſed more ſeuere & hard remedies with inſtrumentes, as hokes, tongues, and ſuch other thinges made for the nonce. And firſt the woman muſt be laide along vpright, the middle part of her body lying hyer then all the reſt, companied of women aſſiſting her about, to comfort her, & to kepe her downe, that when the birth is plucked out, ſhe ryſe not withall. Then let the Midwife annoynt her left hande with the oyle of whyte Lillyes, or other that may make it ſupple and ſmoth, and holding out her fingers, ſhutting together her hand, let her put it into the Matrix, to feele and perceiue after what faſhion the dead birth lyeth in the Mothers wombe, ſo that ſhe may the better put in hookes, and ſuch other inſtruments to plucke it out withall.

If ſo be that it lye the head forward, then faſten a hooke either vpon one of the eies of it, or the roofe of the mouth, or vnder the chin, or on one of the ſhoulders, which of theſe partes ſhall ſeeme moſt commodious and handſome to take it out by, and the hooke faſtened, to draw it out very tenderly for hurting of the woman.

But if it lye the feete forward, then faſten the hooke on the bone aboue the priuie partes or by ſome rib, or ſome of the back bones, or breſt bones: & whē this hooke is thus faſtned, the midwife may not by & by draw & pluck at it, but holding it in her left hand, let her with her right hand faſten another in ſome other part of the birth, right againſt the firſt, & then tenderly let her draw both together, ſo that the birth may proceede and come forth on both ſydes equally, mouing it from one ſyde to another, till ye haue gotten out altogether, and now and then to helpe it in the comming forth with the forefinger well annoynted, if it chaunce to ſtick, or to be let any where: aud as it cometh

forth

forth, alway to remoue the hookes farther and farther on the dead birth..

Againe, if it chaunce that one of the handes onely of the byrth do appeare, and that it can not conueninetly be reduced and returned vpward agayne, by reaſon of the narowneſſe of the place, then bynde it with a linnen cloth that it ſlip not vp againe, and then to plucke it outwarde vntill ſuch time that the whole arme be out, and then with aſharpe knife cut it of from the body: and euen ſo doe if both handes appeare firſt at once, or one legge, or both, if they cannot be returned backe to be othewiſe taken out conueniently. As ye cut the armes from the ſhoulders, ſo likewiſe cutting the legges from the thighes, for the which purpoſe the Chirurgians haue meete inſtrumentes made for the nonce, with the which ſuch legges and armes may ſoone be cut from the body. Theſe partes being once reſect and cut from the body, then turne the reſt, ſo that it may eaſily proceede, with as little payne to the mother as may be.

If it be ſo that the childes head be ſo ſwollen by inflation, ſwelling, or reſort of humours, that it will not conueniently iſſue out at that narowe place: Then let the Midwife with a ſharpe penknife cut open the heade, that the humours contayned in it may iſſue and runne forth, and ſo the head to waxe leſſe, able to be plucked out: But if it be ſo, that (not by any ſuch caſualtie) the head be big but of a naturall growth, then muſt the head be broken in peeces, and the partes euermroe taken forth with ſuch inſtrumentes as the Chirurgians haue ready and neceſſary for ſuch purpoſes.

Againe, if that after the head were come foorth, yet the breſte parte would not follow for greatneſſe: Then muſt

ye breake and cut likewiſe that part, vnto ſuch time that it may be had forth. And euen ſo likewyſe if all the reſte of the body ſhould be ſo ſwollen that it would not proceede ne come forth: then muſt it likewiſe be broken in peeces, and ſo had forth.

Furthermore, if by chaunce or diſeaſe it come to paſſe, that the mouth of the Matrix be exulcerate or apoſtumate, ſo that the paſſage be made the narower, by that meanes, the dryer, and the more contract: then muſt ye firſt ſtudy and endeuour you to ſupple and eaſe the places by oyles and other greaces, ſuch as I ſpake of ſufficiently before in the fourth Chapter, with bathes and fumigations.

Alſo if the dead byrth come ſydelonge, then muſt ye do what may be done to conuert & turne it to ſuch faſhion, that it may moſt eaſily be brought forth. The Matrix and other ſecretes muſt be annoynted, perfumed, and vapoured with ſuch thinges the which may make it more ample and large. If it can not be thus had forth whole, then let it be cut out by peece meale, as is before ſpoken of. And if after this deliuerance the flowres iſſue ouer vehemently, then vſe ſuch thinges as haue vertue to reſtrayne them, of the which I haue ſpoken in the vi. Chapter before.

But contrary to all this, if it chaunce that the woman in her labour ſhould dye, and the child hauing life in it: then ſhall it be meete to keepe open the womans mouth, and alſo the neather places, ſo that the child may by that meanes both receiue and alſo expell ayre and breath, which otherwiſe might be ſtopped, to the deſtruction of the child. And then to turne her on the left ſyde, and there to cut her open, and ſo to take out the child. They that be borne after this faſhion are called Ceſars, for becauſe they be cut out of their mothers belly: Wherevpon alſo the noble Romaine

mayne Ceeſar the firſt tooke his name.

In the laſt Chapter of this booke be briefly recited certaine expert medicines, which bee moſt requiſite to the cheefe purpoſe entended in this preſent booke.

Chapt. X.

FOrſomuch as the principall entent and end of this booke is, to ſhew the meanes and medicines whereby the womans labour may be made more eaſie: therefore here I will compendiouſly ſet forth certaine medicines, oyntmentes and emplaſters, ſuch as ſhalbe ſufficient and moſt requiſite to that purpoſe, and ſuch as hath bene well experimented and practiſed: The which alſo it ſhalbe conuenient (for them that may) alwayes to haue in a redineſſe againſt their time of neede. For although that Nature be the cheefe and head doer in all this buſineſſe (as in conception, bearing, and the byrth:) yet notwithſtanding, medicines many tymes doe helpe, ayde, and fortfie Nature, being ſometyme impedite and let, yea, impotent and not able to doo her office as ſhould appertaine.

When the time then of the womans labour is come, if ſhe labour long and paynefully, and yet the birth do not proceede: then for the more expedite and quicke deliueraunce, geue her of this mdicine following.

Take of the fineſt Cinamome that may be choſen. iiij. drammes, and with a ſharpe knife firſt ſhred it in verye ſmall peeces, and then beate it to very fine powder.

Item, of Saffron dryed by the fyer till it be blackiſh, of

Caſsia lignea, fine Reubarbe, Sauine dried, Myrrhe, of each of theſe ſeauen ſcruples, of pure Muske xvj. graines, euery of theſe ſimples exquiſitely by themſelues powdred, and then perfectly mixed in one, with vj. or vij. droppes of Malueſe, temper the whole maſe into little roundels or trochiskes, each waying a dramme. And in time of neede at the womans labour, geue her hardly the waight of vj.d. of theſe trochiskes beaten into fine powder, with iiij. ſpoonefulles of Hyſope water, and other iiij. of good Wine ſecke.

This medicine is not onely profitable at this time to prouoke the birth, but alſo is notably good to expell the after birth, or any other ſuch like matter in that place, hauing need of expulſion.

Item, if neede doe ſo require, it ſhall be very expedient to haue this emplaſter following in a readineſſe, the which ſpread abroad vpon a linnen cloth either els vpon leather, and ſo applied to the bottome of the belly in as large manner as may be, dilateth and openeth the pores of that parts, amplifieth, enlargeth, and diſſolueth them, whereby that that is contayned in the belly findeth the freer iſſue, to the leſſe greeuance of the mother.

Take of *Emplaſtrum de Melliloto*, of *Diachilon*, of *Oxycroceum*, of each two ounces, of the rootes of *Aſarum*, of wild Nepp dryed, the leaues of *Bemioim*, of toſted Cummin, of each two drammes, of good *Caſtorium*. iij. drams, of the oyle of Dyll one or two ſpoonefulles: ſuch of theſe as are to be powdred, beate them fine, and then ouer a ſoft fire temper them altogether perfectly.

Item, the ſame emplaſter may ſerue to be laide ouer all the bottome of the belly & the priuy paſſage, to prouoke and draw foorth the latter or hinder birth if neede be: But if that be not ſtrong inough, then lay too this plaſter following,

wing, which is of much more efficacie, force, & strength.

Take of *Galbanum*, *Ammoniacum*, *Seraphinum*, Myrrhe, of each an ounce, of *Colloquintida*, *Heleborus niger*, of each two drammes, of *Castorium*, *Perethrum*, and *Storax liquida*, of each three drams, of Trupentyne and *Petroleum*, of ech foure drammes. First ouer a soft fyer temper the Turpentine, *Petroleum*, and *Storax liquida*, togsther, then thereto adde *Colloquintida*, *Heleborus*, *Castorium*, and *Perethrum*, being first well and finely beaten to powder: after put to the *Galbanum*, *Ammoniacum*, *Serapinum* and Myrrhe, beinge first dissolued in good Maluesey, and so take it from the fier, and labour it with your handes. This plaster is of great effect to prouoke the after birth.

Item, vnset Leekes stamped and fryed with butter, and so laid plasterwise to the belly serueth well for the same.

Item, the leaues or flowers of Marigoldes drunke with white Wine, expell the after birth. Also the sayd leaues and flowers dryed, and at tyme of neede, kindled with a waxe candle, and the fume thereof receiued vnderneath into the priuie parte, prouoketh out merueylously the after birth.

Item a comfortable potion, to be taken after the deliueraunce of the childe.

Take of the sweetest garden Mintes, greene or dry, of the leaues of Baume, greene also or dry, of the leaues of *Maioram*, the rootes of Fennell, the pith taken out, the flowers of Buglos, of Rosemarie, of Ruds, of Borage, and of dried red Rose leaues, of each of these halfe a hādful, more or lesse as it pleaseth you, of Cloues & Mase brused a little, the waight of two pence, of Cinamone shredd in small

portions the waight of ſix grotes, knit all theſe together in a clout or little linnen bagge, and hang the ſame bagge in a quart of Borage water the ſpace of a day and a night: then take out the ſaide bagge, and reſerue the water, of the which take one halfe, and the other halfe of pure wine Secke, or els Muſcadell: and beeing mixte together, putt thereto a little of the conſerue of Barberies, conſerue of Borage flowers, conſerue of Roſemary flowers, and drink hereof euery day the ſpace of foure or fiue dayes, at once foure ſpoonefulles of the water, and other foure of the foreſaid Wine. And this potion ſhall both comfort the womã, & alſo help greatly to the expulſion of all noyſome thinges to be expelled.

And here it is woorthy to be noted, that where as it is a common vſage to geue often to women in their childbed caudells of Otemeale, thinking and ſaying thereby the woman to be ſcoured, whereas in deed the ſaid Otemeale is a notable binder and dryer: Therefore ye ſhall vnderſtande, that the right vſe thereof is, to geeue it to ſuch as haue already bene wel & ſufficiently ſcoured and cleanſed from their after birth, & other thinges to bee looked for in this time and caſe: but if the woman be not ſufficientlye purged allready, then giue her no Otemeale cawdels, ne other thinges that may binde.

And thus I make an ende, praying the women readers hereof, to accept and ſuffiſe themſelues with theſe few medicines heere in this Chapter mentioned, and often by me and other practiſed. The which thing if they ſhal do ſo, it ſhall (no doubt) be occaſion to me the ſoner to retake this matter in hande againe, and to refreſh and furniſh the ſame with new & much more excellent experiences then hath beene yet hitherto read or ſeene in any booke concerning

ſuch

ſuch matters.

And as touching the aboue Trochisks & emplaſters deſcribed here in this place, ye ſhal find them alwayes readdy made in Bucklers berie in London.

THE THIRD BOOKE.

In this firſt Chapter of the third booke, is firſt declared the matters therein contayned, and then how the Infant newly borne muſt be handled, nouriſhed, and looked to. Chapt. I.

IN the ſecond booke we haue ſufficiently and at length declared the maners, faſhions, and diuerſities of birthes, with the daungers and perilles often chaunſing to the women at their labours, and after the ſame. And nowe here in this thirde booke ſhalbe intreated what is to be done to the Infant borne. And how to chooſe a Nurſe, and of her office: with manifold medicines & remedies againſt ſundry infirmities, which eftſoones happen to Infantes in their infancie.

