

**A physical dictionary; in which all the terms relating either to anatomy, chirurgery, pharmacy, or chymistry, are very accurately explain'd / By Stephen Blancard.**

### **Contributors**

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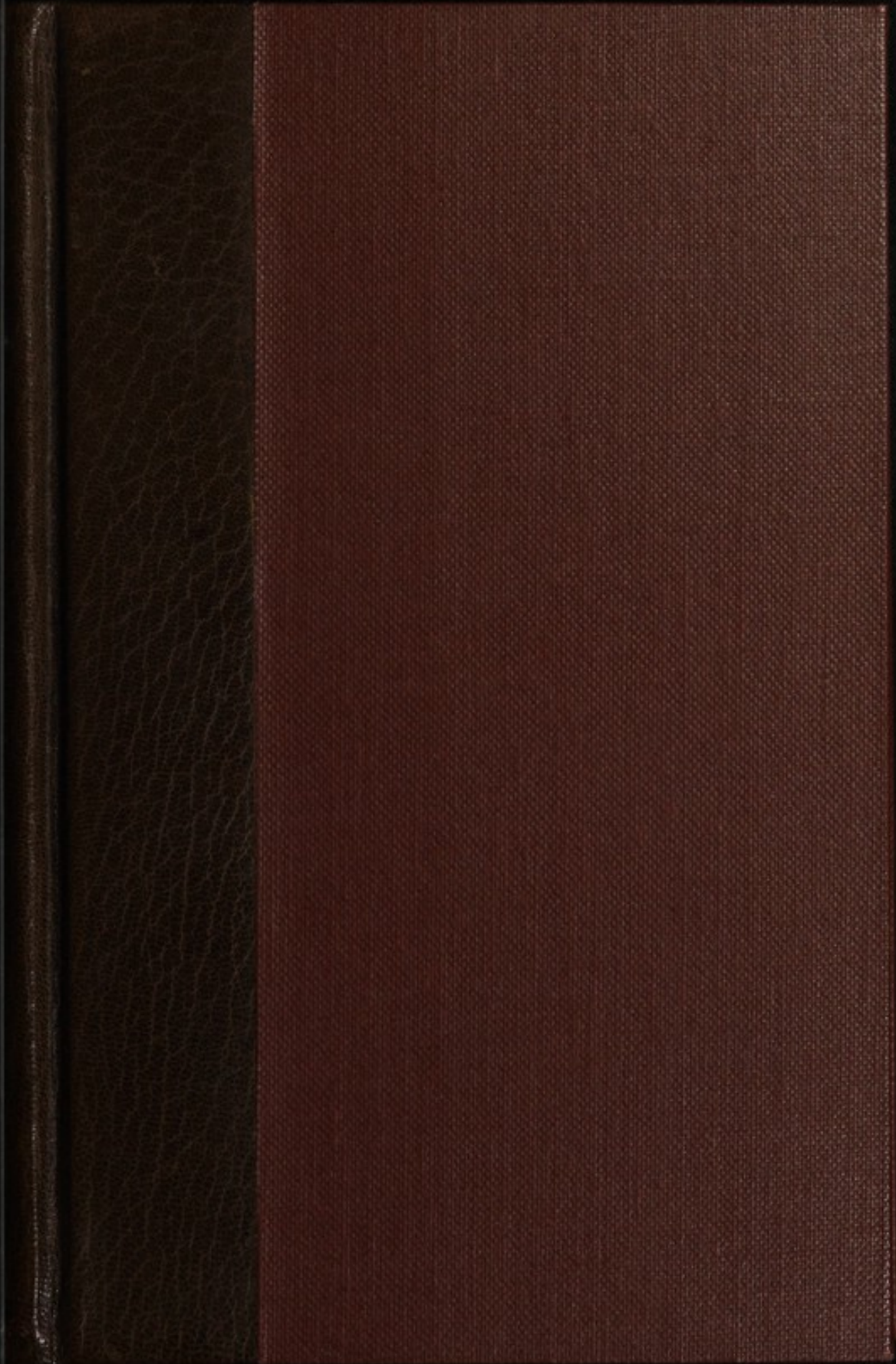
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PHYSICAL  
DICTIONARY

1684







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Medical Dictionary

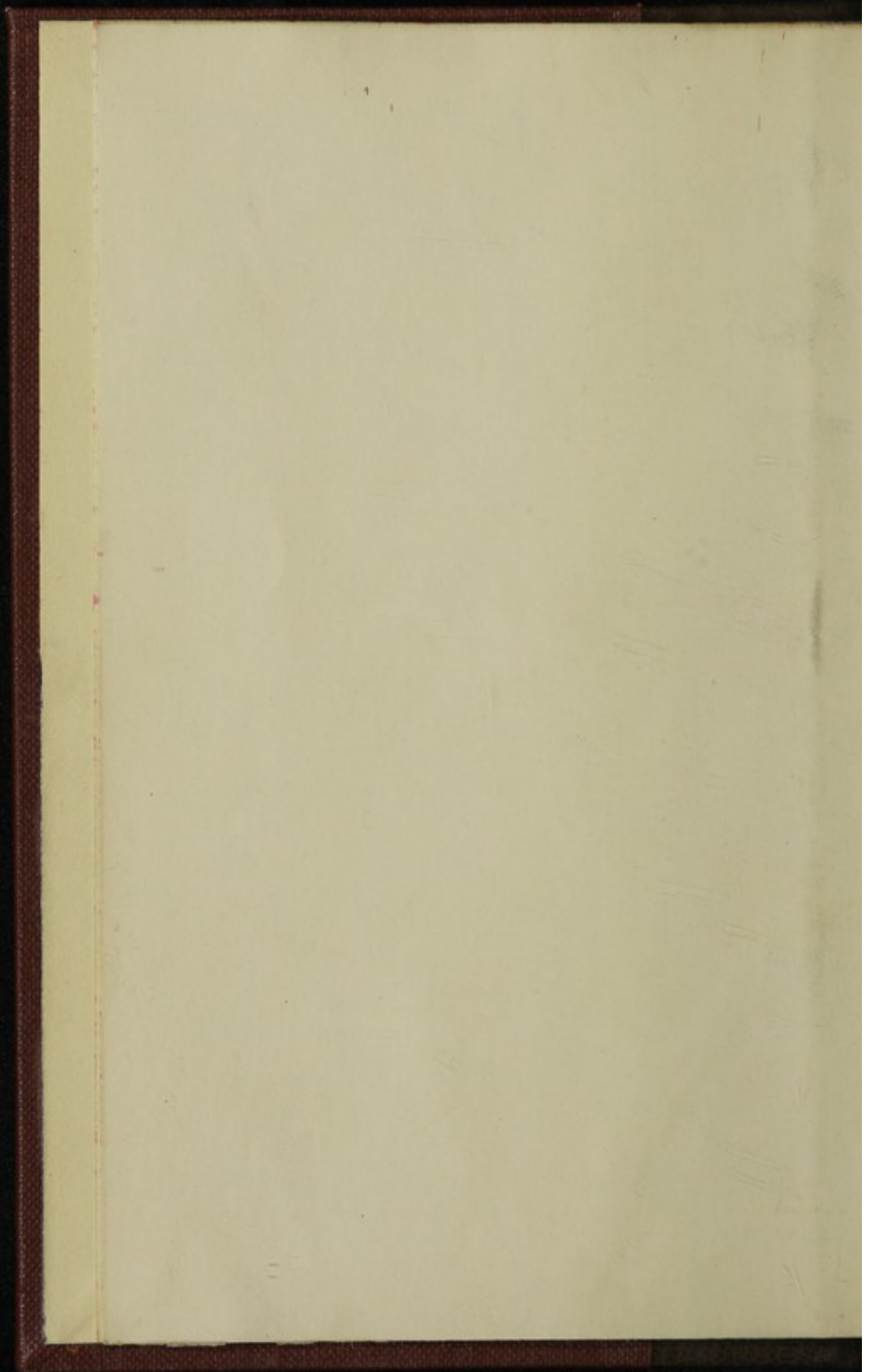
TERMS

Medical Dictionary

Medical Dictionary

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*ad. Greenwood*

52093

A  
Physical Dictionary ;

In which, all the

T E R M S

Relating either to

ANATOMY, CHIRURGERY,  
PHARMACY, or CHYMISTRY,  
are very accurately explain'd.

By STEPHEN BLANCARD,  
M. D. and Physick-Professor at  
*Middleburgh in Zeeland.*

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St. Paul's Church-yard, MDCCLXXXIX.

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T O

My Honoured Friend,

*Mr. William Moulins.*

S I R,

**B**Eing very unwilling to be singular, as to send this Book into the World without either Epistle or Preface, would certainly be, I resolved from the time of my setting it to Press,

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to send it out with  
both ; and had no  
sooner made that Re-  
solution, but present-  
ly pitcht on a Patron  
under whom to shelter  
it. I now humbly de-  
dicate it to your self ;  
and beg of you to be-  
lieve that I am in all  
sincerity,

*Sir,*

Your very humble  
Servant,

*J. G.*

The PREFACE

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Courteous Reader ;

**T**He ensuing Dictionary was compil'd in Latin, by the eminently Learned and Famous Physician, Dr. Stephen Blacard, now Physick-Professor at Middleburgh in Zeeland ; in which he hath taken that pains, and done it with such Accurateness, that the like has never yet been extant. The Authors he has consulted (and out of which he has made the following Dictionary) you have a Catalogue



The P R E F A C E.

atalogue of, ensuing this Preface. But chiefly, and most of all, he has extracted the most useful of all the Terms in Anatomy, Pharmacy, Chirurgery, and Chymistry, out of ancient Authors, as Erotian, Galen, and others; and from the more modern, as Gorraeus, Foefius, Castellus, and others; out of whose Writings he has not omitted any one useful term in the whole art of Physick. I am certain, that things of this nature are extremely wanting, that so the terms (in which all, or the most part of Mankind has daily occasion to use) may not be

The P R E F A C E.

be talkt by rote; but may give a rational account of their discourse, than which, nothing is more rational or demonstrative than this of Physick.

That the Publick-Good has all along been drove at in this Affair, both by the Author and Bookseller, is very apparent, in that it might have made a Book of three times the price, and the matter spun out to a far greater bulk; but in things of this nature, the Buyer's Interest ought to be, and has been consulted.

Vale.

*Two Books printed for Samuel Crouch.*

**B***ritannia Languens*, or a Discourse of Trade: shewing the Grounds and Reasons of the Increase and Decay of Land-Rents, National-Wealth and Strength, with Application to the late and present State and Condition of *England*, *France*, and the *United Provinces*.

The *Purchaser's Patern*, much enlarged. The *First Part*, shews the true Value of Lands or Houses, by Lease, or otherwise. Whereunto are added many Rules for the valuing of the ruined Foundations in the City of *London*, and for the composing of Differences between Landlord and Tenant about re-building them. Also Rules and Tables for the valuing of all Party-Walls; also Tables of Interest and Rebate, at 6 per Cent. The *Second Part*, shews the measuring of Land, Board, Timber, &c. correcting the false ways used by many therein. Also the Art of Gauging, much enlarged; shewing not only the measuring of Wine, Beer and Ale Vessels, but also the gauging of all manner of Brewers Tuns; with Tables of the Excise of Beer and Ale. Also many other Rules and Tables of Weights and Measures, Foreign and Domestick; Tables of Accounts, Expences, &c. By *John Phillips*.

There is now lately reprinted, these two Treatises of *Dr. Wilkins*, late Lord Bishop of *Chester*. *The World in the Moon*, and *the Earth a Planet*, with all the Schemes and Plates, new cut, and engraven. To be sold by *John Gellibrand*, at the Golden Ball in *St. Paul's Church-Yard*.

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T H E  
Physical Dictionary  
O F  
STEPHEN BLANCARD.



*Baptista, see Modiolus.*

*Abdomen*, which *Juvenal* calls *sumen & equaliculus*, is the lowermost Belly, containing the Liver, Spleen, Reins, Stomach, Intestines, Bladder, &c. The innermost part of it is begirt with a Membrane called the *Peritoneum*, the foremost part is divided into the *Epigastrium*, the right and left *Hypochondres* and the Navel, and the lowermost Region or part is called *Hypogastrium*.

*Ablactatio* is when a Child of one or two years of Age is weaned.

*Abortus* is the bearing of a *Fætus* before the Female have gone out its full time, which happens either through the abundance of nutritious juice, or defect or depravation of it; as likewise

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it may come by a fall, a blow, a sudden fright, diuritics, &c.

*Abscessus*, see *Apostema*.

*Abstemius* is he who abstains from whatsoever meats and drinks his Physician has forbid him the use of.

*Abstergentia* are those things which consisting of rugged, hard, and sharp particles, do as it were shave and scour off all filth from the *superficies*, and the pores and passages of bodies, where they are frequently put into various fermentations from the spirits, and other elements lodged in those parts.

*Acamatos* signifies the best constitution and figuration of humane body, as also one that takes no pains, and a person that is not tired with it.

*Acantabolus* is a Chyrurgeons Tool called *Volsella*, which is to take out Thorns, or any such prickly substance that shall chance to stick in the *oesophagus* or Gullet.

*Acautha* is the most backward protuberance of the *Vertebres*, called *spina dorsi*, as also the Thorn of Trees or Plants.

*Accessio*, see *Paroxismus*.

*Accidens*, see *Symptoma*.

*Acetabulum* is that cavity in the Huckle-bone which is appointed to receive the head of the thigh-bone within it: Also certain glandules in the Chorion are called *Acetabula*, concerning which see *Cotyledones*.

*Achlys* is a certain dark distemper of the eye; it is reckoned amongst the species of *Amblyopia*, or dimness of sight.

*Achor* is a sort of a cruſted Scab which makes an itching and ſtink on the ſurface of the head, and is occaſioned by a ſerous, ſalt and ſharp matter; the difference betwixt an *Achor* and *Favus* conſiſts in this, that in *Achors* the holes or Cavities are ſmall, and ſometimes not viſible; but in a *Favus* they are more large and conſpicuous.

*Acbroi* are men that have loſt their colour, ſuch as are melancholly perſons, men of an ill habit of body, and they who are troubled with the Jaundies.

*Acia Celfi*, the ſame that *Fibula Chyrurgorum*.

*Acida dyspepſia*, ſee *dyspepſia*.

*Acidulae*, ſee *Balanæum*.

*Acineſia* is the immobility of the body, or of any part thereof, as in a Paliſie, Apoplexy, ſwounding, &c.

*Acini* are ſmall grains; whether they grow by themſelves, as Elder-Berries; or ſhut up in a huſk, as Grape-ſtones; nay, ſometimes they are taken for the Grapes themſelves.

*Acmaſtica* the ſame with *Synochus*.

*Acme* is the height of a diſeaſe: Many diſtempers have four Periods, the firſt is called ἀρχὴ or the *beginning*, when the matter is but yet raw, as it were, and unripe; the ſecond is ἀνάβασις the *growth* or *increase*, when the morbiſick matter becomes a little digeſted and ripened; the third is ἀκμὴ, when 'tis fully and compleatly ſo; the fourth is παρακμὴ, or the *declenſion* of a diſtemper when its rage is abated, and the Patient is judged beyond danger, for none die in the declenſion of a diſeaſe: This diverſity of periods ariſes from the bloods imbibing of crude juices, which have their

times of crudity, maturation, or ripening, defect, and volatility; and thus the case may be said to stand in Fevers and other distempers.

*Acopum* is a medicine which applied by fomentation, allays the sense of weariness, contracted by a too violent motion of the body, compounded of warming and mollifying ingredients.

*Acosmia* is an ill state of health, joined with the loss of colour in the face.

*Acoustica* are medicines which help the hearing.

*Acrasia* is the excess or predominancy of one quality above another in mixture.

*Acrisia* is when a distemper is in so uncertain and fluctuating a condition, that the Physician can hardly pass a right Judgment upon it.

*Acricolum* is a species of warts.

*Acromium* is the upper process, or increase of the shoulder-blade, or the top of the shoulder where the neck-bones are joined with the shoulder-blades.

*Acromphalum* is the middle of the Navel.

*Acros* is the height and vigor of diseases, as also it signifies the prominency of bones, the tops of fingers, and of plants.

*Acrotis* is the vigor, top, and extremity of any thing, as sulphureous and saline particles exalted *ad extremum* that is, brought to the most exalted vigour their nature is capable of.

*Actio* is an Operation or Function, which men perform either by the body alone, or by both body and mind; and it is either *animal*, which depends upon the brain; or *natural*, which is owing to the *Cerebellum*.

*Acutus morbus*, an acute disease, is that which is over in a little time, but not without imminent danger; and it is either very *acute*, or most *acute*; the later is meant when the distemper is over in three or four days; but the former is that which continues till the seventh day; or else a disease is called simply *acute*, when it lasts fourteen, or it may be twenty days; or lastly *acute ex decidentia*, which lasts forty days at most.

*Aden* is a glandule, which is either *conglobated* as the glandules of the Mesentery of the Groin, and the Pinealis, whose office is to dispense the separated humor to the veins, or *conglomerated*, like a Cluster, as the salival glandules, the Pancreas, or Sweet-bread, &c. which convey their juice by their own proper channels into some notable cavities of the body; they are made up several little bladders, and fibres, or little hollow conduits disposed in a confused manner: *Aden* sometimes also signifies the same with *bubo*.

*Adephagia* is the greediness of children, who ever now and then fall to fresh feeding before their former victuals are digested.

*Adeps*, or *Pinguedo*, fat is a similar part, made of earthy and sulphereous blood, white, soft, insensible, apt to preserve natural heat, and nourish the body in time of need: The eye-lids, the lips, the yard, the *Scrotum*, or outward skin of the cods, the membranes of the testicles, the brain, the tendons, the nerves, the bones, &c. are destitute of fat by nature. *Adeps* and *Pinguedo* differ in this, that *Adeps* is a thicker, harder, and more earthy substance than *Pinguedo*, the fat which is particularly meant by *Adeps*, flows from the blood through



peculiar vessels into little bags or bladders appropriate thereunto, as is plain from the observation of *Malpighius*.

*Adiapneustia* is a different perspiration through the insensible pores of the body.

*Adnata tunica* is the common membrane of the eye, called *Conjunctive*; it springs from the skull, grows to the exterior part of the *tunica cornea*; and that the visible species may pass there, leaves a round cavities forward, to which is annexed another *tunic*, without any particular name made up of the tendons of those muscles which move the eye; by reason of its whiteness 'tis called *Albuginia*.

*Aegilops*, *Angilops*, and *Anchylops*, is a little swelling about the glandule of the eye called *Caruncula major*, for the most part accompanied with an inflammation; *Anchylops*, and *Aegilops* are often used indifferently; yet some for distinction's sake say, that *Anchylops* is a swelling betwixt the greater corner of the eye, and the nose, not yet open; but that *aegilops* is a swelling betwixt the nose and angle of the eye, which if it be not seasonably opened, the bone underneath grows putrified; *Aegilops* is often taken for the *Fistula lachrymalis*; it signifies likewise a sort of grass that is destructive of Barley.

*Acipathia* is a passion of long continuance.

*Aeromeli* is Manna, or aerial honey; for in *Calabria* and other places the air is impregnated with several delicious particles which in the night time cleave to trees, leaves, or any other thing they meet with; and in the day time, are farther concocted and condensed by the heat of the Sun.

*Aetas* is part of the duration of life, wherein from the continual action and fermentation of the blood and spirits, the temperature of humane bodies undergo a considerable and sensible change; and it is sixfold, *Pueritia*, childhood, which is reckoned to the fifth year of our age, is distinguished into the time before, at, and after breeding of teeth. 2. *Adolescentia*, Youth, reckoned to the eighteenth, and youth properly so called to the twenty fifth year. 3. *Juventus*, reckoned from the twenty fifth to the thirty fifth. 4. *Virilis Aetas*, manhood, from the thirty fifth to the fiftieth. 5. *Senectus*, old age, from fifty to sixty. 6. *Decrepita Aetas*, decrepit age follows, which at last is all swallowed up in death.

*Aetiologia* is the cause or reason which is given of natural and preternatural contingencies in humane bodies; whence *Aetologica* is part of Physick, which explains the causes of diseases and health.

*Aetiologica*, see *Aetiologia*.

*Affectio Hypochondriaca*; see *Hypochondriacus affectus*.

*Affectus*, the same with *Pathema*.

*Agerazia* is a growing old.

*Agonia* is fear and sadness of mind.

*Agonia* is barrenness, or impotence of the Womb, whereby the mans seed corrupts.

*Agrippa* is one who is born with his feet foremost.

*Agrypnia* signifies watching, or a dreaming slumber which proceeds from a too great agitation, or attention of the animal spirits in the pores of the brain, whence it happens that the pores are not permitted to close and wet.

*Agripnocomia*, the same that *Coma Vigil*.

*Agyrta* is a Mountebank, one who vends his Empyrical Receipts to the Rabble that surrounds him.

*Aisthesis*, or Sence, is either *external*, as seeing, hearing, smelling, tast, and touch; or *internal*, as the common sensory, ( as 'tis usually called ) the Fancy, the estimative faculty, and the memory; but two of them will serve the turn, the fancy and the memory; *Aisthesis* or sence, is a reception whereby motion from external objects being impressed upon the slender strings or fibres of the nerves, is communicated to the common sensory, or to the beginning of the *medulla oblongata* in the brain, by the mediation or continued motion of the animal spirits in the same nerves.

*Aisteterium* is the common sensory: which *Cartesius* and others his Abettors make the *glandula pinealis*; but the common sensory ought rather to be placed where the Nerves of the external senses are terminated, which is not in the *glandula pinealis*, but (as the most ingenious *Willis* has demonstrated) about the beginning of the *medulla oblongata* ( or top of the spinal marrow ) in the *Corpus striatum*.

*Alæ*, signifie the sides of the Nose; the little fins, as it were, of the *nymphæ*, or the lips of a Womans private parts; the upper part of the ear, the Arm-pits, and the process of the bone, *Sphenoides*.

*Alantoides*, see *Allantoides*.

*Albaras nigra*, see *lepra Græcorum*. *Albaras alba*, see *Leuce*.

*Albuginea oculi*, is a white tunic of the Eye, which proceeds from the *pericranium*, grows to the *tunica cornea*, and leaves a hole forward for the opening of the Apple of the Eye: see *tunica adnata*.

*Albuginea testis*, is the membrane which immediately involves the testicles.

*Albugo oculi*, is the same with *album oculi*, the white of the Eye; it signifies also a white speck in the *tunica cornea*, which proceeds either from humours, or a scar, or ulceration.

*Album oculi*, is that part of the Eye, where the *tunica adnata*, and the *albuginea* grows to the *tunica sclerotes*.

*Albumen oculi*, or *albugo*, the same with *album oculi*.

*Alcali*, is all such Salt as is extracted from the ashes of any substance by a boiled *lixivium*, or Lie, proper for any thing liquid as well as solid. 'Tis said to borrow its name from the herb *Kali*, with whose Salt the *Egyptians*, as well as we, make glass.

*Alchymia*, is the same with *Chymia*.

*Alcohol*, is the purer substance of any thing separated from the impurer; it signifies also most subtil and refined dust; and sometimes a most highly rectified Spirit, in so much that if it be set on fire, it shall burn all away without any dregs or phlegm at the bottom.

*Alcol*, the same with *Alcohol*.

*Alcool*, the same that *Alcohol*.

*Alembicus*, or *Alembicum*, is a Chymical Instrument used in Stilling. It has the shape of an helmet, concave within, and convex without; and towards the bottom is placed a beek or nose, about

about a cubit long, by which the vapours descend; if they be made without a nose, they are rather used in circulatory vessels; they are made of Brass, Pewter, or Glass.

*Alexipharmacum*, is a medicine which expels poyson, so that it shall not be hurtful to the Body; they are most commonly such things as attenuate the Blood, that it cannot be coagulated with Poyson in the Air, as *Acids*.

*Alexiterium*, is a remedy which preserves the Body, that it take not Poyson.

*Algema*, Pain, is a sad troublesome Sensation, impress'd upon the Brain from a smart Vexatious irritation of the Nerves; it arises from either a sensible or insensible solution of the *Continuum*.

*Algematodes*, the same with *Algema*.

*Albasef*, the same with *Hydroa*.

*Alkabest*, signifies an universal Menstruum or liquor, which resolves Bodies into their first matter, still preserving the virtues of their seeds and essential form: a thing of great fame, if of equal virtue, which every one estimates according to his success in the Operation. Some take it for prepared *Mercury*, others for *Tartar*.

*Aliformes processus*, are the prominencies of the *Os Cuneiforme*, from the fore part.

*Alimentum*, is a Body so convenient for, and adapt to the nature of an animal, that it may be digested by its heat and fermentation, and assimilated into its own nature; and it is either Meat or Drink. Upon the account of its different degrees, it is taken three ways by *Hippocrates*; one is for *future* nourishment, which passes from the Mouth into the Ventricle or Stomach: another

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is for that *which is as it were* nourishment, and that is the arterious Blood and animal Spirits. The third is *true* or proper nourishment, that which fastens to the parts, and at last is assimilated into their nature.

*Alindefis*, is an exercitation of the Body, wherein people first anointed with Oil, were wont afterwards to rowl themselves in the dust.

*Alipasma*, is a small dust, which mixt with Oil is used to be soaked into the Body to hinder sweating.

*Alitura*, is the action of a live Body, whereby the perpetual waste of Blood, Spirits, and substance, is as continually repaired by the accession of new nutritious juice, rightly prepared and fermentated, and then stuck upon the parts that are to be nourished.

*Allantoides*, is the urinary tunic, placed betwixt the *Amnion* and the *Chorion*, which by the Navel and *Urachus*, (or passage by which the Urine is conveyed from the Infant in the Womb), receives the urine that comes out of the Bladder. 'Tis called likewise *Farciminalis*, because that in many brutes 'tis of the shape of a gut-pudding; but in man and some other few animals, it is round, and like the thin soft skin which wrappeth the Child in the Womb.

*Alliolicum*, is a Medicine which by Fermentation and cleansing alters and purifies the Blood; boiled up for the most part of the roor of Sow-thistle, Cichory, Fennel, Endive, Lettice, &c.

*Allogotrophia*, is a disproportionate nutrition, when one part of the Body is nourished disproportionately to another.

*Alope*

*Alopecia* is a shedding of the Hair, occasioned by the Pox, or otherwise. So called from a Fox *άλωπηξ*, whose Urine is said to make places bald and barren for a year, as the Scholiast of *Callimachus* observes; or from a disease peculiar to a Fox. It is called likewise, *ὄβρισις* from the figure, because that the parts smooth and destitute of Hair, look winding like a Serpent, in Greek *ὄβρις*. Its common to both these Distempers that the hair falls, of *Areatem*, by shedding, whence in general this Disease is called *Area*.

*Albus* is described by *Celsus*, to be a Distemper wherein the white colour of the skin is somewhat rough, but not continued, like so many several drops: Sometimes it disperses it self wider, and with some intermissions. *Albus* is likewise called *morphæa*; it differs from *Leuce*, in that it penetrates not so deep.

*Alterantia*, the same with *Alliatica*.

*Alteratio* is a depuration, or a preparation and expurgation of the Blood by breathing a Vein, or purging.

*Alvearium* is the cavity of the inward Ear, near the passage which conveys the sound, where that yellow and bitter excrementitious stuff is bred.

*Alvi fluxus*, the same with *Diarrhæa*.

*Amalgamatio* is the corrosion of metal by Mercury.

*Amaurosis* is a dimness of sight, whether the object be placed near or at a distance; but so, that no external fault appear in the Eye, if you inspect it never so narrowly; the defect consists in the obstruction of the optick nerve; it is called also *gutta serena*.

*Ambe*

*Ambe* is a superficial jutting out of the Bones :  
so a Chyrurgeons Instrument with which dis-  
inted Bones are set again.

*Amblotica* are Medicines which make abortive,  
are all diureticks.

*Amblyopia* is dulness of sight, which is fourfold ;  
*Iyopia*, *Presbytia*, *Nyctalopia*, and *Amaurosis*, of  
hich in their proper place.

*Ambonæ*, the same with *ambe*.

*Ambrosia* is a solid Medicine, but prepared as  
rateful and pleasant as can be ; it seems to take  
s name from the meat of the gods, because the  
ods eat *Ambrosia*, and drink *Nectar*.

*Ambustio* is a solution of the *Continuum*, caused  
y some external burning matter, which offends  
he inward thin skin always, oftentimes the out-  
ard thick skin, and sometimes also the muscles,  
eins, arteries, nerves and tendons.

*Amethodicum* is that which is done without  
ny methodical rational prescription, as your Em-  
yricks, or Quacks do.

*Amma*, or *Bracherium*, is a sort of a girdle, useful  
o those who are troubled with a Rupture in the  
belly, wherewith the privy parts are closely con-  
nected with the Abdomen, the Ribs, and the  
Loins, lest the intestines should fall out. It seems to  
have took its name of *Bracherium*, from the girdles  
which are made for the Reins and Loins, which  
*Isidorus* calls the Amber Monkish Pracelet ; it is  
called *Brachile* or *Brachiale*, tho it be not any gir-  
dle belonging to the Arms, but the Reins. *Cas-  
sianus* calls it *rebrachiatorum*, whence without  
doubt the *Bracherium* of the Chyrurgeons had  
its rise ; that girdle or swathe which they  
uic



use in Ruptures of the Belly.

*Amnion* is the membrane with which the *fetus* in the Womb is most immediately clad, which with the rest of the *secundinae*, the *chorion* and *alantois*, is ejected after the birth; it is whiter and thinner than the *chorion*. It contains not only the *fetus*, but the nutritious humour, whence the *fetus* by the Mouth and Throat sucks its nourishment. It is outwardly clothed with the urinary membrane, and the *chorion*, which sometimes stick so close to one another, that they can scarce be separated.

*Amolyntum* is a Medicine which will not defile the hands that touch it.

*Amphemerinus* is a Quotidian distemper.

*Amphiblestroides*, or the *tunica retina* of the Eye, is a soft, white, and slimy substance, which is so named, because that being thrown in the water, it resembles a net. It shoots from the very center of the optick nerve; and expanding it self over the vitreous humour, is extended as far as the ligament of the Eye-lids; this tunic, in that it is whitish and of a marrowy substance, seems to proceed from the very marrowy and fibrous substance of the optick nerve; so that it is as it were an expansion of nervous fibres, which are there gathered into one bundle, into a contexture made like a net; and indeed if the whole eye were taken for a flower which grows to the brain by the stalk, as I may call it, of the optick-nerve, the *tunica retina* would be the very flower it self, and the two former be only in the nature of a stem; They receive the sensible species  
within

within the bed of the eye much after the same manner as a whited wall in a darkned chamber receives and represents the visible species which are intromitted through a little hole.

*Amphibranchia* are places about those glandules in the jaws which moisten the *Aspera Arteria*, Stomach, &c.

*Amphidæum* is the top of the mouth of the Womb, like the lips of a cupping-glass.

*Amphisimela* is an anatomical instrument, useful in the dissection of bodies.

*Amulatum* is the same with *Periamma*.

*Amygdalæ*, the same with *Antias* and *Paristh-mia*.

*Amigdalatum* is an artificial milk, or an emulsion made of almonds, and other things.

*Ana* is an equal portion of different ingredients in the same receipt.

*Anabasis* is the increase of diseases.

*Anabatica*, see *Synochus*.

*Anabrochismus* is when any thing superfluous and corrupted is taken up by the letting down of a band fit for that purpose; it is likewise a way of drawing out the inverted prickling hairs of the eye-lids, by the help of a thread of fine silk in the eye of a needle; which when you have doubled, you put the hair through, and draw it out.

*Anabrosis* is a consuming or wast of any part of the body by sharp humours.

*Anacatharsis* is a medicine that discharges nature by some of the upper parts; as any thing that provokes to vomit, to sneezing, to salivation, &c.

*Ar-*

*Anacollema*, is a sort of ointment, or dry medicine, either applied to the forehead and nostrils to stop bleeding; it signifies likewise a medicine that will breed flesh, and conglutinate the parts.

*Anadiplosis* is a frequent reduplication of Fevers.

*Anadosis* is whatsoever tends upward in the body, as the distribution of Chyle, or a Vomit.

*Anaesthesia* in defect of sensation, as in paralytick and blasted persons.

*Analeptica* are medicines which cherish and renew the strength; it signifies also a part of *Hygieina*, or art of preserving health, whereby weak persons are recovered.

*Analgesia* signifies indolency, or absence of pain and grief.

*Analogia*, see *Analogismus*.

*Analogismus* is a comparison and perception of causes that help by likeness.

*Analysis* is the reduction of a body into its first principles; also it is an Anatomical demonstration of the parts of mans body, which is performed by insisting upon the parts severally.

*Anamnesticæ* are medicines which restore the memory, as all spirituous things do.

*Anaplerosis* is part of Chyrurgery, whereby that which either Nature has denied, or has by chance decayed, is restored by art.

*Anarrhæpus* is the same with *Anodosis*.

*Anasarca* is a white, soft, yielding tumor of the whole outward body, or of some of its parts, which dints in by compressing the flesh; it is caused by the blood upon a double account; first, when it does not rightly sanguifie, or assimilate  
the

the Chyle ; and again, when it is not rightly accended in the Lungs. The blood thus perverted, pours forth the *Serum* at the extremities of the Arteries in greater quantity than it can receive and reduce by the Veins and Lympheducts, or expel by the Veins and Pores, and other passages that send it forth. If the humours be too viscous, it is called *Leucoplegmatia*.

*Anastochiasis* is a Chymical resolution of bodies.

*Anastomasis* is an effluxion of the Blood, the Lympha or Chyle, at the meeting of Vessels that close not narrowly. It is also taken for the mutual opening of Veins and Arteries into one another, as some long ago dream't, though they were awake ; for this were to offer violence to the Laws of Circulation : yet it is not impossible neither, since Veins open into Veins, and Arteries into Arteries ; as is plain in the Spermatick Vessels ; the *Plexus Choroides, rete mirabile, &c.*

*Anastomotica* are Medicines which open the Pores and Passages, as Purgatives, Sudoriferous things, and Diuretics.

*Anastasis* is the extention of the Body towards the upper parts.

*Anatica portio*, See *ana*.

*Anatomia* is a neat Dissection of an Animal, especially Man, whereby the Parts are severally discovered and explained, for the use of Physick and Natural Philosophy.

*Anatomicus* is a Physician that is skilful in Dissections.

*Anatripsis* is a bruising or Comminution of the Stone, or a Bone.

*Anchoralis processus*, See *Ancyroides*.

*Anchyle* is a contraction of a Joynt, or the back part of the Knee.

*Anchylops*, the same that *Aegilops*.

*Ancon*, or the top of the Elbow, is strictly taken for the backward and greater shooting forth of that Bone of the Cubit which is called *Ulna*.

*Anconæus*, See in *Ancon*.

*Ancyle* is the contraction of the Ham. See *Anchyle*.

*Ancyloblepharum* is the growing of the Eye-lid to the *tunica cornea*, or to the *Albuginea*, or when as it sometimes happens, both the Eye-lids grow together : this concretion sometimes happens before the delivery of a Child, and then 'tis the fault of the Birth.

*Ancyloglossum* is when the little string under the Tongue is too straitly tied, which causes difficulty of utterance.

*Ancyroides* is the shooting forth of the Shoulder-bone like a beek, which is called *Coracoïdes*, *Anchoralis*, and *Cornicularis*.

*Androgynus*, or an *Hermaphrodite*, is one who hath both Man and Womans Members : also one who has had his Members cut out ; also Effeminate.

*Aneurisma* is a dilatation or bursting of the Arteries, always beating, and swelling sometimes to the bigness of an Egg, which yields, if you compress it, but recoils presently.

*Angina* is an Inflammation of the Jaws or Throat, attended with a continual Fever, and a difficulty of respiration and swallowing : and it is two-fold ; either *Spuria* or *Exquisita*, a bastard or a true

*Squincie* :

*Squincie* : the later is again four-fold, *Synanche*, *Parasynanche*, *Cynanche*, and *Parachynanche* : of all which in their proper place.