Then after that the Infant is once come to light, by & by the Nauell muſt be cutt three fingers breadth from the bellye, and ſo knit vp, and let be ſtrued on the head of that that remayneth, of the powder of Bole Armemiake, and

Sanguis Draconis, *Sarcocola*, Mirrhe, and Cummin, of each like much beaten to powder: then vpon that bind a peece of Wooll, dipped in oyle Oliue that the powder fall not of. Some vse first to knit the Nauell, and after to cut it so much, as is before rehearsed.

And furthermore some say, that of what length the rest of the Nauell is left, of the same length shall the childes tongue be, if it be a man child. Item, Auicenna saith, that dyuers thinges may be knowen by marking of the childes Nauell: For (as he sayth) when the woman is deliuered of her first child, then behold the Nauel of the child: which if in that part of it which is next vnto the body it haue neuer a wrincle, it protendeth and doth signify perpetuall from thenceforth sterilitie or bareneſſe: and if it haue any wrincles in it, then so manie wrincles, so many children shall the woman haue in tyme to come. Also some ad to this, and say, that if there be little space betweene these wrincles in the Nauell, then shall there be also little space be the bearing of the children: if much, it signifyeth long tyme betweene the bearing of them: but these sayings be neyther in the Gospell of the day, ne of the night.

Now to returne to our purpose, when that the nauell is cut of, and the rest knit vp: annoynt all the childes body with the oile of Acorns, for that is singularly good to confirme, stedfast, and to defend the body from noysome thinges which may chance from without, as smoke, colde and such other thinges: which if the Infant be greeued withall straight after the birth, being yet very tender, it should hurt it greatly.

After this annoynting, wash the Infant with warme water, and with your finger (the nayle being pared) open the childes

childes noſethrils, and purge them of the filthineſſe. And that the Nurſe handle ſo the childes ſitting place, that it may be prouoked to purge the belly. And cheefely it muſt be defended from ouermuch colde, or ouermuch heate.

After that the part extant or the knot of the Nauell is fallen (the which commonly chaunceth after the third or fourth day) then on the reſt remayning, ſtrew the powder or aſhes of a calues hoofe burnt, or of Snayle ſhelles, or of the powder of lead, called red lead, tempered with wine.

Furthermore, when the Infant is ſwaddeled and laid in Cradell, the Nurſe muſt geue all diligence and heede that ſhe bind suery parte aright, and in his due place and order, and that with al tenderneſſe and gentle entreating, and not crookedly and confuſely, the which alſo muſt be done oftentimes in the daye, for in this is it, as it is in young and tender impes, plantes, and twigges: the which euen as ye bowe them in their youth, ſo will they euermore remaine vnto age. And euen ſo the infant, if it be bound & ſwadled, the members lying right and ſtraight, then ſhal it grow ſtraight and vpright. If it be crookedly handled, it will grow likewyſe. And to the il negligence of many Nurſes, may be imputed the crokedneſſe & deformity of many a man and woman, which otherwiſe might ſeeme aſwel fauoured as any other.

By the onely negligence of Nurſes many child groweth croke backed, & wry legged

Item, let the childs eies be often times wiped & clenſed with a fine and cleane linnen cloth, or with ſilke. And let the armes of the Infant be very ſtraight layde downe by the ſydes, that the may grow right, and ſometime ſtroking the belly of the child before the veſick or bladder, to help to eaſe, and to prouoke the childe to the makinge of water: and when ye lay it in the Cradell to ſleepe, ſet the

Cradell in ſuch a place, that neither the beames of the Sunne by day, neither the Moone by night, come on the Infant, but rather ſet it in a darke and ſhadowy place, laying alſo the heade euer ſomewhat hyer then the reſt of the body.

And farther, let it be waſhed two or three times in the day, and that anone after ſleepe, in the Winter with hott water, in the Sommer with luke warme water: neither let it tary longe in the water, but vnto ſuch time as the bodye begin to wax red for heate, but take heed that none of the water come into the Infantes eares, for that ſhould greatly hurt his hearing a nother way.

Then, to be ſhort, when it is taken out of the bath, lett it be wiped and dryed with gentle and ſoft linnen clothes warmed, and then to lay it on her lapp the backe vpward, the which with her handes let her tenderly ſtroke and rub, and then to lap it vp, & to ſwaddell it, and when it is ſwadled, to put a drop or two of water into the noſethrilles of it, is very good for the eye ſight. And ſo to lay it to reſt.

Of the Nurſe and her milk, and how long the chylde ſhould ſucke. Chapt. II.

AS concerning the bringing vp, nouriſhment, & geuing of ſuck to the child, it ſhalbe beſt that the mother geue her child ſuck her ſelfe, for the mothers milke is more conuenient and agreeable to the Infant, then anye other womans, and more doth it nouriſh it, for becauſe that in the mothers belly it was wont to the ſame, and fed with it, and therefore alſo it doth more

more desirously couet the same, as that with the which it is best acquainted. And to be short, the mothers milke is most holsome for the childe, as *Auicenna* wryteth, it shall be sufficient to geue it sucke twise or thrise in a day. And alwaies beware ye geue not the child to much sucke at once in this tender age of it, for cloying of it, and lest also it loth it: but rather let it haue often of it, and little at once, then fewe tymes, and ouermuch at once. For such as be ouer cloyd with the mothers milke, causeth their body to swell and inflate, and in their vrine shall it apeare, that it is not ouercome ne concocted or digested in the childe: which thing yet if it chance, let the Infant be kept fastinge vntill such time as that which it hath receyued alredye be completly digested.

Item, if the mothers milke be somewhat sharpe or cholericke, let her neuer geue the child her brest fasting. If it be so that the mother cannot geue the Infant suck her self, eyther for because of sickness, or that her brestes be sore, & her milke corrupted: then let her choose a holsome nurse, with these conditions following.

First, that she be of a good colour and complexion, and that her bulke and brest be of good largeness. Secondly, that it be not to soone ne to long after her labour, so that it be two monethes after her labour at the least, and that (if it may be) such one which hath a man child. Thirdly, that she be of meane and measurable lyking, neyther to fatt ne to leane. Fourthly, that she be goöd and honest of conuersation, neyther ouer hasty or ireful, ne to sad or solome, neither to fearefull or timorous: for these affections and qualities be pernitious and hurtfull to the milke, corrupting it, and passe forth through the milke into the child, makinge the childe of lyke condition and maners. Also

that they be not ouer light and wanton of behauiour. Fiftly, that her breſtes be full, & haue ſufficient plenty of milk, and that they be neither to great, ſoft, hanging, and flagginge, ne to little, harde, or contract, but of a meaſurable quantitie.

The conſideration of the Nurſes milke

Alſo looke vpon her milke, taht it be not blackiſh, blewiſhe, gray, or reddiſh, neither ſower, ſharp, ſaltiſh, or brackiſh, neither thin and fluy, neyther ouer groſſe and thicke, but temperately whyte, and pleaſant in taſt.

And to be ſhort, that milke is beſt & moſt to be choſen, of the which a drop being milked ſoftly vpon the naile of the thumbe, holding your finger ſtil, it rolleth not of, neither flitteth abroad, but if ye moue your hand alittle it will ſlyde of by and by: but if when it is milked on the nayle it ſpread abroad, and flit by and by, then is it to thin, but if it cleaue ſtill when that ye moue a little your hand, then is it to ſpiſſe and thicke. The meane betweene both is beſt.

If it be ſo that the Nurſes milke be to hot, ſharpe, or colericke: then let her neuer geue the child ſucke, her ſelfe being faſting.

Dyuers cauſes of the defect or failing of milke.

Sometimes it chaunceth, that the mothers or Nurſes milke doth faile or decreaſe, the which thinge may come by dyuers cauſes: as by ſickneſſe, by diſeaſe in the breſtes, or by taking of cold in the ſame, and ſo ſtopp and cludder the milk, or for becauſe ſhe lacketh ſuch thinges the which might engender milke, other by ouermuch faſting, hunger, and thirſt, the which cauſes muſt be well conſidered: and then according to that, miniſter a remedy.

Thinges which do augment and encreaſe milke be theſe.

Let her vſe to eate Parſenep, either the ſeed or the roote: alſo

alſo the ſeede or roote of Fenell, ſodden in the broth made with Barley or Cicercula, let her eate of that with other meates that ſhe feedeth on.

Item, to eate ſheepes breſtees, and the milke of them is good.

Item, take an ounce of cow butter, and diſſolue it in warme white Wine, the which let the Nurſe drinke.

Item, boxing vnder the breſtes doth well, without ſcarification.

Item a plaſter for the ſame öf Frankencenſe, Maſtick, & Pitche, laid to the breſtes, or vnder the breſtes, the skinne firſt being annointed with oyle, leſt it ſhould cleaue ouer faſt to the place.

Item, it ſhalbe very good to rub ſoftly with the hande the breſtes, or els in bathing after dinner or ſupper, to cauſe ſome to ſucke her breſt.

Item, take the oyle of white Lillies, or of Violettes, and mingle with it Muske, Encenſe, and *Laudanum*, well tempered together, in the ſame dip a peece of Wooll, & clapp it to the breſtes, and ſoke them with it.

Item, waſhe them, & ſoke them oftentimes with wine, in the which is decoct and ſodden Mintes, Roſes, Violets, and *Xiloaloes*. Alſo to eate of the broth in the which is ſodden a Hen, with Cinamome, Maces, *Cardamomum*, and alſo the yolke of an egge.

Item, it is good for her to eate freſhe cheeſe and milke, and to refrayne from all manner of great labour and harde workes.

Alſo pottage made of beane meale, Ryce, and breade made of fine flower, tempered with Milke and Sugar, putting to it alſo a quantity of Fenell ſeede, or of the leaues, is very good.

Item, take of Annis ſeede, of *Siler montanum*, of ech three drams, of Chriſtall beaten to powder two drammes, & as much of Sugar, geue her this to drinke about ten dayes, at morning, euening, & midday.

Item, take of Fenell ſeede, or the leaues, and of Horehound, of each two handfulles, of Annis ſeed foure drams, of Saffron beaten one ſcruple, alſo of freſhe Butter three ounces, and ſeeth all theſe in ſufficient water, making hereof a plaſter, the ſame plaſter whileſt it is hot, laye it to the Nurſes breſt.

Item, take of Commin ſeede an ounce and an halfe, of clarified Hony three ounces, ſeeth it in fiue pyntes of water, altogether put into a new pot, & let it ſeeth to the third parte, and of this decoction geeue the Nurſe often-times to drinke.

Item, take of Beetes well waſhed one ounce, of Commin halfe an ounce of Hony ſix ounces, of theſe mingled and tempered together, make an electuarie, of the which let her take both in the morning and euening, at each time a ſpoonefull.

Item take two drams of Criſtal beaten into fine pouder, and deuide that in foure equall partes: one of theſe partes geue vnto the Nurſe, the ſpace of four daies to drink, with broth made eyther of Cicer, or els of peaſon.

Alſo all theſe thinges following encreaſe and augment milke in the breſtes: Annis and Annis ſeede, Dill and the ſeede, Horehound, *Cardamomum*, freſhe Cheeſe wortes made of ould Cheſe, Cicer, Criſtall beaten to pouder, and taken with Hony, Lettuſe, Fenell, Wine in which Roſemarie or Sauery be ſodden.

Item, to abſtayne from venery or mans company: for if ſhe vſe that, it ſhall ſpend and conſume the milke, and

make

make it vnſauerie and vnholſome, neyther can the childe well brooke it, but moſt commonly ſhall caſt it vp againe, becauſe it cannot digeſt it.

Alſo it ſhalbe beſt that the child ſuck not of the mothers breſt by and by, as ſoone as it is borne, but rather of ſome other womans, for a day or two, for beeauſe that the cream (as they call it) ſtrayght after the birth, the firſt daye in all women doth thicken and congeale.

Item, if it chaunce that the Nurſe be ouer ſore lasked, or that ſhe be ouer ſore bound, ſo that ſhe take anye medicines to remedy it: then let another geue the child ſucke whyleſt ſhe be recouered againe. And when the child is laide in cradell to be rocked, rocke not to faſt, leſt through ouer much rocking & ſtirring, the childes ſtomacke turne, and the milke there corrupt for lacke of reſt.

Auiſen aduiſeth to geue the child ſuck two yeares: howbeit among vs moſt commonly, they ſucke but one yeare. And when ye will weane them, then do it not ſodenly, but a little and a little, and to make for it little pilles of bread & Suger to eate, and accuſtome it ſo, till it be able to eate all manner of meate: and this ſhall ſuffiſe for the education & bringing vp of infantes at this time. Notwithſtanding dyuers other thinges heere are left vnſpoken of, another time, God willing we ſhall declare them at large.

How longe the child ſhould ſucke.

Of dyuers diſeaſes and infirmities which chaunce to children lately borne, and the remedies therefore. Chapt. III.

ALthough there be in manner infinite diſeaſes which happen to Infantes, as writeth Hipocrates, Galenus, Racis, Auicenna, & dyuers other: yet for breuitie and ſhortneſſe we will rehearſe heere onely ſuch of them which moſte commonly happen to the ſame, and that be theeſe: exulceration of the gummes, flix of the belly, or ouermuch looſeneſſe of the ſame, the belly hard bound, the cramp, the cough, and diſtillation of the head, ſhort windineſſe, bladders on the tongue, exulceration or clipping of the mouth, apoſtume in the eares, apoſtume in the braine, ſwelling and bolning of the eyes, ſcumme or creame of the eies, the feuer, gnawing in the bellie, the body ſwelling and puffed vp, often ſneeſing, wheales or bladders of the body, ſwelling of the coddes, ſwelling of the Nauill, vnſleepineſſe, yexing, appetite to parbrake, fearefullnes in the dreames, the mother, iſſuing out of the fundement gut, wormes in the belly, chauſing, the falling ſickneſſe, the conſumption, the palſie, tremblinge of the partes of the body, the ſtone, goggle eies.

How to cure and to remedy all theſe nowe will I ſhewe in order.

Of exulceration of the gummes

FIrſt in exulceration of the gummes, are wont certaine puſhes, & as it were wheales to grow on the gumms, or in the corners of the iawes, the which put the place

place to much greeuaunce: and to remedy this, it ſhalbe good that ye with your finger rub the Infantes gummes, and the puſhes or whelkes withall, and then to annoynte the ſame gummes with oyntment made of Hennes grece, Hares or Conies braine, oyle of Camomel mixt with Hony: then take water, and in it ſeeth Camomell and Dill, the which water being hot, powre it on the childes heade, holding it a foote aboue the head.

Of the flix and ouermuch looſenes of the belly.

FOr this take the ſeede of Roſes, Commin, Annis, and the ſeede of Smallage, beate all theſe together, and make them plaſterwyſe, and lay it to the childes bellye. For the flix in children.

And farther, if that it which the Infant voydeth be of red or yellowe colour, then geue it to drinke of the ſyrope of *Roſes*, or of Crabbes, other els of Pomegranates, tempered with a little Minte water.

Item, take the ſeede of Sorrell, and beat it, then temper it together with the yolke of a roſted egg, and geue that to the child to eate, or els take the ſame ſeed bruiſed firſt, and then ſeeth it in a faire running water, thereof let the childe drinke two or three tymes the day.

Item, take a gal, and beate it to powder, then ſeeth it in water, with this water temper Barlie meale or the meale of *Mellium*, and make a plaſter of it, the which lay vnto the childes belly.

Item if that that commeth from the childe be whytiſh, then take of Nuttmegges the waight of a Penny, and of white Frankencenſe a ſcruple, or the waight of two pence, the which temper with the iuyce of a Quince, and geue it

to the child to drinke.

Item, take the meale of Barlye, temper it with the iuice of Plantane, and a little Vineger, and make it plasterwise, and lay it to the childes belly, but being first a little boyled together ouer the fyer.

Item, take the iuyce of *Centinodium*, and the whyte of an egg, & temper them together, to the which ad the powder of dryed red Roses, the powder of Hematites, Masticke, Frankencense, Bole Armeniake, *Sanguis Draconis*, and the rynes of Pomegranate, of all these mixed together make a plaster, and lay it (first warmed ouer the fire) to the Infantes belly.

Item, to washe the child with the water in the which be sodden leaues of redde Roses, is very good.

Item, take the iuyce of Camfely, and the iuyce of Plantane the more and the lesse, and in this put clay of an old furnace or ouen, and make of it a plaster, and lay it to the childes belly.

To vnlose the child being bounde.

IF the child be so bound, that it cannot long time haue any stoole, then make a suppositary of Hony, sodden till it be hard and massye, and let the suppositary be of the length of your little finger, and the bignesse of two Wheate strawes bounde together, then dip it into oyle, conuey it into the childes fundement.

Item, likewise you may make a suppositar of the stalke and the roote of Beetes, or els of the roote called Oresse, or Flourdeluce roote, made of the quantitie before spoken, and conueyed into the sitting place of the child.

Item, to geue to the infant as much Hony as a pease to

drinke

drinke, and to rubbe the belly a little, and to ſupple it with a peece of wooll dipped in oyle, or dipped in Bulles gall, and layd to the Nauell.

Item, you may geue vnto the Nurſe a medicine which hath vertue to vnbinde and looſe, and the next day after let the child ſucke her, and it will looſe alſo the child.

Item, take of ſmall Mallowes, of great Mallowes, of ech an handfull, of Fenegreke and Lineſeede of eche an ounce, of Holyke two ounces, of figges the number of ten, ſeeth all theſe together in water, and then ſtampe them in a morter, and put vnto it of Butter, and of Hennes grece, of eche two ounces, and of Saffron one ſcruple, and make a plaſter of it vpon a linnen cloth, of the thickneſſe of a ſtraw, and lay it to the childes belly, a day and a night.

If this moue not the belly, then take of Aloes Cicotrine one dram, of *Helebores* both *niger* and *albus*, of eche, fiften graynes, beate theſe to powder, then temper them with three ſpoonefuls of the iuyce of Walwurt, or of Oxe gall, in this licour dippe wooll, and lay it to the Nauel the breadth of a hand, and binde it to the place.

Item, take the iuyce of Walwurt, and of Mill meale, and ſeethe thoſe together till they be thicke, then make a plaſter thereof, and lay it to the belly beneath the Nauel.

Remedie for the crampe, or diſtention of members.

IF it chaunce that the infant be taken with the diſeaſe called the crampe, the which for the moſt part commeth of indigeſtion, and of the weakeneſſe of the power attractiue, and ſpecially in ſuch children the which be very fat and moyſte, then ſhall ye annoynt all along the

backe of the infant with the oyle of blewe Flouredeluce or els white Lillyes, either the oyle of Rue.

If the crampe take the child whileſt it ſtretcheth forth the armes, legges, and other members (as we be wont in gaping or yaning) then let it be bathed and waſhed in water, in the which prime Roſes, Couſlopes, or the flowers of Camomell be ſodden, or els annoynt it with the oyle of Violettes, and the oyle of ſweet Almons tempered together: and if the child be in great heate, annoynt him with the oyle of Violettes, or with oyle Olyue, tempered with a little white waxe, and alſo powre on the childes head the oyle of Violettes.

Remedie for the cough and diſtillation, or Catarrhes of the head.

SOmetimes the childe is ſore encombred with the coughe, and with diſtillation or running of humours out of the head, to the noſe, the mouth, and the breſt, the which ye ſhall remedie thus.

Firſt powse warme water on the childes head, holding it a foote and a halfe from the childes head, and ſo do continually the ſpace of halfe an houre, and in the meane while put a little Hony on the childes toungue to chawe vpon: then put your finger into the childes mouth, and depreſſe or hold downe the innermoſt part, or the roore of the toungue next to the throate, to prouoke the childe to vomite, and to voyde the groſſe and viſcouſe humours which be cauſe of this ill.

Item, take Gumme Arabicke. Gumme Dragagant, the ſeede of Quinces, the iuyce of Lycoriſe, and Suger penedium,

dium, all this beaten together, geue euery day to the child a quantitie with milke new milked.

Item, make Almonde milke with Almondes blanched, and onely the iuyce or water of Fenell, whereof when it is well ſodden, let the child eate or drinke morning and euening, or any other time of the day.

And if it be ſo that the cough haue exaſperate and made rough the toungue and the roofe of the mouth, then take of the ſeede of Quinces two ſpoonefulles, bruiſe them a little, and ſtiepe them in warme water the ſpace of two or three houres, then ſtrayne the viſcouſe and groſſe water from them through a ſtrayner, and that remaineth, frye it together in a frying panne with Suger *Penidium*, and the oyle of ſweet Almondes, thereof making an electuarium, the which geue vnto the child to receiue: if the child haue great heate with the cough, then adde vnto the ſame electuarie, the iuyce of a ſweet Pomegranate.

Item, againſt the cough and ouermuch heate, take the ſeede of white Pogie and Dragagant, of eche two drams, of the ſeede of Gowardes foure drams, and beate all theſe together, and geue at once the waight of foure pēce to the child, with the water in which rayſons haue bene ſodden.

Item, take rayſons, and dooyng away the graynes of them, ſeeth them together with water in a frying pan, ſo that they burne not to the bottome of the panne, then take it from the fire, and beate it well in a morter, tempering therewithall Suger *Penidium*, and geue of this in the morning and euening to the child.

Agayne, if the cough come of a cold cauſe, then take a little Myrrhe beaten to powder, & temper it with a quantitie of warmed Hony, and the oyle of ſweet Almondes, and of this geue vnto the child.

Furthermore, the Nurſe muſt auoyde all ſuch thinges the which may engender cough, as Vineger, ouermuch ſalted meates, Cheeſe, Nuts, and all ſharpe thinges. Alſo ſhe muſt annoint the childes breſt with butter, and with Dialthea.

Item, for the cough, take Rayſons, and frye them in a frying panne, then ſtampe them in a morter, and to that, adde as much of Suger *Penidium*, with a little oyle of Violettes, and make an electuarie of theſe, and geue to the child the mountenaunce of a haſell Nut.

Remedie for ſhort winde.

MAny times chaunceth alſo to Infantes difficultie of breathing or ſhort windineſſe, the which to remedie, take Lineſeede, and beate it, and geue of it vnto the child with Hony: but if the diſeaſe encreaſe on the child, and that the winde pypes in a manner ſeeme ſtopped, then annoynt well the eares, and all the places about the eares with oyle Olyue, and alſo the toungue for to prouoke vomite, and then powre a little warme water into the childes mouth to waſh it withall, and geue to it a little Lineſeede, tempered with Hony and beaten, made after the faſhion of an electuarie.

Item, if the child haue beſides this alſo the flixe: then geue vnto it the Syrope of Myrtels, other els Dates ſodden with Milke and flower.

Againſt wheales or bladders on the toungue.

ITem, ſomtimes happeneth to the childē, wheales and bliſters on their toungue and mouth, which thinges

things comme of the ſharpneſſe and eagerneſſe of the Nurſes milke, the mouth and toungue of the Infant being ſo tender, that the leaſt thing that toucheth it ſhall offend it: wherefore, beſides that it is great payne to the child thus to be bliſtered by the eagerneſſe of the milke, it is alſo very perillous and daungerous. For ſuch wheales which be not ripe and ſeeme blacke, betoken death: which if they be white or yelowyſhe, then they be of leſſe perill.

Againſt this ill, take Violets and Roſes, and ſeeth them in a little Roſe water, and therewith waſh the bliſters.

Item, take the iuyce of Lettuſe, the iuyce of Petie morel, and the iuyce of Purſelayne, which when they bee well commixt and tempered together, annoynt therewith the whelkes. And if the foreſayd bliſters or whelkes be blackiſhe: then adde to the foreſeyd iuyces, Licoriſe beaten to powder.

Item, if the ſame be very moyſt, then take Myrre, Galles, the rine of Frankencenſe, beate them well together, and temper them with Honey, and annoynt the childs tongue therewith.

Item, take the iuyce of Mulberies before they bee full ripe, other elſe of vnripe grapes, which is called *Vergeus*, & with that annoynt the tongue.

Item, itis very good to waſh the tongue with red wine, and then to ſtrew vpon it the pouder of Galles, or elſe of the barke or rine of Frankencenſe.