*Anbelatio*, See *Asthma*.

*Ani procidentia*, See *Procidentia ani*.

*Animalis facultas*, the Animal Faculty, is an Action whereby a man exercises Sense, Motion, and the principle functions of the Mind, which are three, Imagination, Ratiocination, and Memory.

\**Ano purgare*, to discharge upwards, as in a Vomit, &c. opposite whereunto is *Kalo purgare*, to do it downwards.

*Anodynum* is a Medicine that allays Pain.

*Anæa* is Madness, or an extinction of the Imagination and Judgment.

*Anomeomeres* is the same with *Heterogeneous* ; or that which consists of several and different Particles.

*Anorexia* is a loathing of Meat, arising from an ill disposition of the Stomach.

*Antagonista* is the opposite Situation of *Muscles*, as may be seen betwixt the Adductor and Abductor, that which contracts and expands the Arm.

*Antarthriticam* is a Medicine against the Gout.

*Antasthmatica* are Medicines proper for *Asthmatic* people.

*Antecedens causa*, See *Proeugumena*.

*Antecedentia signa*, Antecedent Signs are such as are observed before a Disease, as an ill disposition of the Pancreatic Juice, or the Bile, is an Antecedent cause to infinite Diseases.

*Antemetica* are such things as hinder Vomiting too much.

*Antendaxis* is a *Countre*-indication, or a contradictory indication, which forbids that to be used which the former indication suggested as proper: as for instance, abundance of ill juice in blood requires Evacuation; but then again the weakness of the Patient may forbid it.

*Antepileptica* are Medicines against the *Falling-sickness*.

*Anthelix*, is the Protuberance of the Ear, or the inward brink of the outward Ear.

*Antherum* is any thing that's florid in our Bodies. *Anthera* are also the tops in the middle of Flowers, which lean upon little hairy threads.

*Antbracosis oculi* is a scalie corrosive *Ulcer* of the Eye, attended with a Defluxion and fear of the whole Body, especially about the Eyes. The Cause is now and then an Inflammation of the Eye from a Malignant *Fever*.

*Anthrax*, *Carbo*, *Pruna*, or *Carbunculus*, is defined to be a *Tumor* that arises in several places, surrounded with hot fiery and most sharp Pimples, accompanied with acute Pain, but without ever being suppurated; and when it spreads it self farther, it burns the Flesh, throws off lobes of it when it is rotten, and leaves an *Ulcer* behind it, as if it had been burnt in with an Iron.

*Anthypnotica* are Medicines which hinder Sleep.

*Anthysterica* are Medicines good against the Fits of the *Mother*.

*Antias*, in the Plural *Antiades*, *Tonsillæ*, *Glandules* of the Neck, which *Chyrurgeons* commonly call *Almonds*, which they do not too much resemble neither. They are two *Glandules*, which in reality make but up one Body, placed at the  
sides

sides of the *Epiglottis*, or cover of the Wind-pipe; its substance is similar, and made like separate Grains, just like Honey or Oyl, hardned with cold; but that they stick closer together, as if they were joynd by a *Membrane*; 'tis of somewhat a yellowish Colour, and soft; it has on each side one common large oval hollow passage which opens into the Mouth within the skirt, whereof it contains two somewhat big, and several less Cavities. Its use is to collect the stotty viscous Matter, and to moisten the adjacent parts therewith. It signifies also, the Inflammations of these parts. See *Paristhmia*.

*Antiballomena* are Medicines of a like strength, which are now and then used in the defect of one another: *Apothecaries* call them *quid pro quo*.

*Anticardium* is a cavity in the Breast above the region or place of the Heart.

*Anticnemium* is the former part of the Leg.

*Antidotum* is a Medicine against deadly Poyson.

*Antinephritica* are Medicines which Cure the Distempers of the *Reins*.

*Antipathia* is a Contrariety and Repugnancy in the Body, or in Medicines: also a loathing and abhorrence of any thing without a manifest cause.

*Antiperistasis* is the surrounding of the Air, as in Hay that is cocked and made up into Ricks too moist. *Hippocrates* the first great Author of *Physick*, says in his *Aphorisms*, That *Bodies are hotter in Winter, and colder in Summer*. I interpret it thus, That this does not come onely from the *Antiperistasis* of the Air, but from the Nitre with



which the Air in *Winter-time* is impregnated ; especially, when the *North-Wind* blows ; so that when we come to breathe, the Sulphureous Blood is more fermentated and inflamed in the Lungs.

*Antipharmacum* is a Remedy against Poyson ; or a Remedy against any other Disease.

*Antipleuriticum* signifies any Remedy against a *Pleurisie*.

*Antipyreticum*, or *antipureticum*, is a Medicine that temperates and allays too much heat in *Fevers*, as any *acides* do.

*Antiqui morbi*, old Diseases, are such as from the fourth day continue often many Years, and therefore they are called also inveterate.

*Antipasis* is a revulsion of a Disease ; that is, when Humours which flow into some one part, are turned into another by the opening of a Vein in a remote part.

*Antispasmodicum* is a Medicine that hinders contractions.

*Antispasticum* is a Medicine that diverts Distempers to other parts.

*Antitasis* is an opposite placing of parts in the Body, as the *Liver*, and the *Spleen*.

*Antrum buccinosum*, the same with *Cochlea*.

*Anus* is the extremity of the *intestinum rectum* ; it consists of Three *Muscles*, two called *levator*, which distend and open it in time of necessity ; and one called *Sphincter*, which shuts it, and keeps it so. It is also a cavity in the Brain, which arises from the contact of four Trunks of the *Spinal Marrow* ; also the Skin which goes over the Navel, which when wrinkled, are a sign of old Age.

*Aorta,*

*Aorta*, or the great Arterie, is a Vessel which proceeds from the left Ventricle of the Heart, consisting of four Tunics, a *Nerveous*, *Glandulous*, *Muscular*, and *Membranous*, or *Internal* one; it beats continually, and distributes Blood into the whole Body for nourishment. The branches which creep from the Heart to the Brain, are called *Carotites*: those which run laterally towards the Arms, are called *Humeraris*: as the Trunc of it descends, the Branches extend themselves towards the Bowels: and going further on to the Thighs and Feet, it ends.

*Apagma* is the thrusting of a Bone or other part out of its proper place.

*Apantismus* is the Obliteration of a part in the Body, so that it can be no more found; as it often happens to a little Arterious Pipe about the Heart.

*Apathia* is an utter want of Passions.

*Apepsia* is when the Stomach has no Concoction.

*Ἀπειρα ὀυμάλια* are Crude Wheals or Knobs in the Body, not yet ripe.

*Aperientia*, opening things, are those which consisting of sharp, small Particles, penetrate the Body profoundly, and by attenuating and expelling the more crass and gross, open the Pores and Passages of the Body and its Vessels.

*Aperistatos* is a hollow Ulcer.

*Aphæresis* is a part of *Chyrurgery* so called; which teaches to take away superfluities.

*Aphonia* is want of Voice.

*Aphorismus* is a short determinative sentence.

*Aphrodisius morbus*, the same with *Lues Venerea*.

*Aphthæ* are Wheals or Pimples about the Internal parts of the Mouth; as also about the Ventricle and Guts, which when they come to be ripe, fall off by piece-meal, and are often accompanied with a *Fever* in those of riper Years. In new-born Children, I believe it arises from some Impurities which the Mass of Blood contracts in the Mothers Womb; for the Blood for want of Eventilation there, being more impure, presently after the birth of the *Fœtus* begins to flourish and refine. *Celsus's Aphthæ* are otherwise described; but, says He, *There are extreem dangerous Ulcers in Children, which the Greeks call Ἀφθæ, for they often kill them.* There is not the same danger in Men and Women. These *Ulcers* begin in the Gums, then by little and little spread over the Palate and the whole Mouth; and then at last descend to the *Epiglottis*, or cover of the Wind pipe, and the upper part of the Throat, which being once infected, the Child hardly recovers.

*Apnæa* is a suppression of Respiration, either wholly, or at least to Sense.

*Apochylismâ*, called *Succago*, *Robub*, and *Rob*, is the boiling and thickning of any juice with Sugar and Honey, into a kind of a hard consistence.

*Apocope* is the cutting off of a part.

*Apocrusticum* is any thing that helps by vertue of binding and repelling.

*Apodarycticum* is a Medicine that provokes Tears.

*Apolepsis* is the interception of Blood and Animal Spirits.

*Apomeli*, is *Oxymel*, or a Decoction of Honey and Vinegar.

*Aponem-*

*Aponeurosis* is the end, tail, or string of Muscles; it is called also a Tendon. *Chyrurgeons* take it falsly for a Nerve.

*Aposlegmatica*, See *Apopblegmatismus*.

*Aposlegmatismus*, *Commansum*, some *Physicians* call it in Barbarous Language *Masticatorium*; it is a Medicine which being kept in the Mouth, and often also chewed, draws forth Pituitous Humors, which are excited at the Mouth, made of the Root of bastard *Pellitory*, Salt, Holly, *Masticb*, Wax, &c. when it is used in this solid Form, it is called *Masticatorium*: it is used also in a Liquid Form, and is of the Nature of a Gargarism, made up of *Cephalics*, and attenuating Ingredients, boiled and prepared.

*Apopthora* is an Abortion, or the Birth of a *Fætus* before its due time.

*Apophysis*, *Probole*, *Echphysis*, *Processus*, *Productio*, *Projectura*, & *Protuberantia*, is a part of a Bone that is not contiguous, as an *Epiphysis* is, but continuous with the Bone, and stretching it self beyond a plain surface.

*Apoplecta* is the Jugular Vein, which the Ancients falsly called, the *Soporalis*, or Sleepy Vein.

*Apoplexia*, *Attonitus stupor*, *Sideratio*, and *Morbis attonitus*, is a profound Sleep, wherein the Patient being vehemently shaken, tossed, and pricked, yet perceives nothing, nor affords any sign of Action; accompanied with a difficulty of Respiration for the most part, and sometimes with none at all: it arises frequently from *viscus* Blood, which obstructs the least Pores of the Brain: or from Blood Extravasated about the Basis of the Brain, which oppresses and straitens the *Carotidal Arteries*, or the Brain.

*Apor-*

*Aporrboæ* are Vapours, and Sulphureous *Effluvia* which exhale through the pores of the body, and other breathing holes.

*Apositia* is a loathing of Meat.

*Apospasma* is when the unity of Organical compounded parts is dissolved, and those things which were of different natures, yet naturally compacted together, are disjoyned by the Rupture of those Ligaments, and little Fibrous Threads or Filaments which held them together: as when the Skin is separated from a Membrane, a Membrane from a Muscle, one Muscle from another; and in short, any one part from another, which naturally adhered to it.

*Apostasis*, see *Apostema*.

*Apostema*, which *Pliny* calls *Apostasis*, *Hippocrates* *Metastasis*, and *Celsus*, *Abcessus*; is an Exulceration left after a *Crisis*: but *Apostasis*, and *Metastasis* sometimes differ in this, That the former is meant of an Acurate *Crisis*, the later of the translation of a Disease from one part to another.

*Aposurma* is a shaving away of the Skin, or Bone.

*Apoherapia* is a Cure, or Remedy: also an Exercitation, which both Purges the Excrements, and secures from Weariness.

*Apohermus*, the same with *Apochilyfma*.

*Apozema*, the *Apothecaries* call it a *Decoction*, is a Decoction of Roots, Woods, Barks, Herbs, Flowers, Fruits, Seeds, &c. which is boiled down commonly to Twelve, Fifteen, or Twenty Ounces. It is either Purging, Loosning, Altering, or Drying, *Cephalic* (for the Head) *Stomachic*, *Diuretic*,

retic, Splenetic, or Hepatic, (good for the Liver.)

*Appetitus alimentarius*, or Hunger, is a certain Constitution of the Phansie, arising from the Motion of a Nerve of the *par vagum*, and the *Inter-costal*, which for want of Nourishment, is moved inordinately in the Stomach; whereby we are impell'd for Animal Spirits, to those Motions of our Members which are most conducive to the procuring of Nourishment. It is occasioned in as much as the Animal Spirits being any way excited about the middle of the Brain, shoot thence towards the body of the Nerves: or it may be thus defin'd, *appetitus alimentarius* is an incitement to seek Nourishment, proceeding from an *acid Humor* which arises from a *ferment* in the Stomach, with which the Nerves being *vellicated*, they communicate the sense of want of Nourishment to the Brain; which want, the Brain naturally judges ought to be supplied.

*Apsychia* is a *Deliquium* of the Mind.

*Apystus* is want of Spittle, so that a Man cannot spit.

*Apyrexia* is an intermission, or cooling of Fevers: the cause of it is, that all the *Morbific Matter* is spent in one Fit, and it intermits till new come, and begin to swell and *ferment* as the other.

*Aqua distillata*, distilled Water, is such as is drawn out by Distilling, consisting of Watery and Spirituous Parts, but more of Watery.

*Aqua inter cutim*, Water betwixt the Skin; the same with *Anasarca*.

*Aqualiculus*, or the lowest part of the Belly; the same with *Hypogastrium*.

*Aquæus humor*, the Watery Humor, see *Humores Oculi*.

*Arachnoides* is the *Cristalyne tunic* of the Eye; so called from its likeness to a Spiders Web.

*Aræotica*, see *Rarefacientia*.

*Aranea tunica*, or *Cristalyne*, is that which surrounds the *Cristalyne humour*, by reason of its light thin *contecture*, like the workmanship of a Spider, it has the name of *Aranea*.

*Arcanum Theophrasto* is the Quintessence of a thing most highly exalted, or, as He says, it is the vertue of a thing Refined by a thousand Exaltations. He boasts of four *Arcana* especially; 1. The *Arcanum* of the First Matter. 2. Of the *Philosophers Stone*. 3. Of the *Mercury of Life*. 4. Of *Tincture*. Others call it an *Extract* specially so called.

*Arche* is the beginning of a Disease.

*Archeus* is the highest, and exalted, and invisible Spirit, which is separated from Bodies, is Exalted and Ascends, an hidden Vertue of Nature common to all things; an Artist, a Physitian. Also *Archiatis*, or the Chief *Physitian* of Nature, which distributes to every thing, and to every Member its peculiar *Archeus* occultly by the Air. Also *Archeus* the first in Nature, is a most occult quality, which produces all things from *Iliastes*, being onely immediately sustained by the Divine Vertue it self.

*Arcuatus Morbus*, see *Icterus*.

*Ardentes febres*, burning *Fevers*, are those which are accompanied with a great Heat and Thirst, by reason of a too high Exaltation of the *Sulphur*; as in that called *causus*, and *lipiria*.

*Ardor* is a very *intense acute* Heat raised in our Bodies by a too high Exaltation of *Sulphur* or *Spirits*.

*Ardor ventriculi*, that which we call Heart-burning,

burning, is a particular sort of Pain in the Stomach which at the same time molests the whole Gullet ; some call it a Fervent Heat of the Stomach ; some an *Ebullition*, and a boiling bubling heat of the Stomach ; when a certain fiery Pain is felt in the Ventricle, and the Throat, as if it burnt ; it happens often to people that are in good Health enough, and that either Feeding or Fasting ; especially when they belch, as if there were a fiery sort of Blast closely pent up, and which could not break out. Yet it happens sometimes in *Fevers* too. It is caused by a certain *effervesence* of little, very sharp *bilcons particles*, with *Sulphureous*, whence is perceived that *Ebullition*, or bubling heat of the Stomach.

*Arca* ; *Celsus* reckons two sorts of *Arca*s. This is common to both of them, that the uppermost little Skin being decayed, the hairs are first lessen'd, and then fall off : and if the place be beat, it sends forth a liquid matter of an ill savor ; both of them spread in some swiftly, in others slowly ; that is the worst that makes the Skin thick, fattish, and perfectly bald : That which is called *ἀλωπενία* dilates it self in any shape, it happens both in the Head, and in the Beard ; the former is called, *ὀφθαλμία* from its resembling a Serpent, it begins at the hinder part of the Head, exceeds not the breadth of two fingers, spreads it self towards the Ears in two branches, in some to the Fore-head, till they both joyn in the fore-part of the Head : the one Distemper is incident to any Age ; the other common to Infants. The former is scarce ever cured, the later often ends of his own accord.

*Arena*, Gravel, is a thing bred in the body of



a great deal of Salt and Earth, which often grows up into a Stone.

*Argemon* is a little *Ulcer* of the Eye in that circle of it which is called *Iris*, comprehending part of the white and black.

*Arilli*, the same with *acini*.

*Aroma* is any Odoriferous Spice, as Cloves, Cinnamon, Galangal, &c.

*Arquatus*, the same with *Icterus*.

*Arteria trachea*, or *Aspera*, the Wind-pipe, is a *Cartilaginous* Vessel implanted in the Lungs, and consisting of various rings and parts: the fore-part of it is full of *ligaments*, and depressed for the better passing of the Gullet; its upper part is called *Larynx*, and the lower *Bronchius*: its use is for the Voice and taking in breath.

*Arteria aorta*, or *magna*, the great Arterie, is a Vessel that beats continually, fastned to the left Ventricle of the Heart: it consists of four *tunics*, and receives the Blood in the Lungs, which is sent from the Heart, and Elaborated by the *Nitre* in the Air, and diffuses it through the whole Body for its Nourishment.

*Arteria cœliaca*, see *cœliaca arteria*.

*Arteriaca*, see *Arteria*.

*Arteriotomia* is an Artificial opening of an *Arterie*, for the Letting of Blood in an inveterate Head-ach, Madness, Falling-sickness, Pain and Inflammation in the Eyes and Ears. The Section is made in the Fore-head, Temples, or behind the Ears: the manner of it is thus, After the *ligatures* made in the Arms or Neck, the Arterie is cut just as a Vein is, and when the blood is Emitted, you apply a very *Astringent* Plaister, with

*artheroma* see *atheroma* p34: <sup>a</sup>

a Leaden Plate, to the Orifice, and then swathe it well; the Cure is performed in Seven or Nine days time.

*Arthritica*, see in *Arthritis*,

*Arthritis*, or *Morbus articularis*, the Gout, exercises its Tyranny about two or three, or more Joynts; and it is defined to be a pain about the Joynts, proceeding from an *effervescence* of the Nervous Acid Juice, with the fixed *Saline Particles* of the Blood, whence the *Nerves*, *Tendons*, *Ligaments*, the thin *Membranes* about the Bones, are contracted, and miserably Tormented; whence proceeds Swellings, Redness, hard sandy *concretions* in several parts of the Body, and other symptoms that accompany it. It is fourfold, *Chiragra*, the Gout in the Hands; *Ischias*, in or about that Bone which is connected to the *Os Ilium*: *Gonagra*, in the Knees; and *Podagra*, in the Feet, almost an incurable Distemper.

*Arthritis vaga*, a Wandering Gout, is a Disease in the Joynts that creates pain sometimes in one Limb, sometimes in another. It proceeds from a double cause. We may suppose in this Disease a great many heaps, as it were, of fixed Salt thrust out from the Mass of the Blood, to be placed like so many Nests here and there about the Limbs and Joynts, which being treasured up in several distinct Cells, or Repositories, like the Spawn of Fish, or the Seed of Women; the lower *recrements* of the Nervous Juice comes afterwards, like the Man's Seed, and Impregnates them; and hence from the mutual *Effervescence* of these two, the *Membranes* and *Nervous Fibers* being *vellicated* and contracted cause an extraordinary quick and acute Pain. It

is called *vaga*, wandring, because 'tis not constant to one and the same place, as the true *Gout* is.

*Arthrodia* is the joyning of Bones, when the cavity that receives the Bone is in the Surface, and the little head or top of the Bone that is received, is depressed: as in the lower Jaw-bone, with the Bone of the Temples.

*Arthron* is a Joynt, or Connexion of Bones, proper for the performing of Motion. *Articuli* are sometimes the Knuckles of the Fingers.

*Anthropologia* is the Doctrine of Man: which *Batholine* distinguishes into two parts: *Anatomie*, which Treats of the Bodie and its Parts; and *Psucologie*, which Treats of the Soul.

*Arthrosis*, the same that *Articulatio*.

*Articularis morbus*, see *Arthritis*.

*Articulatio* is a Conjunction of Limbs for the performing of Motion: and it is twofold, *Diarthrosis*, or a more loose *Articulation*: and *Synarthrosis*, or a closer.

*Articulus*, see *Arthron*.

*Artomeli* is Broth made of honey and bread.

*Artus* are Members growing to Cavities in the body, and distinguished by Joynts.

*Arytænoides* are two *Cartilages*, which with others make up the top of the *Larynx*; it is taken also for certain *Muscles* of the *Larynx*.

*Arythmus* is a Pulse lost to sense.

*Ass*, or *Assis*, is the least piece of Money that's Currant, and in Weight a Pound.

*Asaphia* is a lowness of Voice, which proceeds from a loose or ill constitution or contemporation of the Organs.

*Ascaris,*

*Ascaris*, or *Ascarides*, are little worms which breed in the *Intestinum rectum*, and then tickle and trouble it. They are bred of some Excrements which stay longer than they ought, and there putrefie.

*Ascites* is a Dropsie or swelling of the *Abdomen*, and consequently of the *Scrotum*, Thighs, and Feet, proceeding from a Serous, and sometimes Lymphatic or Chylous Matter, like the washing of flesh, collected in the cavity of those parts.

*Ases*, the same with *Hydroa*.

*Asema* is a *Crisis* beyond hope, happening without any previous indication by signs.

*Asitia* is a loathing of Meat.

*Asodes*, see *Assodes*.

*Aspera Arteria*, or *Trachea*, is an Oblong Pipe, consisting of various Cartilages and Membranes, which begin at the Throat, or lower part of the Jaws, lies upon the Gullet, descends into the Lungs, and is dispersed by manifold Ramifications or Branches through their whole substance: the upper part is called *Larynx*, and the lower *Bronchus*, to which *Malpighius* adds a third, or lowest, called by him *Vesicular*: It is subservient to Speech and Respiration.

*Asphyxia* is a pulse that is sensibly decayed.

*Assodes* signifies a continual *Fever*, whereint the outward parts are moderately warm, but with a great heat within, an insatiab'e drought, perpetual tossing, watching, and raving.

*Asthma* is a frequent respiration, joyned with an hissing, a sound, and a cough, especially in the Night-time. The causes thereof are a sharp and scorburic blood, which too much veil-cates

the Organs of respiration, and puts them into a meer convulsive motion, whereby the Lungs are puffed up, and the Circulation of the Blood is hindered; whence suffocations, swoons, and coughs easily proceed.

*Astragalus* is the first and most principal Bone, which together with other little bones in the Foot, make up that little part of the Foot which immediately succeedeth the Leg in Beasts, called the Pastern.

*Astringentia*, binding things, are those which with the thickness and figure of their Particles, force and bind together the parts of the body.

*Astrologia* is a reasoning about the Vertues of the Stars; not so necessary to *Physicians*, as the Ancients imagined.

*Astronomia* is a naming of the Stars, or a knowledge of the laws and rules of Stars and Constellations; or a knowledge concerning, or about the Stars.

*Ataxia* is a confounding of Critical Days.

*Atecnia*, the same with *Agonia*.

*Atheroma* is a tumor contained within its own coat, arising from a pappy humour, without pain, not easily yielding to the Fingers, nor leaving any dint after 'tis compressed.

*Athymia* is a Defection or Anxiety of Mind.

*Atlas* is the first *Vertebre* under the Head; so called, because it seems to hold up the Head; it wants Marrow.

*Atomus* is a Body so small, that it is not capable of being divided into lesser parts, as are the Elementary Particles of Spirit, Salt, Sulphur, Water, and Earth.

*Atonia*

*Atonia* is a faintness, infirmity, defect of strength.

*Attra Bilis* is a sulphureous, and saline, earthy, adust and black blood, which is bred in the body, and gathered in the Spleen; for there it is volatilized, and exalted into a ferment fit to mix with the blood.

*Atretus* is one whose Fundament or privy parts are not perforated.

*Atrophia*, or *Tabes*, is when the whole body, or any one part of it is not nourished, but gradually withers and decays away. *Tabes* is often taken only for an Ulcer in the Lungs, whereby the whole body by little and little perishes and decays.

*Atta*, says *Festus*, is one who by reason of the tenderness of, or other defects in his Feet, touches the ground, rather than treads it.

*Attenuantia*, or *incidentia*, are those things which opening the Pores with their acute Particles, cut the thick and viscous humours in the body.

*Attonitus morbus*, the same with an *apoplexy*; *Celsus* takes it for Blasting.

*Attrahentia*, drawing things, are those which opening the Pores with their little Particles, and dilating the humours, and expelling them, where their resistancé is weaker, not onely swell the parts, and make them red; but by driving more vapours and humours out of the Skin and Flesh than can make their way through a thick inner Skin, gather them under it, and swell it into little bladders.

*Auctio* is Nutrition, whereby more is restored than was lost.

*Auditus*, Hearing, is a Sense wherein sounds from the various trembling Motion of the *circum*

*ambient Air*, beating the Drum of the Ear, are communicated to the common sensory by the auditory Nerve, and are there felt and perceived.

*Aurmetum Febricum*, or *incrementum*, is a computation from what time the heat of a continual Fever has seized upon the whole Mass of Blood, till it hath arrived at the height.

*Aureus* is a sort of Weight amongst the *Arabians*, of a Dram, and a Seventh part; the same with *Denarius*.

*Auricula infima*, the same with *Lobus auris*.

*Auricula cordis*, Ear of the Heart; there are two of them, the right and the left; the right receives the blood from the *vena cava*, or great Vein, which is carried into the right Ventricle, and then enters the Lungs: the left is that which receives the blood rightly prepared and fermented by the Nitrous Air from the Lungs, that it may be discharged by the left Ventricle into the great Arterie, and thence be distributed into every part of the body.

*Aurigo*, the same with *Icterus*.

*Auris*, the Ear, is the Organ of hearing, which is either *External*, whose upper part is called *Pinna*, or *Ala*; and the under *Lobus*, the *Lobe*, or *Auricula infima*, the lowest part of the Ear: its External circumference is called *Helix*; the Internal, *Anthelix*, or *internal*; in which you may consider the Drum, the four little Bones, with the little Muscles, the *Concha*, or Hollowness, the *Foramen Ovale*, the Oval hole, the *Labyrinth*.

*Automatos* is that which moves of its own accord, as the Motion of the Heart, the digestions and fermentations of the bowels.

*Autopyros*

*Autopyros* is bread made of whole Grains, without any bran taken from it, or added to it. This sort of bread is prefer'd before any other, because the Bran is cleansing.

*Auxilium*, or *remedium*, is whatsoever is good against a Disease by a contrary vertue; and it is three-fold, Diet, Medicine, and Chyrurgery.

*Axilla* is the Arm-pit, hairy in adult people.

*Axioma* is a proposition built upon the Authority of *Hippocrates*, or *Galen*; but of little validity, now that Physick is built upon Reason and Experience.

*Axis* is the third Vertebre from the Scull.

*Axungia* is the fat or tallow of an Hog.

*Azoth* sometimes signifies the Mercury of any Metallic body, sometimes an Universal Remedy, as 'tis thought, made of Mercury, and prepared with Gold and Silver; a few years ago, it was famous amongst the Vulgar, and Persons of Quality too; of different colour, according to the diversity of the preparation, which was often too troublesome, whence it begun to decrease both in price and repute.

*Azygos* is a famous Vein about the Heart, called *sine pari*, or *jugo*, which reaches to the Vertebres, and proceeds from the *Vena Cava*, the great hal-low Vein.

*Azymus* is unleavened, unwholesome Bread.

## B.

**B** *Acilli*, are called those Medicines which are of a long, round Figure, like a stick or Pillar.

*Balanæum*, or *Balneum*, is properly a washing



of the whole Body ; yet it is sometimes taken for a washing of the lower parts only, which they commonly call *Nisessus*, and *semicupia* ; and it is either *dry*, or *moist* ; the *dry* are prepared of Ashes, common Salt, Sand, filed Steel, &c. the *moist* are either *vaporous* or *watery*. The former are made of the boiling of Roots, Herbs, Flowers, Seeds, &c. the Vapour whereof is all that's taken. The *watery*, are either *artificial*, which are made of Physical Decoctions ; or *Natural*, which are called *Thermæ* Bathes, whose Waters are either Aluminous, Ironish, Copperish, Nitrous, Sulphureous, Bituminous, Vitriolic, &c. all which Waters are called *Acidulæ*.

*Balanus*, or *glans*, is the Nut of the Yard, covered with the Fore skin ; also the Clitoris of a Woman. Also all Fruits and Roots that have round Heads, as a Walnut ; also an Acorn, an earth-Chestnut : also a Suppository.

*Balneum*, the same with *Balaneum*.

*Balsamus*, or *balsamum* ; the Word *Balsame* is used very differently in the Shops. 1. It signifies a certain sort of Perfume, of somewhat a thick Consistence, like an Ointment ; and this is its most usual signification ; as for instance, Balsame of Roses, Apoplectic, and the like. 2. There are a sort of Liquors distilled from Gum, and resinous Substances, with spirit of Wine, which are anointed outwardly, and these are called Balsams too ; as Nervous Balsame, Sciatic, &c. 3. It signifies a Liquor that is anointed into the Body, thicker than Oyl, and more Liquid than an Ointment. 4. Salt things funded and melted, are called Balsame, as the Balsame of Salt of Jewels. 5. There are a  
fort

fort of particular preparations called Balsams, as the balsam of Sulphur, &c. 6. and Lastly, some Gums of Trees are called Balsams.

*Bamma* is a Tincture, or a Liquor, wherein any thing is tinged or moistned, as bread sopt in broth.

*Barycoja* is heaviness of hearing.

*Basilareos*, see *basis*.

*Basilica* is the inner Vein of the Arm, called *Hepatica*, the Liver vein.

*Basilicum* is a rich precious Medicine, that excels all others.

*Basioglossum* is a pair of Muscles that depress the Tongue.

*Basis* is the upper part of the Heart, which is opposite to the point; it is also the ground or foundation of the bone *Hyoides*, for the use of the Tongue: also the principal Ingredient in a prescription.

*Bathmis* is a Cavity in the bone of the Arm or Shoulder, on each side one; whereinto, when the whole hand is stretched forth and bended, the process of the undermost and lesser of the two long bones of the Cubit, enters.

*Batrachus* is a Tumor under the Tongue, which makes one croak like a Toad, when they speak.

*Bechica* are Medicines good against a Cough.

*Belenoides* is the process or shooting forth of a bone, called *Aliformis*, made like a wing, which is fixed in the Basis of the Skull.

*Benignus morbus*, a favourable disease, is that which has no dreadful Symptoms, but such as are consonant to its nature.

*Bicongius* is a measure which contains Twelve

*Sextaries*, one of which is just our Pint and an half.

*Bilis*, the *gall*, is a Sulphureous Saline Excrement of the blood, separated in the Liver by means of little Glandules, and is sent either into the little bag that contains the Gall, or into the Gut called *Duodenum*, by the *Ductus Hepaticus*, that it may farther promote the fermentation of the victuals, and carry off the Dregs that are left behind when the Chyle is separated from the whole Mass. The Gall consists of Sulphur, Adust Salt, and a little Serum; it is naturally yellow: preternaturally it is of the Colour of the yolk of an Egg, green like a Leek, rustie, and sky-coloured; all which variety of colours proceed onely from different degrees of Heat and Fermentation. *Sylvius* maintained, That the Bile ascended to the Heart by the *ductus hepaticus*; but this Opinion, as it is neither consonant to Experience, nor Reason, so nor to Truth neither; this excrement is not called Bile, but when it is separated from the Blood; and therefore the Opinion of the Ancients concerning this Bilious Humour, is quite out of doors, since that Circulation of the Blood was found out. See *Humores Sanguinei*.

*Bilicobnion* is Natural Heat, which is communicated to the *Fœtus* from the Parents; but when it is brought forth, the heat gradually decays, after that the Blood and Spirits of the Child are altered, fermented, and accended by nourishment and nitrous Air. They do but babble who tell us, that this Heat lasts for many years; for if it be Heat, it is in continual Motion, and is therefore dispelled as other Fires and Heats are.

*Blæfitas*

*Blæfitas* is a stammering in speech, which proceeds from the ill make or temperature of the Tongue.

*Blæsus* is one that has an Impediment in his Speech. Also a Bandy-legg'd Person: or one whose Back bone is bended, either forward or backward; also a Paralytic Person.

*Blenna* is a thick Snot which distills through the little holes of the Palat, and the Nostrils, and proceeds from the Ventricles of the Brain, by the Processes, called *Maniformes*, like Teats.

*Bocium*, the same with *Bronchocele*.

*Bolus* is a Medicine taken inwardly, of a consistence something thicker than Honey, and in quantity for one Dose, as much as may be conveniently taken at a mouthful.

*Bovina fames*, the same with *Bulimus*.

*Bothor* signifies Pimples in the Face, which don't spread, but are easily suppurated, and vanish. It is besides a general Appellation for Pimples in the Face, Lungs, or other parts. The *Arabians* also call the small Pox and the Measels *Bothor*.

*Bracherium*, the same with *Amma*.

*Brachiale*, the same with *Carpus*.

*Brachiaeus*, see *Lacertus*.

*Brachium*, or *Lacertus*, is a Member that consists of the Arm properly so called, the cubit, and the hand.

*Brachylogia*, of the same signification with *Brachylogus*.

*Brachylegus* is one who gives his positive Opinion in few words. *Brachylogia* is a curt expression: as for instance, the Aphorisms of *Hippocrates*.

*Bradypepsia* is slow digestion, proceeding from

a depraved disposition of the Acid ferment in the Stomach.

*Branchus* is a hoarsness in the Throat.

*Bregma*, or *Pregma*, is the bone of the Forehead.

*Brodium*  
*Anglicæ*  
*Broth*

*Brochi* are blubber-lip'd persons: also a sort of *Chyrurgeons* cord, or halter.

*Bronchocele* is a Tumor in the top, or the middle fistulous part of the Wind-pipe.

*Bronchotomia*, is a Section of the Wind-pipe, in a membranous part betwixt two of the Rings; it is used to prevent suffocation in people troubled with a Quinsie.

*Bronchus* is the middle Fistulous part of the Wind-pipe, whose fore-part is made up of so many little Rings; the upper part is called *Larynx*, and the under *Vesicularis*; it is used in the voice, and in respiration.

*Bubo* is the Groin, or place from the bending of the Thigh to the Privy-parts: also a Tumor in the Groins, proceeding from the Pox, or Pestilence.

*Bubonocèle* is a Rupture; when the Intestines fall into the Groin, or the outermost skin of the Cods: sometimes it is taken for a *Bubo* or Swelling.

*Bucca* is the inferior lax part of the Face, that may be swoln or puffed up, as appears in Trumpeters.

*Buccinator* is the round Muscle of the Cheeks, like a Circle, thin and membranous, interwoven with various Fibers, and inseparably girt about with the Tunic of the Mouth. *Casseri* has observed, a certain strong band that grows outwardly in the Center of this Muscle, which spreading it

it self about the Cheek bone, is terminated in a little slender Muscle directly opposite to that part of the Face called *Bucca*: it arises from the upper Jaw bone, and is fastned in the lower, at the Roots of the Gums. Its use is to move the Cheeks with the Lips; and serves as a hand to the Teeth, whilst it tosses the Meat to and fro, and throws it upon the Teeth, that it may be more exactly chewed.

*Buccula* is the fleshy part under the Chin.

*Bulimia*, the same with *Bulimus*.

*Bulimiasis*, the same that *Bulimus*.

*Bulimus* signifies an extraordinary Appetite, often accompanied with a defection of Spirits: it proceeds sometimes from a too sharp Ferment of the Stomach, whence the Membranous Tunics and Nerves being irritated, the Animal seeks after Nourishment for a remedy.