If ye will haue a quicker medicine in operation & ſharper: then take Bole armeniake, Pſidium, and Sumach, of each three drams: alſo of Galles two drams, of Alome one dram, all theſe beate together, and ſearſe them through a

ſearſer, and ſtrew that pouder on the bliſters.

Item, if theſe wheales be reddiſh and cauſe much ſpittle to gather together in that place, then let the nurſe vſe ſuch thinges which are moyſt and cold, and let her chaw in her mouth very ſmall a few fatches, of the which lay on the Infants mouth and tongue.

Item, Amilum or ſtarch tempered together with Roſe water, and put on the childs tongue is good.

Item, take the iuyce of Pomegranats, the iuyce of Quinces, or the iuyce of Oringes, and do of this on the childes tongue in like manner: but if the wheales or bliſters bee ſomwhat yelowiſh, then to theſe iuyces ſpoken of before, ad the iuyce of Lettuſe & of Purſelane. But if the wheales ſeeme whytiſh, then take of Myrrh and of Saffron, of each one drame, of Sugar candie two drammes, and beate theſe to pouder, and lay of it on the vvheales of the tongue.

Of exulceration or cleſture, chapping or chining of the mouth.

SOmetimes by reaſon of the hardnes of the nurſes paps, the childs lippes and mouth bee exulcerate, hauing in manner of cleftes and chines in them: and in this caſe take tozed vvoll, and dippe it in the iuyce of Plantane, or elſe in butter molten, or in freſh hens greace, euery of them being warme, and with this annoynt the mouth and lipps of the child.

Of appoſtumation and running of the eares.

WHen that humors and matter iſſueth out of the eares, vvhich properly commeth of aboundant humors in all the body,& moſt ſpecially in the head: then take a peice of vvoll,and dippe it in honey mixt vvith redde Wine, to the vvhich is put alſo a little quantitie of Alome beate to pouder, or of Saffron,then make of the ſame as it were a tent, and put it in the childes eare, and when the tent hath ſucked and drawen to it the humors and filthyneſſe of the eare, then take it out,and put in new: and if that which commeth out of the eare be as matter, then take of ſodden Honey, and temper it with water, put of it into the eares: or elſe take the pouder of Galles, tempering it with vineger, and doe likewiſe.

But if the childe haue great paine and dolour by windineſſe, ventoſitie, and the humours in this place, then ſeethe Organie and Mirrhe with oyle Oliue, and ſo being warme;put of it into the eares.

Of appoſtumation in the head.

IF there be any Apoſtume engendered in the head, (which many times chaunceth) the which cauſeth the cheekes and eyes to bee greatly payned, and the eyeſight to waxe wanniſh or tawney: then muſt be applyed ſuch things which may refrigerate and coole the braynes: as, take of the iuyce of

Gowardes, the iuyce of Nightshade, and iuyce of Purselane, and temper them with the oyle of Roses, in this dip a peice of wooll, and lay it to the head, and as often as it waxeth dry, dip it againe.

Of the swelling or bolning of the eyes.

AGainst swelling and bolning of the eyes, take *Licium*, and temper it with womans milke, and put of it into the childes eyes, and binde it to the place with a fine and soft linnen cloth; then afterward wash the eyes with water in which Camomell and Basill haue been sodden. If that in this swelling the eyes be not red, neyther the browes swollen: then take Mirre, Aloes, Saffron, and the leaues of Roses, and temper all these, and stiepe them in olde wine, and binde it to the childes eyes with some linnen cloth, and into the childs nose put a quantity of Ambre dissolued in womans milke.

Of the Scumme or white of the eye.

AGainst the Scumme or white of the eye, which for the most part happeneth to children through ouermuch crying and weeping, take the iuyce of *Solatrum*, and drop of the same into the childes eye, and if by the same chaunce the vaine of the eyes wax reddish, or be swollen, then annoynt them with the same iuyce.

Against immoderate heat, or the feuer.

IF the Infant be in great and vehement heate, contrary to nature, the vvhich is called a Feuer: First it shalbe the Nurses part, to eate and vse such thinges the which

coole

coole and moyſten.

Alſo to geue vnto the Infant of theſe thinges following. The iuice of Pomegranate, the water of Gourdes, Suger with a little Camphere mixed therewithall, tempered well together. Item, it is very good to prouoke it to ſweating.

Item, take of the iuice of Wormewood, of Plantaine, Mallowes, and Singrene, and temper them altogether, and ſeeth them a litlte on the fier, in the which alſo mixe Barley meale, and make a plaſter of all theſe, and lay it to the childes breſte. Alſo take the oyle of Roſes, and the oyle of Popular, and mixe them together, with this ointment being cold, annoynt the childes forehead, the temples, the armes, the handes about the wreſtes, and the pulſes, and the feete about the ancles.

Item, take of Barlye meale, and of dryed Roſes & poudred, and temper theſe with the water of Roſes, and the water of Endiue, and make thereof on the fyer a plaſter, the which lay to the childes breſte ſomewhat warme.

Alſo as often as the child is waſhed, let it be done with water in which is ſodden ſuch thinges which coole: As Lettice, Purſlaine, Endiue, Plantaine, and ſuch other.

Againſt fretting or gnawing in the belly

IF the child be vexed with fretting and gnawing in the bellye, the which thing ye ſhall know by the immoderate crying of the child, & that it turneth from one ſyde to another with great crying: then ſhall you take warme water, wherein hath beene ſodden Lauander, Cummin, Fenell ſeede, or the ſeede of Dill, and oyle Oliue, tempering them together: and herein dip a peece of

Woll

Wooll, and therewith ſoke the childes belly oftentymes.

Againſt ſwelling of the body,

WHen the childes body or anye parte thereof is ſwollen and puffed vp: then take the toppes of Elder tree, and of Wallworte: and ſeeth them in white Wine, and therein lapp the Infant, ſpecially if it be not taken with ouer great heate: but if ſo be that with ſwelling in the head the belly be ſwollen alſo, then take Myrrhe, Aloes epatike, and Saffron, and beate them altogether, and temper them with the iuice of Beanes, and lay it to the childes head.

Againſt often ſneeſing,

SOmetimes the Infantes be ſore troubled and vexed with often ſternutation and ſneeſing, which thinge if it come of the Apoſtume in the head: then ſhall ye miniſter ſuch thinges to the head which refrigerate and coole, whether it be oyles, oyntmentes iuices of the hearbes, or other thinges. If this come of any other cauſe then of Apoſtume: take Baſill, be it greene or dry, and put of the iuice or powder of it into thē childes noſe. But if this ſneeſing come and begin with heate, and that the childes eyes ſeeme as they grew inward for payne thereof: then lay to the childes head the leaues of Purſlaine, or Goward, cut in thinne ſlices and tēpered with oyle of Roſes and Barlye meale, and alſo the yolke of an egge.

of

Of whelkes in the bodie, and the cure.

THeſe whelkes if they appeare blacke vpon the body, they ſignifie perill of life, and ſo much the more, the greater quantitie that there is of them : but if they ſeeme whitiſhe or reddiſh, it is no perill, and may eaſly be cured. Wherefore take the leaues of the red Roſe, the leaues of Myrtils, and of *Tamariſcus*, and ſeeth theſe in water, and in that water wet a lynnen cloth, and ſoke therewith the whelkes.

Item, likewiſe it is good to annoynt the ſame with the oyle of Roſes, of Myrtils, and *Tamariſcus*. If the whelkes be white or reddiſh, then let them be rype before ye miniſter any thing to them: and when they be open and begin to matter, then to cleanſe, purifie, and to dry them, beyng rype and broken. It is very good to waſh the ſame whelkes with Mulſum or Hydromell, in which Saltpeter is diſſolued. Mulſum and Hydromell is, water and hony ſodden together.

Againſt ſwelling of the Coddes.

MAny times chaunceth to children (thorow ouermuch crying) ſwelling about the Coddes, and ſometimes burſteneſſe, and ſwelling in the inner part of the thighes, the which ſwelling ſometimes commeth by inflammation of great heate, and ſometimes with onely windyneſſe. If it come of windyneſſe, then the Coddes will ſometimes appeare ſo ſtiffe as a tabour, and ſhyne as it were an horne. The remedie for this, to take a quart of double beare woort, and therein ſeeth of the leaues of Bay halfe a handfull, of Rue a quarter of an

handfull, of Fenell, Dill, and Camomell, of eche a meane handfull, cut and bruſe all theſe hearbes together, and ſeeth them from the quart to the pinte, then ſtraine them ſtrōgly from the liquor, in the which liquor ſeeth ſo much Beaneflowre as may ſerue to make a plaſter, thereto adding at the latter end two or three ſponefulles of oyle of Camomell, and lay this plaſter hotte to the coddes. If the ſwelling come of heate, then alay the ſame with ſome cold hearbes, ſuch as I haue oftentimes ſpoken of before.

Againſt ſwelling of the Nauell.

ALſo ſometimes the childes Nauell ſwelleth, and eſpecially ſtraight after the byrth when it is cut. For this, take Spyke celtike, and ſeeth it in the oyle of Almondes myxed with a little Turpentine, then in this dip wooll, and lay it on the place.

But if ſo be that this ſwelling come of ouermuch crying, cough, or of a ſtroke or fall: Then take bitter Lupines, and the powder of faire old linnen cloth burnt to powder, and temper theſe with red Wine, and then in this dip a peece of towe, and lay it to the Nauell.

Againſt vnſleepineſſe.

AGainſt vnſleepyneſſe, that is, when the child is deſtitute and wanteth his due and naturall reſt, all the while crying and weeping. For this take two heads (with the ſeedes therein conteined) of white Popie, and with one ſpoonefull of Roſe water, and three or foure droppes of Vineger, ſtampe them in a morter reaſonably, then adde thereto two ſponefulles of womans milke, and

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the waight of an halfepeny of Saffron, with halfe a ſpone-full of Barly flowre, the which yet ſtampe a little together againe, and then lay it in a fine thinne double linnen cloth, and apply it to the forehead from one temple to the other.

Item, geue the child to drinke a little of the ſyrope of Popie. Alſo to annoynt the temples with the oyle of Popie is very good.

But if this vnſleepineſſe come of the impuritie of the Nurſes milke (as many times it doth) then take of the oyle of Violettes, and put vnto it a little quantitie of Vineger, and of this licour drop oftentimes into the childes noſe-thrilles. Or els take the oyle of Roſes, and temper it with the iuyce of Lettuſe, and therewith annoynt the head and the ſtomacke of the child, and farther, ſee that the Nurſes milke may be amended.

Againſt yexing or the hyckot.

THis yexing commeth either of coldneſſe of the ſtomacke, other els of ouermuch fulneſſe, or for lacke of meate and emptineſſe of the ſtomacke, or els by ſome hot and colerike qualitie bytyng vpon the mouth of the ſtomacke.

As often as it commeth by the abundaunce of meate & fulneſſe, the remedie is to prouoke it to vomite. If by coldneſſe of the ſtomacke, then annoynt the ſtomacke with the oyle of Bayes warmed, other els lay to the ſtomacke a plaſter made of the ſeede of Dill, beaten and tempered with the iuyce of Myntes.

But if it chaunce by any heate or colerike qualitie, then take the oyle of Violets, or of Roſes, the iuyce of Endiue,

or

or of any other ſuch hearbes, the which haue power to infrigidate and coole, and temper the ſame with womans milke, and annoynt therewith the childes ſtomacke.

And when it proceedeth by defect and lacke of meate or emptineſſe of the ſtomacke, then geue to the child to feede vpon milke, and other good holeſome thinges to ſuppe, neither paſſe not greatly though the child reiect and vomite vp agayne that the which it receiueth, for ſo much euer will remaine in the ſtomacke that ſhalbe ſufficient to ſuſtaine it, and meanely to nouriſh it.

Againſt often parbreaking by weakneſſe and feebleneſſe of the Stomacke.

AGainſt ouermuch parbreaking, beate foure graines of Cloue, and giue it to the child to drinke, vvith foure or fiue ſponefulls of red Wine.

Item, take of maſticke, white Frankenſence, and the leaues of the redde roſe, ſo much as ſhalbe ſufficient, and all theſe beaten togeather, temper them with the iuyce of Myntes, anb make a plaſter of it, laying it to the childs ſtomacke. But if the childes vomiting be very vehement, then put vnto theſe foreſayd thinges a quantitie of Roſe vineger.