## C.

**C***acatoria febris* is an intermittent Fever, ( so called by the famous *Sylvius de le Boe* ) accompanied with a violent Purging, which is sometimes griping, and very painful, extreamly afflicting, and weakning the Patient when it comes.

*Chaceticus* is one that has an ill Habit of Body.

*Cachexia* is an ill Habit of Body, proceeding from an ill disposition of the Humours of the Body; whence lingring Fevers, Consumptions, and Dropsies are contracted: in this Disease the Face is often pale, and discoloured, and the Body big, and swoln: *Cachexia* taken in a large sense is opposed

posed to *euexia*, and as a good Habit of Body is common to all sound parts, so an ill one is propagated by all the ill parts. Strictly *Cachexia* is onely taken from an ill disposition of the Habit of the Body ; and *Euexia* on the contrary for a good disposition of the Humors, or Blood, and Body.

*Cacochymia* is the abundance of ill Humors in the Blood : and it is either Ulcerous, Biliou, Puitous, Melancholic, Acid, Salt, or Sharp.

*Cacoethes*, *Chironium ulcus*, or *Telephium*, is a Disease or Ulcer beyond Cure, which is called Malignant Ulcer ; this happens when an Ulcer is callous, or sinuous, under which there sometimes lie little putrified bones that have fallen down.

*Cacophonia* is an ill voice, proceeding from an ill constitution of Organs.

*Cacotrophia* is an ill Nutriment, proceeding from a fault in the blood ; as in a Leprosie, Ring-worms, &c.

*Caducus morbus*, see *Epilepsia*.

*Casarea sectio*, the same with *Hystertomotocia*.

*Calamus Scriptorius* is a certain Dilatation, about the fourth Ventricle of the brain, which is afterwards pointed, from which shape it has its Name.

*Calcaneus* is the same with *Calx*.

*Calchoidea* are three little bones in the Foot, which with others make up that part of the Foot which succeeds the Ankle : and *Fallopins* calls them *Cuneiformia*, made like Wedges.

*Calcinatio* is the solution of a mix'd body into powder by fire, or any coroding things ; as Mercury, *Aquafortis*, &c.

*Caldarium*, the same with *Laconicum*.

*Calculus*

*Calculus* the Stone, is an hard præternatural concretion in a Mans body, which is often bred in the Reins, Testicles, and other parts, from Saline and Earthy Particles concreted together.

*Calidum innatum*, see *Emphitum thermum*, or *Biolychnium*.

*Callicreas*, or *Pancreas*, is a conglomerated Glandule, placed under the hinder part of the Ventricle, about the length of three or four fingers in a Man; it is clotted with a thin Membrane from the Peritonæum: it is terminated in Man near the common Ductus, or Passage of the *Bile* into the Gut *duodenum*, and distils a volatile insipid sort of a juice: but *Sylvius de le Boe*, and *de Graaf* affirm, That they have found an Acid and a somewhat Acid juice there; nay, sometimes an austere and a sweet one; thence also they bring the Original of all Diseases: but we must know, that this possibly was observed, when scarce one in twenty which they dissected was found exactly found. Concerning this question, see my *Anat. of things*, l. 1. c. 21. Its use is, to temperate the Chyle, which is something Acid, and the bitterness of the Gall with its Volatile Juice, that it may at last enter the Lacteals with a sweet taste.

*Callus* is a kind of swelling without pain, like Skin contracted by too much labour.

*Calor natus*, see *Biolychnium*.

*Calva* is the Scull, also the upper hairy part of the Head, which either by Disease, or old Age, grows Bald first.

*Calvaria*, the same with *Calva*.

*Calvitium* is that Baldness which is naturally incident to old Age.



*Calx* is the second Bone in that part of the Foot which succeeds the Ankle, bigger and stronger than the rest; oblong, and grows backward, that a man may stand more strongly upon it, and not fall so easily backward. *Calx* also is that which by Calcining, is either turn'd into Alcohol, as *Calx Saturni*, or at least is made friable, as *Harts-horn* burnt.

*Camarium*, see *Fornix*.

*Camarosis* is a blow upon the Scull, whereby some part of the Bone is left suspended, like an Arch.

*Cambium* is a secondary humour according to *Avicen*, which yet is reckoned amongst the Humours, and its use was said to be to nourish the parts: the first was called the *nameless* humour: the second *Glew*; and the fourth, which was very near converted into Nourishment, was called *Cambium*: but these figments are quite Exploded since we found out the Circulation of the Blood, by the Fibres.

*Cameratio* the same with *Camerosis*.

*Capulum* is the Contortion of the Eye-lids, or its Hairs.

*Canales* are passages by which the Juices of the Body flow: as those which serve for the Spittle, the Bile; that in the Liver, Pancreas, &c.

*Canaliculus Arteriosus*, is a Vessel betwixt that Arterious Veins of the Lungs, and the great Artery in *Fætus's*; for 'tis obliterated in Adult persons: its use in *Fætus's*, is, that the Blood may be discharged by this Ductus out of the Arterious Vein, into the great Artery, because that the Blood is not accended in their Lungs, for want of Respiration in the Womb.

*Cancer,*

*Cancer*, see *Carcinoma*.

*Canina appetentia*, see *Cynodes orexis*.

*Canina rabies*, the same that *Hydrophobia*.

*Canini dentes*, the same with *Cynodentes*.

*Canities* is a hoariness of the Head before the usual time: it is twofold, the one is according to the ordinary course of Nature: the other is ill, and as *Aristotle* calls it, Diseased.

*Canna major*, the same with *tibia*.

*Canna minor*, the same that *Fibulæ os*.

*Canthus*, or *hircus*, is the angle or corner of the Eye; which is either the greater or the Internal; or the less or External.

*Capreolus auris*, see *Helix*.

*Capsulæ artrabiliaræ*, or *Renes succenturiati*, are Glandulous Bodies placed above the Reins; their use is to receive the Watery Substance called *Lympha*, into their Cavities, wherewith the Blood in its return from the Reins being thicker, and much destitute of Serum, may be diluted, and circulate more fluidly.

*Capsula cordis*, see *Pericardium*.

*Capsula communis*, which *Glisson* has observed in the Liver, is nothing but a Membrane which proceeds from the *Peritonæum*, which includes both the *Porus bilarius*, and the *Vena porta*, or great Vein in the Liver.

*Capsulæ feminales* are the Extreme Cavities of the Vessels which convey the Seed, dilated like little Coffers, which by two small holes emit the Seed received from the Testicles into the little feminary Bladders, that it may be either preserved there against the time of Coition, or be reduced into the Blood by the Lymphatic Vessels.

*Caput*

*Caput mortuum* is that thick dry matter which remains after the Distillation of Minerals especially: but most commonly it denotes that which remains of Vitriol.

*Caput purgium*, the same with *Errbinum*.

*Carbo*, see *Anthrax*.

*Carbunculus*, the same with *Anthrax*.

*Carcinodes* is a Tumor like a *Cancer*.

*Carcinoma*, *Carcinus* or *Cancer*, is a Tumor that arises from a Salino-sulphureous and sharp Blood; it is round, hard, livid, painful, at the beginning as big as a Pea, but afterwards 'tis surrounded with great swelling Veins, which resemble the Feet of a Crab, though not always.

*Carcinus*, see in *Carcinoma*.

*Cardia* is the Heart, or Principle Muscle ordained for the Circulating of the Blood.

*Cardiaca* is a Suffocation of the Heart from a Polypus, or Coagulated Blood.

*Cardiacum* is a Medicine which (as they formerly thought) corroborates the Heart: but it rather onely puts the Blood into a fine gentle Fermentation, whereby the Spirits formerly decayed, are repaired and invigorated, whereupon the Blood by consequence Circulates more easily and briskly.

*Cardialgia* and *Cardiogmos*, is a gnawing or contraction of the Nerve called *par vagum*, and the Intercostal implanted in the Stomach, proceeding from a pungent vellicating Matter in the Ventricle; so that the heart being straitned and contracted by consent with the Stomach, occasions a swooning away.

*Cardiogmos*, the same that *Cardialgia*.

*Caries*

*Caries* is the corruption of a bone, from the continual Afflux of vicious humors, or from their Acrimony and Malignity; or from an occult quality: or from a bruise that some way affects the bone, or from sharp Medicines.

*Caro*, flesh, is a similar Fibrous part, bloody, soft, thick, together with the bones, the prop of the body, and what covers the Spermatic parts; and it is five-fold, *Musculous*, *Fistulous* or *Fibrous*, as in the Muscles, and the Heart; *Parenchymous*, as the Lungs, Liver, Spleen; *Viscerous*, as the Guts; *Glandulous*, as the *Pancreas*, the Glandules of the Breasts, those for Spitting, &c. *Spurious*, as the Gums, Lips, the Nut of the Yard, &c.

*Caro* also signifies that soft pappy substance of succulent Fruits which we call the *Pulp*: as the *Pulp* or *Flesh* of a *Quince*, &c.

*Carotidis arteria*, is either External or Internal, the External which arises near the Heart, divides it self into two branches, the outermost whereof is variously distributed to the Jaws, the Face, the top of the Head, and behind the Ears; but the other, with a sort of Mechanical Preparation for its Reception, passes through the *Os cuneiforme*; for Nature has dug a peculiar Channel in both sides of it, wherein this Artery for its greater security is clothed with a new Adventitious and thicker Tunic, and there representing the Figure of an S. it goes double out of its Channel of bone, puts off its borrowed Coat, and tends toward the Brain, with its charge of Blood; ascending therefore about the Ocular Nerve, it spreads it self towards the sides, than to the foremost part of the Brain betwixt the passage of the Olfactory

E

Nerves:

Nerves: Lastly, it tends backward, and taking leave of the Brain near the *Medulla Oblongata*, and the Spinal Marrow, waters it with its blood, as far down as the *Os Sacrum*. They formerly called this the *Vertebral* or *Internal Arterie*, because they thought it ascended and joyned with the *Carotidal* in the Brain; which yet is otherwise found by Experience, according to the accurate Dr. *Willis*; they are called *Soporals*, or *Carotides*; in as much as if they be tied, they immediately incline the person to sleep: but the Ancients mistook when they ascribed Natural Sleep to them.

*Carpia* is a Tent that is put into a Wound or Ulcer, to cleanse it.

*Carus* is a Sleep, wherein the person affected being pulled, pinched, and called, scarce shews any sign of either hearing or feeling; it is without a Fever, greater than a Lethargy, and less than an Apoplexy. It proceeds from an obstruction, or compression of the Pores and Passages which go towards the middle of the Brain, and are placed at least in the utmost Extremity of the *Corpus Callosum*.

*Carpus*, commonly *Brachiale*, the first part of the Palm of the Hand. *Hesichius* calls it that part of the Arm which is betwixt the lowermost part of the Cubit, and the Hand, the Wrist: it consists of Eight small bones, with which the Cubit is joyned to the hand.

*Cartilago* is a white part, dryer and harder than a Ligament, and softer than a Bone; it is said to be Similar and Spermatic, but falsely; for 'tis no more made of Seed, than any other parts; it renders Articulation more easie, and defends  
several

several parts from injuries from abroad.

*Carunculæ Myrtiformes*, are the wrinklings of the Orifice of a Woman's Vagina, or Membranous inequalities, not to be reckoned in any certain number, which in Women with Child and after Child-birth are so obliterated, that they are altogether imperceptible, there are for the most part four of them.

*Carunculæ oculi*, are Glandules placed at each greater corner of the Eye, which separate Moisture for moistning the Eyes, the same with Tears, which afterwards by the *Puncta Lachrymalia*, placed in the bone of the Nose, are discharged into the Nostrils.

*Carunculæ papillares* are Ten little Bodies that are in the Reins: they are properly little bundles which arise from the centring together of a great many small Channels, which the Reins are in a great measure made up of; and these receive the Serum from the little *ductuses*, and convey it into the *Pelvis*.

*Casus Uvulae*, see in *Cion*.

*Cataclida* is the first Rib, called the *Subclavian*.

*Catagma* is the breaking of bones, or a separation of the *Continuum* in the hard parts of the body; which is effected with some hard Instrument forcibly impressed upon the part; whose differences are taken from the Form, the Part, and several accidents.

*Catalepsis*, or *Catochus* is an abolition of all the Animal Functions, wherein the Respiration remains entire, and the Patient preserves the same habit of body that he had before he fell sick: the cause of it seems to consist in the Obstruction or

Angustation of the *Corpus striatum* in those Pores by which Objects are Represented in the brain, so that there's no perception of any Object; but the Pores, by which the Animal Spirits are Conveyed from the Brain to the Organs of Sense, are left free and open.

*Catalotica*, the same with *Cicatrizantia*.

*Catamenia* are Womens Courses, which gathering every Month by the Fermentation of the blood, and being come to a Turgency by the Accession of a Ferment that is in the Womb, discharge themselves at their set-time; others say, they proceed from Seed bred in the Testicles, and communicated to the blood. Some ascribe the Courses to the motions of the Moon; but if this were true, then all Women would have them at the same time. They begin at Twelve, Thirteen, or Fourteen Years of age, and stop about Fifty; but this cannot be exactly determined: they are supprest in breeding-Women, and Nurfes; yet this is not a rule neither.

*Catapasma* is Fragrant Powder, which by reason of its Scent is strewed amongst clothes: also a fragrant Powder, which after anointing is applied to the Stomach or Heart.

*Cataphora* is the same with *Coma*; they only differ in this, that *Cataphora* is taken as the genus to all sorts of Stupors that are not attended with a Fever.

*Cataplasma* is a Topical Medicine of the consistence of a Pultise; it is usually prescribed two ways, either boiled, or without it; the former is more frequent, the latter of more efficacy. In the former, they are to take such Vegetables as are  
proper,

proper, as Roots, Herbs, Seeds, Flowers, Fruits, &c. adding proper Meals, or omitting them; all which are boiled up in a convenient quantity of Liquor, *v. g.* Water, Beer, Milk, Honey, &c. to the consistence of a Pultise: the latter is prepared commonly of Vegetables shred small with the Infusion of so much Liquor onely as may make it of the former consistence. You may add here Meal, crumbs of Bread, Oyles, Oynments, as in the former sort of Cataplasms too.

*Catapodium*, commonly *Pillula*, is a Medicine given inwardly, Purging Pills.

*Cataptoſis* is one Symptome of an Epilepsie; when Men fall suddenly to the Ground.

*Cataracta*, is Two-fold, either *beginning*, or a *suffusion* onely, or *confirmed*, or a Cataract properly so called; the *incipient* is but a suffusion of the Eye, when little Clouds, Motes, and Flies seem to flie before the Eyes; but the confirmed *Cataract*, is when the Pupil of the Eye is either wholly or in part covered and shut up with a little thin Skin; so that the Sun-beams have not due admittance to the Eye. Confirmed *Cataracts* are cured with thrusting a Needle through the *Albugineous* and the hornie *Membrane* as far as the *Cataract*, which is to be depressed with the Needle, and if it start back to be broken, then the Eye is to be tied up with Water of Roses, the white of an Egg, and Alumn, all shaken together.

*Catarrhopus* is when Humours, Vapours, or Wind, go downward.

*Cataſarca*, the same with *Anasarca*.

*Cataſcheſis* is a good state of Body, opposite to an Hectic.



*Catastasis* is a disposition of Humane Body, or of time.

*Catatafis* is an Extension of the Body towards the lower parts.

*Catheretica* are Medicines that take away superfluities.

*Catharma*, the same that *Catharticum*.

*Catharrhus* is a Defluction of Humours from the Head towards the parts under it, as the Nostrils, the Mouth, Lungs, &c.

*Catharsis*, the same with *Catharticum*.

*Catharticum* is a purging Medicine, which cleanses the Stomach, the Guts, and whatsoever is vicious and *heterogeneous* in the Blood, and throws it into the Common-shore of the Guts. See *Purgatio* & *Vomitorium*.

*Cathemerina*, the same with *Quotidiana Febris*.

*Catheter* is a Fistulous Instrument which is thrust up the Yard into the Bladder, to provoke Urine when it is suppressed by the Stone; or into whose cavity an Instrument called *Itinerarium* is thrust to find out the Stone in the Bladder, that then the *Sphincter* of the Bladder may be shown, and an Incision be made in the *Perinaeum*, i. e. betwixt the Fundament and the Privities.

*Catheterismus* is the Administration or Operation of Injecting any thing into the Bladder by a *Catheter*, or a *Syringe*.

*Catholicum* is a common Medicine that expels all ill Humours; which is kept in the shops.

*Kάτω purgare*, to Purge downwards.

*Catoche*, the same with *Catalepsis*.

*Catochus*, the same with *Catalepsis*.

*Catopsis*, the same with *Myopia*.

*Catoretica* the same with *Purgantia*.

*Cavitates* are the greatest Cavities in the Body, wherein some Principal part is contained, as the Brain in the Head; in the Chest, the Lungs, Heart, &c. in the *Abdomen*, the Liver, Spleen, Reins, Stomach, Intestines, Bladder, &c. and they are three, the Head, the Chest, the Belly.

*Cavitates minores* are the Ventricles of the Heart and Brain, of which in their proper place.

*Cauledon* is the breaking of the bones a cross, when the parts of the bones are so separated that they will not lay direct.

*Causodes*, the same with *Causus*.

*Caustica*, or *Escharotica* are those things which burn the Skin and Flesh into an hard crust, as burnt Brass, unquenched Lime, sublimated Mercury, and hot Iron, &c.

*Causus*, or a burning Fever, is that which is attended with a greater heat than other continued Fevers, an intolerable thirst, and other Symptoms which argue an extraordinary accension of the blood: and that which formerly discriminates it from other putrid Fevers, is, that the temper of the blood is hotter, *i. e.* abounds more with combustible Sulphur; and therefore when it begins to boyl, is accended in a greater measure, and in its deflagration diffuses Particles of most Intense Heat through the whole body; its Motion is acute, it comes presently to its height, is accompanied with dreadful Symptoms, has a very difficult Crisis, and a dangerous Event?

*Cauterium* is a Chyrurgeons Instrument, made of Iron, Silver, or Gold, which after 'tis heated, has an actual power of burning into any thing;

they differ in Bulk, and in Form; it is sometimes taken for a *potential cauterie*, prepared of *Lixivium*, or Lime and Sope.

*Cedmata* are defluxions upon the Joynts, especially the Hip.

*Cele* is a tumor in any part.

*Cellulæ intestini coli*, the little Cavities of the Gut Colon, are where the Excrements lodge some while, that they may refresh some adjacent parts with their Heat, and digest and ferment any occurring crudities.

*Cermentum* is a Powder by whose means *Cementatory Calcination* is performed: or as others say, it is an acute piercing Mineral Matter, where-with Metals being strewed are Reverberated to cement, and it is either simple or mixt; and either in form of a Powder, or a *Confection*.

*Cercbarias* is a sort of spreading Inflammation which we call Wild-fire, called *Herpes Miliaris* from the resemblance it bears to the Seed of the small Grain called *Millet* or *Hyrse*.

*Ceneangia* is an Evacuation of the Vessels, by opening a Vein. 1. It is expedient in a *Pletthora*, to free Nature from too great a load. 2. 'Tis expedient to draw back the blood when it rushes too plentifully towards any one part. 3. To divert the blood from one part to another, though it be no way lodg'd there, nor be Extravasated. 4. To Ventilate and Cool the Blood in Burning and in Putrid Fevers.

*Centrum* is the middle of a Body not taken Mathematically, but Physically, and that they say is the Heart; from which, as from a Center, the blood continually Circulates round the most distant parts of the body.

*Cepha-*

*Cephalæa* is an obstinate Head-ach.

*Cephalalgia* is an Head ach that proceeds from Intemperance, or ill Confirmation of the Parts.

*Cephalartica* are Medicines which purge the Head.

*Cephalica* are Spirituous and Volatile Medicines used in the Distempers of the Head. Also the outermost Vein in the Arm is called *Cephalica*, because it uses to be opened in Diseases of the Head.

*Cephalopharyngæi* signifies the first pair of *Muscles* of the upper part of the Gullet, which proceed from beside the Head and Neck, and are spread more largely upon the *Tunic* of the Gullet.

*Cephalophonia* is a pain or heaviness in the Head.

*Ceræa* are the Horns of the Womb in Bruits, wherein Generation is performed.

*Ceratium*, the same with *Siliqua*.

*Ceratoglossum* is the proper pair of *Muscles* belonging to the Tongue, proceeding from the horns of the Bone called *Hyoides*, and joyned to the sides of the Tongue; their use is to move the Tongue straight downwards towards the inward parts, when they act joyntly: but if either the one or the other be contracted singly, they move it to the right or left side.

*Ceratodes*, the same with *Cornea Tunica*.

*Ceratomalagma* is a softening Composition, prepared of Wax, and other ingredients.

*Ceratum* is a Medicine applied outwardly, made of Wax, Oils, and sometimes Dust mixed thicker than an Ointment, and softer than a Plaster.

*Cerchnos*

*Cerchnos* is a certain *Asperity* of the *Larynx*, which is felt as it were like so many *Juniper-berries*, whence proceeds a little dry Cough.

*Cercis* is the Second Bone of the Cubit, called *Radius*, because it is like the spoke of a Wheel.

*Cerea*, the same with *Achor*.

*Cerebellum* is the hinder part of the Brain, consisting, like the Brain it self, of an *Ashie* or *Barkie* Substance, and a white Marrowie Substance, wherein the Animal Spirits which perform Involuntary and meer Natural Actions, are Generated. In Man, but not so in Beasts, it seems to consist of a great many thin Plates that lay upon one another.

*Cerebrum*, the Brain, is strictly taken for the foremost part of the Substance which is within the Skull; and it is a Substance of a peculiar sort to it self; outwardly it is covered with the Skin called *Pia Mater*; it is wrought with many turnings and windings, its Exterior Substance is *Ashie*, wherein the Animal Spirits are Generated: the Interior is white, which receives the Animal Spirits from the former, and discharges them by the *Corpus Callosum*, and the *Medulla Oblongata* into the Nerves; upon which voluntary actions do chiefly depend. Likewise the Brain is the subject of Imagination, Judgment, Memory, and Reminiscence; for the *Idea's* or Species of things being received from the Organs of the External Senses, are carried to the common *Sensory*, or the beginning of the *Oblong-marrow*, and then by the *Corpora striata*, and the *Corpus callosum*, there the judgement and imagination are formed; but the Seat of the Memory is said to be in the *Ashie Barkie*

Barkie Substance ; and if the *Idea's* after some time chance to be called for out of the place of the Memory, then it is properly said to be *Reminiscence*, or Remembring ; Sleep is likewise tranſacted in the Brain ; concerning which, ſee in its proper place.

*Cereleum* is an Ointment made of Wax and Oyl.

*Cereviſia medicata*, Phyſick-Drink, is wherein Medicines, proper for any Diſeaſes, have been infuſed.

*Ceria*, the ſame with *Favus*.

*Cerio*, the ſame with *Favus*.

*Cerotum* the ſame with *Ceratum*.

*Cerumina* are the filth of the Ear, which ſeems to be ſweat out from the *Cartilages*: others think it comes from the *Glandules* which border upon the Ears ; it conſiſts of abundance of ſalt and aduſt Sulphur, which gives it its bitterneſs: it is good to hinder Duſt, Motes, or little Animals from getting into the Ear.

*Chalaſtica* are Medicines of a moiſtning Quality, which Relax the parts that are too hard bound up.

*Chalazia* is a little ſwelling in the Eye-lids, like a Hail-ſtone.

*Chalazæ*, every Egg has two of them, one in the Obtufe, and the other in the Acute end: there's more of them in the White; yea they ſtick cloſer to the Yolk, and are faſtned to its Membrane. They are ſomething long bodies, more Concrete than the White, and whiter; knotty, have ſome ſort of Light, as Hail, whence they have their name: for each *Chalaza* conſiſts as it were of ſo many Hail-ſtones ſeparated from each

each other by that White : one of them is bigger, than the other, and farther from the Yolk ; is extended towards the Obtuse-end of the Egg : the other is less, and extends it self from the Yolk towards the Acute-end of the Egg. The greater is made up of two or three Knots like so many Hail-stones, which are moderately distant from each other, the less, in order succeeds the greater. It is also a Disease incident to Swine.

*Chalinos*, *Aurelian* says it is the Ulrimate Angle, and joyning of the Mouth, or that part of the Cheeks which adjoyns upon the Lips.

*Character* is a Mystical Sign or Figure, which signifies or denotes something amongst Chymists.

*Charta Virginia*, the same with *Amnios*.

*Cheimetlon*, the same that *Pernio*.

*Cheironium*, the same that *Cacoetbes*.

*Chemia*, the same that *Chimia*.

*Chemosis* is the Tumor of the *Albuginious Tunic*, that makes the black of the Eye appear Concave.

*Chimetlon*, the same that *Pernio*.

*Chiragra* is a sort of Gout in the Hands, arising from the Effervescence of *Acid Particles*, and fixt Salt.

*Chiromantia* is a Divination from inspecting the hand, when men Predict futurities from the Lineaments thereof, not at all necessary to a Physitian, since it is rather a Diabolical and deceitful art.

*Chirones*, the same with *Sirones*.

*Chyronia* is a great Ulcer, and of difficult Cure.

*Chyrurgia*, Chirurgery, is an Art, wherein by the help of our Hands or Instruments we endeavour to Cure Diseases. Or, it is a part of the Art *Therapeutic*, wherein Diseases are Cured by Incision

sion, Burning, and Setting Joynts. Or, it is a *Science* which teaches the manner and way of Operation upon Living Human Bodies; and it is five-fold; tho others chuse rather to divide it into Four Parts. 1. *Synthesis*, a setting together of things separate. 2. *Diaeresis*, a separating of things that were continued before. 3. *Diorthosis*, a correcting of things squeezed together and contorted. 4. *Exeresis*, a taking away of Superfluities. 5. *Anaplerosis*, a Restoring of that which was Deficient.

*Chirurgus*, one skilful in this art of Chirurgery.

*Chlorosis*, or *Morbus virginæus* commonly *Icterus albus*, seems to be a kind of Phlegmatick Pituitous Dropsie, arising from an obstruction of the Courses, want of Fermentation in the Blood, and a Detention or Depravation of the Ferment in the Womb; whereupon the Muscular *Fibres* being obstructed, they become lazie, and unfit for Action.

*Choana* is a sort of Cavity or Tunnel in the *Basis* of the Brain, by which the serous Excrements are brought down from the Ventricles of the Brain to the *Pituitary Glandulæ*: also the *Pelvis* of the Reins, of which in its proper Place.

*Choenicis*, the same with *modiolus*.

*Choenix* is a sort of Measure containing two *Sextaries*, which is Three Pints of our Measure.

*Chœras*, the same with *Scrophula*.

*Cholagoga* are Medicines which purge Sulphureous and Biliious Humors; as *Rhubarb*, *Senna*, &c.

*Choledochus* is the *Ductus biliaris*, or passage of the *Bile*, called *Common*, wherein the *Bile* from  
the



the Bladder that contains it, and the *Ductus* in the Liver, is carried on to the Gut called *Duodenum*.

*Cholera* is a depraved motion of the Ventricle and the Guts, whereby the *Bilious* Excrements are discharged in great plenty upwards and downwards: the cause of it consists sometimes in the very *Acrimoniae* of the Gall, which meets and ferments highly with the juice of the *Pancreas*, as sharp and *Acid* as it self.

*Chondros*, see *Cartilago*.

*Chondrosyndesmus* is a *Cartilaginous Ligament*, or the joyning of Bones by the *intervention* of a *Cartilage*.

*Chorda* the same that a Tendon, Nerve, or Gut, of which in their proper place.

*Chordapsus*, so *Celsus* calls it, barbarously call'd *Miserere mei*, by others *Illiaca passio*; by others, *Volvulus*, commonly *Ileus*, and it is an Ejection of the Excrements at the Mouth only, proceeding from an Obstruction of Excrements, from Wind, Inflammation, or Contortion, or Convulsion of the Guts; when the upper part of the *Intestines* are twisted with the lower; or on the contrary, whereupon the *Peristaltic* or *Vermicular Motion* of the Guts, whereby the Excrements are Excluded, becomes Inverted.

*Chorea sancti Viti*, is a sort of Madness, which formerly was very common amongst some People, wherein the persons affected lay'd not down, but ran hither and thither dancing to the last gasp if they were not forcibly hindred. *Horstius* says, That he hath spoke with some Women, who paying an yearly visit to the Chappel of Saint Vitus, which is near the City Ulme in Sweedland, have been taken

ken with such a violent fit of Dancing Night and Day, together with a sort of Frantickness in the Mind, that they fall together like so many people in Extasies: and are sensible of little or nothing for a Year together, till next May, about which time they perceive themselves so tormented with a restlessness in their Limbs, that they are forced to repair to the same place again about the Feast of Saint Vitus, to Dance.

*Chorion* is the outward Membrane, which with the rest of the Membranes and Humours, contain the *Fætus* in the Womb. It is of an Orbicular Figure in Women, and its upper part is annexed to the *Placenta*, where it adheres to the Womb.

*Choroides* is the folding of the *Carotidal Arterie* in the Brain, wherein is the *Glandula Pincalis*. It is also the *Uvea Tunica*, which makes the Apples of the Eye.

*Chromatismus* is the Natural Colour and Tincture; for Example, of Urines, Spittle, Blood, or Excrements.

*Chronicus* is a daily inveterate Distemper, that has continued above forty days, and a Quartane Fever, a Consumption, an Asthma, Dropsie, &c.

*Chronius*, the same with *Chronicus*.

*Chryoceraunius pulvis*, is *Aurum fulminans*, which is prepared of Gold, dissolved in a *Menstruum*, impregnated with *Armoniæ Salt*, infused in Oyl of *Tartar*; the *Calx* is precipitated to the bottom, which is sweetned and dried for use.

*Chus* is a measure that contains four *Sextaries*, or two *Chænicæ*, in our Measure six Pints.

*Chylificatio* is a Natural Action which makes *Chyle*.

*Chylifis,*

*Chylosis*, the same with *Chylificatio*.

*Chylus*, Chyle, is a white Juice in the *Ventricle* and *Intestines*, proceeding from a light Dissolution and Fermentation of Victuals, especially of their Sulphur and Salt with which Edible things abound, and which by the Intervention of the *Acid* Humour in the *Ventricle*, becomes white: for if you pour an *Acid* upon any Liquor that is impregnated with Sulphur and Volatile Salt, it presently turns Milkie; as is obvious in preparing Milk of Sulphur, or the resinous Extracts of Vegetables. Nay, *Spirit of Harts-horn*, and of *Soot*, abounding with Volatile Salt, if it be Mixt with an *Acid* or but with plain Water, grows to be of a Milkie Colour; at last the *Chyle* after a Commixion and Fermentation with the *Gall*, and the *Pancreatic Juice*, either *Volatile*, or *Acid*, passing the *Lacteal Veins*, &c. is mixed with the Blood. It is called in *Latin* also *Chymus*.

*Chymetlon*, the same with *Pernio*.

*Chymia*, or *Chemia* is a Resolution of *Sublunary Bodies* into their Elements; and again, a *Coagulation* of the same Elements into the Bodies which they constituted before, in order to the preparation of Medicines more grateful, more healthful, and more safe; there are two parts of it, *Solution* and *Coagulation*: by the addition of the *Arabic Article* 'tis call'd *Alchymia*, or *Alkymia*; it is called also *Spagiria*, *Hermetica ars*, *ars perfecti Magisterii*, *ars Segregatoria*, *Seperatoria*, and *Destillatoria*.

*Chymica*, or *Chymicalia*, are Medicines which the *Chymists* prepare, that they may be taken in a less or more grateful quantity.

*Chymicus* is one skilful in the Art of Dissolving

ng and Coagulating one skilful in Chymistry:

*Chymosis*, or *Chemosis*, is a Distortion of the Eye-lids, by an Inflammation: also an Inflammation of the *Tunica Cornea* in the Eye.

*Chymus*, the same with *Chylus*.

*Cicatrifiantia* are such things as by drying, binding, and contracting, fill up *Ulcers* with *Flesh*, and cover them with a skin.

*Cicatrix*, *Cicatrices*, *Scars*, are Marks which are left after great Wounds or *Ulcers*: some are simple, others accompanied with a Cavity, Diminution, or Excrecence in the part Affected.

*Cilia*, and *Supercilia*, are the Eye-brows, hard Cartilaginous Bodies; but *Supercilia* properly the hair upon the Eye-brows, at the Extremity of the Forehead; they are like two hairy Bulwarks or Ramparts to the Eyes, to defend them from the sudden Incurse of any thing from the Head or otherwise.

*Cion*, *Columella*, *Gargareon*, *Gurgulio*, *uva*, *woula*, *uvigena*, *uvigera*, *epiglottis*, *sublinguium*, is the cover of the Wind-pipe; it hangs betwixt the two *Glandules*, called *Amygdalæ*, above the Chink of the *Larynx*, and is a Process from a Substance, as one would think, Glandulous, Spongie, and Red; which *Columbus* is of opinion, arises from the *Tunic* of the Mouth redoubled in that place. But *Riolan* says, it proceeds from some *Muscles* which are terminated there; it is of a Figure roundly Oblong, in the upper part thicker, and ending Obtusely in an Acute. Its use is to attemperate the coldness of the Air, and to hinder the Drink from falling upon the Nostrils: sometimes this *Uwula* sticks out too far from the Humours that

fall upon it, which cannot return by the *Lymphatic* Vessels, whence proceeds the falling of the *Uvula*, which we call Roof of the Mouth.

*Cionis*, the same with *Cion*.

*Circuitus*, the same with *Periodus*.

*Circulatio sanguinis*, see *periodus*.

*Circulatio Chymica* is the Exaltation of pure Liquor, by a Circular Distillation in an Instrument called a *Pellicane*, or a blind *Alymbic*, by the virtue of Heat.

*Circulatorium* is a Glass Vessel, wherein the Liquor infused by its Ascending and Descending, rowls about as it were in a Circle: there are several sorts of these Vessels, but two especially of moment and use, that called *Pelicanus*, and the other *Diora*.

*Circulus* is a round Instrument, made of Iron, for the cutting of Glass; which is performed thus: The Instrument being heated, is applyed to the Glass, and is there continued till it grow hot, then with a drop of cold water, or a cold blast upon it, it flies in pieces.

*Cirsocele* is a swelling of the preparing Vessels about the Testicles, so that they sometimes look like a Third Testicle.

*Cirfos*, or *Varix*, is a Dilatation and swelling of the Veins, crooked or winding, and arising in one or more parts of the Body, insomuch that the Veins threaten a Rupture.

*Citta*, or *Pica*, is a depraved Appetite, when people long for those things which are not fit to be, nor are ever eat, as Lime, Coles, Shells, Cloth, Hides, Sand, &c. that cause lies in the Depravation of the ferment of the *Ventricle*.

*Claretum*

*Claretum* is an Aromatic Wine, impregnated with an Infusion, and sweetned with Sugar, it is otherwise called, *Vinum Hypocraticum*, Hypocras Wine: also a medicated Wine. It is so called, because it is percolated and purified by a Wine-sack through which it is drained from its dregs, called *Manica Hippocratis*.

*Clarificatio* is when Juices or thick Decoctions become clearer and finer: which is done three ways, by subsiding Fermentation, or the addition of Vinegar, white of an Egg, or Milk.

*Claviculae* are two little Bones which close the Chest of a Man, fastening the Shoulder-bone like a Key, with the Breast bone, that part where the Ribs joyn together: they are otherwise called, *Ligulae*, or *Furca*, *Furcala Superior*, &c. they are placed transverse under the very bottom of the Neck, in the top of the Breast, on each side one.

*Clavus*, see *Helos*.

*Clavus*, according to *Tornamira*, is a pain in a small part of the Head, commonly above the Eye in the Eye-brow, and seems as if that part of the Head were bored through with a little Auger, or Wimple.

*Cleidion*, the same with *Clavicula*.

*Clitoris* is a part in a Woman, resembling the Yard of a Woman, whose use is Titillation; it consists, like a Mans Yard, of two Nervous Bodies, which arise from the lower part of the bones of the Privities, and at the end is covered with a Nut, and a Prepuce, or fore-skin; its substance is spongie, so that it is capable of Increase and Relaxation, but is not perforated as in Men.

*Clydon* is a Fluctuation in the Ventricle.

*Clyma*, the same with *Clyster*.

*Clyster*, and *Clysterium*, or *Enema*, is a fluid Medicine given inwardly, injected into the Bowels by the Fundament; some *Clysters* are softening and loosning, others scouring, others astringent, others which ease pain, and others for other uses. *Clyster* is sometimes taken in a larger sence, for *Mebenchyta*, *Otenchyta*, *Ritenchyta*, &c. which see in their proper places.

*Cuisinus*, the same with *Pruritus*.

*Coccyx*, the last Portion of the Back, is made up of three little Bones, sometimes four, which are under the *Os Sacrum*, and serve for easier sitting.

*Cochlea* is the cavity of the inner part of the Ear, so called from its windings and turnings, for it has three or four Rings which mutually succeed one another; it is girt about with a very soft and thin *Membrane*.

*Coctio*, Concoction or Digestion, is the fermentation of the smallest *Particles* which our Nourishment consists of, that they may be made fit and proper for the nourishment and increase of a Living Body. The *first* Concoction is made in the Stomach by a Ferment which partly remains there, from the reliques of the former Meat, and partly flows thither from the *Cæliac Arteries*. The *second* is made in the Guts by the Gall and *Pancreatick* juice. The *third* is in the *Glandules* of the *Mesenterie*, from a *Lympha* or Water which mixes it self with the *Chyle*. The *fourth* is in the Lungs, from the Inspiration of *Nitrous Air*. The *fifth* is in the Vessels and Bowels, as in the Spleen, Liver, Testicles, &c. It is ill called coction, or boiling, because 'tis the property of Fire to boyl: for if Heat were

were the cause of Fermentation, what should be then of Fish and other things, wherein there's no sensible heat at all.

*Codia* are the tops of Poppies, of which they make Syrup.

*Cecum intestinum*, is the Fourth, in order from the Stomach, and first of the thick Guts; in Children new born, 'tis found full of Excrements; but in *Adult* persons its Cavities often disappears, and onely hangs like a Worm.

*Cælia* is a great Cavity, as the uppermost, middle, and the lowest Region or Cavity.

*Cæliaca Arteria* is that which arises from the *Trunc* of the great *Arterie*, and spreads it self towards the *Ventricle* and *Liver* with its Branches.

*Coeliaca passio*, or *Affectio*, is a Purging, wherein the Meat either wholly changed, or in part is ejected, without any Chilification; and it is twofold: the *first*, in which the Meat is onely Digested in the Stomach; the *other*, when Concoction or Fermentation is performed in the Stomach and Intestines both at once; but by reason that the *Lacteal* Vessels, or little Teats of the Guts, are Obliterated through long Fasting, a *Purulent Dysenterie* or the like, the *Chyle* is not distributed.

*Coeloma* is a hollow and round Ulcer in the *Horny Tunic* of the Eye.

*Coelum* is the Cavity of the Eye towards the Corners. The *Palate* is also called *Cælum*.

*Cobobatio* is when a distilled Liquor is poured upon its *Menstruum* again, and afterwards is Distilled.

*Coindicantia* are signs which do not indicate by themselves, but by another.



*Colatura* is that which after Boyling, or Infusion, is *percolated* through a Sive or Cloth.

*Colcothar* is the dry Substance which remains after Distillation, commonly called *Caput mortuum*.

*Coles*, see *Penis*.

*Colica passio*, the *Colic* is a vehement pain in the *Abdomen*, from an ill disposition of the Animal Spirits, begun in the Nervous foldings of the *Mesenterie*, and is sometimes falsely imputed to the Gut *Colon*. Others make this Disease to proceed from an *Acid Pancreatic Juice*; others, other ways, but falsely.

*Colla* is Glue.

*Colletica* are Medicines that *Conglutarate*.

*Collicia* are the joyning of the *puncta Lachrymalia* into one passage on both sides, which derive the humour of the Eye-lids into the Cavities of the Nostrils; the holes that are made in the very tops of the Eye-brows descend in little Channels, easily to be shown, unless the bones of the Nostrils be so cautiously broken, that the *Tunics* remain entire; for after they have penetrated the Pones (whither they are separated with a thin Membrane) they spread themselves into a larger Channel, and are continued to the *Tunic* of the Nostrils. The same holes or openings in Sheep, Hares, Calves, Rabbits, are not found in the very Eye-brows, but a little more inward; and most of all in Birds, where they are larger than in any other Creatures; the *Membrane* which separates the holes here, is very short.

*Collutio* is a washing of the Mouth, when we scour loose Teeth, the Gums, or Ulcers.

*Collyrium* was once an Oblong Medicine which was

was taken in Distempers of the Eyes ; it is prepared in an Oblong, sometimes an Orbicular Form, and is dissolved in a convenient *Vehicle* for curing the Eyes.

*Coloboma* is a fault in the Lips, Eye-lids, Ears, Nostrils, and the like, when one part either from the Nativity, or by some accident grows to another, which were either before actually loosned, or at least ought to have been so.

*Colon*, is the second of the great Guts ; it is thus situate ; it arises from the *Cæcum Intestinum*, in the right Flank, and adheres to the right Kidney ; then it tends upwards under the Liver, where sometimes it is annexed to the Bladder of the Gall, which dyes it a Clayish Colour : it goes on further transverse under the bottom of the *Ventricle*, and on the left hand is joyned to the Spleen ; then again it is fastned to the left Kidneys, where it winds and turns very obliquely ; and after that, descends in a right Line ; it is commonly about Eight or Nine hand breadths in length ; but the widest and largest Gut of all, it has a great many little Cells, or Cavities in it ; a certain Ligament is twisted with it the breadth of the middle Finger about its middle upwards ; and then by reason of its largeness it is guarded with two strong Ligaments, the one upwards, the other downwards, that it may be fastned to both the upper and under parrs : about the beginning it has a Valve that looks upwards, lest any thing should return from the great Guts into the small.

*Colpus*, the same with *Sinus*.

*Columella*, the same with *Cion*.

*Celummanasi* is the fleshie part of the Nose prominent

minent in the middle, near the upper Lip.

*Columna oris*, the same with *Cion*.

*Coma somnolentum* is a deep sleep, less than a Lethargie, without a Fever, wherein the Patient being awakned, answers to any Questions propounded to him, but falls into a profound Sleep again, with his Mouth open, and his under-Jaw fallen, liker to one dead than alive. It proceeds from an Obstruction of the Brain, when the *Serum* has invaded the *Tegument* of the windings and foldings of the Brain, and the little streaks of the Marrow that is included therein. It is the same that *Cataphora*.

*Coma vigil* is a Disease wherein the Patients are continually inclined to Sleep, but scarce can sleep, being affected with a great drowziness in the Head, a stupidity in all the Senses and Faculties, and many times with a *delirium* too. If the reason of these things be demanded, we may solve them thus, That the Pores and Passages of the Brains, wherein the Spirits move, are very much stufled up with a thick *Soporiferous* Matter from the Blood, whereby the Spirits being hindred from their usual *Explosion* and Commerce with one another, seem to induce a profound and almost irresistible Drowziness upon the Person Affected; but in as much as there are some sharp nimble *Particles*, like so many Stings, intermixed with the Spirits, and which keep them in perpetual Motion, therefore some of them still force their way, and directly or obliquely, as they can find a passage, meet and exert; and this Motion, such as it is, confused and wandering, tho it do not perfect the compleat Exercise of the Animal Function, yet easily interrupts

interrupts its Rest ; so that persons thus Affected, enjoy neither perfect day, nor perfect night, but live in a continual Twilight betwixt sleep and waking.

*Comitialis morbus*, the same with *Epilepsia*.

*Composita* are Medicines made up of many simple Medicines ; as certain Waters, Syrups, Electuaries, *Opiates*, *Trochies*, Ointments, Plaisters, &c.

*Conarium*, or *Glandula pinealis*, hangs in the folding of the *Choroides* in the Brain, so called from the shape of a *Cone*. It is seated betwixt the two beds of the Optique Nerves, and the Prominences of the *Nates*. We can scarce believe, that this *Glandula* is the seat of the Soul ; or that the Principal Faculties in a Man arise hence ; because that several Animals which are in a manner wholly destitute of the Prime Faculties of the Soul, Imagination, Memory, &c. yet have this *Glandula* very fair and ample: it ought therefore to be look'd upon rather as a *Sensorie*, whence the *Nerves* arise ; to wit, about the beginning of the Oblongated Marrow. Its use is, to receive and contain the *Serous Humours* which are Excerned from the *Alterious Blood*, till either the Veins being emptied, suck them again ; or else the *Lympheducts* (if there be any at hand.) convey them away. Yet the Learned *F. Boyle* doubts of its use, when he says, *That it is not so easie to determine what its use is*. Since I have observed this *Glandula* to be always impregnated with an apparent and pretty sharp saltness in several Brains of Men, Oxen, and Sheep ; I cannot but imagine, that it separates some *Volatile Humour* from the Blood, Analogous to a *Volatile Armoniac Salt*, which being

ing diffused upon the Trunc of the *Spinal Marrow*, communicates some new Vigor to the Animal Spirits, and hinders their Coagulation.

*Concha* is the winding Cavities of the inner part of the Ear.

*Condensantia*, see *Incrassantia*.

*Conditum* is a composition of Conserves, Powders, Spices, made up into the Form of an *Electuarie*, with a convenient quantity of Syrup: it is taken also for a Simple Medicine, sweetned with Honey or Sugar; as candid Ginger, or Helicampane.

*Condyloma* is the knitting or joyning of Joynts. Also a certain Tumor in the little skin of the Fundament; an hard and *Callous* Swelling, growing from black Humors that flow thither. and rather troublesome than painful: sometimes also it is accompanied with an Inflammation.

*Condylie* are the joynts and knuckles of the Fingers, thicker thereabout the Joynts, than in other places.

*Confecta*, *Confitures*, are things (as Seeds, Almonds, Cinnamon, &c.) cruisted over with dry Sugar.

*Confectio* is a Composition of Powders, Gums, Sugar, Honey, Syrups, &c. made up into one Substance, and it is Twofold; either dry, as *Lozenges*, &c. or moist, as Opiates, Preserves, Conserves, and all sorts of Antidotes.

*Conformatio* is an Essential part of Health, or Sickness; and therefore is either good or bad; it consists in these Six following Particulars, *Number*, *Magnitude*, *Figure*, *Cavities*, *Surface*, and *Situation*.

*Conguis*,

*Congius*, or *Choa*, is a Measure that contains Six *Sectaries*.

*Conjunctiva tunica*, the same with *Adnata*.

*Conoides*, the same with *Conarium*.

*Consensus*, a Disease by Consent, is when one Disease is caused by another, as Respiration is hindered by a Pleurisie; it is likewise the *correspondence* of different parts, by the mutual and common *Ligaments* of both; to wit, *Nerves* and *Tendons*.

*Conserua*, a *Conserve*, is a Composition of Flowers or Herbs beat together, to every pound whereof, if they be dry, are added three pounds of Sugar; if moister, two pounds, so that they may be kept several years.

*Consolidantia* are those things which cleansing with a moderate heat and force, by taking Corruption out of Wounds, and preserving the temperature of the parts, cause the Nourishment to be fitly applyed to the part Affected.

*Contagium*, is a Poison, which from one Subject is propagated to another; which happens two manner of ways, either at a distance by the Air, or by simple Contact.

*Contemplabiles dies*, see *Critici dies*.

*Continens causa*, is the Internal Cause of a Disease, with the matter of it, which ariseth elsewhere, which is so near a kin to the Disease, that if it be, the Disease is too; and if it be taken away, the Disease follows. As the Stone, which proceeds from ill Humors arising from ill qualities in Meats and Drinks, Obstructs the *Ureters*.

*Continens febris* is a Fever that continues without any Intermiffion: and it is Twofold, either

*Primarie,*

*Primarie*, or *Secundarie*; the former proceeds from a too great Exaltation of *Sulphur*, as in a burning Fever, a Pleurisie, *Quinzie*, &c. the latter, which is also called *Symptomata*, is caused by Wounds, Ulcers, &c. as in a Consumption, Wounds in the Head, &c.

*Continua Febris*, is a Fever (or Ague) which is continually troublesome, but with some intermission: and it is either *Quotidian*, *Tertian*, *Quartane*, or *Erratic*. The cause of its continuance proceeds from a too high Exaltation of *Sulphur* as in the former sort of Fevers: but the *Paroxismes* or Fits, proceed from that equal portion of *Chyl* which is continually added to the Blood.

*Contraindicatio* is an Indication which hinders that to be done which the first Indication suggested and it is either *Contra indicans*, which hinders of itself; or *Correpugnance*, which is *Secundarily* Repugnant, and in Conjunction with other *Indications*.

*Contusio ossis*, a bruising of a Bone is when Bone is so hurt with some hard blunt Instrument that outwardly it appears whole, when as inwardly it is otherwise.

*Convulsio*, *Convulsion*, is a Motion whereby the *Nerves* or *Membranes* are contracted and remitted without the Will, as in the Falling-sickness, Cramp &c. of which in their proper place.

*Cophosis*, is a Deafness.

*Copos* is a weariness of the Body when the *Muscles*, or their *Fibers* rather, are loaden and obstructed with such Viscous Humors, that they are rendered unfit for Motion.

*Coprocritica* are Medicines which Purge away the Excrements in the Guts.

*Cor*, the Heart, is a Fleshy *Fibrous* Substance, made up of several *Muscles* and *Tendons*; it has two *Auricles* or *Ears*, and as many *Ventricles*; the *Vena Cava*, or Great Vein, is fastned to the right *Auricle*, and the *Pulmonarie Vein* to the left; the *Pulmonarie Arterie* is joyned to the Right *Ventricle*, and the great *Arterie* to the left. It is clothed with a little *Membraneous* Bag, called the *Pericardium*, wherewith it is joyned to the *Mediastinum*, and the *Diaphragme*; its *Basis* is upwards, and Point downwards, and is placed in the middle of the Chest, amongst the Lobes of the Lungs. Its use is onely to receive and disperse the Blood to all parts in the Body; though others place I know not what Flame, others a *Ferment* in its *Ventricles*, which are all Fables, and no way consonant to Reason, as we have sufficiently Evined in our Tract, concerning *The Circulation of the Blood*.

*Coracobyoides*, are *Muscles* which proceed from the Procces of the Shoulder-bone, called *Coracoides*, and go on as far as the Bone *Hiordes*: their use is to move obliquely downwards.

*Coracoides* is the Procces of the Shoulder-blade in form of a Beek.

*Cordialia* are Medicines which are commonly thought to strengthen the Heart: but they onely put the Blood into a fine gentle Fermentation, which Corroborates and Facilitates the Motion of the Heart.

*Cornea oculi tunica*, which is also called *Sclerotes*, and *Dura*, the hard *Tunic*, proceeds from a skin in the Brain called *Dura Menix*; it is pellucide forwardly, that it may transmit the visible *Species*; its sides are covered with the *Albugineous*



*ous tunic* ; inwardly it contains the *Aquæous Humour*.

*Cornicularis processus*, see *Ancyroides*.

*Cornua uteri*, are two lateral parts of the Womb in some Bruits, as Cows, Harts, Sheep, Goats, &c. yet some Authors have attributed the same parts to a Womans Womb, from something which imitates them there ; for at the sides of the bottom of the Womb, there is a sort of *Protuberance* on both sides, where the *Vasa deferentia* are inserted : a Womans Womb is rarely *bipartite*, as it is in Bruits.

*Coronalis sutura*, is a Cleft in the Head, made like a Comb, and joynes as if the Teeth of two Saws were closely compacted into one another ; it is placed in the upper part of the Skull, from one Temple to another, and is circumscribed with the bones of the Forehead, and that particularly called *Bregma*, in the middle whereof the *Suture*, stiled *Sagitalis*, is terminated.

*Coronaria vasa* are the Veins and Arteries which surround the Heart, to Nourish it.

*Corone* is an Acute Process of the lower Jawbone, from its likeness to the Beak of a Raven, called *Rostriformis*, in form of a Beak.

*Corpus Callosum* is the Marrowie part of the Brain, whose Complication makes the foremost *Ventricle* of the Brain ; and it is wholly Marrowie, without any *Membrane*, and is fastened on both sides to the little Tuffs of the Oblongated Marrow ; from which, as from its rise, this *Medullarie Substance* which overspreads the Arches of the Brain is expanded towards the hinder parts, and gradually diminishes ; at length the Exteriour Edge of  
this

this *Expanded Substance* is more narrowly contracted, and lower down is joynd to the *Trunc* of the *Oblongated Marrow*, by the connexion of *Membranes* and *Vessels*: and farther, that the Connexion may be firmer, there arises a *Medullary Process* from its former part, near its little Tufts, which subtending the opening of the Brain, goes to the very Extremities of it; with which, as with two Arms folded, it is united on both sides: which Arms embrace the *Trunc* of the *Oblongated Marrow*, and so unite that *Limbus* of the Brain too more firmly to themselves.

*Corpus glandulosum*, the same with *Prostata*.

*Corpus varicosum*, see *Varicosum corpus*.

*Corpus Pampineforme*, see *Varicosum corpus*.

*Corpus Pyramidale*, see *Varicosum corpus*.

*Corrosio Chymica*, is a Calcination of mixed Bodies by *Corrosives*.

*Corrosivum* is a Medicine that has a power of *Corroding*, as Lime, *Aquafortis*, &c.

*Corrodentia*, Corroding things, are those which eat up and consume Excrecent Flesh, with their sharp *Particles*.

*Corticalis substantia cerebri*, is the outward Substance of the Brain, full of *Labyrinths*, and *Meanders* in the outside; it is covered with a thin skin, it is of an Ash-grillie Colour, and full of little Vessels: inwardly the *Medullary Substance* is next to it. Its use is to generate Animal Spirits from the Blood, and hence they are conveyed by the *Medullarie Substance* to the *Nerves*, and distributed through the whole Body. *Secondly*, The Seat of the Memory, and Sleep is placed there.

*Coryphe* is the Crown of the Head; also the interior

interior Extremity of the Fingers, near the Nails.

*Coryza*, or *gravedo*, is a defluxion of a sharp, salt, and thickned Humour, into the Mouth, Lungs, and Nostrils, from the *Ventricles* of the Brain, by the *Nerves* of smelling; for when it grows thick, it can neither be *Percolated* by the Reins, nor pass from the *Pituitarie Glandule*, thorough the *Infundibulum* into the *Veins*, and therefore it Distills into the Nostrils by the aforesaid *Nerves*, which if it meet with an Accension of *Sulphureous Particles*, it produces a Fever, and consequently thirst. Hence comes that *Coryza*, either with or without a Fever.

*Cosmetica* are Medicines which whiten and soften the Skin, as Oyl of *Tartar*, a dissolution of Sublimated *Mercury*, *Sulphur*, *Camphor*, &c.

*Costæ*, the Ribs, are those Bones which with other parts make the *Chest* or *Thorax*: backward they are connexed with the *Vertebres* of the Back, forward with the *Cartilages* of the Breast-bone; they are Twelve in Number on both sides; the seven upper are called *true*, the five lower *spurious*, the broader part of the Ribs is called *Palmula*, the straiter towards the *Vertebres*, *Remulus*.

*Cotyla attica*, is Nine Ounces, as an *Italian Hemina*; but *Cotyla Italica* contains Twelve.

*Cotyle*, the same with *Acetabulum*, is the Cavities of the Huckle-bone, which is appointed to receive the head of the Thigh-bone.

*Cotyledon*, the same with *Cotyle*.

*Cotyledones*, or *Acetabula uterina*, are *Glandules* dispersed up and down the uttermost *Membrane* of the *Fætus*, called *Chorion*; which separate *Nutritious*

*trititious* juice from the Womb to nourish the *Fæ-  
tus*; but this is found onely in some Animals: the  
*Placenta* in the Womb supplies their place in Wo-  
men. Also the gaping meetings of the Veins in  
the Womb, are called *Cotylidones*, and *Acetabula*;  
these Glandules are so called, from the reser-  
blance they bear to the Leaves of the Herb Pen-  
nywort, in Latin *Cotyledon*.

*Coxæ os*, the Hyp-bone, called otherwise *In-  
nominatum*, and *illium coxendix*, because it contains  
the Gut called *ileum*; it is annexed to the sides of  
the *Os Sacrum*; in Infants it consists of Three Bones,  
*Ilium*, *Ischium*, and *Os pubis*, which are joyned to-  
gether by *Cartilages* till Seven Years of Age, then  
it is distinguished by a Triple Line; it grows in-  
to one continued Bone in *Adult* persons.

*Coxendix*, the same with *Coxa* and *Ischium*.

*Crama*, *Croma*, and *Chrama*, is a mixture of any  
thing, whether Medicines or Elements.

*Cranium* is the compages of the Bones of the  
Head, to which belong the Bones of the Fore-head,  
of the sides of the Head, of the hinder-part of the  
Head, of the Temples, the Bone called *Sphenoi-  
des*, and another called *Cribriforme* like a Sieve;  
it is like a *Κράνος* an Helmet to the Head, which  
defends it from External Injuries; its upper part  
is double: some call it *Calva* and *Calvaria*. See  
*Calva*.

*Crapula* is an Head-ach proceeding from too  
much Wine.

*Crafsis*, or *temperamentum*, is a convenient mix-  
tion of qualities; temperament is either *Simple*, or  
*Compound*; *Simple*, is when onely one quality ex-  
ceeds the rest, as hot, cold, moist, dry, salt, sharp,

*&c.* *Compound*, is when more qualities exceed, as hot and dry, hot and bitter, salt and sharp, acid and frigid, acid and acrimonious, and also one is *inherent*, which is fixed in the parts; another *influent*, which is derived upon the parts, from the Blood and Spirits; and it is either *moderate*, or *immoderate*; *total*, or *partial*; *natural* or *acquired*; *permanent* or *transitorie*, to an *equality in weight*, or a *just proportion*; and so they make a great many distinctions, which signifie little or nothing.

*Craticula* is a Chymical Instrument made of square pieces of Iron, as thick as ones Finger, placed so near one another in Acute Angles, that there's half a Fingers space betwixt them; it is used in making of Fires, to keep up the Coles.

*Cremafteres*, are two Muscles of the Testicles, called *suspensores*, *hangers*; they grow outwardly to the Membrane of the *vagina*, and proceed in men from the Ligament which is in the *os pubis*; and are fast connexed to the lower part of the Testicles.

*Cribriform os*, see *Ethmoides*.

*Cribrum benedictum antiquorum*, the Ancients fancied Two Cavities placed long-ways in the Reins; one uppermost, whereinto the Serous Blood was poured from the Emulgent Arteries; another lowermost, which they fancied was distinguished with a certain Transverse Membrane full of little holes like a Sieve; whence they called it *Colatorium*, a Strainer, and *Benedictum Cribrum*, a blessed Sieve, through which they would have the *Serum* Percolated into the *Ureters*; and the good Blood stay behind for the nourishment of the Reins.

*Cricoaerytænoïdes* are Muscles which proceed from

from the Cartilage, called *Cricoides*. and are inserted into the *Arytænoïdes*, which whilst they draw back-ward and outwardly, the opening of the *Larynx* is Dilated.

*Cricoides* is the Cartilage of the *Larynx* or Wind-pipe, which is in fashion of a Ring.

*Cricothyroides* signifies a pair of Muscles, which proceed from the Cartilage like a Ring, and are terminated in that which is called *Scutiformis*, or like a Shield; they Dilate the opening of the *Larynx* by moving a little obliquely.

*Crimmoides*, or *Crimnodes*, is Urine with thick Sediments at the bottom, like Bran.

*Crisma* are Signs by which one may discern and judge.

*Crisis* is a sudden Change in a Disease, either towards a Recovery, or Death. It sometimes signifies a *Secretion* of Humors; but is more frequently taken for a Judgment passed upon a Disease. One *Crisis* is called *perfect*, another *imperfect*; the *perfect* is that which frees the Patient perfectly and entirely from the Distemper; and it is either *Salutary*, or deadly. 1. It must be judged by very good Signs. 2. Be manifest. 3. Happen upon a Critical Day. 4. Be faithful. 5. Secure. 6. Suitable to the Disease, and the Distemper of the Patient. An *imperfect Crisis*, is that which does not clearly determine the Tendency of the Disease, but leaves room for another *Crisis*: and this is Two-fold, either *for the better*, or *for the worse*: the former is that which does not quite take away the Disease, but enables the Patient to bear it better: the latter, is when the Disease becomes more violent and dangerous. That *Crisis* depend up-

on the Motion and Influence of the Moon, and Stars, and follow their Quadrate and opposite Aspects, or their Conjunctions, is false and frivolous; for Critical Evacuations are determined only according to the store and turgescencie of *Aduſt* Matter, which is Expelled the Body sooner or later, according to the different Temperament of the Persons Affected: whereupon depends the variety of *Critical* days.

*Criſtæ* are Excreſcencies of Fleſh growing about the Fundament, from a prepoſterous uſe of *Coition*, the Roots whereof are often Chapt, and Cleft.

*Chriſta Galli* is the Third part of the Bone *Ethmoides*, or the inner Proceſs, not much unlike the Comb of a Cock: it ariſes betwixt the *Olfactory Nerves*; and has the Extremitie of the Third Cavity of the hard ſkin of the Brain, called *Dura meninx*, implanted in it.

*Criterion*, the ſame that *Criſis*.

*Criſte*, or *Hordeolum*, is a little Oblong Puſh, or Swelling, which grows to the Eye-brows where the Hairs are; ſo called from its reſemblance to a Barly-corn.

*Critici dies* are thoſe whereon there happens a ſudden change of a Diſeaſe, and they are Three-fold: ſome are called *truly and perfectly Critical*; others *Indices*; others *Intercidentēs*. The *perfectly Critical* Days are called *Principes*, or *Radicales*; becauſe that the *Criſis* which happen on theſe days have all the marks of a perfect *Criſis*: and theſe are the Seventh, the Fourteenth, and the Twenty-ſiſt Day. *Indices* which are called alſo *Contemplabiles*, and *Internunciū*, are thoſe which indicate,

Indicate, that the *Crisis* will be on the Seventh day : and these are Three : the Fourth, the Eleventh, and Seventeenth Day. *Intercidentes*, which are called also *Intercalares*, *irrepentes*, or *provocatoriæ*, are those which fall betwixt the days called *Principes* & *Indices*, and they onely aim at an imperfect *Crisis*, and are the Third, the Fifth, the Ninth, the Thirteenth, and the Nineteenth ; but all other Days which are neither *Principes*, nor *Indices*, nor *Intercidentes*, are called *Vacui*, and *Medicinales*, and they are the Sixth, the Eighth, the Tenth, the Twelfth, the Sixteenth, and the Eighteenth. The computation of Critical Days, is to be Instituted from that hour wherein the Patient first felt himself ill. We may observe by the by, That the computation of Critical Days in these Countries does not exactly correspond with *Hypocrates* his Accounts. All these days depend upon the sooner or later Fermentation and Maturation of the Morbific Matter.

*Critica Signa*, Critical Signs, are such as are taken from a *Crisis*, either towards Death, or a Recovery ; and some of them are *antecedent*, which either fore-tell the time of a *Crisis*, or signifie a kind of *Crisis*. Others are *concomitant*, which appear at the same time with the *Crisis*. And others, Lastly, are *Subsequent*, which shew, whether an imperfect Recovery be to be expected ; or there be fear of a Relapse.

*Crotaphites* are the Muscles, Veins, and Arteries about the Temples. Sometimes *Crotaphium* is taken for a pain in the Head.

*Crotaphium*, See in *Crotaphites*.

*Crucibulum*, a Crucible, is a Vessel for melting



Minerals and Metals made of Earth, extraordinarily hardned by Fire, with an Acute Basis, but a larger top, round, or triangular. There is also a sort of Crucible made, commonly called *Testa*, which is sufficient to melt Metals.

*Cruditias morborum*, a Crudity in Diseases, is when the Blood (as in continued Fevers) is not yet duly fermented, and brought to a right consistence.

*Cruditias Ventriculi*, a Crudity of the Stomach, is when meat out of a defect of Nourishment, or some other cause, is not rightly fermented, and turned into Chyle: and it is Threefold, *Apepsia*, *Bradypepsia*, and *Dispepsia*: of which in their proper places.

*Cruor*, Blood, see *Sanguis*. *Helmont* makes a distinction betwixt *Sanguis*, and *Cruor*; the former whereof, he says, *Is the Blood in the Arteries*; the latter, *that in the Veins*.

*Crus*, or *Magnus pes*, is all that part of the Body which reaches from the Buttocks down to the end of the Toes; it is divided into the Thigh, Leg, and Foot.

*Crusta lactea* is a species of *Achor*, a Scurf, or crustie Scab: onely with this difference, that an *Achor* Infects onely the Head; but this, not onely the Face, but almost the whole Body of an Infant at the time of its first Sucking. *Crusta Lactea* turns white, but *Achors* have another colour.

*Crymodes* is a cold shivering Fever, but many times accompanied with an Inflammation of the inner parts.

*Cryorchis* is an absconding of the Testicles in the Belly.

*Crystallinus*

*Crystallinus humor oculi*, called also *Glacialis*, the Crystalline humor of the Eye, within the opening of the *Tunica Uvea*, like a Glass put over a hole, collects and refringes the Rays which strike upon it from all parts; its Substance is like Glue, or the Gum of a Tree, very pellucide, and of a consistence like melting Wax, which though it be pressed, does not yet easily yield and separate. In Men it is shaped like a Lintel, whose outward Surface is pretty plain, but the inner gibbous and rising: this Humor, though it be not apt to spread abroad, yet is cloathed with a small Membrane of its own, called *Aranca*, by reason of its thinness, like to a Spiders Web.

*Crystalloides tunica*, the same with *Aranca Tunica*.

*Cubiforme*, see *Cuboides*.

*Cubitus*, the middle part betwixt the Shoulderbone and the Wrist; it consists of two Bones, one called *Ulna*, and the other *Radius*: the ends whereof meet indeed, but the middle parts are separate, though they be tied together a little by a Membranous Ligament.

*Cuboides* is the Fourth bone in that part of the Foot which immediately succeeds the Leg, and that in both Feet. It is called also *Grandinosum*, and *Cubiforme*.

*Cucupha* is a Cover for the Head, made of Odoriferous and Cephalic Spices beat to Powder, and stitched betwixt two pieces of Silk; or else, sowed within a Cap, and worn upon the Head against *Catarrhs*, and other Diseases of the Head.

*Cucurbita* is a Chymical pointed Vessel made of Earth or Glass, used in Distillations by an *Alem-*

*bid*: sometimes it is taken for *Cucurbitula*.

*Cucurbitini lumbrici* are broad Worms, like the seed of a Gourd.

*Cucurbitula*, or *Cucurbita*, a Cupping-glass, is a wide, hollow Vessel, made of Glass or Tin, which is applyed to the Body with Scarrification, or without it, to divert, to derive the Blood into another part, or to let it out; if it be applyed without Scarrification, it is called *Cucurbita caeca* & *ventosa*. Cupping-glasses are applyed to the most fleshy parts, where the large Vessels and Nerves cannot be hurt. The drawing which is performed by these Glasses, is done thus: after the Skin is scarrified, the Air in the Cupping-glasses is rarified, and dilated by the flame of the Towe that is fired within it, which after it is cooled and condensed, takes up less room than before; so that the External Air pressing upon the Flesh without, forces the Blood into the Glass. There are two sorts of Cupping-glasses, says *Celsus*, one of *Brass*, and the other of *Horn*: the former is open on one part, and shut on the other; the latter is equally open on one part, on the other has a little hole: burning Towe is thrown into the Brazen one, and so its mouth is applyed, and forced upon the Body till it stick. That of Horn, is applyed singly by it self, and by a violent sucking at the little hole, which must presently be stopt up close with Wax, it sticks as fast as the other: but if other things fail, then a little Cup or Goblet with a strait mouth may be very fitly applyed to the same Effect; after it has stuck, if the Skin be scarrified before with a Pen-knife, it draws out the Blood; if it be whole and entire, it draws

draws out the Flatulent Matter; therefore where the matter within is hurtful and offensive, it must be applyed the former way; where there's an Inflammation, the latter. The *Agyptians* at this day use those of Horn; as appear from *Prosper Alpinus*.

*Cuneiforme os* is so called from the resemblance they say it has to a Wedge; in Latin *Cuneus*; the Ancients called it *Multiforme*, of many Shapes, by reason of the various Processes inside and outside, which render it rough and unequal: it is situate in the midst of the Basis of the Brain, and is placed under it like a Basis, so that it touches upon most of the Bones of the Head, and the upper Jaw.

*Cuneiformia ossa*, are those bones which make the Fifth, Sixth, and Seventh bone of that part of the Foot which immediately succeeds the Leg: which *Fallopins* calls *Sphenoida*, *Innominata*, and *Calcoidea*.

*Cunus* is a Womans Privie Parts, consisting of a *Clytoris*, *Nymphæ*, &c.

*Curatio* is a right way or method of finding out by Symptoms and Indications, proper Remedies for any Disease, in order to the Recovery of Health.

*Curativa indicatio*, is an Indication which respects the Disease to be cured.

*Curculio*, the same with *Cion*.

*Cuticula* the little thin skin, is a cover of the skin without sense, extended outwardly over the whole skin like a Membrane, full of Innumerable small Pores, accommodated to the avoiding of injuries from abroad, to the shutting up of the  
Cutaneous

Cutaneus Vessels, and to the more Acurate Perfecting of Tactile Qualities : It is nourished by the Blood ; for if it be lost or perished, it comes again, though its Vessels be but little conspicuous. It is not condensed by *Cold* ; for I have often shown it in Abortions ; nor is it condensed by Oily Vapours, because that condensed Vapours easily slide off again.

*Cutis* is the skin in a living Man : but *Pellis*, is that which is flead off, and it is the outermost cover of the whole Body, or a pretty thick Membrane wrought of several Filaments of the Veins and Arteries, Nerves, and Nervous Fibres, Complicated and Interwoven with one another, full of Glandules, and Limpheducts, or Vessels that convey away the Vapours and Swet, abounding with a great number of Pores here and there, and sensibly Perforated in many places to let in and out, as occasion requires, as at the Mouth, Nostrils, Eyes, Ears, Privities, Fundament, &c. it is thickest of all upon the Head ; moderately hard in the Neck and Back ; finer in the Face, Yard, and outer skin of the Cod ; thin on the sides ; thinnest of all on the Lips ; in some places, as the Elbow, Forehead, soles of the Feet, &c. it sticks very close together.

*Cyatbus*, we English it properly a *Beeker*, is a Measure of Dry things as well as Liquids ; not as some think, a common sort of Cup, but the Eighth part of a *Sextarie*.

*Cyclisci*, are Surgeons Tools wherewith they scrape away Corrupt Flesh, or the like ; made in the form of an Half Moon.

*Cyema*, the same with *Embrion*.

*Cylindrus*

*Cylindrus* is a Plaister made oblong; which Physicians call *Magdaleo*.

*Cyllosis*, see in *Cyllum*.

*Cyllum* signifies a Leg put out of joynt outwardly. Also one Lame and Crooked.

*Cymbiforme os*, see *os Naviculare*.

*Cynanche* and *Lycanche*, so called, because it is frequently incident to Dogs and Wolves, is an Inflammation of the inner Muscles of the *Larynx*, accompanied with a difficulty of breathing, and a continual Fever.

*Cynantropia* is Madnes given by a Dog, wherein the Patient flies light, and any thing that is bright and splendid; fears Water, and trembles at the sight and remembrance of it; it proceeds usually from a poysonous bite, or the like, of some mad Creature, as a Dog, a Wolf, &c.