Item, take fine meale, and bake it ſo hote in an Ouen, or elſe in a frying pan ouer the fire, till it waxe brown, then beat it to pouder againe, putting it into Vineger, and to theſe adde the yolke of an egge hard roſted, Maſtike, Frankenſence, and Gum Arabicke, and temper all theſe with the iuyce of mintes, making of it a plaſter, the which lay to the childes ſtomacke, and to the childs mouth & noſe

hold

hold a warme toſt of bread.

Cauſes of this ill be three. The firſt, if the child haue taken more milke then it is able to concoct and digeſt. The ſecond, if the Nurſes milke be ouer thinne, wateriſh, and fluiſh. The third, if the ſame milke be impure, feculent, and corrupt. Theſe cauſes prouoke vomite; and eſpecially if the childe alſo haue a weake and wateriſh ſtomacke: wherefore ye muſt helpe the Infant after this maner.

Firſt let the child ſucke leſſe then it did before, and then alſo marke that which the child doth perbrake, whether it ſauour ſharpely like Vineger, and that it be whittiſh: For if it be ſo, then take of white Frankenſence. viii. graynes, of dryed Rue. xx. graines: beate theſe to pouder, and giue it to the childe to drinke with the ſirope of red Roſes.

Or elſe let the Nurſe chaw Cummin, aud ſo put it into the childs mouth: Giue alſo of the ſyrope of Pomgranets, with the pouder of dry Mynts to the child.

Take Maſticke, *Accatia*, *Xiloaloes*, Galles, white Frankenſence, toſted bread, of each like much, beate them togeather, putting to of red Roſes, and tempering it with the conſerue of Roſes, and lay it to the childes ſtomacke.

But if it ſo bee that the parbreaking of the childe ſauer not after the faſhiō of Vineger, but after ſome other ſoure ſauour, and that it bee not whitiſh, but pale or yelowiſh: then giue it the iuyce of Quinces, and lay this plaſter vnto the childs ſtomacke, Take barley meale, wild Mulberies, and *Pſidium*, beat all theſe together, and temper it with Roſe water, and lay it to the childes ſtōmake.

And furthermore, if the childes ſtomacke be ſomewhat wateriſh, and ſlow in digeſtion, then annoynt it with the water of Roſes, in the which Muske hath been diſſolued,

or elſe the water of Mirtilles, and giue it to drink the iuyce of Quinces, with a little Cloues and Suger, or with a ſcruple of Nutmegges therewith tempered and mixed.

Againſt Fearefull and terrible dreames.

ALſo ſomtimes the children be vexed & vnquieted with fearefull and terrible dreames in their ſleepe, which thing for the moſt part commeth of the aboundãce of foode, and ouermuch meat or drinkes, which for the ſuperfluitie thereof cannot be cõuict ne ouercome of nature, wherefore neceſſarily it putrifieth and corrupteth: the noyſome and hidious vapours whereof, ſtying vpto the head in time of ſleepe, cauſe theſe terrible phantaſies in the ſleepe. And thus it may be remedied. Firſt take heed that ye lay not the child to ſleepe ſtraight after it hath fed, and alſo let it licke a litle honey, ſwalowing it downe, ſo that by it, ſuch thinges the which be ſomewhat hard to digeſt and conconct, may the ſooner be dygeſted, and the refuſe the more eaſily to deſcende into the guttes.

Item; euery day giue to the Infant halfe a dram of the Electuary called *Diamuſcum*, or *Diaplicis*. Alſo Triacle in this caſe is very good, taken vvith milke, as ſayth *Raſis*.

Againſt iſſuing foorth of the Fundament gutte.

FOr the iſſuing foorth of this gutte; when the childe laboureth to eaſe it ſelfe: Take Mirtyls, Acorne cuppes, red Roſes dryed, burnt Harts horne, burnt Alome, Goates hoofe, *Baluaſtium*, and Galles of each like much, and ſeeth all theſe together with water, ſo long till

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the vvater haue receaued the ſtrength of the ingredience, and with this water being warme, waſh the gut, & ſo conuey it into the body againe, as I haue taught you in the ſecond booke.

Againſt Tenaſmus.

Tenaſmus is a diſeaſe when the child enforceth it ſelfe to the ſtoole, and yet can do nothing, the which thing oftentimes chaunceth to children, moſt commonly proceeding of cold. Againſt the which, ye ſhall vſe theſe remedies. Take Garden Creſſes and Cummin ſeed, of each like much, beate them together, and temper them with old butter, & giue it the child to drinke with cold water.

Item, take Turpentine, and lay it vppon coales, whoſe fume let the child receaue beneath in the fundement, the fume being incloſed round about with clothes.

Item, take Tarre, & likewiſe make fume of it, receiuing the fume as before.

Againſt wormes in the belly.

SOmetimes there breede Woormes in the guttes, of the bigneſſe and quantity of ſuch as are wont to be in old Cheeſe called mytes, and ſome like Lyce. And ſomtime in the belly are engendred Woormes of the bigneſſe of earth Woormes, called Eaſes. Againſt theſe vſe this remedy. Take the water of *Centumnodia*, and giue it to the child to drinke vvith milke.

Item, take of white Corall, the ſcraping of Iuory, of

Harts horne burnt, and of Ireos, of each a ſcruple, of Suger Candy one ounce and an halfe, of the vvater of *Centummodia*, ſomuch as ſhalbe ſufficient to temper all theſe thinges before, and of this make ſuppoſitaries, miniſtring to the child euery day the waight of two drammes.

Otherwiſe according to *Raſis* minde. Take of Commin ſeede as much as ſhalbe ſufficient, and temper it with Oxe gall, making thereof a plaſter, the which ye ſhall lay to the Infants Nauell.

Item, oyle Oliue taken and drunken a ſmall quantitie therof, is very good to kill all manner of Woormes which breede in the gutte, neere to the fundement. Take the fineſt Cotten, and thereof make ſuppoſitaries, the which ye ſhall annoynt with the oyle of Woormewood, or of Rue, or of the kernells of Peaches, or the oyle of bitter Almonds, and ſo to conuay it into the childs ſytting place.

Item, it ſhall greatly profit the child, if it be waſhed in the water which is ſodden in Woormewoode, and the leaues of Peaches.

Item, an oyntment for the ſame. Take of Woormewood, and of Lupines, of each two drams, of *Siler montanum*, Commin, Cockle, Centorie, and *Centonicum*, and of Harts horne burnt, of each foure drams, all theſe thinges beaten together, temper them in the oyle of Woormewood, or of bitter Almonds, the waight of two ounces, putting to it foure drams waight of waxe, and make hereof an oyntment, and annoynt the childes belly therewith by the fire, or in ſome warme place.

Item, take of Cockle two drams, of woormewood & Maſticke, of each one dram, of Aloes, red Corall, of each two drams, of *Coriander preparat*, ſix drams, beat all theſe well together. Adde alſo to theſe, of Rye meale three

ounces

ounces,of Lupines beaten to pouder,ſix drams,of Saffron two drams,temper all theſe in two ounces of the inyce of Rue,& foure ounces of the iuyce of woormewood,or of the oyle of the ſame,and make here of a plaſter, and lay it vnto the childs Nauell the breadth of a hand.

Item, giue the child the waight of foure pence of the powder of *Aloes cicotrine*, with fayre water firſt ſodden & ſweeted with Suger,or elſe vvith ſingle beare,and this no doubt is ſoueraigne.

Item,againſt the great and long woormes. Take of the iuyce of Woormewood, and of Oxe gall, of both two ounces,of *Colocinthis* viij. drams, temper all theſe wel together, adding to it a little wheaten meale, and make hereof a plaſter, the vvhich lay to the Nauell of the child.

Item a bath for the ſame.

Take Wormewood and Gaules,and ſeeth them in water, and let the child be bathed in it vp to the Nauell.

Of chauſing or galling in any place of the bodie.

AGaynſt galling or chauſing of the childes skinne, by reaſon of the acrimonie and ſharpneſſe of vrine or ſweat: Take Mirtils and beate them to powder, and ſtrew thereof on the place.

Item, take of *Irios*, of the red Roſe, of Cyprus, of *Tragacantum*, ſo much as ſhalbe thought ſufficient, and beate them all, or part of them, and ſtrewe of the powder on the chauſed place.

Item, take of the oyle of Roſes one ounce, of white

Frankencenſe one dramme, and melt theſe together, and take viij. graynes of Camphere diſſolued in Roſe water, and mixe there withall, and of all this make an oyntment, and annoynt the chaufed place there withall. Alſo *Vnguentum album*, and *Vnguentum rubeum* be good for this purpoſe.

Item, the decoction and fomentation with the water wherein Plantaine, Knotgraſſe, Docke rootes, or *Burſa paſtoris* is ſodden, is very good for the ſame.

Of the falling ſickneſſe.

SOmetimes the Infantes be vexed and encombred with the falling ſickneſſe, and that two manner of wayes. One is, that it hath this diſeaſe ſtraight forth with the byrth: Cauſe of the which, is cold and ill humours in the head and braynes. Another is, that it taketh this infirmitie after the byrth by ſome accidentall cauſes, in which caſe, if it leaue not the child, being a man child, before he be xxv. yeares of age, and the woman child, about the time of hauing her firſt flowres, if it forſake them not in this ſpace, neither by the might of Nature, neither of Medicines, then is it like neuer to depart from them.

Againe, if this diſeaſe come not by Nature, but by ſome accidētall cauſe afterward: thē geue diligent heede that the Nurſes milke be very good, and conuenient to the childes Nature. And for the ſame purpoſe, if neceſſitie require, it ſhalbe very good to purge and cleanſe the Nurſes body with due and meete medicines, and ſhe muſt auoyde all ſuch thinges the which do coole and moyſten: and to ſuffer the child to receiue no more milke at once, then it may be able well to digeſt.

Agaynſt

Agaynſt this cruell diſeaſe, authours much commende the roote of a Pionie, onely hanged about the childes necke.

Item, the ſame roote dryed and beaten to powder, and ſo oftentimes geuen to the child to take, ſometimes with drinke, ſometimes with potage, pap, or milke, or any other wayes. Likewiſe the ſeede of Pionie is very good.

Furthermore powre now and then into the childes noſethriles of oyle of *Caſtorium*, or the oyle of *Coſtus*, or of *Euforbium*: Alſo let the child ſmell to Rue and to *Aſa fetida*.

Item, to hang *Viſcum querſinum*, which is gathered in Marche the Moone decreaſing, about the childes necke, is very good. Diuers other thinges there be which might be here rehearſed, but this ſhalbe ſufficient at this time.

Conſumption or pyning away of the bodie.

WHen the Infant falleth away, and the fleſh rebateth, remayning nothing but as it were skinne and bone, and thereby the child waxeth ſickely: Then let the Infant be often bathed in water, in which hath bene ſodden the head and the feete of a Weather, ſo long till the fleſh part from the bones of his owne accorde: and euery time that the child commeth foorth of the bath, firſt let it be wyped and dryed cleane, and then annoynt it with this oyntment. Take freſh Butter, oyle of Violettes, and oyle of Roſes, of eche one ounce, of the fat of freſhe Porke halfe an ounce, of white waxe two drammes: melt all theſe things together, and make an oyntment of it, annoynting therewith the childes body.

Item, take white Waxe, Swines greſe, Sheepes tallow,

freſh Butter: melt all theſe things together, and ſtrayne them, making of it an oyntment, and annoynt the child withall once or twiſe euery day. But the chiefe hope of reſtauration, muſt be in light, reſtoratiue, and pure nouriſhing meates.

Of laſsitude, wearineſſe, or heauineſſe of the childes bodie.

SOmetimes it chanceth, that the childes members of the body be ſo feeble, as though it had the paulſey, ſo that with that partes of the body the child can not helpe it ſelfe, neither can it lift vp the handes, armes, ne ſtand on the feete. If the child haue this diſeaſe whileſt it ſucketh, then let the Nurſe be comforted and ſtrengthened with ſuch thinges the which haue vertue to heate and to dry. Alſo let the Nurſe feede onely on roſted or fryed meates, and that ſhe forbeare from milke, fiſh, and hard or ſalt powdred fleſh: for commonly this diſeaſe ſpringeth of cold and moyſt humours, beſeeging the ſinnewes.