*Cynodes orexis*, is a Canine Appetite, or an Extreme hunger joynd with Vomiting, or a Looseness: it arises from too much, or a too Acid Ferment in the Stomach.

*Cynodesmus* is the band which ties the little skin of the Yard to the Nut.

*Cynodontes* are those Teeth betwixt the Axel Teeth and the Grinders, called *Canini*, *Columellares*, and *Oculares*, Eye-Teeth, as we say.

*Cyphosis* is the bending of the Vertibres of the Back towards the Back parts.

*Cyrtoma* is a bunch on the Back, or a Tumor in any other part.

*Cyrtosis*, the same with *Cyrtoma*.

*Cyffaros* is the Gut called *Rectum*, the lowermost of all: Also the Fundament.

*Cystica* are Medicines used against Distempers in the Bladder.

*Cystis*

*Cystis* is the Bladder that holds the Urine, or the Gall.

*Cystis choledochus*, the same with *Folliculus fialis*.

## D.

**D** *Acryodes* are Ulcers which continually send forth Matter.

*Danich*, the same with *Lupinus*.

*Darsis* is an *Excoriation* of the Skin.

*Dartus* is the second *Tunic* of the common Cotes which mediately cover the Testicles of a Man: it arises from the Fleshie Membrane; but in Women the Testicles are immediately covered with the Cote of the *Peritonæum*.

*Dasymma* is a Superficiarie in equalitie of the inner part of the Eye-lids, accompanied with a redness.

*Debilitas* is a weakness proceeding from Swounding, Fainting, Hunger, Disease, or otherways.

*Declinatio morbi*, the declension of a Disease is when it recedes from its height, and the Patient is beyond danger: for none dyes in the declension of a Disease but accidentally. See *Acme*.

*Decoctum*, see *Apozema*.

*Decussis*, the same with *Denarius*.

*Decussorium* is a Chyrurgeons Instrument wherewith the *Dura Mater* being highly pressed, is accurately adjoynd to the Scull, that the puss or snottie Matter gathered betwixt the Scull and the Skin called *Dura Menix*, or *Mater*, may be Evacuated by a hole made with a Chyrurgeon's instrument called *Trepanum*.

*Defectio*

*Defectio animi*, see *Lypothomia*.

*Deflagratio februm*, see *Apyrexia*.

*Defluvium capillorum*, see *Alopecia*.

*Deflexus*, the same with *Catarrhus*.

*Deglutio*, swallowing, is an Animal Action whereby Meat chewed in the Mouth, or any thing more Liquid, descends into the Stomach by the contraction of the Fibers of the Gullet.

*Delirium* is a Depravation of the imagination and judgment, arising from a Tumultuary and disorderly motion of the Animal Spirits; whereupon the Persons Affected speak several absurd and incongruous things, the antecedent cause whereof lies either in the Blood, or in the Animal Spirits; there are several species of it: some who speak little, some who dote in their talk; and not onely think, but speak things ridiculous, strange, magnificent, and malicious; others again really execute what they think, and that either with laughter, or in great earnest: but all these orders of doting people, are reduced to certain distinctions.

*Dejectio* is an Evacuation of the Excrements by the Peristaltick Motion of the Guts.

*Deleterium* is any Poysonous Medicine.

*Deligatio* is a part of Chyrurgery that concerns the binding up of Wounds, Ulcers, broken Bones, &c. and it is either Simple or Compound. The Simple is either equal or unequal: the equal is onely round, which swathes the affected Member without any Declention to either side: the unequal is divided into *Ascia* and *Sima*, which at least differ upon the account of one being greater, and the other less; *Ascia* declines little from a round,  
but



but *Sima* much. There are a great many distinctions of Swathing, taken from the likeness of the parts which are swathed, or from certain Animals and other things.

*Deliquium animi*, the same with *Eclipsis*.

*Deliquium chymicum*, is a Distillation by the force of Fire: or a melting of the *Calx* which is suspended in moist Cells, and a Resolution of it into a Lixivious Humour.

*Deltoides* is a Triangular Muscle, like the Greek  $\Delta$ , it proceeds from the Channel Bone, from the upper Process of the Shoulder-blade, and from the Process of the same, which is called *Spiniforme*, or like a Thorn; and being fastned to the middle strong Tendon of the Shoulder, lifts up the Shoulder it self.

*Denarius* is the Seventh part of an Ounce.

*Dentarpaga*, see *Forfex*.

*Dentes* the Teeth, are little bones of both Jaws fastned one within another like so many Nails. Men are said to have Thirty, and Women Twenty eight; as far as they appear above the Gums there's no Membrane about them; they grow continually, otherwise they would be worn out by daily grinding, they are not onely provided with Veins and Arteries, but with Nerves too; as the great pains which they are subject to, manifestly evince.

*Dentiducum*, see *Forfex*.

*Dentifricium* is a Medicine for whitening, scouring, and fastning the Teeth, and for strengthening the Gums.

*Dentitio* is the time that Children breed Teeth, which is about the seventh Month, or later; and usually

usually the upper Teeth come first, in some the under ; and amongst these, the fore-teeth first : many times Fevers, Convulsions, Loosnesses, &c. attend Children in the time of breeding Teeth.

*Derivatio* is a means whereby blood that flows towards one part, but is not fixed there, is drawn away by a neighbouring part.

*Derma*, the same with *Cutis*.

*Descensum*, or *per descensum destillare* ; See *Delicquium*.

*Desiccatio* is an Evaporation of superfluous moistness by heat.

*Destillatio* is an Extraction of the moist or unctuous parts, which are rarified into Mist, or Smoak as it were, by the force of Fire. Distillation is performed by a Bladder, by the Chymical Instrument called *Cucurbita*, (before described) by a Retort, by *Delicquium*, by *Filtre*, by *Descent* ; &c. and that either in *Balneo Mariæ*, *Sand*, *Vapours*, *Dung*, the *Sun*, a *Reverberatorie*, &c.

*Detergentia*, see *Abstergentia*.

*Deuteropathia* is a Disease that proceeds from another Disease ; for Example, If the Head-ach from the Distemper of another part, the Morbific Matter being translated thither from its former Repository.

*Diabetes*, so *Galen* calls it, and *Agineta dipsacus*, from the great Thirst that attends it : and as others will have it, from a certain sort of Serpent called *Dipsacus*, found especially in *Lybia*, which Poysons with its bite, and brings an unquenchable Thirst upon the person Affected. It is a rare Distemper, which *Galen* says, he has seen but twice. The Famous Doctor *J. Van Dueren*, and I, observed

ved it once in a Reverend Pastor of the Church ; and it is too great a Fusion of the Blood, whereupon the *Serum*, joyned with a violent Thirst, passes the Reins, and is Excerned in great quantity by the passages of the Urine ; it proceeds ordinarily from a too much exalted, or a too Acid Ferment in the Reins.

*Diabrosis* is a solution of the *Continuum*, by eating out of parts.

*Diaclisma* is a washing of the Mouth to cleanse it, or to strengthen the Teeth or Gums ; the Washes are made of several Astringents, as of the Herbs *Britannica*, *Tormentil*, bark of *Pomgranates*, *Galls*, *Allum*, *Flowers*, or *Blossoms* of wild *Pomgranates*, &c.

*Diacopragia* is a Medicine made of Goats-dung, against Tumors in the Spleen, and Glandules behind the Ears, called *Parotides*.

*Diacrisis* is a distinction and dijudication of Diseases and Symptoms.

*Diacritica*, see *Diacrisis*.

*Diadoche* is a succeeding by a *Crisis*.

*Diadosis* is a distribution of Nourishment through all the parts.

*Diaeresis* is an Eating out, or consuming of Vessels, as *Senertus* says, when from some cutting corroding Cause, some ways and passages are made which naturally ought not to have been ; or when some which really are, yet are dilated more than ordinary, so that the Humours which ought to have been contained in the Vessels, run out. For first, a *Diaeresis* may be occasioned by sharp Humors which dissolve the Unity, and cut away ; which likewise sharp Medicines will do, if they consist

consist of thick parts; for those of Minute parts are not Corrosive, because they stick not long enough. Again, plenty of Humours may occasion a *Diæresis*, by distending and bursting the parts. Thirdly, There are several evident causes of a *Diæresis*; to wit, all those which by Contusion and Stretching, do break the Unity of the Vessels; such as are Vehement Motion, Noise, great Weight, things that Wound, that Bruise, a Fall, a Leap, and the like; amongst which, you may reckon Wind, which being long pent up, does sometimes so forcibly distend the parts of the Body, that it does not onely Dilate the natural Cavities which contain it, but make new, when it breaks out, and dissolves the Unity of the parts also; a Chyrurgical Operation, which either by Incision, Burning, Perforating, Shaving, Filing, Sawing, or Eating, solves the Continuity of parts.

*Diæta*, Diet, is a method in sound Persons of living moderately; in Sick, a Remedy consisting in the right use of things necessary to life; and upon that account is either of a *thick, moderate*, or *thin* consistence: the first is done by a good quantity of firm solid Meats, and such as afford good nourishment; this sort of Diet is called *simply full*, and was formerly made of whole Barley-corns husked and boyled, like Furmetý: or it is *more full and thick*, which is done by Pullers flesh, and poched Eggs: or it is *mi st full*, which allows of eating of things Gelt: that of a *moderate* consistence, is which consists of Meats of a moderate quantity and substance; this was formerly done by Bread sopt in Pottage, or with young tender Flesh: that of a *thin* consistence is, which is done

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by

by little Nourishment, and that thin and weak ; which for the most part is agreeable in sharp Diseases : and this is Threefold, either *simply weak*, which was formerly done by the juice of *Ptisane* : or *more weak*, when the Patient drunk Water and Honey boiled together : or *weakest of all*, when the Patient took no meat ; but now-adays Diets are not so strictly observed as formerly ; especially in these Countries.

*Diaetetica* is a part of Physick that prescribes the use and knowledge of Six things which are not Natural.

*Diagnosis* is the Knowledge of present signs : or a knowledge whereby we understand the present condition of a Distemper ; and it is Threefold, either a right instigation of the *part Affected*, of the *disease* it self, or of its Cause.

*Dialeimma*, the same with *Apyrexia*.

*Diapasma*, according to *Pliny*, is a dry Medicine, made up of dry Powders, to be sprinkled upon something ; as either upon Clothes to Per-tume them, or upon Ulcers, and Wounds, several ways ; or upon Drink, to make it more Delicious.

*Diapedesis* is an Eruption of the Blood, by reason of the thinness of the Vessels.

*Diaphanum* is that which is Transparent, as the Humors of the *Eyes*, the *Tunica Cornea*, &c.

*Diaphoresis*, Sweating, is a Perspiration of all manner of *Effluvia* through the invisible pores of the Body.

*Diaphragma*, or *Septum Transversum*, and *Dis-septum*. is a Transverse *Muscle* which separates the Thorax or Chest from the Abdomen ; in the middle it is Membranous ; the Gullet, the great Ar-  
terie,

terie, and the great hollow Vein, all pass through it : it conduces to respiration with other Muscles, and pressing upon the Guts, helps forward the Secretion of the Excrements.

*Diaphragmæ* are Membranes called *Pleura*, which cover the inside of the Thorax, and leave a kind of partition in the middle, called *Mediastinum*.

*Diaphthora* is a Corruption of any part of the Body.

*Diaplasis* is the setting of a Limb out of joint.

*Diaplasma* is an Ointment or Fomentation.

*Diapnoe*, the same with *Diaphoresis*.

*Diapnyema*, the same with *Empyema*.

*Diapnyetica* are Medicines which ripen the Pus, or Crass snotty Matter.

*Diaria febris*, the same that *Ephemera*.

*Diarrhæa* is a looseness in the Belly which Ejects several Bilious, Pituitous, and other fæculent Excrements.

*Diarthrosis* is a good constitution of the Bones, whereby they are apt to move easily and strongly; such as is in the Arm, Hands, Thigh, Foot, &c.

*Diastole* is the Dilatation of the Heart, when the Blood flows into it, from the place where it is accended, the Lungs.

*Diateretica* is part of the art of preserving Health, which is various according to the Age and Constitution of Men.

*Diathefis* is the Natural or Præternatural Disposition of the Body, whereby we are inclined to perform all Natural Actions, ill or well.

*Dichophya* is a fault in the Hair, when it parts.

*Dicrotus* is a Pulse that beats twice.

*Didymi* are twins.

*Dies Critici*, see *Critici dies*.

*Digastricus* is a double-bellied Muscle, which arises from the Process called *mammiformis*, or like a Teat, and ends in the inner middle part of the Chin, and draws it downwards.

*Digerentia*, or *præparantia*, are those things which change the qualities of fermenting Heat, which resist Action.

*Digestio Chymica*, a Chymical Digestion, is when things are Digested by an Artificial heat, just as they are naturally in the Stomach.

*Digestiva*, see *Digerentia*.

*Dilatatio* is when any Passages or Receptacles in the Body are too much distended, as in Veins that swell with Melancholy, corrupt Blood in the Temples, Legs, &c.

*Dilatatorium* is a Chyrurgeons Instrument wherewith the Womb or the Mouth is dilated or opened. It is called likewise *Speculum*, because by it one may see into the Mouth, or the Womb.

*Dilutum*, the same with *infusio*.

*Dinus* the same with *Vertigo*.

*Diota* is a Vessel that surrounds a thing; so called from its Two Ears, which Environ both Arms, applyed to its sides: its Inferior part is made like a Cupping-glass, upon which an Alembic is put, wherein there is a Channel at the top which serves to pour Liquor in; and it has besides two crooked Noses conveniently placed, which convey the Condensed Humor from the Head of the Instrument into the Cucurbite.

*Dioptra* is an Instrument whereby one may see  
into

into the Matrix, otherwise called *Dilatatorium*, wherewith the Womb is dilated and enlarged in the extraction of a dead *Fætus* out of it, or in inspecting any Ulcers that are in it.

*Diplasiasmus* is a Reduplication of Diseases: also Two Muscles of the Arm, which serve to turn it about.

*Diploe* is the lower thin plate or shell of the Skull: also a double Vessel usual with Chymists.

*Diploma*, the same with *Diploe*: sometimes it is taken for a complicated or folded cloth.

*Dipsacus*, the same with *Diabetes*.

*Dislocatio*, the same with *Luxatio*.

*Dispensatorium*, a Dispensatorie, is a Book useful for *Apothecaries*, wherein all Medicines, at least the most usual, are contained, and prescribed; that they may be prepared in the Shops all the Year round.

*Dispositio* is an Habit whereby we are well or ill disposed to perform an Action.

*Dissimilares partes*, Dissimilar parts, are such as can be divided into various parts different from one another; as the hand into Veins, Muscles, Bones, &c.

*Dissolutio* is when Electuaries and Powders are mingled and dissolved in water or a decoction.

*Distentio* is when parts are puffed up, dilated, or relaxed by any thing, as the Guts by Wind, raised from Effervencies within them, whence Oppressions and Pains frequently proceed.

*Distorsio* is when parts are ill placed, or ill figured.

*Distributio Chyli*, the Chyle is distributed when after a due fermentation in the Ventricle and the



Guts, it soaks into the little Teats in the Intestines, (which Dr. *Willis* calls the Glandulous Tunic) and passing through the Lacteal Veins, and its proper Channel along the side of the Thorax, at last falls into the Subclavian Vein, that it may Circulate with the Blood, and receive its Colour.

*Districheasis* is a double row of Hair on the Eye-lids.

*Diuresis*, is a Secretion of the Urine by the Reins; which is done after this manner: there are little Glandules placed near the Emulgent Arteries, wherewith the Serum is separated from the Blood, and is conveyed by little Channels (of which the substance of the Reins does principally consist) to the *Carunculæ Papillares*, little Pappie pieces of Flesh, thence to the *Pelvis*, the Basin, thence to the Ureters, thence to the Bladder, and so out of Dore.

*Diuretica*, are those Medicines which by parting, dissolving, and funding the Blood, do precipitate the Serum by the Reins to the Bladder.

*Dodecadactylum* is the first of the small Guts, beginning from the Pylorous of the Stomach, and ending where the Gut *jejunum* begins: it is so called, as if it were the length of Twelve Fingers, which yet is never observed in any men amongst us; perhaps the Ancients mistook from inspecting the Guts of some Brutes.

*Dogmatica Medicina*, or rational: *Hippocrates* was its first Author, and after him *Galen*; who both added reason to experience.

*Dolor*, Pain, the same with *Algebra*.

*Dolor Nephriticus*, the same that *Nephritis*.

*Dorsum*,

*Dorsum*, or *Tergum*, the back, is the hinder part of the *Thorax*; The *Dorsum*, back, of the Hand or Foot, is their out-side.

*Dosis* is a set quantity of Physick, or as much as is given at once.

*Dothien* is an hard swelling, or pufh, as big as a Pigeons Egg, accompanied with a grievous Pain, and proceeding from thick Blood.

*Dracunculus* is an Ulcer which eats through a Nerve it self: also, a long sort of Earth-worm, white, plain, but not very broad; which frequently grows to *Indians* Legs.

*Drachma*, a Dram, is the Eighth part of an Ounce, it contains three Scruples.

*Drastica* are the most ready Medicines.

*Dropacismus* is that wherewith all the External Members being extenuated, loosened, cold and moist, are anointed; and it is either *Simple* or *Compound*: the *Simple* is made of a little Pitch melted with Oyl: The *Compound*, besides that, has Pepper, wild Pellitory, Brimstone, and Rosemary-seed in it; and if there be occasion for drying, they add *Natural Brimstone*, as it is digged out of the Earth, Salt, and the *Ashes of Vine-branches*: but if it be to *Vellicate*, then you must add *Euphorbium*, ( a Tree first found by King *Juba* ) it is made up in different Forms; sometimes like an *Emplastrum*, other times like a *Cataplasme*.

*Dropax*, the same that *Dropacismus*.

*Ductus biliaris*, see *Porus biliaris*.

*Ductus Chyliferus* is a Vessel, in the lower part whereof, all the Lacteal Veins, and many Lympheducts are terminated: it arises about the Glandule of the Kidney on the left side; and ascending

along the Thorax near the great Arterie, ends at the Subclavian Vein on the left side; it is furnished with several Valves, that the Matter which ascends by it, may not fall down again: betwixt the Fourth and Sixth Vertebre it is variously forked as Nature has been pleased to sport. Its use is to convey the Chyle and the Lympha from the lower parts to the Heart.

*Ductus pancreaticus*, is a little Channel which arises from the Pancreas or Sweet-bread, which is inserted into the Guts near, or not far off the passage which conveys the Bile; it runs with a Lymphatic juice, which it discharges into the Gut *Duodenum*, to ferment and volatise the Meat from the Acid ferment of the Stomach, and the mixture of Gall: The Learned Dr. *Graaf* knew how to get a juice out of it, that was something Acid; though other Physicians doubt of it, and of certain Diseases which the Excellent *Sylvius* Attributes to the Effervescence of this Acid Pancreatic juice, with the Gall in the *Duodenum*. But we Affirm, That there is sometimes an Acid juice found in it, and often a salt and austere; but frequently an insipid volatile Liquor. See my *Anatomie Reformed. Chap. 11. l. 1.*

*Ductus Roriferus*, so the Noble *Bilsius* calls it; the same with *Ductus Chyliferus*.

*Ductus Salivares*, or *Salivarii*, are passages which proceeding from the Maxillarie Glandules, goes as far as the Jaws and sides of the Tongue, where they emit the juice we call Spittle, which conduces to the better chewing and swallowing of solid Meat, and something to its Fermentation

*Ductus*

*Ductus Thoracicus*, see *Ductus Chyliferus*.

*Ductus Umbilicalis*, see *Funiculus*.

*Duodenum intestinum*, the same with *Dodecadactylon*.

*Dura Mater*, see *Mater Dura*.

*Dysæsthesia* is a difficulty of, or fault in sensation.

*Dyscrasia* is an unequal mixture of Elements in the Blood, or Nervous Juice.

*Dyselces* is one who is troubled with Ulcers that are very hard to be Cured.

*Dysenteria* is a Loosness, accompanied with Gripings in the Belly, wherein bloody and purulent Excrements, and Membraneous pieces of the Intestines too are Excerned, always or very frequently attended with a continual Fever, and a Drought.

*Dysempulatica* are great Ulcers, beyond Cure.

*Dysodes* is any thing that swells ill, as Excrements.

*Dysorexia* is want of Appetite, proceeding from an ill disposition of the Stomach.

*Dysparbia* is an Impatient Temper.

*Dyspepsia* is a difficulty of Digestion, or Fermentation in the Stomach and Guts, whereupon the Nourishment is often turned into Acidity, and smells ill.

*Dysphonia* is a difficulty of Speech, from an ill disposition of the Organs.

*Dysphoria* is an Impatience in Suffering.

*Dyspnæa* is a difficulty of Breathing, which proceeds from vitiated, obstructed, or irritated Organs.

*Dysiberapenta*, are Diseases of difficult Cure.

*Dysthymia*

*Dysthymia* is a sickness of the Mind.

*Dystichia* is a double row of Hair on the Eye-lids.

*Dysthriachisis* is a continual defluſion of Tears, from the pricking of Hairs in the Eye-lids, which grow under the Natural Hairs.

*Dystocia* is a difficulty of bringing forth; or a preternatural Birth; as when the *Fætus* comes forth Obliquely, Transverse, or with its Feet foremost; or when the Passages are straitned by Inflammation, or otherwise; or when the *Fætus* is very large, weak, fat, or dead.

*Dystrichiasis* is when the Hairs grow inverse.

*Dysuria* is a difficulty of Urine, proceeding from an ill disposition of the Organs, or from an Obstruction of them by the Stone, Gravel, or Viscous Clammy Humours, accompanied with an heat of the Urine.

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**E***cbolica* are Medicines which help the Delivery in hard Labour. Also Medicines which cause Abortions.

*Eccathartica*, see *Cartharticum*.

*Ecchyloma*, the same with *Extractum*.

*Ecchymoma* signifies Marks, and Spots in the Skin, from the Extravasation of Blood.

*Ecchymosis*, the same with *Ecchymoma*.

*Eccope*, the same with *Extirpatio*.

*Ecchoprotica*, the same with *Catharticum*.

*Eccritæcritica* are signs from particular Excretions.

*Eccrîsis* is a Secresion of Excrements.

*Eclegma*,

*Eclegma*, or *Linctus*, which the *Arabians* call *Loch*, and *Loboch*; others *Illinctus*, is a Medicine applied inwardly, of a middle consistence, between a Syrup and an Opiate, made up of several Pectorals against the Distempers of the Throat, and the Lungs.

*Eclipsis* is a Defection of Spirit.

*Eclipsis* is when the strength is a little decayed, proceeding from a want of sufficient warmth, and spirits in the Body.

*Ecphracticum* is a Medicine good against Obstructions.

*Ecphraxis* is a taking away of Obstructions in any part, by opening cutting Medicines.

*Ecphysis* is a breathing thick.

*Ecphysis* is a Process that coheres with the Bone.

*Ecpiesma* is a juice squeezed out: also dregs which remain of any thing that is squeezed: likewise a fracture of the Skull, wherein the broken parts press upon the Meninges or Skins of the Brain.

*Ecpiesmus* is a very great Protuberance of the Eyes.

*Eplexis* is a fright or Stupor.

*Ecpneumatosis*, see *Exspiratio*.

*Ecptosis*, the same that *Luxatio*.

*Ecpuctica* are condensing Medicines, see *Incrasantia*.

*Ecpyema*, the same with *Empyema*.

*Ecpyesis*, see *Ecpyema*.

*Ecrythmus* is a Pulse which observes no method, nor Number incident to any age.

*Ecstasis*, an Ecstasie, is a commotion of the Mind: also a dimotion of any thing from the state wherein it was, into another.

*Ectblym-*

*Ectblimma* is an Ulceration arising from a violent compression in the Surface of the Skin.

*Ectbymata* are Pimples, or certain breakings out in the Skin, as the small Pox, &c.

*Ectbymosis* is a Commotion and Intumescence of the Blood: also a chearfulness of mind.

*Ectillojica* are Medicines which consume Callous parts, and pull out hairs.

*Ectropium* is a growing of the Eye-lids, when the lower is shorter than the upper.

*Eczemata* are red hot, and burning Pimples; some take *Hydroa* for *Eczema*, but 'tis a mistake.

*Effervescentia* is an Intestine Motion of Particles of different nature and qualities, tending to sudden Destruction; sometimes attending with heat, and a flame, as in unquenched Lime, Hay laid up moist, Chymical mixtures, &c.

*Egestio*, the same with *Dejectio*.

*Elastica vis*, is an Explosion of Animal Spirits, as is frequent in Cramps, Convulsions: also an Intestine Commotion of the Air.

*Elaterium* is the Juice of wild Cucumbers made up in a thick and hard consistence: also any Medicine that purges the Belly.

*Elctica*, see *Attrabentia*.

*Elcus*, see *Helcus*.

*Electuarium* is a Confection of Simple Ingredients, Paps or Pithes, Gums mixed with Syrup, or Honey, of a Consistence like a Conserve; and it is either *Simple*, or *Compound*; the *Simple* consists onely of the Pith of *Cassia*, *Tamarinds*, or *Pruines*; but the *Compound*, for the most part of several *Simple* Ingredients, Pulps, condensed Juices, Gumms, &c. made up with Honey or Syrup.

rup. *Electuaries* are Digestive, Loosning, Purg-  
ing, Strengthening, Alexipharmic, &c.

*Elementa*, or *Principia*, are the Simplest Bodies  
that can be, which are neither made of one ano-  
ther, nor of any thing else, of which all things  
are made, and into which they are ultimately re-  
solved. There are Five Elements, Spirit, Salt,  
Sulphur, Water, and Earth; the two last whereof  
are called *Passive*, the rest *Active*. Others reckon  
Three only, Salt, Sulphur, and Mercury; but not  
so well. The *Peripateticks* reckon Four, Fire,  
Air, Water, and Earth. *Cartesius* supposes a First  
Matter, a Second, and a Third; but all those  
Elements are compounded of others; wherefore  
to say, that any thing consists thereof, is as if one  
should say, That a Tree is compounded of a  
Root, Trunc, Branches, Leaves, Flowers, &c.

*Eleosaccharum*, is nothing but Distilled Oyl, mix-  
ed with Sugar.

*Elephantiasis Arabum*, of which the *Greeks* speak  
nothing, but the *Arabians* do frequently, is a kin  
to a *varix*, or crooked swelling in the Veins; and  
proceeds from thence, and is only a Tumor in the  
Feet. *Avicenna* Treats of this Distemper, where  
he speaks of the *varices*: yet *Rhazes* differs from  
him, and *Haly Abbas* follows the *Greeks*; who says,  
That an *Elephas* is a Disease, which corrupts all  
the Members of the Body, and is as it were an  
Universal *Cancre*: but neither is he consistent with  
himself when he Writes, That *Ulcers* in the Legs  
and Feet are called *Elephas*; and that *Elephanti-  
cus Morbus* is an Aposthume proceeding from Me-  
lancholy, in the Legs and Feet: and a sign of it,  
is that the shape of the Foot is like the figure of an  
Elephant.



Elephant. All the rest Treat separately of a *Leprosy*, and an *Elephantia*, and make the latter to be a swelling of the Feet, proceeding from Melancholy and Pituitous Blood, and the crooked swelling of the Veins, whereby the Feet resemble the Feet of an Elephant in shape and thickness, and this sort of Tumor is often seen in Beggars who wander much.

*Elephantiasis Grecorum*, which the *Arabians* call a *Leprosie*: it is called also *Elephas*, *Elephantiasis*, and *Elephantia*, from an Elephant; as some think, because it makes People big like an Elephant: which is a foolish notation of the Word; for the Body is no bigger, though the Disease be. Others think it so called because the Distemper lying in the Legs, makes them stiff and equal, like an Elephant: or because 'tis a strong vehement Disease like an Elephant; with such like stuff. *Galen* in his Fourteenth Chapter of *Tumors* says, That this Disease is called *Saturiasmus*, when it first begins, because it makes the face like that of a *Satyr*. For the Lips are thick, the Nose swells, the Ears decays, the Jaws are red, the Forehead is set with Tumours, like so many horns. Though others think it is called *Saturiasmus*, because the Persons Affected are much inclined to Leachery at the beginning, as *Satyr*s are. *Celsus* Describes it thus, The whole Body, says he, is so affected, that the very bones may be said to be Corrupted: the upper parts of the Body are full of Spots and Tumours, the Redness whereof is gradually turned into Black: the top of the Skin is unequally Thick, Thin, Hard, Soft, Rough, as if it had Scales on it; the Body decays, the Bone, Calves of the Legs, and Feet swell: when the Disease is old and  
inveterate,

*inveterate, the Toes and Fingers are hid in the swelling, and a small Fever arises which easily consumes a man loaden with so many Infirmities.*

*Elevator, the same with Elevatorium.*

*Elevatorium, so called from lifting up, is a Chyrurgions Instrument wherewith Sculls that are depressed are raised up again.*

*Elixir, so called from the Arabic Word Elefchir, or Elieschir, or Elefchus; is the Essence of any thing Extracted with the Spirit of Wine, or something of that Nature; it is the same that a Tincture.*

*Elmintbes are little Worms bred in the Guts; especially that called Rectum, the lowermost*

*Elodes is a continual Fever, wherein the Patients are almost melted through moisture.*

*Elythroides, or Vaginalis, is the second proper Tunic which mediately involves the Testicles.*

*Embrocatio, the same that Embroche.*

*Embrocha, the same that Embroche.*

*Embroche, an irregulation, or instillation, is a sort of Fomentation, when a Liquor is distilled from on high, like Rain, upon a part, which is either done by a Vessel with a Nose that inclines, or by distillation, or out of an Ewer. First, it is used in Distempers of the Brain, where the Liquor is first poured upon the *Suturs* called *Coronalis*, and is permitted to run by that called *Sagittalis*. Secondly, it is applyed to the top of the Spinal Marrow, in Diseases of the Nerves, and is permitted to run down the whole ridge of the Back. Thirdly, it is used to warm or dry the Ventricle, and the Liquor is suffered to run through the whole *Abdomen*; and if the Bowels be weak, they apply*

ply a Sear-cloth of *Santalum* (some *English* it *Sanders*) to the Liver, when they apprehend it may be over-heated. The matter whereof these *Embrosches* are made in common Barthe water, a Decoction, Milk, and Oyl according as the Distemper of the part, and necessity require.

*Embryon* is the Rudiment of a Child in the Womb.

*Embryotomia* is an Anatomical Dissection of a *Fetus*.

*Emetica* or *Vomitoria*, are Medicines which with their Pungent Particles contract the *Fibres* of the Stomach upwards, and so Eject at the Mouth whatsoever is offensive to the Stomach; they are made of Decoctions, Tinctures, and Infusions, &c. and therefore for the most part are Liquid.

*Emetologia* is a description of things that provoke Vomiting.

*Emmenagoga* are Medicines which excite the Courses.

*Emmoton* is a Liquid Medicine, which is injected into Ulcers, with a little Instrument which they use in Wounds, fashioned like a Man's Yard.

*Emollientia*, softning things, are such as with a moderate heat and moisture, dissolve the parts, which before cohered close, and dissipating others, make them loose and soft.

*Empasma*, the same with *Catapasma*.

*Empbraxis* is Obstruction in any part.

*Empbractica*, the same with *Emplastramenta*.

*Emphysema* is an Inflammation, proceeding from an Effervescence, or otherwise.

*Emphyton Thermon*, is the innate heat, or heat  
first

first sown in the *Fætus* from the Parents Seeds; which afterwards, when Respiration is begun, and the *Fætus* subsists of it self, decays by degrees. Both Philosophers and Physitians call this heat an *innate* and *native Spirit*, and say that it consists of Three parts, of a *primogenial moisture*, an *innate Spirit* and *Heat*. Whence *Fernelius* defines *innate heat*, to be a *primogenial moisture every way qualified with an innate spirit and heat*: but these toys of the Ancients are nothing to us; for 'tis certain, that *Heat* belongs onely to new-born creatures.

*Empirica Medicina*, quacking, is Curing the Sick by guesses, without reason. *Acron Agrigentinus* was the first Author of it, who neglecting the reasons of things, contented himself with bare Experience. *Quacks* first flourished amongst the

*Egyptians*; from this Trade came *Mountebanks*, *Emplastica*, the same with *Emplattomena*.

*Emplastrum* a Plaister, is a Medicine applyed outwardly to the skin, spread upon Linnen, or Leather; it is commonly made of Oyls, or of those things which are of a like consistence with Oyl; as Swines-grease, Butter, Slimie viscous extractions from Gums, Roots, &c. also of Powders and Wax, or those things which are of a like consistence with Wax; as Rosin, Pitch, Gum, &c. the Mass whereof being yet hot, is formed into a *Cylindriacal* Figure.

*Emplattomena*, or *Emplastica*, are Salves which so constipate and shut up the pores of the Body, that Sulphureous Vapours cannot pass.

*Empneumatosis* is an alternate dilatation of the Chest, whereby the *Nitrous Air* is continually breathed in, and by the Wind-pipe, and its Bladdery

parts is communicated to the Blood to accend it: but if we inspect the matter narrowly, Inspiration does not seem to depend principally upon the *Thorax*, but upon the contraction of the *Membrane* which covers the Wind-pipe, the upper part of the Gullet, and the Nostrils; for take this away, and you take away the motion of the Chest, the Lungs, and the Abdomen.

*Empyothotonos* is the continual Contraction of the Muscles of the Neck towards the fore-parts.

*Empyema*, properly so called, is a Collection of Purulent Matter in the Cavity of the *Thorax*; but largely taken, signifies the same in the *Abdomen* too.

*Empyreumata* are little Feverish remains after a *Crisis*: also that thick Viscous Matter which subsides to the bottom in Distilled Waters.

*Emulgentia vasa* are the Arteries and Veins which pass under the Reins.

*Emulsio*, an Emulsion is a Medicine to be Drunk, made of the Kernel of some Seeds, infused in a convenient Liquor.

*Emunctoria* are Cavities into which something is emptied, as the Pituitous Humour of the Brain into the Nostrils; the yellow thickish Humour, which we call Ear-wax, into the Ears, the Excrements into the Bowels; the Urine into the Bladder, &c.

*Enarthrosis* is joynting, when the Cavities that receives is deep, and the head of the bone that's inserted is Oblong; as may be seen in the Huckle-bone, and its Cavities; in the principal Bone of that part of the Foot which immediatly succeeds the Leg, with the Bone call'd *Cymbiforme*, or like a Boat.

*Enaemon* is a Medicine which stops the Blood, or which by binding, cooling, or drying, closes the passages

sages of the Vessels which were open, stops or diminishes the fluidity and violent Motion of the Blood.

*Enæorema* is that crass Substance which is suspended in the middle of Urines.

*Encanthis* is the *Caruncula Lachrymalis*, or an Excrescence & Swelling of the inner angles of the eye.

*Encathisma*, the same with *Infessus*.

*Encephalos* is whatsoever is within the compass of the Scull: as the Brain, the *Cerebellum*, the Oblongated Marrow, &c.

*Encharaxis*, see *Scarificatio*.

*Encheiresis Anatomica*, is a readiness in Dissections; when an *Anatomist* shews the parts of a Carcase dexterously.

*Enchymoma* is an Afflux of the Blood, whereby the External parts are rendred black and blew; as in the Scurvey, Blood shot Eyes, &c. also an Afflux of Blood, by the quickness and suddenness of its Motion, as in Anger and Joy.

*Enchyta* is an Instrument wherewith Liquids are instilled into the Eyes, Nostrils, or Ears.

*Enclisma*, the same that *Clyster*.

*Encope* is an Incision of any part, as in a *Gangrene*.

*Enocranium*, the same that *Cerebellum*.

*Endeixis* is an indication of Diseases, whereby is shown what is to be done: as for Example, a *Plethora*, too much fullness of blood, indicates the opening of a Vein.