Furthermore, let not the Nurſe vſe any watered Wine, or mixed, but mere and in his owne kinde: and let her bath the child euer before ſhe geue it ſucke, after, annoynting it with the oyle of *Caſtorium*, or the oyle of *Coſtum*, and let the child drinke euery day a quantitie of this electuarie folowing.

Take garden Mint, Cinamome, Cummin, dry Roſes, Maſticke, Fenugreke, *Valeriane*, *Amios*, *Doronicum*, *Zedoarium*, Cloues, Saunders, *Xiloaloes*, of eche a dram, of Muske halfe a dram, beate all thoſe to powder, and confect them with clarified and depured hony, making thereof an electuarie, of the which euery day geue vnto the child

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the weight of two pence to drinke with white Wine. If the child haue this diſeaſe in euery part of the body, then take an ounce of Waxe, & a dram of *Euforbium*, the which *Euforbium* ye ſhall beate in a morter with v. or vi. droppes of Oyle, till it be perfectly beaten, then temper them together ouer the fire, adding thereunto ſo much Oyle as may be ſufficient to make a ſearcloth, and lay it to the raynes of the backe.

Of trembling of the bodie, or of certain members of the bodie, called the Palſey.

IF the child happen to be vexed with trembling or ſhaking of the body, or the partes thereof, ſo that ye feare the Palſie of the ſame part, or that the falling ſickneſſe ſhould enſue: then remedy it after this meanes. Take the oyle of Roſes, and the oyle of Spykenard, and temper them together, warming it, and therewith annoynt the backe or reines, and the other ſhaking members: ye may alſo take any other oyle the which hath vertue to warme and calefie, as the oyle of Bayes, and ſuch other.

Item, to bath the child in the decoction of Roſemary, Sage, Tyme, Hyſope, Sauery, Alexander, Smallage. &c. is very ſoueraigne.

If you can not cure it by this meanes, then demaunde farther counſaile of the Phiſitians.

Againſt the ſtrangurie or ſtone, with ſtopping of the vrine.

STrangurie, Diſſury, and the difficultie in making of water, oftentimes chaunceth to children by reaſon of

of the ſtone, or aboundaunce of grauell, other els many times of ſome other viſcous, ſlimie, and flegmatike matter, in maner and fourme of dregs or ragges ouerwharting and croſſing the paſſage, whereby the vrine ſhould paſſe foorth, in ſuch wiſe, that (without great payne) the child can not make his water, and that yet but in ſmall quantitie at once.

Which of theſe wayes ſo euer it come, it ſhalbe very good to bath the child vp to the Nauell in the decoction of Peritorie of the wall, Mallowes, Holyoke, Lin ſeede, Lillie roots, Fenegreke, and Sauery, other els with a ſpunge or double linnen cloth dipped therein, eftſoones to foment the ſhare and neather part of the belly againſt the bladder.

But in mē children chiefly foment thē on the ſtraights, betweene the fundement and the coddes, the which place in Latin is called *Perineū*, for there in them lyeth the necke of the Bladder. After this bathing or fomentation, dry the places fomented, and whileſt they be yet red with bathing, annoynt them with the oyle of Scorpions, to be had at the Apothecaries, or els the oyle called *Petroleum*.

And if further neede ſhall require it, ye may apply this plaſter folowing to the foreſaid places. Take of Parſeley, and of Alexander, of eche halfe an handfull, of Peritorie, Mallowes, Holioke rootes, of eche an handfull, ſeeth theſe hearbes together in good ſtale ale, till ſuch time as they be ſoft, then powre out the ale from them, and ſtampe the hearbes in a ſtone morter, adding thereunto of the ſeedes of Fenegreke and Line, of eche halfe an ounce, being firſt beaten to ſubtill powder.

Item, of Cummin ſeede the waight of foure grotes, beaten likewiſe to fine pouder, of the oyle of Scorpions, *Petroleum*, or other appertiffe oyle an ounce and an halfe, of all

theſe

theſe well commixed together, make a plaſter, and lay to the places aforeſayd. To ſpeake of any medicines to be adminiſtred inwardes, it is but follie, for ſo much as it is ſo hard to cauſe a child to take any thyng within forth.

This difficultie in making water, may enſue by other meanes, whereof we neede not to ſpeake at this time.

Of goggle eyes, or looking a ſquint.

IF the child haue goggle eyes, or that it looke a ſquint, then firſt ſet the cradell in ſuch a place, that the light may come directly and right in the childes face, neither in the one ſide, neither in the other, neither aboue the head, leaſt it turne the ſight after the light. Alſo marke on which ſide that the eyes doe goggle, and let the light come vnto it on the contrary ſide, ſo to returne the ſight. And in the night ſeaſon ſet a Candell on the contrary ſide, ſo that by this meanes, the gogglyng of the eyes may be returned to the right place. And further it ſhalbe good to hang clothes of diuers and freſh colours on the contrary ſide, and ſpecially of the colour of light greene, or yelow, for the child ſhall haue pleaſure to behold theſe ſtraunge colours. And in returnyng the eye ſight toward ſuch thinges, it ſhalbe occaſion to rectifie the ſight agayne. And this ſhalbe ſufficient for this tyme, of the diſeaſes of children after they be borne, making here an ende of this third booke, for this time.

Of

Of such thinges the which shalbe entreated in this fourth booke.

CAP. I.

HEre in this fourth Booke (by the leaue of God) shall briefly be declared such thinges whiche may farther or hinder the conception of mã, which as it may be by diuers meanes letted and hindred, so also by many other wayes, it may be furthered and amended. Also to knowe by certaine signes and tokens, whether the woman bee conceiued or no, and whether the conception bee male or female, and finally certaine remedies and medicines to farther and helpe conception, and thereafter wee will (according to our promise in the Prologue) sette foorth certayne bellyfying receipts, and so make an end of this whole treatise.

Of conception, and how many wayes it may be hindred and letted.

CAP. II.

THere is nothing vnder heauen, which so manifest & plainly doth declare & shew the magnificent mightynesse of the omnipotent liuing GOD, as dooth the perpetuall and contynuall generation & conception of liuing thinges here in earth,

earth, by the which is ſaued, proroged, and augmented the kinde of all things. And where that this Almighty Lord and Creatour hath ſo inſtitute and ordayned, that no ſingular thing in it ſelfe (here vpon earth) ſhould contynually remayne and abide: yet hath he giuen frō the beginning & inſtincted ſuch a power and vertue vnto theſe mortall creatures, that they may ingender and produce other like things vnto themſelfe, & vnto their owne ſimilitude, in the which alway is ſaued the ſeed of poſteritie. VVere not this prouiſion had by Almighty God, the nature and kind of all manner of things would ſoone periſhe and come to an ende, the which vertue and power of generation many times doth halt and miſſe, by defect and the contrary diſpoſition in the partes generaunt: As ye may euidently ſee in the ſowing of Corne, and all other manner of ſeede. So that there be in all manner of generation three principall parts concurrent to the ſame, the Sower, the ſeed ſowen, and the receptacle or place receiuing and contayning the ſeed. If there be fault in any of theſe three, then ſhall there neuer be due generation, vnto ſuch time as the fault be remoued, or amended.

The earth vnto all ſeedes, is as a Mother and Nurſe, cōtayning, clipping, and imbracing, them in her Wombe, feeding and foſtering them as the Mother dooth her children in her belly or matrix, vntill ſuch time as they come vnto the growth, qaantitie, and perfection due vnto their nature and kind: But if this ſeede conceyued in the bowells of the earth, do not proue or fructifie, then be thou ſure that eyther there is let in the ſower, in the ſeede, or els in the earth.

The earth may be ouer wateriſh, dankiſh, or ouer hote and dry, or elſe full of ſtones, grauell, or other rubbiſh, or

full of ill weedes, which may ſtrangle & choake the good corne in his growing: alſo the ſeede may be putrified, or otherwiſe viciate and corrupted, and ſo the life and ſpirite of it vaniſhed away and deſtroyed. The Sower may vnordinatly ſtrew and caſt the ſeede on the earth, &c. So that if there be no let in none of theſe partes concurrant to generation, or that the lettes be remoued and done away, then doubtleſſe will enſue multiplication & encreaſement of that kind, of the which the ſeede cõmeth, according to the naturall inclination, the which Almighty God hath implanted and ſet in the kind of all thinges.

How many wayes conception may be letted, and how the cauſes may bee knowne.

CAP. III.

EVery thing then, the which dooth encreaſe in this kinde, muſt firſt bee conceyued in the Wombe and Matrix of the Mother, which is apt and conuenient for the receipt of ſuch ſeede. And (as I ſaid before) as there may be defect and lacke in the mother, receiuing the ſeede, ſo may there be fault and defect in the Sower, and in the ſeede it ſelfe alſo.

And in women there bee foure generall cauſes by the which the conception may be impedite and let: ouermuch caliditie or heat of the matrix, ouermuch coldneſſe, ouermuch humiditie, or moyſtneſſe, and ouermuch dryneſſe. Any of theſe foure qualyties exceeding temperancie, may be ſufficient cauſes to let due conception.

Where-

VVherefore the right excellent Phiſition *Hypocrates* in the fifth booke of his Aphoriſmes ſayth, All ſuch women the which haue cold and denſe Matrixes cannot conceiue, and ſuch as haue moyſt & wateriſh Matrixes, cãnot conceiue. For the power of the ſeede is extinguiſhed in it: alſo hauing dry Matrixes, conceiue not, for the ſeede periſheth for lacke of due nutriment and foode: but that Matrix the which hath all theſe qualities in temperancie, that is fruitefull. This is *Hypocrates* ſaying, the which thing alſo may be well perceiued by a familiar example of ſowing of corne.

For if it be ſowen in ouercold places, ſuch as bee in the parts of a Countrey called *Scithia*, and in certaine places of *Almaine*, or in ſuch places where a cõtinuall ſnow, or froſt, or where the ſunne doth not ſhine, in theſe places the ſeede or graine ſowen, will neuer come to proofe, nor fructifie, but thorough the vehement coldneſſe of the place in the which it is conceiued, the life and quickneſſe of the grayne is vtterly deſtroyed and adnihilated.

And further, as concerning ouermuch humiditie, if yee ſow your grayne in a fen or mariſh and waterie ground, the ſeede will periſh thorough the ouermuch abundance of water, which extinguiſheth the liuelynes & the naturall power of the grayne and ſeede.

Likewiſe if it bee ſowen in ſuch a Countrey or place where is ouergreat heat, not tempered with water & raine, or if the yeare be ſo dry, that there come no rayne at all to alay the extreame and feruent heat of the Sunne: then ſhall the ſeede ſowen, wither and dry away, and the power of it be conſumed and burnt.

And if it be ſowen in dry places, where neuer commeth rayne, or on the ſand & grauelly places, in ſuch a place the

grayne

grayne can neuer take, ne proue, ne be conceiued in it, to come to any fruite or profite.

Wherefore, if the Matrix be diſtempered, by the exceſſe of any of theſe foure qualities, then muſt ye reduce it agayne to temperauncie, by ſuch remedies as I ſhall ſhewe you hereafter. Likewiſe may there be defect and lacke in the man: as if the ſeede be ouer hot, the which the woman ſhall feele as it were burning hot, or too cold, the which ſhe ſhall feele as it were in manner cold as yſe, or to fluye or thinne. &c. Diuers other wayes alſo it may be letted which ſhall not neede here to be rehearſed.

Now if the woman can not conceiue, the cauſe comming of ouermuch frigiditie or coldneſſe in the Matrix, that ſhall ſhe know by theſe tokens. She ſhall feele great cold about the ſides, the reynes of the backe, and the Matrix, her vrine ſhall appeare white and thinniſh, and ſometymes alſo ſomewhat ſpiſſe and thicke, and all manner of cold things ſhall noy her, hot things ſhall greatly comfort her.

But if it come by ouermuch humiditie of the Matrix, that ſhall ſhe know by theſe ſignes. If the body of her be of a fat and groſſe diſpoſition, if with her flowres iſſue forth at the beginning and the latter end of them, certaine viſcous and watery ſubſtaunce, and that her vrine be white, thicke, and ſometime as it were milke: Alſo that ſhe feele great cold and payne about the Matrix and priuie partes, and much dolour in her ſides, and in the reynes of her backe.