*Endemius*, or *Morbus Vernaculus*, and *Communis*, is a Disease which always infects a great many in the same Country, proceeding from some cause peculiar to the Countrey where it reigns. Such is Scurvie to the *Hollanders*.

*Endemus*, the same with *Endemius*.

*Enema*, the same with *Clyster*.

*Energia* is an agitation or operation of the Animal Spirits and Blood.

*Engizoma* is a blow upon the Skull, wherewith the bone descends to the inner Membrane of the Brain, and presses upon it. Also an Instrument which we use in such like cases.

*Engonios* is the bending of the Arm or Leg.

*Ensiiformis Cartilago* is the lowest part of the Breast-bone, pointed like a Sword.

*Entera* are long Membraceous Winding-pipes, annexed to the Mesenterie, that they be not confounded with one another; and they are six (unless you reckon the Gullet, the Stomach; and the Bladder amongst the Intestines, which I should not stand upon, since they have the same substance, and almost the same action) the Gut *Duodenum*, *Jejunum*, *Ileum*, *Cæcum*, *Colon*, and the *Rectum*; the Three uppermost are called *small Guts*, the lower *great Guts*, they are clothed with Four *Tunic*s; the outermost is *Membranous*, which arises from the *Pæritoneum*: The Second is *Fibrous* or *Fleshie*, whose *Exteriour Fibres* are *long*, the *Interior round*, placed upon one another at *Right Angles*: The Third is *Nervous*, and contains the meetings of both *Lacteal* and *Sanguinarie Vessels*, to which there inwardly adheres a *Fourth Tunic*, which is *Glandulous*, or rather of a *pappie Substance*, whereby the *Chyle* is imbibed and communicated to the *Milkie Veins*. The *Intestines*, for the most part are about six times as long as the *Man* whose they are. Some take *Lactes* to signify the *small Guts* only; others take them for *fat Guts*, as particularly *Persius*.

*Enter*

*Enterenchyta* is a Clyster-pipe, which is also called *Siphon*, and *Syringa*.

*Enterocoele*, or *Hernia Intestinalis* is the fall of the Intestines, especially of the *Ileum*, through the Processes of the *Peritoneum* Dilated, into the Groins or outer skin that covers the Cods.

*Epacmaistica* is a Fever that continually grows stronger.

*Ephæresis* is an iterated *Plebotomie*.

*Epar*, see *Hepar*.

*Eparmata* are Tumors of the Glandules called *Parotes*, behind the Ears.

*Ephæbeum* is the place from the *Hypogastrium*, or lower part of the *Abdomen*, to the Secret Parts.

*Ephelsis* is that Bloody substance which is brought up in spitting of Blood: also a shell or crust that is brought over Ulcers.

*Ephelis* is a dewie Spot, we call it a *Freckle*, which proceeds most commonly from Sun-burn; they grow especially in Spring and Summer, and chiefly in those who have very thin Skins; but about Winter they disappear again: they are about as big as Flea-bites, and often disfigure the whole face.

*Ephemera*, or *Diaria*, is a continued Fever which lasts but a day, arising from a Commotion and Accension of the fine parts of the Blood: if it last above a day, it is called *Synochus Simplex*.

*Ephialtes*, or *Incubus*, the Night-mare, is a depraved Imagination, whereby people asleep fancy that their Wind-pipe is oppressed by some superincumbent body, that their breath is stop'd, and they are excited to Venerie: this proceeds from a compression of the *Cerebellum*, when the



Ventricles are too full of moisture: or, if those who are thus Affected lye upon their backs, then the whole bulk of the Brain lies upon the *Cerebellum*, whereupon all the Pores and Passages being stopped by so much weight, the Spirits are hindred from Influencing the Nerves, called *par vagum*, and the *Intercostal Nerve*, which being thus destitute of Spirits, the Lungs are oppressed, and flag, and cannot perform their Office.

*Ephidrosis* is Sweating.

*Ephippium*, or *Sella Equina*, or *Tursica*, is part of the Bone *Sphenoides*, wherein the *Pituitarie Glandula* is placed.

*Epiala* is a continued Fever, wherein the Patient feels both Heat and Cold at once.

*Epiartes*, the same with *Epiartes*.

*Epicarpium* is a Medicine applyed outwardly, like a Plaister or a *Cataplasm*, applied to the Pulse or Wrist of the hand to drive away intermitting Feavers.

*Epicauima* is a Crustie Ulcer that sometimes happens to the black of the Eye.

*Epicerafrica* are Medicines which obtund and temperate sharp Humours.

*Epicheiresis*, the same with *Encheiresis*.

*Epicolicæ regiones*, or *Laterales*, or *Lumbares*.

*Glisson* calls that part *Epicolica* which lyes upon the parts of the Gut *Colon*: whence it has its Name.

*Epicrasis* is a gradual Evacuation of ill Humors in the Blood.

*Epicrasis* is a judging of a Disease.

*Epicrustis* is a percussion of the soft parts, with light *Ferula's*, an usual Custome amongst the *Japaneses*.

*Epicryema*

*Epicyma* is a Superfetation, which rarely happens.

*Epidemius* is a common Disease, proceeding from a common Cause, spreading it self over divers Countries, at divers times; such are the Plague, Malignant Fevers, &c. the reason is, that the Nature of the Air, with other particles that are in it, acquire the Vertue of an *Arcenic*, or a *Sublimate*, as we see in making *Sublimates*; for the Particles of which that consists, if they be given severally, are not so destructive; but taken together, they make a deadly Poyson.

*Epidermis*, see *Cuticula*.

*Epedesis* is the Injection of a Ligament, to stop the Blood.

*Epidestmus* is a tying of Swathes underneath.

*Epididymis*, or *Paristata*, in Latin *Supergeminalis*, and it is a winding Vessel, making a Figure like the winding of crooked Vessels that are swoln with ill Blood, and is affixed to the back of the Testicles: its greater Globe is annexed to the Testicles, consisting of one Vessel or Passage above five Ells long: the lesser Globe is connected to the Vessel that carries the Seed.

*Epigastrium* is the fore-part of the lowermost Belly, whose upper part is called *Hypochondrium*; the middle part *Umbilicalis*; and the lowermost *Hypogastrium*.

*Epigennema* is that which happens to a Disease like a Symptome: also the order of parts in Generation, which is done successively.

*Epiginesis*, the same that *Epiginema*.

*Epiglottis* is the Fifth Cartilage of the *Larynx*, the cover of the opening of the Wind-pipe: it is also called *Sublinguium*.

*Epigonatis* is the Whirl-bone of the Knee.

*Epilepsia*, or *Morbus Caducus*, because that the persons Affected fall down on a sudden: or *Herculeus*, because it is hard to be cured; also *Lues Deifica*, *Sonticus*, *Comitialis*, *Sacer*, &c. and it is an Interpolated Convulsion of the whole body, which hurts all Animal Actions, proceeding from an Explosion of Animal Spirits in the Brain, whereby the persons Affected are suddenly cast upon the ground. This Explosion arises either from an irritation or pricking in the Spirits: or when something *Heterogeneous* is intermixed with the Animal Spirits.

*Epilogismus* is the Vote of *Physitians*.

*Epinyctides* are Pimples that send forth matter, and are painful, especially in the Night.

*Epiparoxisismus* is when a Patient endures more Fits in a Fever than usual, which happens in inordinate Fevers.

*Epiphanomena* are signs which appear afterwards in Diseases.

*Epiphisis*, *Appendix*, *Adnascentia*, *Additamentum*, signifie one Bone that grows to another by simple and immediate Contiguity, though not with so even a Surface, but with some kind of ingress of one Bone into the Cavities of the other, like that Coarticulation wherewith the Bones form the Joynts, but without any Motion.

*Epiplasma*, the same with *Cataplasma*.

*Epiplocele* is a Rupture when the Cavities fall into the outward Skin of the Cods.

*Epiplecomistæ* are fat big-bellied Men, who have fat huge Caws; which Writers say, has sometimes hindred Conception in Women; and therefore

fore they are named Cawl-bearers.

*Epiplomphalum* is a Navel Rupture, when it juts out by reason of a swoln Cawl that is fallen down.

*Epiploon*, *Omentum*, or *Reticula*, the Cawl, is a cover spread over the Intestines, arising from the bottom of the Ventricle, and the back of the Gut Colon; to wit, from the doubling of the *Peritonæum*; it is shaped like a Net, or a Fowlers Bag; and abounds with several Sanguinary Vessels. Its use is to cherish the Stomach, and the Guts with its fat.

*Episarcidium*, the same with *Anasarca*.

*Episemasia* is the very time that a Disease first seizes a Person, and is properly called *Significatio*.

*Epifion* is the place of the Secret Parts, or *Aqualiculus*.

*Episphæria* are windings and turnings in the outer substance of the Brain, that the Sanguiferous Vessels may pass more securely.

*Epispastica*, the same with *Attrahentia*.

*Epistomia* are the utmost gapings and meetings of Vessels.

*Epistropheus*, or *Cardo*, is the second Vertebre of the Neck; so called from turning, because the Head turns upon it.

*Epithema* is a Medicine applyed outwardly to the more Noble parts of the body, especially to the Heart and Liver.

*Epneumatosis*, the same that *Expiratio*.

*Epomis* is the upper part of the Shoulder, called also *Acronium*.

*Epomphalum* is a Plaister, or any such thing applyed

Plyed to the Protuberances of the Navel.

*Epsēma* is a Decoction of new Wine till half be boyled away.

*Epulis* is an Excreſcence in the Gums which reaches the fartheſt Axel-Teeth ; ſo that it hinders the opening of the Mouth.

*Epulotica*, the ſame with *Cicatrizantia*.

*Erodentia* are Medicines which gnaw and prey upon the Fleſh, with their Acute Particles.

*Erpes*, ſee *Herpes*.

*Errhinum*, barbarouſly called *Nafale*, is a Medicine which being made like a Pyramid, is put up the Noſtrils, and cleanſes the Brain of Viſcous Humours, eſpecially without ſneezing : and it is either *Liquid*, *Soft*, or *Solid*. The *Liquid* is made of the juices of *Cephalic* cleanſing Herbs, Extracted by Wine or other Liquor, to which Spirit of Wine is ſometimes added. Or of a Decoction of fit Simples, to which are added ſometimes Juices, Honey, Syrup, and Powders too. The *ſoft* is made of Powders, with Honey, Oyl, or Juices, boiled to a kind of Ointment. The *Solid*, is given either in form of a Powder, and that has place eſpecially in Medicines which provoke ſneezing ; or in form of a Pellet, and it is called *Nafale*, and is prepared of fit Powders mixed with Viſcid Extractions from Seeds, Gums, Roots, &c. with Wax, or with Turpentine.

*Eryſipelas*, Wild-fire, is a ſwelling in the Skin, or any other Fleſhie or Membraneous part, red, broad, not ſpreading high, nor beating, but attended with a pricking ſort of a pain, ariſing from a ſharp, and frequently a Sulphureous Blood. I take the cauſe of it not to be the Blood, but a  
ferous

ferous sweating, which is sharp and sulphureous, and flows from the Fibres themselves.

*Erysipelatodes* is a swelling like an *Erysipelas*, or a bastard *Erysipelas*.

*Erythremata* are red spots like Flea-bites, common in Pestilential Fevers.

*Erythroides* is a red Membrane of the Testicles, the first of the proper Tunics.

*Eschara* is a crust or shell brought over an Ulcer, or raised with a Seering Iron.

*Escharoticum* is a Seering Iron, Fire, or the like, which burns the Skin and Flesh into a crustie Substance.

*Essentia*, Essence, in accurate speaking signifies the *Balsamic* part of any thing separated from the thicker matter, so that when ever this is done by means of Extraction, the *Balsamic* part is called Essence by way of Eminence; otherwise sometimes, thickned juices are called Essences. But 'tis better to call these by their own Name, to avoid Confusion. Some call Compounds of Oyl and Sugar, Essences: but it is an abuse of the word.

*Essentia Quinta*, Quintessence, is a Medicine made of the entire Energetical and Active Particles of its Ingredients.

*Essere*, *Sora*, & *Sare*, they are little Pushes or Wheals, something red and hard, which quickly Infect the whole Body with a violent itching, as if one were stung with Bees, or Wasps, or Flies, or Nettles; yet they vanish after a little time, and leave the Skin as smooth and well coloured as before. This Disease differs from an *Epinyctis* in this, that an *Epinyctis* Sweats out Matter; but an *Essere* does not.

*Esthi-*

*Esthiomenos* is a Winding Inflammation that consumes the parts: it proceeds from this, that the little Pappie Substance of the Skin, keeps a certain sharp Humour in it, which for want of Perspiration, corrupts and gnaws not onely the Skin with its Acrimonie, but the parts which are under it.

*Ethmoides* is the Bone which resembles a Sieve, placed above the inner part of the Nose, and full of little holes to receive the Serous and Pituitous Humours from the soft Pappie Processes of the Brain.

*Evacuatio*, Evacuation, is either of the Blood, when it abounds too much, as in a *Pletthora*, where opening a Vein is requisite. Or of ill Humours in the Blood, and the *Primæ Viæ*, as they call them, which is done by Purging or Vomiting.

*Euchroa* is a good colour and temper of the Skin.

*Euchymia* is an excellent temper of the Blood.

*Eucrasia* is an excellent temper of the parts of the Body.

*Euectica*, the same with *Gymnastica*, or that part of Physick which teaches how to acquire a good Habit of Body.

*Euelces*, one that is troubled with Ulcers, easie to be cured.

*Euexia* is a good sound Habit of Body.

*Eugeos* is the Womb; so called from its Analogie to fruitful Ground; the *Hymen* is also so called.

*Euodes* is a sweet smell of Excrements.

*Euosma*, the same with *Euodes*.

*Eupathia*

*Eupathia* is an easiness in suffering.

*Euphoria*, the same.

*Eupnoea* is a right natural Respiration.

*Eurythmus* is an excellent natural Pulse.

*Eufarcus*, one that is well fleshed.

*Eufema* is a *Crisis* excellently well judged.

*Eustomachus* is a good Stomach; as also Meat convenient for it.

*Euthanasia* is a soft easie passage out of the World.

*Eutbyporos* is a strait Gate.

*Euthropia* is a due Nourishment of the Body.

*Exacerbatio*, see *Paroxysmus*.

*Exaltatio*, or *Sublimatio*, is an Operation whereby a thing being changed in its natural qualifications, is elevated to an higher degree of Vertue and Substance; or it is a Subtilizing of things by gradually Dissolving them, and Exalting them into a purer and higher degree of their own qualities: and it is done either by Circulation, or Ablution.

*Exanastomosis* is an opening of the Extremitie of Vessels.

*Exanthema* is a certain *Efflorescenzæ* upon the Skin of the Head, like those which appear in the skin of the whole Body; it is described two ways by *Senertus*; one is, that at least it changes the colour of the Skin, as in continued Malignant Fevers; wherein the skin is spotted as with Flea-bites; the other is, when certain little swellings break out in the Skin, which may be called *Papillæ*.

*Exarthrema*, the same with *Luxatio*.

*Exceptio* is the Incorporation or Mixture of dry Powders



Powders with some moisture or other ; thus Electuaries are made, Powders and Pulps are mixed with Honey, or Syrup: and the powder of Pills with Syrup, Honey, Wine, or Juice.

*Excrementa*, Excrements are whatsoever is separated from the Aliments after Concoction, and is to be thrown out of the Body ; as the moisture in the Mouth, Spittle, Snot, Milk, Bile, Sweat, the Wax of the Ears, the Excrements of the Belly and Bladder.

*Exelcismus* is a bringing of the Bones from the surface downward.

*Exercitatio* is a vehement and voluntary Motion of Humane Body, attended with an Alteration in Breathing, undertook either for preserving, or acquiring Health.

*Exercitium* is a Motion whereby the Body is agitated in order to Health ; and it is Threefold.

1. What proceeds onely from things Extrinsic; as in Riding, Navigation, &c.
2. What proceeds partly from other things, partly from those who are moved, as in Gladiators, and Wrestlers.
3. What comes from those onely who exercise, as in walking, and the Ball ; and best of all in Handball : the end of Exercise is Threefold likewise ; either Heat, Sweat, or Breath, and this is sufficient.

*Exomphalos* is a Protuberance of the Navel, common to Infants.

*Exophthalmia* is a protuberance of the Eye, out of its natural Position.

*Exostosis* is a Protuberance of the Bones out of their Natural place.

*Expiratio* is an Alternate Contraction of the Chest,

Chest, whereby the Air, together with Fuliginous Vapours is expelled by the Wind-pipe; the cause of Expiration does not seem to consist in the contraction of the Chest, but in the Relaxation of the Tunic of the upper part of the Gullet, and the Wind-pipe; for take that away, and you take away the Motion of the Chest, and Abdomen.

*Explosio* is an action of the Spirits, whereby the Nerves are suddenly Contracted; the reason is, That some *Heterogeneous Particles* are mixed with the Animal Spirits, or that they are driven into a confusion, like Gun-powder out of a Gun.

*Expulsio*; the same with *vis Expultrix*.

*Expultrix vis*, according to the Ancients, was that facultie which expell'd the Excrements; but we need not have recourse to those blind Faculties, since we know that this is performed by the Animal Spirits, which cause the *Peristaltic Motion* of the Guts.

*Extasis* is a depravation of the Judgment and Imagination, familiar to Mad and Melancholy Persons.

*Extasis*, the same that *Extasis*.

*Extirpatio* is the cutting of a part, by reason of a Cancre, or Blasting; it is best to cut it off Two, Three, or more Fingers breadths from the Joynt, unless the Mortification have reached the upper parts of the Arms, or Thigh; for here we are forced to chuse the Joynt it self: it is a surer way to make the Excision in a sound part, though it be more painful.

*Extractio* is a Separating of the subtile parts of a mixed Body, from the more gross: for Example,

ample, when the strength of any Medicine is Extracted by Spirit of Wine, that which is left after the Evaporation of the *Menstruum* is called the Extract.

*Extractum* is that pure, unmixed, and efficacious Substance, which by the help of some Liquor is separated from the duller and more unactive parts.

*Exulceratio* is a Solution of continued parts, proceeding from some gnawing Matter, and in soft parts of the Body, attended with a loss of their quantity; it differs from an *Abscessus* in this, that an *Abscessus* is occasioned by a *Crisis*. An Exulceration is either great, little, broad, short, narrow, strait, transverse, winding, equal, unequal, deep, &c.

## F.

**F***acies Hippocratica* is when the Nostrils are sharp, the Eyes hollow, the Temples low, the Laps of the Ears contracted, and the Lobes Inverted, the Skin about the Forehead hard, and dry; the Complexion pale, livid, of a leaden Colour, or Black.

*Facultas* is an action in Man, which is performed, either by the Body alone, or by both Body and Mind: Faculties are either *Natural*, which depends upon the *Cerebellum*: or *Animal*, which depend upon the Brain. The Ancients made three Faculties, *Natural*, *Vital*, and *Animal*: but the *Vital* belongs to the *Natural*.

*Fæces*, see *Excrementa*.

*Falx* is a doubling of the *Dura Mater*, like a Sickle;

Sickle, annexed below to the Third Cavities where-  
by the Brain is divided into the right and left  
*Hemisphere*.

*Fames*, Hunger, is either *Natural*, which is a  
desire of Food, when an Animal from a Veslica-  
tion of a Nerve of the *par vagum*, and the  
Intercostal in the Stomach, which proceeds  
from an Acid Humour, carried thither by the  
*Cæliac Arteries*, or *Glandulous Tunic*, is excited to  
seek for Food as a Remedy to allay that Veslica-  
tion; or it is *præternatural*, which is either de-  
praved, as longing in Women with Child; or  
it is a *Canine Appetite*, want of Appetite, &c.

*Fames Canina*, see *Cynodes Orexis*.

*Farciminalis Tunica*, the same that *Allantoi-  
des*.

*Fascia*, a Swathe, is a long Band, moderately  
broad, which Chyrurgeons use: Swathes are  
wound up; long, and all of a breadth; others are  
cut, which are indeed of one piece of Linnen,  
but that cut either at the ends, or middle: others  
sewed together, which consists of Swathes and  
Thongs of several ends, and like several Swathes.  
Others are longer, some shorter; and others  
broader, some narrower.

*Fasciatio* is a binding of Swathes about a  
Limb that is to be Cured.

*Fasciculus*, see *Manipulus*.

*Fastidium Cibi*, the same that *Anorexia*.

*Fauces* and *Frumen*, the same that *Pharynx*.

*Favus*, see in *Achor*.

*Febris* a Fever, is an inordinate Motion, and  
too great an Effervescence of the Blood, attended

with Cold first, and afterwards with Heat, Thirst, and other Symptoms, wherewith the Animal *Oeconomie* is variously disturbed. Fevers in general are divided into Intermittent, Continued, Continent, and Symptomatical. *Scotus* in his Magick assures us, *That the Blood in a Fever has Worms in it.*

*Feculae* are Dust that subsides in the squeezing of certain Vegetables, as in *Brionie, Ramp, &c.*

*Fell*, see *Bullis*.

*Femur*, and *Femen*, the Thigh, the part from the Buttocks to the Knee; it is so called from bearing, because it holds up, and sustains an Animal; it consists but of one Bone, but that the greatest and longest in the whole Body, whose External and fore part is gibbous or rising; but the Internal hinder part flat and bending. *Grammarians* make *Femen* to be the hinder fleshy part; and *Femur* the former outward part.

*Fermentatio* is an Intestine Motion of Particles, or of the Principles of any Body, tending to Perfection, or a Change: and it is either *Natural*, which comes of its own accord, as in Natural Actions; or *Artificial*, which we make, as we see in Beer, Wine, Bread, &c.

*Ferulae* are little light chips or planes, which are made of different Matter, according to the nature and necessities of the places to which they are applyed, as of Barks of Trees, of the Bark of the Herb *Sagapene*, in Latin *Ferula*; whence they have their Name: they are made of Firr, Paper glewed together, Leather, &c. which are applyed to Bones that have been loosened, or disjoynted,  
after

after they are set again.

*Fibra Auris*, the same with *Lobus Auris*.

*Fibræ*, Fibres, are little, round, oblong Vessels; and are either *Musculous* or *Nervous*: the *Nervous* are such as have no Valves, and by which the Spirits flow conveniently from the Nerves to the several parts: the *Musculous* Fibres receive the Blood from the Arteries, and discharge themselves into the Veins, and have a great many Valves, they are called long, round, or oblique from their Scituation; some small threads interwoven with Trees and Leaves are called Fibres too: and so are the small threads which stick to their Roots.

*Fibula*, the Ancients mention them; for if there be a Wound in the Flesh, says *Celsus*, that gapes, and cannot easily be closed, it is improper to sew it, you must apply a *Fibula*; but because this way of closing the gaping of Wounds, by *Fibula's* was so usual amongst the Ancients; they have not been at all solicitous in describing either their Matter or Form. *Guido* tells us, That they made these *Fibula's* of Iron Circles as it were, or Semi-circles crooked backward on both sides, the hooks whereof being fastned on both sides to the gaping Wound, answered exactly one another; but since this must be an unsupportable pain to the poor Patient, it is hardly credible, that they meant any such thing by their *Fibula's*. The Opinion of *Fallopins* is more probable, who tells us, That it was onely a sowing up the Wound with a Needle and Thread, which is commonly used at this day. *Sanctorius* writes thus, We need not Discourse much of *Fibula's*, since the

use of them is almost out of dores; and though the Ancients have not described them, yet they forbear not to acquaint us how to use them; as *Argenterius* falsly imagines. For not onely Physicians but some of the Ancients knew the form of them, since *Corn. Celsus* has informed us, That *Fibula's* as well as *Sutures* were made of a Needle-full of soft untwisted silk or thread, wherewith they sowed the gaping Lips of the Wound together. Some call *Acia*, or this needle-ful of Thred, *Vinculum*, *Ligatura*, *Colligatio*, *Obligatio*, *Ligamentum*; all which signifie tying or binding. Whoever would be farther informed in this particular, may consult the Incomparable *Rhodius* in his Discourse about *Acia*.

*Fibula* is the lesser Bone of the Shank, it seems to joyn the Muscles of the Leg like a Button, or Clasp, in Latin *Fibula*; it is the hinder bone betwixt the Knee and the Foot, smaller than the other Bone, called *Tibia*, and fastned outwardly to it; as the Bone called *Radius* in the Arm is to the Cubit: its round head does not extend as far as the Knee upward, but downward, it goes farther than the other Bone called *Tibia*, and therefore is altogether as long a Bone as the *Tibia*. They part in the middle, because the Muscles of the Feet are placed there; in which interval, a slender broad Ligament joyns them together lengthways. It is joyned likewise to the *Tibia* with a common Ligament above and below; as it tends acutely downwards it has an Appendix belonging to it, which growing thicker and thicker, makes a Process, called *Malleolus Externas*.

*Ficus* are Excrescencies about the Fundament and other parts, like Figs; if they grow big, then they are called *Ficus*, or *Sycoses*.

*Filtratio* is the Percolating any Liquor through a woollen Cloth, or course Paper.

*Filtram* is a woollen Cloth, or blotting Paper, through which Liquors are strained to Clarifie: as through a Manca *Hippocratis*; a Wine-sack which draws Wine from the dregs.

*Fissura ossis* is a fracture of a Bone length-ways.

*Fistula* is a strait long Cavity, or a winding, narrow and callous Ulcer, of difficult Cure; proceeding for the most from an Aposteme. *Fistula's* differ from winding Ulcers in this, that *Fistula's* are callous and hard, but Ulcers are not.

*Fistula Lachrymalis* is when the *Punctum Lachrymale*, the little hole in the bone of the Nose, through which the Liquid Matter passes to the Nostrils, is grown hard and callous, from an Ulcer of a *Caruncula*, *Glandules* placed at the greater corners of the Eye, by which means there happens a continual Defluxion of Tears.

*Fistula Pulmonis*, the same that *Apera Arteria*.

*Fistula Sacra*, is that part of the Back-bone which is Perforated.

*Fistula Urinaria*, the same with *Urethra*.

*Flatus* are Effervescencies excited in the Body from wind let in, or from Flatulent Meats, or from the Bile and Pancreatic juice mixed together, whence wind and noise.

*Flores Chymici* are the Subtler parts of the Body



dy separated from the grosser by Sublimation, in a dry Form.

*Fluor Albus*, or *Fluor Uterinus*, is a continual Evacuation of corrupt Humors from the Womb, or the Pores in the *Vagina*.

*Fluor Muliebris*, see *Fluor Albus*.

*Fluor Uterinus*, the same.

*Fluxio*, the same with *Catarrhus*.

*Fluxus Chylosus*, the same with *Celiaca passio*.

*Fluxus Hepaticus* is a kind of Dysentery, wherein black shining blood, and too long rosted as it were, is driven out of the Guts by the Fundament: it is sometimes taken for a Dysentery wherein serous sharp Blood is evacuated.

*Focile Majus* is the greater Bone of the Cubit called *Ulna*; or the greater bone of the Leg called *Tibia*.

*Focile Minus* is the lesser Bone of the Cubit called *Radius*; or the lesser bone of the Leg, called *Fibula*.

*Focus* is some place in the Misenterie and other parts, whence they formerly deduced the Original of Fevers.

*Fodina* is the less Labyrinth in the bone of the Ears.

*Facula* signifies a Powder which subsides to the bottom in certain strainings of Vegetables; for it is prepared of some green, washed, and pared Roots beat together, with a little water, then strained, that there may subside a white sort of Powder which is to be dried lightly.

*Fætor oris*, a stinking Breath, proceeds from the filth about the Teeth, and Gums: sometimes from the Lungs, and a Consumptive or Scorbutic Blood.

*Follicu-*

*Folliculus Fellis* is a little Bladder fastned to the Concave-part of the Liver, which receives the Bile, which in proper time empties it self into the Gut *Duodenum*, by a Ductus, or Passage called *Choledochus*.

*Fomentum*, that which applyed to the Body cherishes and warms it; and it is Twofold, either wet, or dry; the latter is a Decoction applyed to several parts of the body for to cherish it, by the help of a linnen, or wollen Cloth, a Sponge, Bladder, &c.

*Fontanellæ*, Issues, are little Ulcers which Chyrurgions make in sound parts of the Body, to Evacuate bad Humors, Cure Diseases, or prevent them. Issues are made either with an Actual or a Potential Seering-Iron, with a Lance, and a pair of Scissers: You must always observe to make Issues betwixt two Muscles.

*Fonticuli*, the same.

*Forceps* is an Instrument wherewith dead and corrupt parts, (also things besides, or against Nature) are seised, cut off, or pulled out; they are of several shapes, as long, crooked, with Teeth, with Beeks, in fashion of an half Moon, such as will open the Mouth, or the Womb; and by which you may see into either of them: which according to the difference of their shape, are of different use.

*Forfex* is an Instrument to pull out Teeth with.

*Formula* is a Physitians Prescription, which the Apothecaries prepare accordingly.

*Fornix* is the Callous Substance of the Brain;

so called, because it seems to sustain the Cavities of the Ventricles, and the bulk of the impending Brain, like an Arch or Vault.

*Fotus*, the same with *Fomentum*.

*Fovea Cordis*, the same with *Anticardium*.

*Fractura Ossis*, the breaking of a Bone, is a Solution of the *Continuum* in the hard parts of the Body, which is done by a hard External Instrument, forcibly impell'd upon the part; the differences whereof are taken from the Form, the Part, and the Accidents of it.

*Frænulum* is a Membraneous Ligament under the Tongue; in new-born Children, it sometimes spreads over the whole under side of the Tongue, that the Midwife sometimes is forced to pull it asunder with her Nails (which yet ought not to be allow'd of) or the Chyrurgion with his Penknife.

*Froenulum*, or *Froenum penis*, is a Membrane which ties the fore-skin to the Nut of the Yard.

*Frons*, the forehead is the upper part of the Face.

*Frontale* is an External Medicine, frequently applyed to the Forehead, for a pain or heat in the Head: it is made for the most part of Herbs, Flowers, Seeds, Meal, moistned with Vinegar of Roses.

*Fumigatio Chymica* is an erosion of Metal by smoak, or Vapour.

*Functio*, the same that *Aëtio*.

*Funda Galeni* is a Swathe divided into Four parts; useful in Accidents that happen to the Jawbone.

*Fungus*

*Fungus* is soft spongie Flesh which grows upon Wounds.

*Funiculus, Intestinum, Laqueus, or Ductus Umbilicalis*, the Navel-string, is a Membraneous Channel or Conduct in a *Fætus* which reaches from the Navel to the *Placenta* in the Womb; it contains Two Arteries, one Vein, and the Urinarie passage in the *Fætus*.

*Furcale os*, the same with *Furcula*.

*Furcula Superior* is the upper bone of the *Sternum*, or Breast-bone, others call it *Jugulum*.

*Furcella*, the same that *Furcula*.

*Furfuratio* is when Dandriff falls from the Head in Combing; it comes for the most part from that skin which is under the Hair; also from the Beard, and Eye-brows.

*Furnuss*, a Furnace, is a place where a Fire is conveniently kept for Chymical uses: and it is either open or covered.

*Furor* the same with *Manea*.

*Furor Uterinus* is an unseemly Distemper, which is wont to seize upon Maids; especially those of riper Years, and sometimes Widows too. They who are troubled with it, throw off the Veil of common Modesty, and Decency, and Delight onely in lascivious, obscene Discourses: they covet a man greedily, and even furiously, and omit no inviting Temptations that may induce them to satisfy their desires. The cause seems to be in the Seminal juice, which being Exalted to the highest degree of Maturity, drives the Maids into a kind of Fury; which is conspicuous every year in some Bruits; as in Cats, Bulls, Bucks, Does, Harts. There

There is another Distemper akin to this, which the Ancients called, the *Fervour of the Womb, or the Matrix*, when the whole substance and body of the Womb is extream hot, accompanied with a pain and heaviness of the Loyns; a roughness by the growth of Hair, Loathing, and a suppression of the Urine, and Excrements: and the Woman all the while covets to be laid with, but by reason of pain is still afraid of it.

*Furunculus* a Boyl, is an acute swelling, as big as a Pigeons Egg, attended with an Inflammation, and Pain, especially when it begins to Corrupt, and Putrifie: when it is opened, and the Matter let out, part of the Flesh underneath is turned into Corruption, of a whitish, and reddish Colour, which some call the Ventricle of the *Furunculus*: there is no danger in it, though you apply no Remedy to it; for it ripens of it self, and bursts; but the pain makes it more Eligible to apply a Remedy, because that frees the Patient sooner from his trouble.

*Fusio* is a melting with heat.

## G.

**G***Allactophori*, are *Ductus's* which carry Milk, convey the Chyle (as some Modern Authors have fancied) a streight way from the Guts to the Glandules of the Breasts: yet the Arteries were more properly so called, because they carry the Chyle along with the Blood to the Breasts, wherein Milk is reserved for the use of the *Fæ-*

*Galactopoietica*

*Galactopoieticæ Facultas* is nothing but an *Appetitude* to sequester Milk in the Breasts: of the separating of Milk. See in the Word *Lac*.

*Galenica Medicina*, is that Physick which is built upon the Principles of *Galen*, and therefore they are *Galenists* who embrace the Foundation of their Art, which are fetched from *Galen* and the Philosophers, proved by Reason, and confirmed by Experience.

*Galea* is a pain in the Head, so called from the likeness of the place, because it takes in the whole Head, like an Helmet; in Latin *Galea*.

*Galea* is likewise when the Head of the *Fœtus* is clothed with part of the Membrane called *Amnios*, as it comes into the World.

*Galreda*, or *Gelatina*, Gellie, is a Thickned, Viscous, and Lucid Juicie Substance; it is commonly made of the Cartilaginous parts of Animals boiled, as of Calves Feet, &c.

*Ganglion* is an Humour in the Tendinous and Nervous parts, proceeding from a Fall, Stroke, or otherwise; it resists if stirred, if pressed upon its side is not diverted, nor can be turned round.

*Gangræna*, a Gangrene, is a Cadaverous Corruption of a part, attended with a beginning of Stink, Blackness, and Mortification.

*Gargareon*, See *Cion*.

*Gargarisma*, a Gargarisme, is a Liquid Medicine which cleanses the Mouth, and the Adjacent parts by Gargling, without swallowing; and it is either a Decoction, wherein convenient Syrups are dissolved, or distilled Waters mixed with Syrups, and sometimes with Mineral Spirits.

*Gastro-*

*Gastrocnemium* is the Calf of the Leg, whence its Muscles are called *Gastrocnemii*, from their swelling like a belly.

*Gastrocnemii Musculi*, see *Gastrocnemium*.

*Gastroepiploica* is the Vein and Arterie which goes to to the Ventricle and the Cawl.

*Gastrostaphia* is a Connexion or a Suture in the wounds of the Abdomen.

*Gaudium* is a cheerfulness proceeding from the apprehension of some good obtained, or to be obtained.

*Gelatina* is almost the same with *Galreda*, but that is of a more general signification, and is taken for any Pellucide Glutinous Juice, which used first to be made of the juice of Fruits, as of Apples, &c. as the Gellie of Quinces, &c.

*Gena Mala* is part of the Face from the Nose to the Ears. Also the Chin, the Jaw-bone, which is either upper or lower.

*Generatio* is a natural Action, whereby an Animal begets another like it of the same *Species*, of convenient Seed, in Generation; the first thing we see is a red Speck, which is clothed with a little bladder, next a little Heart, whence Veins and Arteries flow, at the Extremitie whereof you see the Viscera, the Bowels, &c. afterward the whole *Fætus* is formed and cloathed with Membranes; before Generation the Seed of the Male being cast into the Womb, enters and prepares its Pores, afterwards sweats out a Viscous Substance, like the white of an Egg, which moves the Egg out of the Testicles and Tubes; for the Womans Eggs are impregnated by the influence of the Seed, are emitted

emitted out of the Testicles, and received by the Fallopiian Tubes.

*Genioglossum* is a pair of Muscles proceeding inwardly from the Chin under another pair called *Geniobyoides*, and are fastned in the Basis of the bone *Hyoides*.

*Geniobyoides* are Muscles reaching from the internal and lower Seat of the Chin to the Basis of the Bone *Hyoides*, which is placed at the Basis of the Tongue.

*Gercomia* is a part of that part of Physick called *Hygieina*, or Preservation of health, which teaches the way of living for old Men.

*Gingipedium*, the same with *Scorbutus*.

*Gingiva*, the Gums, is a hard spurious sort of Flesh, which surrounds the Teeth like a Rampart, and in people that want Teeth helps to the chewing their meat, which being either eat out, relaxed, or too dry, the Teeth shake or fall out.

*Ginglymus* is a Conjunction of Bones, when the Head of one is received into the Cavities of another, and again the head of this into the Cavity of that.

*Glacialis Humor*, see *Humoris Oculi*.

*Glandula*, a Glandule, is a Substance of a peculiar nature, fleshie, white, or gray, and Friable; and it is two-fold, *adventitious*, as those Kernels which are sometimes under the Arm-holes, and in the Neck, the Kings Evil; a swelling in the Larynx and middle of the Wind-pipe, &c. or *perpetual* and *natural*, as the *Thymus*, *Pancreas*, *Glandula Pinealis*, &c. the *perpetual* is again Two-fold, either *Conglobated* in one entire piece, which sends

the



the separated Humour into the Veins, as the pituitarie Glandule, the Pinealis, the Glandules of the Mesenterie, of the Groins, &c. or Conglomerated in a cluster, which convey the juice by their own Channels into some notable Cavities of the body, as the *Pancreas*, the *Glandules* of the Breast, the *Salival Glandules*, &c.

*Glandula Guidonis* is a Tumor like a *Glandula*, soft, single, Movable, without Roots, and separate from the adjacent parts.

*Glandula Pinealis*, see *Conarium*.

*Glandula Pituitaria* is a little body in the *Sella Equina*, a place in the Brain so called, covered over with the *Rete mirabile* in many Brutes, but not in Man; it receives the serous Humour from the *Infundibulum* and the *Rete Mirabile*, which it sends into the Jugular Veins, and the Lymphatic Vessels.

*Glandulosum Corpus*, the same with *Prostata*.

*Glans*, the same with *Balanus* and *Suppositorium*.

*Glaucoma* is a fault in the Eye, or a Transmutation of the Chrystaline Humour into a gray or sky-colour.

*Glaucosis* the same with *Glaucoma*.

*Glene* the same with *Pupilla*: also the Cavities of a Bone which receives another within it.

*Glenoides* are two Cavities in the lower part of the first Vertebre of the Neck.

*Globulus Nasi* is the lower Cartilaginous moveable part of the Nose.

*Glossocomium* is a Chyrurgions Instrument for broken Limbs, so called from the shape of a Merchants little Casket which was formerly carried upon the back.

*Glottis*

*Glottis* is the Chink of the *Larynx* which is covered by the *Epiglottis*.

*Gluten* says *Avicen* is a Secondary Humour, and is so called, when that dewie Humour is Agglutinated to the parts: there were reckoned four of them, *Humor Innominatus*, that had no name: *Ros Glutea*, and *Cambium*; but those Names are now out-dated.

*Glutei* are six Muscles which move the Buttocks, on each side three.

*Glutia* are two Prominences of the Brain, called *Nates*.

*Glutos* is the greater *Rotator* (an *Apophysis* in the upper part of the Thigh-bone so called) of the Buttock, and the Thigh-bone named *Trochanter*, *Gomphoma*, the same that *Gomphosis*.

*Gomphos* is when the Pupil of the Eye going beyond a little skin of the *Tunica uvea* is like that swelling of hard Flesh in the corner of the Eye, called *Clavus*.

*Gomphosis*, or *Conclavatio*, is when one Bone is fastned into another like a Nail, as may be seen in the Teeth.

*Gonorrhœa* is a too great Effusion of Seed: and it is either *Simple*, when Crude thin Seed, which is not white neither, is Emitted, and that rather from the *Prostates* than the *Seminarie Vessels*: or *Virulent*, when a Poysonous liquid Substance, of a white or yellowish Colour, is Ejected.

*Gramma*, the same with *Scrupulus*.

*Graudo*, see *Chalasia*.

*Granum*, a Grain, is the least weight we use: they take instead of it sometimes white Pepper  
Corns,

Corns, twenty make a Scruple.

*Graphoides* is a Proceſs like the Pen for a Table-book, about the Baſis of the Brain it inclines backward.

*Gravedo*, the ſame with *Coryza*.

*Gula*, ſee *Pharynx*.

*Gumma Gallicum* is the eating out a Bone in the French Pox.

*Gurgulio*, the ſame that *Cion*.

*Gustus*, the Taſte, is a Senſe whereby the Soul perceives the Taſte of things from the Motion of the Nerve inſerted into the Tongue and Palate for that purpoſe.

*Gutta roſacea* is a redneſs with Pimples where-with the Cheeks, Noſe, and whole Face is deformed, as if it were ſprinkled with red drops: theſe Pimples or Wheals often increaſe, ſo that they render the Face rough and horrid, and the Noſe monſtrouſly big.

*Gutturis os*, the ſame that *Hyoides os*.

*Gymnaſtica*, the ſame that *Evectica*.

*Gynaecia* in general are the Accidents incident to Women; but *Hippocrates* takes them more ſtrictly for the Courſes.

*Gynaecommaſtum* is a growing of the Breaſts.

*Gynaecomyſtax* is a Tuft of Hair at the upper part of a Womans Secrets; from this ſome take their eſtimate of the temperament of the Womb and the Teſticles.

## H.

**H** *Abitus*, the same with *Hexis*.

**H** *Hæmatosis*, or *Sanguification*, depends principally upon the Fermentation, Dissolution, and Union of Particles; to wit, Spirit, Sulphur, and Salt; especially, upon the inspiration of Nitrous Air, which accends the Sulphureous Blood in the Lungs. *Sanguification* is performed in all the parts of the Body, and not in any peculiar part, as the Heart, Liver, or Spleen.

*Hæmodia* is a great pain in the Teeth, which proceeds from Acid and austere Particles, which penetrate the Pores of the Teeth; whence the Nerves being Vellicated and Contracted, cause pain.

*Hæmophobia* is one who fears to be let Blood.

*Hæmoptysis* is the Spitting up of Blood from the Lungs, which proceeds either from a sweating out at the Glandules of the *Larynx*, with which its *Tunic* is clothed within; to wit, when the openings of the Arteries are too much Relaxed: or from some great Vessels that are broke, or out of the little Bladders of the Lungs themselves.

*Hæmorrhagia* is a Flux of Blood at the Nostrils, Mouth, or Eyes.

*Hæmorrhoides* are swelling Inflammations in the *Rectum*, or about the Fundament, red and painful, which sometimes send forth Blood or Matter.

*Hæmorrhoidis vena*, is a Branch of the *Vena Porta*; the great Vein of all, extending to the

L

*Rectum*

*Rectum* and the Fundament.

*Halo* is a red spot of flesh which surrounds each Nipple in the Breasts.

*Hama*, when a Dose is took off at once.

*Harmonia* is a joyning of Bones by a plain Line; as may be seen in the Bones of the Nose and Palate.

*Haustus*, or *Potio* is a Liquid Medicine taken inwardly, made into one Dose, of several Ingredients, mixed with a suitable Liquor, by Decoction, Infusion, or Dissolution, to Purge, Alter, or Sweat.

*Hectica* is a continued Fever arising from the very habit of the body, and introduced in a long time, and has so rooted it self into the very Constitution that it is infinitely difficult ever to Cure it: for the most part it is accompanied with an Ulcer of the Lungs, Leanness, and a Cough.

*Hedisma* is any thing that gives Medicines a good scent.

*Hegemonicae* are the principal Actions in Human Body, as the Actions Animal and Vital.

*Helcydria* are certain little Ulcers, thick and red, in the skin of the Head, like the Nipples of Breasts, which send forth Matter.

*Helctica*, see *Attrabentia*.

*Heliosis* is a Sunning.

*Helix* is the Exterior brim of the Ear, so called from its Winding. The Interior is called *Scapha*.

*Helmintes*, see *Elmintes*.

*Helodes*, see *Elodes*.

*Helos*, or *Clavus*, is a round, white, callous swelling of the Foot, like the head of a Nail, and fixed

fixed in the Roots of the hard Skin of the Foot.

*Hælofis* is a reflexed inversion of the Eye-lid.

*Hemeralopia*, or *Acies Nocturna*, is when one sees better in the Night than in the Day.

*Hemicrania* is an Head-ach in either part of the Brain.

*Hemina Italica* is a Measure containing half an *Attic Sextarie*, and nine Ounces: So much is a *Cotyla Attica*, and a *Cotyla Italica* is Twelve Ounces.

*Hemipagia*, the same that *Hemicrania*.

*Hemiplegia* is a Palsie on one side below the Head, proceeding from an Obstruction in one part or other of the Spinal Marrow; or from a blow; whence it comes to pass, that the Animal Spirits are Obstructed in their passage.

*Hemiplexia*, the same that *Hemiplegia*.

*Hepar*, the Liver, is a *Parenchymous* Substance placed under the right side of the *Diaphragme*, considerably thick and big in a Man; it is clothed with a thin Membrane, which proceeds from the *Peritonæum*; and is fastned to other parts with three strong Ligaments. 1. To the Abdomen, by the Navel-vein. 2. Upwards, to the *Diaphragme*, by a broad thin Membranous Ligament, on the right side. 3. To the *Diaphragme* likewise, by a round and exceeding strong Ligament, the Bladder of the Gall, and the *Ductus Hepaticus* are in the low flat part; it is of a reddish Colour: its substance seems to be compounded of several Membranes and clusters, or Glandules joyned together like Concreted Blood, which

I observed from frequently washing it. The Blood of the Spleen which is carryed thither by the *Vena Porta* does in some measure Ferment in the Liver, with the Arterious Blood, which the *Celiac Arterie* affords, ( to wit, when after Nutrition it is discharged into the Veins again ) and dissolves the Contexture of the Blood ; whereupon its Saline Sulphureous Particles, which constitute the Gall, are Segregated by the Glandulous Clusters, and conveyed to the Gut *Duodenum* by the Bladder of the Bile, and the Ductus in the Liver called *Hepaticus*. There are no *Lobes* in a Man's Liver ; but in Brutes it is divided into several Portions, which they call *Lobes*, the *Fibres* of the Liver, &c. The Ancients believed, That the Chyle was elaborated and Sanguified in the Liver, whilest onely its bilious Recrements are separated there.

*Hepatica vena*, the same with *Basilica*.

*Hepaticus Morbus* is a Dejection of a watery sharp Blood, like the washing of Flesh, when the Nervous Juice, or Watery Blood, being not rightly Concocted, but sharp, is discharged into the Guts. Also when black, shining, dryed Blood is driven into the Gut : the Disease is so called, because they attributed Sanguification to the Liver.

*Hepiala*, the same with *Epiala*.

*Herculeus Morbus*, the same with *Epilepsia*.

*Hermaphroditus* is one of both Sexes : but they onely use the Womans Instruments, they are seldom Men, this abuse in Nature happens, when the *Clitoris* hangs out too far.

*Hermetica Medicina*, which the *Agyptians* falsely fetch

fetch'd from *Mercury*, refers the Cause of Diseases to Salt, Sulphur, and Mercury ; and prepares most noble Medicines, not onely of Vegetables and Animals, but of Minerals too.

*Hernia*, or *Ramex*, is properly the falling of the Intestines, Cawl, &c. by the Processes of the *Peritonæum* Dilated into the Groin: also, a Protuberance of the Navel. The falling down of the Womb is improperly so called ; swelling in the *Larynx* ; winding Tumours of the Spermatic Vessels ; Distentions from Flatulent Matter ; Watery Humours, or Swellings.

*Herpes*, a spreading, and winding Inflammation, is Twofold, either *Miliaris*, or *Pustularis*, like Millet Seed, which seizes the Skin onely, and itches ; or *Exedens*, Consuming, which not onely seizes the Skin, but the Muscles underneath : The cause of it is, That the Glandules of the Skin are too much stuffed with salt Particles, which are kept there by others that are Viscous, whence proceed the little Ulcers like Millet Seed, that occasion an Itching in the Skin, which if the Pccant Matter abound, they grow into a Crust, and eat the parts they lye upon.

*Heterocrania* is a pain in one part or other of the Head.

*Heterogeneum* is when any thing disproportionate is mixed with the Blood and Spirits, as in Fevers, Swimmings in the Head, Explosive Motions, and the Apoplexie.

*Heterorythmus* is a Life unsuitable to the Years of those who live it ; as if a Young Man should live an Old Man's Life, and on the contrary :



this Word is said of Pulses too, when in Diseases the Pulse beats diversly.

*Hexis* is a Habit, or Habitude of Body.

*Hidroa* are Pimples about the Secret parts, proceeding from a sharp Humour.

*Hydrocritica*, are Critical Judgings of Distempers, taken from Sweating.

*Hidronosus* is a Fever, wherein the Patient sweats Extreemly. The *English* call it the *English* Sweat.

*Hydros* the same with *Sudor*.

*Hidrotica*, things that provoke Sweating, are those which by Fermenting, and Attenuating parts penetrate the closest Pores of the Blood, cut into things, rarifie them, and turn them into a kind of Vapour, whatsoever they meet carry along with them, and drive it to the Surface of the Body; where being condensed into an insensib'e Liquor, it makes its way out.

*Hiera Picra* is an Electuary of Aloes, Lignum Aloes, Spikenard, Saffron, Mastick, Honey, &c.

*Hieroglyphicæ Notæ*, are foldings and Wrinkles in the hand, from which vain curiosity pretends to predict strange things.

*Hippus* is an Affection of the Eyes, wherein they continually shake and tremble, and now and then twinkle, as it happens in Riding.

*Hircu*, *Hirci*, or *Hirqui*, the corners of the Eyes.

*Hirquus*, the same with *Canthus*.

*Holippæ* are little Cakes or Wafers made of a Medicinal Infusion, with Wheat-flower and Sugar.

*Hemecmeres*, see *Similares Partes*.

*Hemogenæ*

*Homogeneæ Particulæ*, are such Particles as are Pure, Entire, Unmixed, and altogether like one another.

*Homoplata*, *Scapula*, *Spatula*, *Scopula aperta*, the Shoulder-blade, is a broad and Triangular Bone which constitutes the breadth of the Shoulder, thin, especially in the middle, but thick in its Processes, on each side one, lying upon the upper Ribs behind, like a Target; it has Three Processes, *Acromium*, or the Shoulder point; *Coracoïdes*, or *Anchoralis*; and *Cervix*: its use is to strengthen the Ribs, to joynt the Shoulder and Neck Bones, and to implant Muscles therein.

*Homotona* is a continued Fever that acts always alike.

*Hora* an Hour, signifies the determinate space of a Year with *Hippocrates*.

*Horæa* are seasonable or Summer-Fruits, as Apples, &c.

*Hordeatum* is a Liquid Medicine taken inwardly, prepared of Barley beat and boiled fore. with the addition of suitable and strained Liquors; to which are frequently added Almonds, and the Seed of white Poppies, &c.

*Hordeolum*, the same with *Critbe*.

*Horrifica Febris*, see *Phricodes*.

*Horror* is a Vibration and Trembling of the Skin over the whole Body, with a Chilness after it.

*Humectantia*, moistning things, are such as can insinuate their moist Particles into the Pores of our Bodies.

*Humidum Primogenium* may be properly called

the Blood, which is seen in Generation before any thing else.

*Humores Oculares*, the humours of the Eye, are Three: the *Watery*, which is contained between the *Tunica Cornea*, and *Urea*. 2. The *Chryſtaline*, or *Icic Humour*, which is contained in the *Tunica Uvea*, and is thicker than the rest. 3. The *Vitreous*, or *Glaſſy humour*, bigger than any of the rest, fills the backward Cavities of the Eye.

*Humores*, the Ancients made Four Humours in the Blood, the Bilious, Pituitous, ( Yellow, and Black Choller ) Melancholic, and the Blood, properly so called; and that according to the Four Peripatetic Elements: but this Opinion is Cashiered, since the invention of the Circulation of the Blood. Yet they are found, when the blood preternaturally departs from its due Temperature; but they do not constitute an integral part of the blood; for the blood is onely one humour; if otherwise, Tartar in Wine, and Dregs in Beer were constituent parts of Wine and Beer. In Blood that is let, there appear onely Three different species of bodies; for in the Surface you see a kind of a Fibrous Cruſt of Coagulated Blood, which spreads it self over all the whole Maſs; then you see certain Red Particles amongst the Fibres, which grow black about the bottom, by reason of their ſewneſs; laſtly, you see the *Serum* wherein it swims. But if any one will proceed more accurately, Diſtill the Blood, and Diſſolve it Chymically, he ſhall find Five pure bodies in it: to wit, Spirit, Sulphur, or Oyl, Water, Salt, and Earth. There are Three General Humours

humours which wash the whole Body, Blood, Lympha, ( a sort of pure Water ) and the Nervous Juice ; but there are several particular Humors, as Chyle, Bile, Spittle, Pancreatic, Juice, Seed, &c.

*Humores in Secundinis*, Humours in the Three Membranes that cloathe the *Fætus* in the Womb, are Three in those Animals which have Bladders : at the beginning, when the Eggs falls down from the Testicles into the Womb, the Humours which are to this purpose in the bottom of the Womb ; first sink into the Membrane called *Chorion*, and then into the *Amnium* : but in progress of time, when the *Fætus* is Formed, and the Navel Vessels are extended to the *Chorion*, and the *Amnium*, we imagine that the Nutritious Humour being received by the opening of the Veins, is carried to the *Fætus*, and thence by the Arteries some part of it is carried into the *Amnium*, as into the Childs Store-house ; so that at the said time, the Liquor of the *Membrane Amnium* may be encreased upon this double account. At last, when the time of delivery draws near, that way of Sweating through seems to cease, and the other onely to take place : unless ( as *Wharton* Writes ) The Nutritious Humour descend from the *Placenta* by the Navel-string, and by the little soft Protuberances thence pass into the Cavity of the *Amnium* : The use of these Humours is to nourish the *Fætus* at the Mouth. The Third Humour is the Urine, which flows from the Bladder by the Urinarie Passage, into the Urinarie Membrane.

*Hyaloides* is the Vitrous Humour of the Eye, contained betwixt the *Tunica Retina*, and the *Avea*. *Hybona*

*Hybona* is an Incurvation of all the *Vertebres*.

*Hydatides* are little Watery Bladders in the Liver, Spleen, or some other Viscus, common to Hydropical Persons: also an increase of Fat about the Eye-lids.

*Hydatoides* is the Watery humour of the Eye, contained betwixt the *Tunica Cornea*, and *Uvea*.

*Hyderos* the same that *Hydrops*.

*Hydragia*, see *Venæ Lymphaticæ*.

*Hydragoga* are Medicines which by Fermentation and Precipitation purge out the Watery Humours.

*Hydrelæum* is a mixture of Water and Oyl.

*Hydrenterocele* is a falling of the Intestines, together with Water, into the outward Skin of the Cods.

*Hydroa* are certain little, broad, moist, itching Pimples, like Millet-Seed; sometimes without itching, which render the Skin Ulcerous and rough: the occasion of them is, that Nature endeavouring to expel the sweat by the Skin, is hindered sometimes by its thickness; so that the Matter being lodged there, and the Subtiler parts being either carryed back, by the Lymphatic Vessels, or Evaporated, the Skin swells. This Distemper is familiar and common to Boys, and Young Men; especially of a hot Constitution, when they use too much Exercise in Summer; it infects the Neck, Shoulder-Blades, Breast, Arms, Thighs; yet more frequently the Secret Parts, and the Fundament.

*Hydrocele* is a swelling of the outermost Skin of the Cods, proceeding from a Watery Humour.

*Hydrocephalus*

*Hydrocephalum* is a swelling of the Head, by reason of a Watery Humour, whence the Sutures of the Brain are forced asunder; it proceeds sometimes from a Bursting of the Lymphatic Vessels.

*Hydromel*, Mead, is a Decoction of Water, and Honey.

*Hydromphalum* is a Protuberance of the Navel, proceeding from Watery Humours in the *Abdomen*.

*Hydrophobia* is a Distemper highly Convulsive, accompanied with Fury, and shunning of all things that are Liquid, and Splendid; sometimes with a *Delirium*, a Fever, and other Symptoms, not without great danger of Life, proceeding from a Bite of a Mad Dog, or a Contagion analogous to it.

*Hydropica* are Medicines that expel the Watery Humours in a Dropsie.

*Hydrops* is a Stagnation of a Watery Humour in the habit of the Body, or some other Cavity; and it is either *general*, as an *Anasarca* and *Ascites*, to which some add a Tympany, but ill: Or *particular*, confined to one part, as a Dropsie in the Head, Breast, Hand, Foot, &c. of which in their proper place severally.

*Hydrops ad Matulam*, the same that *Diabetes*.

*Hydrofaccharum* is a Syrup boiled of Water, and Sugar.

*Hygieia* is health, which consists in a good temperature, and right confirmation of Parts. Health is a disposition of the parts of humane body, fit for the performance of the Actions of the Body. Signs of Health are Three, due Actions, suitable Qualities, and when things taken in, and let out, are proportionable.

*Hygieima*

*Hygieina* is that part of Physick, which teaches the way of preserving Health: some divide it into Three parts, *Prophylactic*, which takes notice of future imminent Diseases; *Synteretic*, which preserves present health: and *Analeptic*, which recovers the Sick.

*Hygrocyrocele* is a branch of a Winding Vein swollen with ill Blood, accompanied with other Moisture.

*Hymen* is properly a Membrane; it is taken also for the Private Membrane in a Virgin, which arises from the wrinkling of the lower part of the *Vagina*; and in Women with Child, when the Womb grows thicker, it disappears.

*Hyoides* is a bone placed at the *Basis* of the Tongue.

*Hyothorides* are Two Muscles of the *Larynx*, proceeding from the Bone *Hyoides* into the Cartilage called *Scutiformis*, like a Shield, and destined to contract, or shut up the opening of the Wind-pipe.

*Hypercatbarsis* is a Purge that works too much.

*Hypercrisis* is a Critical Excretion above measure.

*Hyperephidrosis* is a too great Sweating.

*Hyperoon* are two holes in the upper part of the Palate, which receives the Pituitous humours from the Mammillary Processes; and after they are separated, discharges them at the Mouth.

*Hyperfarcosis* is an Excrecence of Flesh in any part.

*Hypnotica* are those things which by fixing the Spirits, by straitning and shutting up the Pores of the brain, cause Sleep.

*Hypochondri-*

*Hypochondriacha Affectio*, see *Hypochondriacus Affectus*.

*Hypochondrium*, or *Subcartilagineum*, is the upper part of the Abdomen, under the Cartilages of the Chest.

*Hypochondriacus Affectus*, is a purely Flatulent and Convulsive Passion, arising from Flatulent and Pungent humours in the Spleen, or Sweet-bread which Afflict the Nervous and Membranous parts.

*Hypochyma* is a depraved sight, whereby Gnats, Cob-webs, little Clouds, or such like, seem to swim before the Eyes: the cause of it seems to consist in turbid humours, or sometime in the Optic Nerves, whose little Pores are obstructed by the Matter that is thrust into them.

*Hypochysis*, the same with *Hypochyma*.

*Hypocratis Manica*, see *Manica Hypocratis*.

*Hypogastrium* is the outermost part of the Abdomen, betwixt the *Hypocondres* and the Navel.

*Hypoglossis* or *Ranula* is an Inflammation, or Exulceration under the Tongue: also a Medicine that takes away the Asperity of the *Larynx*.

*Hypophaulum* is a vulgar Diet which observes a mean betwixt a plain and an exquisite Diet.

*Hypophoræ* are deep and Fistulous Ulcers which gape like Ulcers, and cavities in the Flesh.

*Hypophysis*, the same with *Hypochyma*.

*Hypophthalmia* is a pain in the Eye under the Horney Tunic.

*Hypopyon* is a gathering of Matter under the Horney Tunic of the Eye.

*Hyposarca*, the same with *Anasarca*.

*Hyposarcidium*, the same.

*Hyposphagma*



*Hyposphagma* is a blood-shot, from a stroak upon the Eye.

*Hypostasis Urinæ* is that thick Substance which generally subsides at the bottom of Urine.

*Hypothenar* is the space from the fore to the little Finger.

*Hypothesis* is the supposition of a thing.

*Hypozoma* is a Membrane that parts two Cavities, as the *Mediastinum* in the Thorax.

*Hypsiloides*, see *Hyoides*.

*Hysteralgia* is a pain in the Womb, proceeding from an Inflammation, or otherwise.

*Hysterica Passio*, Fits of the Mother, is a Convulsion of the Nerves of the *Par Vagum*, and Intercostal in the Abdomen, proceeding from a Pricking Irritation, or Explosion of Spirits: this Distemper does not always depend upon the Womb, as is commonly thought; we have seen it more than once in Men, because the Spleen, Pancreas, and other adjacent Bowels, are often the cause of it.

*Hysterica* are Medicines against the Diseases of the Womb.

*Hysterotomotocia*, or *Sectio Cæsarea*, is a cutting the Child out of the Womb, which is done thus; You make a *Semilunar Section* under the Navel, along the White line, the cavity whereof looks towards the said Line; then according to the leading of the Fibres, the *Fætus* being extracted after the Section, the wound in the Womb contracts of it self, so that the Blood scarce flows more plentifully than in a Natural Birth; but if the Mother be dead, chuse the most convenient place you can.

*Hysterotomia* is an Anatomical Dissection of the Womb.

*A Catalogue of the Authors which have been consulted and made use of in this DICTIONARY.*

<b>A</b> Venzoar.	Conringius.	Hofmannus.
Acta Societ.	Cordus.	ab Hogelande.
regiæ in Anglia.	Decker.	Hollerius.
Ægineta.	Deusingius.	Homerus.
Agellius.	Diemerbroekius.	van Horne.
Agricola.	Dodonæus.	Horstius.
Ammonius.	Ent.	Ifidorus.
F. ab Aquapendente.	Erotianus.	Junius.
Arantius.	Euripides.	Johnfontus.
Aretæus.	Eustachius.	Kircherus.
Aristoteles.	Everhardi.	Krollius.
Afellius.	Fallopium.	Kyperus.
Atheneus.	Fannius.	Langius.
Averrhoes.	Fernelius.	Laurentius.
Avicenna.	Fœsius.	Liddelius.
de Back.	Fontanus.	L. de Bills.
Bapt. Porta.	Forestus.	van der Linden.
Barbette.	Galenus.	Lowerus.
Casp. Bartholinus.	Gemma.	Marchette.
Th. Bartholinus.	Glissonius.	Malpighius.
Bauhinus.	Gorrhæus.	Martialis.
Beguinus.	de Gradibus.	Massarias.
Beverovicus.	Grammatici.	Moebius.
Blasius.	de Graef.	Mercurialis.
Bontius.	Guido.	Minsicht.
Boyleus.	Harvæus.	Needham.
Budæus.	Helmontius.	Nicander.
Calepinus.	ab Heers.	Oribasius.
des Cartes.	Herodotus.	Ovidius.
Cardanus.	Herophilus.	Owenus.
Cassianus.	Hesychius.	Pacuinus.
Castellus.	Hesiodus.	Paracelsus.
a Castro.	Otto Heurnius.	Paræus.
Celsus.	Joh. Heurnius.	Passeratius.
Charleton.	Higmorus.	Pavius.
Cicero.	Hildanus.	Pecquet.
Columbus.	Hippocrates.	Philotheus.
Colun:ella.	Hoboken.	Piso.

Pindarus

Pindarus.	Rouffettus.	D. Le boe Sylvius.
Pinæus.	Reubekkius.	Stenonius.
Platerus.	Ruisch.	Suida.
Plautus.	Sala.	Swaluwe.
Plempius.	Sanctorius.	Swammerdam.
Plinius.	Salius Diversus.	Swelfer.
Plutarchus.	Saxonia.	Tertullianus.
Pollux.	Scaliger.	Tulpius.
Primerofius.	Schapula.	Valverda.
Quercetanus.	Schenkus.	Varro.
Regius.	Scheinerus.	Vesalius.
Renodæus.	Schola Salernitana.	Veslingius.
Reufnerus.	Schroderus.	Virgilius.
Rhodiginus.	Scultetus.	Walleus.
Rhodium.	Senguerdus.	Wekkerus.
Riolanus.	Sennertus.	Whartonus.
Riverius.	Severinus.	Willisus.
Rolfinkius.	Spigelius.	Wormius.
Rondeletius.	I. Sylvius.	Et alii plures.

## I.

**J***Anitor*, the same that *Pylorus*.

*Ichor* is a sulphureous and watery Humour which flows from Ulcers.

*Ichoroides* is a moisture like Corruption.

*Icterus*, the Jaundice, is a changing the Skin into a yellow Colour from an obstruction of the *ductus choledochus*, or the Glandules of the Liver, through the weakness, obstruction, or Schirres of the Liver, or because the Gall abounds more than can be conveniently excerned, so that it stays in the Blood. It takes its Name from *ictis*, a *Ferret*, whose Eyes are tinged with the like Colour. Or from a Bird called *Icterus* of the same Colour, which the *Latines* call *Galbulus*, which if one sick of the Jaundice sees, says *Pliny*, the Party is cured, and the Bird dies. The *Latines* call it *Regius Morbus*, the Kingly Disease, because it is easily cured in Courts with the Pastimes and Divertisements there which cheer the Mind. It is also called a Suffusion of Gall.

*Idea morbi* is the Propriety and Essence of a Disease.

*Idiopathia* is a primary Disease, which neither depends on, nor proceeds from any other.

*Idiosyncrasia* is a Temperament peculiar to any Body.

*Jecur*, the same with *Hepar*.

*Jecur uterinum*, see *Placenta uteri*.

*Jejunum intestinum* is the Second of the small Guts, so called, because it is frequently empty: The little glandulous Nipples in it imbibe the

M

Chyle,

Chyle, and convey it to the Milky Veins. *Varro* calls it *Hilla*.

*Ignis actualis*, actual Fire, is that which burns at first touch, as Fire it self, and seering Irons.

*Ignis potentialis*, potential Fire, is a Medicine which after it has laid sometimes upon the part, exerts it self.

*Ignis persicus*, the same that *Gangrena*: It is taken also for a Carbuncle.

*Ignis sacer*, the same that *Erysipelas*: yet some take it for an *Herpes*.

*Ignis sylvestris*, the same that *Phlyctena*.

*Ignitio* is Calcination made by Fire.

*Ile* is the Cavity from the *Thorax* to the Bones of the Thighs: *Pliny* observes, that all the Intestines in all Animals, except a Man and a Sheep, are called *Ile*.

*Ilia* are the lateral parts of the *Abdomen*, betwixt the last Rib and the secret Parts.

*Ilingus*, see *Scotomia*.

*Ilium* is the Third of the small Guts: It begins where the *Jejunum* ends, and ends it self at the Gut called *Cacum*: It is one and twenty Handbreadths in length.

*Ilium*, is a Disease, for the most part, of the Gut *Ilium*, and is called *Volvulus*, when the upper part of any Intestine is involved in the under, and on the contrary.

*Ilium os* is part of the Bone *Innominatum*, without any particular Name: It is so named because it contains the Gut *Ilium*. Its Circumference is circular, the upper broadest, it is connected to the *os Sacrum*: The upper part of it is called *Spina*, the interior *Costa*, and the exterior

OR

or *Dorsum*: It is larger in Women than Men.

*Iliaca passio*, the same that *Ilium Morbus*.

*Iliaca vasa* are those double forked Vessels of the Trunks of the great Artery, and the great Vein of the *Abdomen*, about the place where the Bladder and the Womb are scituate.

*Imaginatio* the same with *Phantasia*.

*Imperfecta crisis*, see *Crisis*.

*Impetigo Celsi*, the same that *Lepra Gracorum*.

*Celsus* makes four sorts. The most harmless, says he, is that which is like a Scab, for it is red and harder, and exulcerated and gnawed: But it differs from it, in that it is more exulcerated, and is accompanied with speckled Pimples: And there seem to be in it certain Bubbles, from which after a certain time there fall, as it were, little Scales, and it returns more certainly. Another sort is worse, almost like a sort of Meezles, or hot Pimples in the Skin, but more rugged, and redder, and of different Figures: In this Distemper little Scales too fall from the surface of the Skin, and it is called *Rubrica*. The third sort is yet worse, for it is thicker and harder, and swells more, and is cleft on the top of the Skin, and gnaws more violently: It is scaly too, but black, and spreads broad and slow: It is called *Nigra*. The fourth sort is altogether incurable, of a different colour from the red; for it is something white, and like a fresh Scar, and has pale Scales; some whitish, some like the little Pulse called *Lintell*, which being taken away, sometimes the Blood follows: Otherwise the Humour that flows from it is white, the Skin hard and cleft, and spreads farther. All these

forts arise especially in the Feet and Hands, and infest the Nails likewise. *Impetigo* some reckon the same with *Lichen*.

*Impetigo Plinii*, Pliny's *Impetigo* is the same with *Lichen Græcorum*.

*Inappetentia*, is want of Stomach, for want of Ferment in it.

*Inceratio* is a mixture of Moisture with something that's dry, by a gentle soaking till the substance be brought to the consistence of soft Wax.

*Incidentia*, the same with *Attenuantia*.

*Incineratio* is the reducing the Bodies of Vegetables and Animals into Ashes by a violent Fire.

*Incisores dentes*, the same that *Primores*.

*Incisorii*, the same with *Primores*.

*Incorporatio* is a mixture whereby moist things are contempered with dry into one Body, as into a Mass, therefore here is no lingering Nutrition, but as much moisture is added as is requisite to the consistence of the mixed Body, so that it becomes like a Pudding as it were; whence it may be called also *Impastatio*, and in some things *Subactio*, a Kneading. Things thus incorporated must be left in a digestive Heat, that by mutual Action and Suffering they may get one temperature common to them both.

*Incrassantia*, thickning things, are those which being endued with thick ropie parts, and mixed with thin liquid Juices, bring them to a thicker consistence by joining and knitting their parts.

*Incubus*, see *Epiates*.

*Incus* is one of the Bones in the inner part of the Ear : It is like a Grinder, and lies under the Bone called *Malleus*. It has two Processes below ;

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one shorter, which leans upon the scaly Bone ; another longer, which sustains the top of the *Stapes* or triangular Bone, that bears upon the Cavity of the inner part of the Ear, whilst it immerses it self into the place called the Oval Window with a pretty broad *Basis*.

*Indicans* is nothing else than something observed in the Body, upon whose account something is said to be done that ought to contribute thereunto.

*Indicantes dies* are those days which signify that a Crisis will happen on such a day, which are therefore called indicant and contemplable : Such are 4, 11, 17, 24.

*Indicatio* is that which demonstrates what is to be done in Diseases, and it is threefold, *preservatorie*, which preserves Health ; *Curative*, which expels a Disease that has already seized upon a Person ; and *Vital*, which respects the Strength and way of living.

*Indicatum* is that which is signified to be done in order to the recovery of Health.

*Indices dies*, see *Critici dies*.

*Indurantia*, see *Sclerotica*.

*Indusium*, see *Amnios*.

*Inedia* is abstaining from Meat, when one eats less than formerly.

*Infirmus venter*, see *Abdomen*.

*Inflammatiō*, see *Phlegmone*.

*Inflatio* is the distention of a part from flatulent matter.

*Infundibulum cerebri*, the same that *Choana*.

*Infundibulum renum* is the Pelvis or Basin through which the Urine passes to the Ureters



and the Bladder.

*Infusio* is an Extraction of the Virtue of Medicines with a convenient Liquor, which if it be purgative, it may be taken at once; and to this the Name properly agrees.