And when ouermuch heate or dryth in the Matrix is cauſe of the hinderaunce of conception, then is the vrine high coloured, redde, or yelow, being thinne, with certaine motes appearing in the water: the woman hath great thirſt,

thirſt, and bitter ryſinge or belchinges out of the ſtomacke into the mouth. And many tymes they that are in this caſe, are very ſpare and leane in all their body, hauing alſo but ſmall quantity of ſlowres, the which thing may happen eyther by ouermuch watch, or ouermuch faſting, labour, trauayle, ſorrow, ſickneſſe &c. But ſuch women which naturally are thus ſpare and leane, may very hardly be brought to a temperance againe, and be made apt to conceiue. And this ſhalbe ſufficient for this time, to know which qualitie by his exceſſe cauſeth ſterilitie. Now will we ſhew how it ſhalbe knowen, whether lacke of conception be in the woman, or els in the man, and how to know whether the woman be conceiued or no, according to the mind of right expert Phiſitians.

How to know whether lacke of conception be of the woman or of the man, and how it may be perceiued whether ſhe be conceiued or no. Chapt. IIII.

IF ye be deſirous to knowe whether the man or the woman be hinderance in conception: Let each of them take of Wheate and Barly cornes, and of Beanes, of each vij. the which they ſhall ſuffer to be ſteeped in their ſeueral vrine the ſpace of twentie and foure houres: then take two pottes, ſuch as they ſet Geliflowres in, fill them with good earth, and in the one let be ſet the Wheate, Barly, & Beanes ſteeped in the mãs water, & in the other the Wheate, *B*arly, & *B*eanes ſteeped in the womans water, and euerie morninge the ſpace of. viij. or x. dayes, let each of them with their proper vrine water the ſayd ſeedes ſowen in the foreſayde pottes,

and marke whose pot doth proue, and the seedes therein contayned doth growe, in that party is not the lacke of conception, and see that there come noe other water or raine on the pottes: but trust not much this far fet experiment.

Item, according to *Hipocrates* writing, if ye will knowe whether the fault be in the woman or no, then let the woman receiue into her body vnderneath, beinge well and closely closed round about, the fume of some odoriferous perfume, as *Laudanum*, *Storax*, *Calamite*, *Lignum*, *Aloes*, Muske, Ambre, and such other, and if the odour and sauour of such thinges ascend thorow her body vp vnto her nose, ye shall vnderstand that sterrilility commeth not of the womans parte: if not, then is the defect in her.

Item, if she take Garlick, being pilled out of the huskes, and conuay of it in to the priuie partes, and if the sent of it ascend vp thorow the body vnto the nose, the woman is faultlesse: if not, then is there lacke in her. These tokens, although they haue a certaine reason & apearance, yet be they not alwayes vnfallible, but onely likely.

Whether she be conceiued alredy or no, ye shall know by these signes First the flowres issue not in so great quantity as they are wont, but wax lesse & lesse, & in manner nothing at all commeth from them. Also the brestes begin to wax rounder, harder, & stiffer then they were wont to be: the woman shall long after certaine thinges, otherwise then she was vsed to do before that tyme, also her vrine waxeth spyish and thickish by retention of the superfluities. Also the woman feeleth her Matrix very fastly & closly shut, insomuch that as *Hipocrates* saith, the poynte of a needle may scarce enter.

Item, to know whether she be conceyued or no, accor-

ding to *Hipocrates* mynd, in the v. of his Ampho. Geue vno a woman when ſhe is going to bed, a quantity of *Millicratum* to drinke, and if after that drinke ſhe feele greate paine, gnawinge, and tumblinge in her belly, then be ye ſure that ſhe is conceiued. This *Millicratum* is a drinke, made of one parte Wine, another parte Water, ſodden together, with a quantity of hony.

But if ye be deſyrous to knowe whether the conception be man or woman, then let a drop of her milk or twaine be milked on a ſmooth glaſſe, or a bright knife, other els on the nayle of one of her fingers, and if the milke ſpreade abroad vppon it by and by, then it is a woman child: but if the drop of milke continue and ſtand ſtill vpon that the which it is milked on, then is it a ſigne of a man child

Item, if it be a male, then ſhall the woman with childe be well coloured, and light in going, her bellie round, bigger toward the right ſyde, then the left (for commonly the man child lyeth in the right ſyde, the woman in the lefte ſyde) and in the tyme of her bearing ſhe ſhall better digeſt & like her meate, her ſtomack nothing ſo queſie ne feeble.

Of certaine remedies and medicines which may further the woman to conceyue. Chapt. V.

Leſterilitie then for the moſt parte enſueth and commeth of the diſtemperauncie of one of theſe foure forenamed qualities, wherefore the remedy and cure of the ſame when it chaunceth, muſte bee done by ſuch thinges the which haue contrary power and operation to the exceſsiue quality, for by that ſhall it be reduced to his temperancie againe.

As if that coldneſſe and moyſtneſſe exceeding temperancy in the Matrix be occaſion of ſterrilitie, then muſt ſhe apply ſuch thinges to that place the which be of nature hot and dry, the which may califie and warme the place, and alſo dry vp the ill moyſteneſſe and humours contayned in the ſame, hindering conception.

And for becauſe that the moſt generall and common cauſe of ſterilitie doth proceed of cold, wateriſh, and flegmaticke humours, which bedeawing the inner ſydes and hollowneſſe of the Matrix, with the port and mouth thereof alſo, cauſeth that the ſeede ſent from the man into the womans wombe or Matrix, cannot there remayne ne cleaue: neyther is the mouth or porte of the Wombe apt or able to cloſe it ſelfe ſufficiently after reception of the ſeede, the flewmie and ſlymie humours withſtanding it, the which vnleſſe they be diſcuſſed, or dryed away, the ſeed alway ſlippeth and ſlideth foorth as faſt as it entreth in.

Wherefore to remedy and to doe away the foreſayde impedimente ye ſhall vſe the meanes that followeth.

Firſt, within a day or two after the womans Termes be paſſed, let her by the aduice of ſome Phiſitian take a Purgation, which may purge flegme and wateriſhneſſe, and then the next or the third day after, let her ſit in a Bath vp almoſt to the Nauell, in the which Bath ye ſhall decocte and ſeeth theſe hearbes, following. Take of Baye leaues, Mallowes, red Mintes, Mirtilles, Camomel, Maioram, Marigoldes, of each an handfull, of Sage three handfulles, of Mercury and Brankurſin of each two handfulles, ſeeth all theſe hearbes together in faire water, or (if it were for a noble woman) in halfe water, and the other halfe redde Wine, in this bath let her remaine the ſpace of a good half houre,

houre, and a little before that she come forth of the Bath, geue her to drinke of this electuary following.

Take of Spyke, Nutmegges, Cloues Galingall Cinnamome, and long Pepper, of each the waight of a grote, of Anins seede the waight of two grotes, of Sage leaues dryed, the waight of three grotes, all these thinges (each by them selues) beaten to small pouder, temper them altogether in so much pure clarified Hony, as may be sufficient to receiue all the powder, other els commixt with this powder so much fine Suger, as the waight of the powder amounteth vnto, whereof ye shall geue vnto her at once the waight of two grotes, with viij. ix. or x. spoonefulles of good White or Claret Wine, other els with good Maluesey or Muscadell.

And al this must be done eyther fasting in the morning, one houre before breakfast, or dinner, other els. v. or vi. houres after dinner, so that it be not done vpon a full stomacke. But if ye take the bath and the electuarium in the morning, thē at night three or foure houres after supper, let her receiue vnderneath her clothes the vapour of these thinges following into the priuitie. Take of Lauander dryed, of vnset Tyme, Bay berries, Iuie leaues, of ech halfe a little handful, of white Frankensence the waight of foure grotes, of Sage dryed, or other, two little handfulles, of Rosemary leaues one handfull, seeth these together in fayre water, and when they be perfectly sodden, then let the woman set her selfe ouer the vapour thereof, sittinge groueling, other els set on a couer made for the nonce with a tunnell or conduite, thorow the which the vapour may be directed into the womans priuy passage, the neere thereby, that the vertue thereof may approch vnto the wombe or wombe port.

Ye may alſo in the ſame water dipp Wooll, or els fine linnen cloutes, and ſo conuey it into the priuie paſſage there to remaine the ſpace of one or two houres. This bath, electuary, and vapour, I councell them that haue neede, to vſe them the ſpace of three dayes continually, & then, the third night to company with her husband, and by the grace of God ſhe ſhalbe ſpedde. There be ſometimes, that with the vſe of the bath onely, or the electuary alone, eyther the vapour, without any farther remedye, haue bene aptified to conception, but who that vſeth it as is aboue mentioned, worketh the ſurer way.

Theſe ſhalbe ſufficient remedies for want of conception, proceeding of cold, moyſt, and flegmaticke humidities. Now if it come by any diſtemperancie in heate and dryeth: then let her be purged of coller, or other vnkynd heate bred in the body, by thinges apt and meete for that purpoſe, and then afterward to vſe bathes, electuaries, and vapoures, of moderately cooling thinges, as of Roſes, Violettes, Lettuſe, Purſlaine, Plantaine, and dyuers other.

But foraſmuch that moſt commonly the vnaptitude of conception (in women hauing their health) ſpringeth of the ſuperfluity of colde and moyſt humoures, (whereof we haue already ſpoken) therefore al other impedimentes left aparte, ye ſhall hold ye content for this at this tyme. For if I would make mention of all the occaſions whereby conception may be lett or impedite, then ſhould I here alledge and bringe in all the diſeaſes that may happen to a woman in that partes, with the remedies thereof, which were a long worke, and not proper for this volume.

In this vi. Chapter is entreated of dyuers bellifying receptes, as ye may hereafter reade.

THe embelliſhing or bellifying medicines whereof I entend to ſpeake here, be not to be vnderſtandē to be of that ſort, whereby any adſtiticious or outwarde foraine beauty or ſet coulers ſhould be acquired or gotten, the which farre fett and damnable curioſity, I doubt not but that all honeſt and vertuous ſad women do vtterly abhorre and contemne: but here mine onely meaning is, to ſhew how to remoue certaine blemiſhes, & as it were weedes of the body, through the which many times the natural beauty thereof is obſcured and defaced. For as in a faire Garden, be it neuer ſo beautifull, yet if it be not regarded and looked vnto, the weedes enterminglinge them ſelues among the good hearbes, will deforme and emperiſh the good grace of them. For in the earth, be it neuer ſo well diligented & picked, yet alwayes therein wil remayne ſome ſparkes and ſeedes of vnlooked for weedes, the which euer when tyme and ſeaſon ſerueth, Nature thruſteth foorth.

Likewiſe in the body of man, among the good and neceſſary humours, is ſome ſparke or quality of ill and not neceſſary humours, with the which nature being offended and cloyed, expelleth and dryueth them forth ſometimes into one place, and ſomtimes into another, according to the aptitude or feebleneſſe in reſiſtance of the place receiuing it, & the force or violence of nature (therewith greeued) ſending it, ſo that the ſuperfluities found in the vpper parte and face or ſuperficie of the skinne, enſueth by the ſu-

perfluitie and dominion of like matter cõteined and commixed in the vaynes among the bloud, and is a great euidence and testimony thereof. But here I will not speake of all kindes of vtter diseases springing of this inward corrupted humours, but onely such things as commonly chance to men and women without any imperishment of their health.

As for example, first I will briefly declare the filthinesse of the head, called in Latin *Perrigo*, in English the Drandruffe of the head, the which is, when that in kembing and scratching of the head, certaine white scales, as it were Branne, falleth of from the head, and lyeth very thicke among and vnder the heare.

Of the causes and remedies of Dandruffe of the head.

THe cause of this Dandruffe commeth by aboundance of flegmaticke humours, commixt with the bloud, the which dayly and hourely by incessable sweating, euaporateth and issueth foorth of the pores, in the skinne that couereth the panbone, and as fast as it issueth foorth, dryeth on the vtter superficie of the skinne, and there remainyng and gathering together, becommeth euery day more and more, thereto greatly helping the forrest of heare which couereth, harboureth, and retayneth such superfluities, more in those places then in any other where no heare groweth. And most commonly they that haue blacke heare haue more store of Dandruffe then other. This humour suffered ouerlong to raigne on the head, destroyeth and corrupteth the rootes of the heares, making them to fall of in great plentie, and specially in

kembing. And although this superfluitie be not cleanely, yet notwithstãding it shalbe no wisedome for me to teach, ne any other herewith encumbred to learne, how to stop it, for feare of further inconueniences, but onely I counsell you once in ten dayes at the least, to wash and scoure the head cleane with good lye, wherein let be steeped in a linnen bagge of Annis seede, Commin, dryed Rosemory, Fen greke, and the rindes of Pomegranate, of eche like much: and beware that after the washing of your head ye take no cold, before the head be perfectly dryed.

And whereas some say, that they which vse oft washing of their heades, shalbe very prone to head ache: that is not true, but onely in such that after they haue bene washed, roll vp their heare (being yet wette) about their heades, the cold whereof is daungerous to bring them to Catarrhes and poses, with other inconueniences. Whereof all diligence must be had, that the head may be exactly well dryed with warme clothes, whilest the head is yet hotte of the washing, and then neuer feare no inconueniences, but rather conuenience and commoditie: and let this be done also fasting in the morning, or else one houre before supper, or fiue houres after supper. This oft washing shall purifie the skinne of the head, and stedfast the heare from falling, leuiate and lighten the head, with all the senses therein conteined, and greatly comfort the braynes.

To take away heares from places where it is vnseemely.

ITem, sometimes heare groweth in places vnseemely, and out of order: as in many mayden's and women the heare groweth so lowe in the foreheades and the temples, that it disfigureth them. For this ye may vse three

wayes to remoue thē: either to plucke vp one after another with pincers, ſuch as many women haue for the nonce, ther elſe with this lye folowing.

Take new burnt Lime foure ounces, of Arſenecke an ounce, ſteepe both theſe in a pynt of water the ſpace of two dayes, and then boyle it from a pynt to the halfe.

And to proue whether it be perfect, dyppe a feather therein, and if the plume of the feather depart of eaſily, then it is ſtrong enough: with this water then annoynt ſo farre the place that ye would haue bare from heare, as it liketh you, and within a quarter of an houre plucke at the heares, and they will folow, and then waſh that place much with water wherein branne hath bene ſteeped: and that done, annoynt the place with the white of a new layd egge and oyle Olyue, beaten and mixt together with the iuyce of Singrene or Purſlane, to alaye the heate engendred of the foreſayd lye. The third way to remoue heare, is a plaſter made of very dry pitch, and vpō leather applied to the place, the heares being firſt ſhauen, or cut as neare as can be with a payre of Cyſers.

Now when the heares be vp by the rootes, then to let them that they grow no more: take of Alome the waight of a groate, and diſſolue it in two ſpoonefulles of the iuyce of Nightſhade, or of Henbane, and there withall annoynt the place two or three times euery day, the ſpace of nine or ten dayes, and heare will grow no more in that place.

To do away Freckens, or other ſpottes in the face.

THeſe Freckens, and ſuch other ſpottes in the face, or other where in the body, may be taken away by often annointing them with the oyle of Tarter, to be

founde

founde alwayes at the Apothecaries, and ſuerly that oyle is ſoueraine for that purpoſe.

Item, take Eleborus, and ſeeth of it an ounce in halfe a pynt of ſtrong white Vineger, till halfe be conſumed, then mixt therewith Hony foure ſpoonefulles, & the weight of a peny of Mercury ſublimid (to be had at the Apothecaries) and ſeeth theſe together agayne till it become thicke: with this annoynt the Frekens, and it will deſtroy them.

This is alſo very good for the Morphew, and other diſcolouration or ſtainyng of the skinne.

To deſtroy Wartes, and ſuch like excreſſences on the face or elſe where.

FOr this purpoſe nothing is ſo excellent, as euery day once, the ſpace of three or foure dayes, to drop one drop of ſtrong water, called *Aqua fortis*, on them, for this deſtroyeth them in very ſhort time.

Item, the iuyce of a red Onion, and the iuyce of Marygoldes, is very good for the ſame.

Item, diſſolue a little of Mercury ſublimed in fayre water, and therewith drop the Wartes, and they will ſoone wither and conſume away.

To cleare and clarifie the skinne in the handes, face, or other part of the body.

FOr this there is nothing better then to take one ſpoonefull of the oyle of Tarter, and ſixe ſpoonefulls of water, with theſe commixed together, waſh the handes, face, and othes partes, for it ſcoureth, cleanſeth, and purifieth the skinne ſoueraignely, and will ſuffer no filthi-

filthineſſe to remaine in the pores of the fleſh: and this oyle of Tarter is made on this wiſe.

Take wine lyes dryed, the which the Goldſmithes do call Arguyl, and beate it into powder, & then fill thereof a Goldſmithes crudible, and ſet among hotte coales, till the Arguyl begin to waxe blacke: then take it out of the fire, and let it coole, and bynde it in a lynnen cloute, and hang it a little oner the vapour of hotte boylyng water: that done, hang this cloute with the Arguyl in a glaſſe with a broad mouth, ſo that the bagge or cloute touch not the bottome of the glaſſe, and the water or oyle called Tarter will drop downe a little and a little: and the ſooner, if it ſtand in a very cold and moyſt ſellar.

Item, to ſcoure the handes and the body, ſome vſe to waſh their handes with the powder of Oreſſe, whiche is the roote of the blew Floredeluce, and ſome with Beane flower.

Item, the yolke and white of egges is good for that purpoſe, and ſo is hony.

To ſouple and mollifie the ruggedneſſe of the skinne.

ANnoynt the skinne with the oyle of ſweete Almondes, the ſame is very good alſo for chippinges of the lippes or handes.

Item, Deere ſuet is very proper for the ſame purpoſe, eſpecially beyng well waſhed and tempered with Roſe water, wherein hath bene diſſolued two or three graynes of pure Muske.

Againſt

Againſt ſodaine ryſing of pimples through vnkind heate in the face, or els where.

TAke the white of an egg, and beate it well with a ſpoone, and then therewith commix two ſpoonefulles of Sallet oyle, one ſpoone full of Roſe water, another of the iuce of Sorel, & halfe a little ſpoonefull of Vineger, herewith annoynt the pimples and ryſinges.

To keepe and preſerue the teeth cleane.

FIrſt if they be very yelow and filthy, or blackiſh, let a Barber ſcoure, rub, and picke them cleane & white? then after to maintaine them cleane, it ſhalbe very good to rub them euery day with the roote of a Mallowe, and to picke them cleane that no meate remaine and putrifie betweene the teeth.

Item, take of the ſmall white pibble ſtones which bee found by the water ſydes, and beate them in very ſmall pouder, hereof take an ounce, and of Maſticke one dram, mingle them together, and with this powder once in. xiiij, dayes rub exactly your teeth, & this ſhal keepe your teeth faire and white : but beware ye touch not, ne vex the gummes therewithall.

Item, to ſtable and ſtedfaſt the teeth, and to keepe the gummes in good caſe, it ſhalbe very good euerie day in the morning, to waſhe well the mouth with red Wine,

Of ſtinking breath.

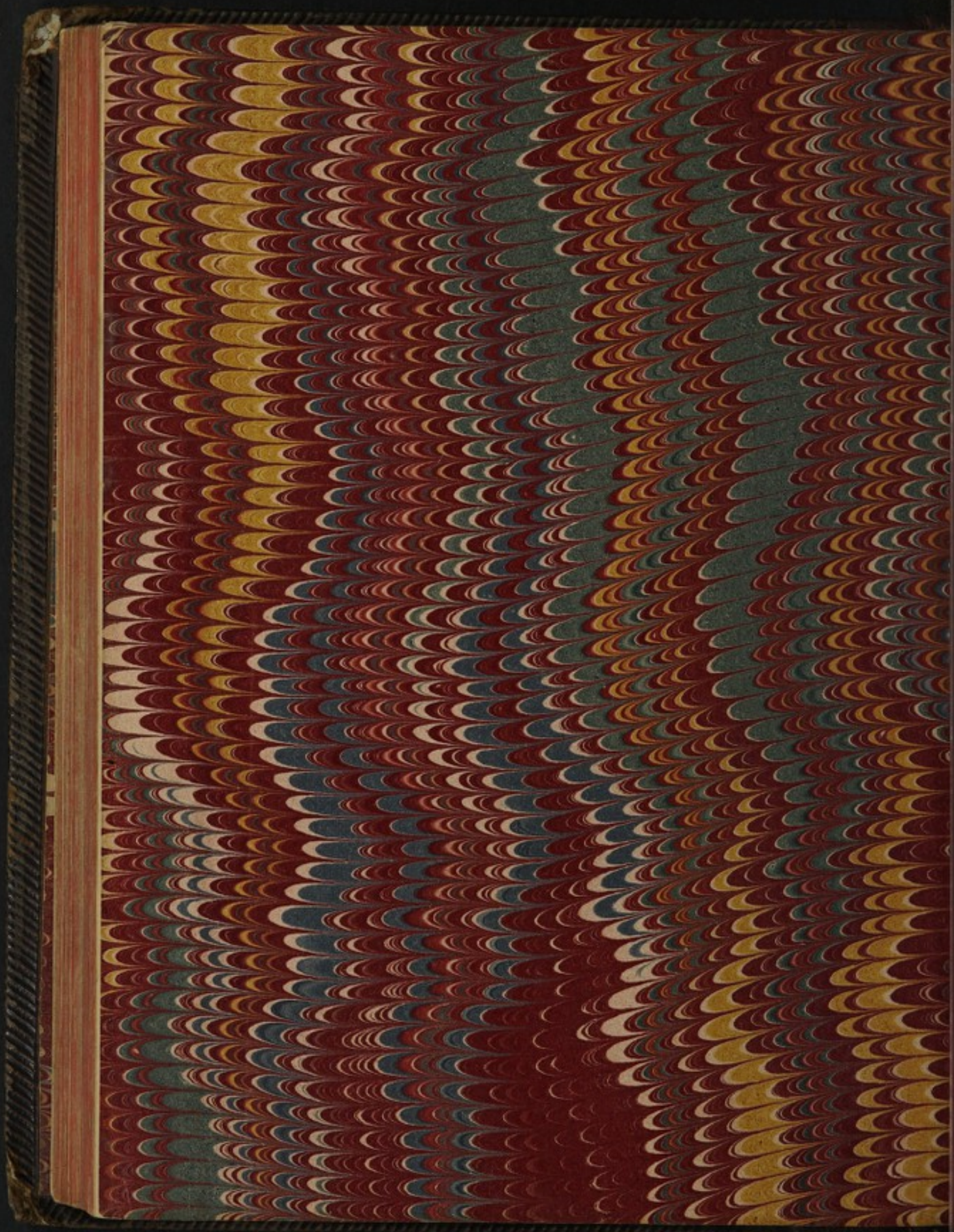
STinch of the breath commeth eyther by occaſion bred in the mouth, or els in the ſtomacke. If it come from the ſtomacke, then the body muſt be purged by

the further aduice of a Phisitian. If it be engendred in the mouth onely, then most commonly it commeth of some rotten & corrupted hollow teeth, which in this case must be plucked out, and the gummes well scoured & washed with Vineger wherein hath bene sodden Cloues & Nutmegges. The cleanlie keeping of the teeth doth conferre much to the sauerneſſe of the mouth.

Of the ranke sauour of the armeholes.

THis vice in many persons is very tedious and lothsome: the remedie whereof is, to purge first the chollericke and egre humours, originall causers of the same, and afterwardes to wash the armeholes oftentimes with the water wherein Wormewood hath bene sodden togeather with Camomell, and a little quantity of Alome.

Item, Aucthors do write, that the rootes of Artichaughes (the pith picked out) sodden in white Wine & so drunke, doth cause the stench of the armeholes, and other partes of the body by the vrine. For (as Gallen also doth testify) he prouoketh copie and plenty of stinkinge and vnsauerie vrine from all partes of the body, the which propertie it hath by special gift, and not onelye by his hot quality. And thus here I make an end of this fourh and laste booke.

FINIS.

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