*Inguen*, is the place from the bending of the Thigh to the secret parts.

*Injectio intestinalis*, the same that *Clyster*.

*Inium* is the beginning of the oblongated Marrow, which is the common Sensory, because the Species which are received from the external Organs are conveyed thither by the Nerves.

*Innominata tunica oculi*, the Tunic of the Eye that wants a Name, is a certain subtile Expansion of the Tendons from the Muscles which move the Eye to the circumference of the *Iris* or horney Membrane.

*Innominatum os*, others call it *os Coxa*, or *Ilium*, is placed at the side of the *os Sacrum*, consisting of three Bones, *Ilium*, *os Pubis*, and *Ischium*, joined by Cartilages, and appear distinct by three Lines till seven years old, but grow all into one Bone at riper years. They are called also *Cuneiformia*, and *Ossa Innominata*, nameless Bones.

*Innominatus humor*, or *Institus*, is a secondary Humour, as the Ancients call it, wherewith they thought the Body was nourished: For those nutritious Humours they talked of are four; *Innominatus*, *Ros*, *Gluten*, *Cambium*.

*Insania*, or *Amentia*, Madness, is an Abolition or Depravation of Imagination and Judgment.

*Inseffus*.

*Infessus* is a Bath for the Belly, proper for the lower Parts, wherein the Patient sits down to the Navel. They are for several uses, as for easing of Pain, softning of Parts, dispelling flatulent matter; and frequently for exciting the Courses.

*Inspiratio* is an alternate Dilatation of the Chelt, whereby the nitrous Air is communicated to the Blood to accend it by the Wind-Pipe, and its *Vesicular* parts. The cause of Respiration does not seem to consist only in the Dilatation of the Thorax, as is commonly thought, but in the Contraction of the Tunic which covers the upper part of the *oesophagus*, and the most close Recesses of the Wind-Pipe.

*Intellectus*, is Cogitation, whereby a Man apprehends an Object: It seems to be transacted in the *Corpus Callosum*, from the expansion of Spirits there.

*Intemperies* is a Disease which consists in inconvenient qualities of the Body, and these are either manifest or occult: The Manifest are either simple or compound; the Simple is when one Quality is peccant; as an hot, thin, hard, acid, salt Disposition, &c. the Compound is when more Qualities than one are peccant; as an hot and salt, a cold and acid Disposition, &c. An Occult ill Disposition or Distemper is such as proceeds from some poysonous Qualities, as from the Air, from poysonous Animals, &c. It comes from the Air, when the Nitre in it becomes contagious by reason of standing stinking Waters, daily Droughts, Earth-quakes, &c. whence malignant pestilent Feavers, and Plagues them-

selves arise : For the Vapours being taken away, that which remains of the Air (by reason of the Sulphur and Salt in it) contracts an ill Savour, whereupon the Air and its Nitre degenerate from their due Temperature and Crasis. And I believe the same happens from very dry Grounds, for sulphureous and saline Particles intermix with the watery ones above, which render the Nitre of the Air sharp and pointed, like *Arsenic*, sublimated *Mercury*, or *Aqua stygia*, which being sucked into the Lungs do coagulate, and corrode the Mass of the Blood and make its Spirits vanish ; whence proceed Quinzies, Plurisies, Pestilential Swellings, &c.

*Intercalares dies*, or *intercidentes*, which others call *Provocatorii*, are those Days wherein Nature, either by reason of the vehemency of the Fit, or some external cause, is excited to expel her Load unseasonably : Such are the 3<sup>d</sup>, 5, 9, 13, 19.

*Intercidentes dies*, see *Intercalares*.

*Intercus*, see *Anasarca*.

*Interforaminum*, the same that *Perinaum*.

*Intermissio febrium*, see *Apyrexia*.

*Internuncii dies*, see *Critici dies*.

*Intermittens morbus* is a Disease which comes at certain times, and then remits a little. Intermittent Feavers, or Agues, proceed not from any fictitious *Focus*, but only from a wrong Assimilation of the Chyle.

*Interscapularia* are the Cavities betwixt the Shoulder-blade and the Vertebres.

*Intertrigo*, or *Attritus*, is an Excoriation of the parts near the Fundament, or betwixt the Thighs ;

Thighs ; or a Fleaing of the Skin proceeding from a violent Motion, especially Riding: It happens frequently to Children, that the *Curricula* in their Thighs and Hips is separated, and as it were shaven off from the true Skin, which pains them so that it makes them restless.

*Intestina*, see *Entera*.

*Involucrum cordis*, see *Pericardium*.

*Fonthus*, or *varus*, is a little, hard, callous swelling in the Skin of the Face.

*Iris* is that fibrous Circle next to the *Pupil* of the Eye, distinguished with variety of Colours.

*Isarodes* is a blew Bile, like the Herb *Wood* wherewith Cloth is died blew.

*Ischema* are Medicines that stop the Blood, which with a binding, cooling, or drying Virtue close up the opening of the Vessels, or diminish and stop the Fluidity and violent Motion of the Blood.

*Ischias* is the Gout in the Hip.

*Ischium* is the Hip, or Huckle-Bone.

*Ischophonus* is a small Voice.

*Ischuretica* are Medicines which thicken the Blood in difficulty of Urine, so that the Urine stops.

*Ischuria* is such a Suppression of Urine in the Bladder that little or nothing of it can be discharged.

*Isthmus* is that part which lies betwixt the Mouth and the Gullet, like a Neck of Land: Also the Ridg that separates the Noftrils.

*Ithmoidea ossa*, see *Ethmoides*.

*Itinerarium* is a Chyrurgions Instrument, which being fixed in the Urinary Passage shows  
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the Neck or Sphincter of the Bladder, that an Incision may be more surely made to find out the Stone.

*Jugale os*, the same that *Zygoma*.

*Jugularis vena* is that Vein which goes towards the Scull by the Neck.

*Jugulum*, the same that *Furcula*.

*Julap*, see *Julepus*.

*Julapium*, the same.

*Julep*, see *Julepus*.

*Julepus* is a Liquid Medicine taken inwardly, of a grateful taste and clear, made of a convenient Liquor with Syrup or Sugar without any boyling, and of the quantity of three or four Doses, to alter or refrigerate. A *Julep* consists commonly of one pound and an half of Barley-Water, or of distilled Waters, rarely of Wine, of the cooling Syrup of red Goose-berries, Berberies, Violets, &c. to which they commonly add some drops of Sulphur, Vitriol, Salt, &c. to give it a good taste. *Juleb*, whence the word *Julepus* comes, is a *Persian* word, and signifies a sweet Potion.

## L.

**L** *Abia leporina* are such Lips as by reason of their ill make will not come together, which some call *rostra leporina*.

*Labyrinthus* is a Body full of windings and turnings, as may be seen in the inner part of the Ear, and in the outer surface of the Brain.

*Lac*, Milk, is made by separating of Chyle from the arterious Blood by the *Glandules* of the Breast.

Breast. Milk begins to be made for the most part after the going with Young, or a little before the Birth; but it ceases in old Creatures, in those with Young, and in menstruous Persons.

*Lacertus*, see *Brachium*.

*Lachrymale punctum* is an hole made in the Bone of the Nose, by which the matter that makes Tears passes to the Nostrils; if the hole grow hard and brawny from an Ulcer in one of the Glandules at the Corners of the Eyes, thence arises a *Fistula Lacrymalis*.

*Lachryma* are a moisture which is separated by the Glandules of the Eye to moisten the Eyes, which if it be too much so that it cannot be received by the *Punctum Lachrymale*, they fall from the Eyes and are called Tears.

*Laconicum*, *Caldarium*, and *Assa*, or *Balneum acreum*, was formerly a Cellar without any Water, made to provoke Sweat, which was done by an hot Vapour, or a dry Heat included therein.

*Lactea vasa*, see *Vasa lactea*.

*Lactes* some take for the *Pancreas*, or for the *Mesenterie*, others for the Milky Vessels.

*Lactucimina*, the same that *Aphtha*.

*Lactumia*, the same that *Achores*.

*Lacune* are little Pores or Passages in the *Vagina* of the Womb, but no where greater than in the lower part of the Urinary Passage: There flows a certain serous pituitous matter out of these *Ductus*'s which lubricitates the *Vagina*, and is looked upon as Seed; it flows out in a great quantity in the Act of Coition.

*Lagochilus* one who has cloven Lips, see *Labia leporina*.

*Lagophthalmus* one who has Hares Eyes.

*Lambdoides* is the backward Suture of the Brain, so called from its likeness to the Letter  $\Lambda$  *Lambda*.

*Lanceta* is a Chyrurgions little Knife, streight, pointed, two-edged; used in opening of Veins, cutting of Fistula's, opening of the Fundament, Yard, or Womb that is shut.

*Laqueus* is a Band so tied, that if it be attracted, or pressed with weight it shuts up close: Its use is to extend broken or disjointed Bones, to keep them in their places when they are set, to bind the parts close together; the differences of these *Laquei*, or Bands, are several, having their Names either from the Inventors, or from their Use, or from their likeness to or shape of any thing, or from the manner of lying, or their Effect, which unless they were here delineated, can scarce be understood by a bare Description.

*Laryngotomia*, the same that *Bronchotomia*.

*Larynx*, *Guttur*, according to *Galen* *Larynx* is properly the head or top of the Wind-Pipe, which consists of five *Cartilages*. The first pair is called *Scutiforme*, like a Shield, which constitutes the protuberance in the Neck called *Adam's Apple*: The second pair is called *Annular*, because it is round like a Ring: The third and fourth Cartilage some reckon but one, but if the Membrane be took off, it appears to be two, and is called *Guttalis* and *Glottis*: The fifth is called *Epiglottis*, which covers the opening of the Wind-Pipe at the top. Its use is in the Voice and Respiration.

*Lassa*

*Lassitudo*, see *Copos*.

*Lavamentum*, the same that *Fotus*.

*Laudanum* is meant only of a Medicine made of *Opiate*, and that they call an *Opiate Laudanum*, from its excellent Qualities. Authors give several descriptions of it. It allays the most unsupportable Pains, and stops any Flux.

*Laxantia*, loosening Medicines, are those which with their benign Particles softning and scouring the Intestines cleanse them of their Excrements.

*Lenientia*, the same with *Laxantia*.

*Leno* and *Linon* is that part of the Brain called *Torcular Herophili*, that place where the third Cavity of the *Meninx* is joined to the first, second, and fourth.

*Lentiginos*, Freckles, are little Spots especially in Women, and chiefly in their Faces, but sometimes in their Hands, Arms, and the upper part of the Chest which is exposed to the Air; the Skin is sometimes spotted thicker sometimes thinner with them, like as with so many drops, but without any Trouble or Pain; in some they appear only in Summer, and disappear in Winter, in others they continue the Year round.

*Lepidoïdes* is the scaly Suture of the Scull, see *Mendosa*.

*Lepra*, a *Leprosie*, is a dry Scab, whereby the Skin becomes scaly like Fish: It differs from *Leuce* and *Alphus*, in that a Leprosy is rough to the touch, and causes an Itching; for the Skin is the only part affected, and therefore that being flea'd off, the Flesh underneath appears sound and well.

*Lepra*



*Lepra Arabum*, the same that *Elephantiasis Græcorum*.

*Lepra Græcorum*, or *Impetigo Celsi*, is the highest degree of Scabbedness; but it must be observed, lest any should be gravell'd in the reading of Authors, that we here speak of the *Leprosy of the Greeks*, not the *Arabians*. That which the *Arabians* call a Leprosy is the *Elephantiasis of the Greeks*, which is nothing else than an Universal Canker of the whole Body. A Leprosy is a Disease proceeding from black Bile diffus'd through the whole Body, whence the Temperature, the Form and Figure, and at last the very Continuity of the Body is corrupted, and it is a Canker common to the whole Body. The *Arabians* call the Leprosy of the Greeks *Albaras nigra*, which is the same with a kind of Ring-worm or Tetter which fleas the Flesh, and is a rough violent Scab in the Skin, accompanied with Scales like Fish and itching. There is a greater Corruption of Humours in a *Leprosy* than in a *Scabbedness*, and from the latter there only fall little flakes like Dendrieff from the Head, but from the former as it were Scales of Fish; so that one passes from Itching to a Leprosy by the Scab. For *Pruritus*, or Itching, is a certain small Asperity of the Skin, wherein, unless you scratch very hard, nothing falls from the Skin: When it is grown to a scab the Humour is more apparent, and certain little Particles like Dendrieff fall off, whether it be scratched or no. For in a Scab the matter is thinner, and at least preys upon the Surface of the Skin: But then in a Leprosy the matter is thicker, and not only feeds upon  
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the Surface but the inner parts of the Skin. *Celsus* doubtless meant this Leprosy of the *Greeks* by the Word *Impetigo*, but not the *Lichen* of the *Greeks*, which some call *Impetigo*.

*Leptuntica* are attenuating cutting Medicines, which part the crass and viscous Humours with their acute Particles.

*Lethargus*, a Lethargy, is a Drowziness like another Disease causing an heavy sleep called *Coma*, accompanied with a Fever and a *Delirium*; and it is nothing else but an heap of too much or incongruous moist Matter within the Pores of the barky substance of the Brain. This Distemper does not seem to come of it self, but rather from the demigration of Feavers.

*Leuce* is when the Hairs, Skin, and sometimes the Flesh underneath turns white; the Flesh being pricked with a Needle is not sensible, nor emits Blood but a Milky Humour. It differs from *Alphus* in that it penetrates deeper and changes the Skin so that the Hairs are changed too.

*Leucoma* is a white Scar in the horney Tunic of the Eye.

*Leucophagum* is made of Almonds macerated in Rose-Water, and of Capon or Partridge boiled, bruised and strained through a Sieve made of Bristles: It is used in a Consumption.

*Leucophlegmatia* is a pituitous Dropsy, or a Dropsy that has seized the whole Body.

*Lichen* barbarously called *Serpigo* or *Zerna*, *Halliabbas* calls it *Petigo* and *Sarpedo*; the vulgar *Voliatica*. *Lichenes* are certain Asperities of the  
Skin,

Skin, and as it were Tumors, which itch much and send forth Matter: The *Greeks* and *Arabians* have made two sorts of *Lichens*, the one mild and gentle, the other fierce and cruel. And according to *Avicen*, some are moist, which being rubbed send forth a kind of Dew, others are dry; and the moist are more safe, but the dry is made of salt pituitous Matter turned into Melancholly Blood. And again he writes, that one Manginess (*Impetigo*) brings off the Skin by reason of its great Dryness, and another does not; and that one is ambulatory and malignant, another fixed and standing; as also one is old, another fresh. Hence it appears, that the *Scabies* of *Corn. Celsus* was nothing but these *Lichenes* of the *Greeks*, and the *Impetigo* of the *Arabians*. It comes in any part of the Body, but especially in the Face and Chin, as *Galen* has it; for a *Lichen*, says he, is a most ungrateful Distemper in the Chin, because it makes it itch exceedingly, and stretches out the parts affected: It is not a little dangerous, it spreads over the whole Face, and sometimes reaches the Eyes, and at last makes the Person affected extream filthy and loathsome. *Lichen* of the *Greeks* is *Pliny's Impetigo*, or an Inequality of the Skin, extending it self to the neighbouring parts, and accompanied with an extraordinary Itching and dry Pimples. *Lichen* is also the callous part in an Horses Foot; likewise a sort of green Moss.

*Libra medica*, a Physicians Pound, is twelve Ounces; for as often as they prescribe a Pound they mean so many Ounces.

*Lien*, see *Splen*.

*Lien-*

*Lienteria* is a Looseness when the Meat is sent out before it be altered.

*Ligamentum*, a Ligament, is a solid and very fibrous part, proceeding almost from Matter like a Cartilage, different in size, number, and situation, broad or round, cold, as it comes near the constitution of a Membrane or a Cartilage, dryer or moister, harder or softer, more or less tough and flexible, and designed by Nature for the connecting of Parts, especially Bones, that they may better perform their Motions.

*Ligula*, the same that *Clavicula*.

*Linea alba* is a concurrence of the Tendons of the Muscles of the *Abdomen*, excepting the Tendons of the streight ones. For the Tendons of the Oblique Muscles unite, and meet so on both sides, that they make a kind of Tunic that covers the *Abdomen*, as if they were all but one Tendon. It is white and not fleshy, proceeding from the pointed Cartilage to the *os Pubis*; and is narrower below the Navel than above.

*Lingua*, the Tongue, is an oblong, broad, thick Member, and thicker at the Roots and thinner and sharper at the end; of a moderate bigness, that it may move more quickly. In the Exterior and upper part of the Tongue there are a great many little Bodies which break out from the Surface of the Tongue, and crooking moderately incline backwards towards the Root, so that they look like a Comb that cards Wooll. These Cartilaginous Bodies in an Ox especially seem to resemble the Figure of a Boare's Tooth; in the lower part they have a certain Cavity: They are made of a thick tenacious fibrous Mat-

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ter, which seems like a heap of little Rods : About the sides of the Tongue they grow smaller and smaller, so that they almost disappear, and certain membranous Bodies are placed at their Basis, which look like a Conical, and then by and by a more obtuse pappy Substance : All the little Protuberances are clothed with the Membrane of the Tongue ; they are firmly implanted in a certain tenacious Tunic of the Tongue, there being under them a crass viscous, or nervous Substance, especially in those places, where there are remarkable Pits in the Tongue disposed in like order and manner, so that in the inner part of the Tongue there are a great many of them, which are firmly implanted in a certain viscous sort of Body. When the Membrane that covers the whole Tongue is taken off there appears a certain glutinous Substance ; then a nervous pappy Body something yellow, which spreads like the Membrane, and discovers remarkable nervous Protuberances disposed of in a wonderful order. The next thing that appears are little Nipples in greater abundance than those spoke of and of another order ; for as many little Protuberances as cover the outside of the Tongue, so many nervous Nipples of this sort are found within ; these proceed from the common pappy Substance, grow tolerably high, and shoot out farther into nervous Sprouts from the top of them, about which you discover innumerable little Protuberances proceeding from the same Stock, and of an equal height, only slenderer, like a Cone, and which go within their proper Cavities ready made in the crass viscous

viscous Substance before mentioned, and at last end towards the outermost Membrane. Furthermore the Substance of the Tongue is Muscular. The Centre of the Tongue consists of several sorts of Fibres, long, transverse, and oblique, which being mutually interwoven with one another look like a Coverlet or Blanket: It owes its Motion to peculiar Muscles of its own, wherewith it is contracted and abbreviated. The pairs of Muscles are the *Styloglossum*, *Basio-glossum*, *Genioglossum*, *Ceratoglossum*, and *Myloglossum*.

\* *Lithonriptica*, are Medicines which break the Stone.

*Lithotomia* is a cutting the Stone out of the Bladder, and is thus performed. The Operator lays the sick Person upon a soft Pillow in the Bosom of some strong Man, after he has leapt three or four times from on high, then he ties the Hands on each side fast to the sole of the Foot, and two People standing on each side hold the Knees as open as possible: After this the Operator moistening one Finger of his left Hand, or if necessity require, the two foremost, with Oil of white Roses, thrusts them up into the Fundament, and with his right Hand presses the upper parts of the Secrets lightly, that by this means the Stone may be brought to the *Perinaum*, which when he has forced thither with his Fingers, he cuts with a two edged Knife proportionably to the bigness of the Stone, in the left side betwixt the Testicles and the Fundament, near to the Suture of the *Perinaum*, bringing the Stone towards the Knife: And if the Stone

come not out either of its own accord, or by the thrusting of the Fingers, he draws it out with Pincers, or some such Instrument of Art. The Stone being drawn out, and all the Bands being loos'd, he closes the Wound duly, applies Remedies to stop the Blood, and takes care that the Wound be closed up, least the Urine should continually drop through. This way is called *Apparatus minor*, and is used especially in Boys, tho it be frequently practis'd too in adult Persons in these Countries. But in the *Apparatus major*, or the greater Operation, the Patient bound as before is set upon a Table and held there, then the Chyrurgion thrusts in his Instrument called *Itinerarium* by the Urinary Passage into the Bladder as far as the very Stone, and cutting an hole as before, He puts another Instrument called *Conductor* into the hollow part of the *Itinerarium* through the Wound, then the *Itinerarium* being taken out of the Urinary Passage, he puts in his Instrument called *Forceps* (a sort of Pincers) or any other fit to pull out the Stone, through the Wound he made, that he may lay hold of the Stone and bring it out. This being done, the Wound is bound up and consolidated as 'tis in Children, only if it be large, it is saved, and an Instrument of Silver applyed to it for two or three days, which is useful to let out concreted Blood, Flegm, and gravelly Urine. There is yet another way of taking out the Stone, to wit, by making an hole in the *Abdomen* by which the Stone is taken out of the bottom of the Bladder, and in this way no dribbling of Urine need to be feared.

*Lithotomus* is a Chyrurgion who is skilful in cutting out the Stone.

*Lobus auris* is the lower part, or teap of the Ear.

*Localia Medicamenta* are those which are applied outwardly, as Plaisters, Ointments, Salves, &c.

*Loch*, and *Lohoch*, the same that *Eolegma*.

*Lochia* are those things which are evacuated by Women in Child-bed, after the Birth of the *Fœtus* and the Membranes called *Secundine*.

*Lohoch*, the same that *Eclégma*.

*Loimographia* is a Description of contagious Diseases.

*Loimos* is pestilent Poyson, which proceeds from the Nitre of the Air too highly exalted and pointed with heterogeneous Particles, which being taken into the Lungs infects and corrupts the Blood and the animal Spirits.

*Longanon*, the last Gut, see *Intestinum rectum*.

*Lopidoïdes*, the same that *Lepidoïdes*.

*Lordosis* is the bending of the Back-bone forward.

*Lotio* is in a manner a particular Bath, wherein the Head, Arm-pits, Hands, Feet, and natural Parts are washed, and that with physical Decoctions: Some Medicines are also thus washed, by reason of their Saltness and Acrimony, as in Calx, and the heavier Soil of Brass that sticketh to the higher places of Furnaces or Melting-houses.

*Lotium*, see *Uron*.

*Lozongæ*, Lozenges, the same that *Morsuli*.

*Lues Venerea*, *Morbus Gallicus*, the French Pox, is a malignant and contagious Distemper,



communicated from one to another by Coition, or other impure Contact, proceeding from virulent Matter, and accompanied with the falling of the Hair, Spots, Swellings, Ulcers, Pains, and many other direful Symptoms.

*Lumbago* is a Pain in the Muscles of the Loins clogged with Scorbutick Matter, so that the Patient is forced to stand upright.

*Lumbrici* are little Worms or Animals produced by Corruption in humane Bodies; they are of different Shapes, round, &c.

*Lupia* is a Tumor, or Protuberance, about as big as a sort of Bean. Some take it for a *Meliccris*, others for a *Ganglio*.

*Lupinus* is equal to half a dram.

*Lupus* is a sort of Canker in the Thighs and Legs.

*Lutatio* is a Cementing of chymical Vessels.

*Luxatio*, disjuncting, is when a Bone goes out of its own Cavity into another place, which hinders voluntary Motion.

*Lycanthropia*, *rabies Hydrophobica*, a Madness proceeding from a mad Wolf, wherein Men imitate the howling of Wolves.

*Lycoides* is a Madness like that of Wolves, proceeding from the Retention of Seed.

*Lygmos*, the Hickets, is a convulsive Motion of the Nerves which spread up and down the Gullet, returning after short Intermittions: It proceeds from some troublesome Matter that vellicates the *Æsophagus*.

*Lympha* is a clear limpid Humour, consisting of the nervous Juice and of Blood, which being continually separated by the Glandules, is at last discharged

discharged into the Blood again by Vessels peculiar to it. The *Lympha* comes not immediately from the Blood or nervous Juice, as some think, but it is the Superfluity of each, which was more than enough for the Nourishment of a part, like the Marrow in Bones: It is taken sometimes for that Water which flows from the Pricking of Nerves and other Wounds, and which does not really flow from the Nerves themselves, but from the Lymphatick Vessels which are cut and wounded.

*Lymphatica vasa*, see *Vene Lymphaticæ*.

*Lynx*, the same that *Lygmus*.

*Lyteria* is a sign of the loosening of a great Disease.

M.

**M** *Acrocosmus* is the whole Universe.

*Macula epatica* is a Spot of a brown, or of a sad yellow Colour, about an hand's breadth broad, chiefly seizing upon the Groins, the Breast and back; nay sometimes it covers the whole Body, is attended with a certain sleight Asperity of the Skin, which lets fall Scales, or a sort of Dendriff from it, which yet do not stick altogether, but are disseminated here and there, and sometimes disappear, sometimes break out again.

*Macula Matricalis* is a spot with which a Child is born, of brownish Colour.

*Macula volatica* is a red or purple Spot here and there in the Skin, which if it touch any Orifice in the Body, as the Mouth, Nostrils,

Eyes, Ears, &c. and pierce so far, it becomes mortal ; fatal to Children.

*Madarosis* is a Baldness of the Head.

*Magdaleones* are pieces of Plaister made up in form of a Cylinder.

*Magisterium* properly signifies a Powder prepared by Solution and Precipitation, improperly a resinous Matter made the same way, which is more truly called an Extract. *Magisteria* as they are various, so are they variously prepared ; a solvent Liquor is always poured upon a dry Matter, reduced to dust, if it can be had, or (if necessary) calcined, which is different according to the Diversity of the *Magisterium*, plain or distilled Vinegar, both by it self, and sharpened with Spirit of Nitre, Vitriol, Salt, &c. These are only in Minerals and Animals ; a *Lixivium* prepared of Salt of Tartar and Water in Vegetables, Spirit of Wine in things sulphureous, that is, endued with an oily part ; Yet these things belong rather to Extracts. There is a precipitating Liquor poured upon dissolved Bodies, commonly Oil of Tartar *per deliquium*, Urine, salt Water, Spirit of Vitriol, Nitre, &c. in Minerals and Animals common Water, or Allum-water in Vegetables ; and there will subside at the bottom of the Glass a coagulated Substance which must be dried, and if necessity require, first sweetened and then burned.

*Magistralia medicamenta* are those Medicines which Physicians use to prescribe in the Shops for several uses, they are commonly called *usualia*, usual, because they ought to be used frequently

quently, once a Week, twice a Month, or the like.

*Magma* signifies the Dregs that are left after the streining of Juices.

*Malacia* is a depraved Appetite which covets those things which are never eat : Also a Tenderness of Body.

*Malactica*, or *Emollientia* are those things which soften parts with a moderate Heat and Moisture, by dissolving some of them, and dissipating others.

*Malagma* was the same with our fore-Fathers, as *Cataplasma*.

*Malagma*, the same that *Malacticum*.

*Malignus Morbus*, a malignant Disease, is that which rages more vehemently and continues longer than its Nature seems to pretend to, as a pestilent Feaver, &c.

*Malleus* is one of the four little Bones in the Ear.

*Malleus pedis*, see *Malleolus*.

*Malleolus*, or *Malleus*, is twofold, *external*, which is the lower Process at the foot of the Bone of the Leg called *Fibula*: Or *internal*, which is the lower Process of the Bone of the Leg, called *Tibia*, these make the Ankle.

*Malthacode* is a Medicine softened with Wax.

*Malum mortuum*, the dead Disease, is a sort of Scab, so called because it makes the Body appear black and mortified: It is accompanied with Colours black and blew, and with a crusty sort of Pimples, black, and filthy, but without Matter, Sense, or Pain. It infects the Hips and Legs especially.

*Mamma*,

*Mamma, Mamilla, Uber*, the Breast, Dugs, &c. the *Grammarians* call the inner part *Ubera*, and the outward Protuberances *Mamma*. A Breast or Dug is a globous, white, and soft Body, laying upon the pectoral Muscle on both sides, made up of conglomerated Glandules in the in-side, by the mediation whereof the Milk is separated from the arterious Blood, and is conveyed out by very little Pipes, which pass through the Nipples.

*Mammiformes processus* are two Apophyses of the Bone of the back part of the Skull.

*Mammilla*, the same that *Mamma*.

*Mandibula, Maxilla*, the Jaw, is either upper or lower. The *upper* is made of twelve Bones, on each side six. The first is at the external corner of the Eye, which joyned with the fore-process of the Bone of the Temples produces the jugal Bone. The second constitutes the inner corner of the Eye, has a large Passage in it, by which the superabundant Moisture of the Eye descends to the Nostrils. The third is within the circle of the Eye, interposed betwixt the other two. The fourth, the greatest of all, makes the greatest part of the Cheeks and the Palate, and is elaborately carved for the Reception of the Teeth. The fifth helps to make the Nose. The sixth with another Bone along with it terminates the extremity of the Palate: And all these are joined rather by a plain Line than by Sutures. The *lower* Jaw at riper Years grows into one continued Bone, extream hard, and thick, and consequently very strong: It has two Proccesses, one acute, called *Corane*, the other

other in the form of a little Head, called *Condylus*. It has two Holes within, and as many without which make way for the Nerves; the under Teeth are implanted in it, and it is joyned with the inner side of the Bone of the Temples called *Os petrosum*.

*Mania*, a sort of Madnes, is a deprivation of Imagination and Judgment, with great Rage and Anger, but without a Feaver and Fear: It proceeds from *sulphureo-saline* Animal Spirits, like *Aqua stygia*, which cause strange furious Impulses in the Body, not by consent of Parts, but by their own Strength.

*Manica Hypocratis*, is a woollen Sack, in form of a *Piramide*, wherewith *Aromatick* Wines, Medicines, and other Liquors are restrained.

*Maniodes* is a Phrensy, like the Madnes which is meant by *Mania*.

*Manipulus* is a dry Measure, usual with Physicians in their Prescriptions; for it is a determinate quantity, to wit, as much as can be held in one hand; meant for the most part of Herbs. *Fasciculus* is a different quantity from *Manipulus*, an handful, for it properly signifies an arm-full.

*Manus Christi* is a sort of Sugar, so called because it is put into Cordials for very weak People.

*Marasmus* is a Feaver which at last ends in a Consumption.

*Marisca*, the same that *Ficus*.

*Marmarige* are the Glistenings and Corruscations of the Eyes.

*Marmelata,*

*Marmelata*, Marmelate, is the Juice of Quinces condensed into a Gelly with Sugar; and is either plain or spiced, for the use of Families.

*Marmorata aurium*, Ear-wax, is a certain Excrement of the Ears, laid there in the auditory Passage from the openings of the Arteries, or sweat out from the Cartilages.

*Masseteres* are Muscles of the lower Jaw, produced from the upper, and the jugal Bone, they are connected to the lower Jaw, and can move it right-side, left-side, and forward by reason of the various Disposition of *Fibres*.

*Masticatio*, chawing, is an Action whereby we mince the Meat, and mix it with the Spittle eated Juice in the Mouth.

*Masticatorium* is a Medicine which is mastic to provoke spitting.

*Mastoidei* are Processes like Breasts or Dugs, which from a broad Basis end in an obtuse top, and are shaped like Tears in a Cows Udder: Also Muscles which bend the Head, proceeding from the Neck-bone and the Breast-bone, terminating in the Process *Mammiformis*, i. e. like a Dug or Pap.

*Mastos*, the same that *Mamma*.

*Mater dura* is a Membrane which sticks close to the Scull within in some places, and mediately covers both the Brain and *Cerebellum*, or little Brain; it has four Cavities which supply the place of Veins, and come together betwixt the Brain and *Cerebellum*, which Conjunction *Herophilus* calls *torcular*.

*Mater tenuis* is a Membrane which immediately clothes the Brain and *Cerebellum*, extremely full  
full

full of sanguinary Vessels, made to keep in the Spirits generated in the Brain and *Cerebellum*, that they fly not away.

*Matracium* is nothing but a little Sack, wherein is calcined *Tartar* or the like, pricked here and there for the emission of Liquor.

*Matrix*, the same that *Uterus*.

*Maxilla superior*, the upper Jaw-bone, has eleven Bones belonging to it, five on each side, and one without a fellow. 1. In the lesser Corner of the Eye. 2. In the greater Corner of the Eye. 3. Which is the greatest of all, constitutes the whole Palate, and contains the upper Teeth. 4. With its Partner constitutes the ridge of the Nose. 5. Is placed at the extremity of the Palate, where the Holes of the Nostrils tend towards the upper part of the Gullet: See *Mandibula*.

*Maxilla inferior*, the lower Jaw-borne is that which contains the under-Teeth; it has a Process on each side, the foremost, called *Corone*, the hinder *Condylus*.

*Meatus auditorius*, the auditory Passage begins from the Cavity of the inner part of the Ear, and is clothed with a thin Skin as far as the brim of the *Tympanum*, or drum of the Ear: Its use is to receive the Air and audible Species, and to contain the Ear-wax.

*Meatus urinarius*, see *Urethra*.

*Meconium*, Opiate, or the condensed Juice of Poppies. Also the Excrements of a *Fetus*, which stick to the Intestines after the Birth, so called from the Blackness of Poppy-Juice.

*Meconologia* is a Description of *opium*.

*Mediana*



*Mediana Vena* is the middle Vein in the bending of the Cubit betwixt the Cephalick and Basilick: It is safely opened, because there's neither Nerve nor Artery under it.

*Mediastinum* is a doubling of the Membrane of the sides, which divides the Lungs and other *Viscera* of the Breast into two parts. It proceeds from the Vertebres of the Back, and going on forward reaches the Breast-bone, and makes this Partition.

*Medicamentum*, a *Medicine*, is a convenient help, whereby Diseases are repelled for the recovery of Health; and it is either *actual*, which affects the Body at first touch with that Quality it is endowed with, as hot Iron, cold Water: Or *potential*, whose Efficacy is not perceived till it be stirred up from some stay in the Body, as Pepper, Raddish, sharp Salts, &c. Again, a Medicine is endowed with first, or second, or third Qualities, all which depend upon the Temperament and the various Motion of Particles in our Bodies. Medicine is threefold, Chyrurgery, Physick, strictly so called, and Diet.

*Medicina*, Physick, is an Art assitant to Nature, and preserving Health in Human Bodies as much as is possible by convenient Remedies. *Senertus* and others rightly divide it into five parts: 1. *Physiologia*, which treats of Human Constitution, as it is found and well, to which belongs *Anatomy* too. 2. *Pathalogia*, which treats of the preternatural Constitution of our Bodies. 3. *Semiotica*, which treats of the signs of Health and Diseases. 4. *Hygieina*, which delivers Rules of the Regimen to be observed in  
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the Preservation of Health. 5. *Therapeutica*, which teaches *Diet*, *Chyrurgery*, and *Medicine*. The general Division of Physick is only into two parts; the *Theory* and the *Practice*; the Subject of Physick is human Body, as curable; and its end and design *Health*. *Hippocrates* calls it a long Art, and *Paracelsus* a short one; and certain *Arabians* a little one, but in reality it is a long, a great, and noble Art.

*Medicinalis dies*, see *Criticidies*.

*Medicus*, a Physician, is a Man highly skilful in the art of Physick, modest, sober, and courteous. *Scaliger* describes a Physician thus, That he ought to be a learned, honest, mild, diligent, a fortunate Man, and of ripe Years, one that relies upon God, not arrogant with his Knowledge, Labour or Success, nor covetous.

*Medius Venter*; see *Thorax*.

*Medulla* in *Mineralogia* in the Description of Minerals, is that softish part which is found in some Stones in *Phytologia*, or Description of Plants, it signifies the middle, softer and more excellent part, which they call also *Cor* and *Matrix*.

*Medulla cerebri* is a white soft Substance, covered on the out-side with the baky Substance, which is more of an ashy Colour; it makes that which is called the *Corpus callosum*, or callous Body, within: Imagination and the Distribution of Animal Spirits are performed there. *Malignus* asserts that it consists of innumerable Threds or Filaments.

*Medulla oblongata* is the beginning of the Spinal Marrow, whence arise the Nerves within the  
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the Scul, it descends to the *Os sacrum*, through the Hole of the hinder part of the Head and the Vertebres. It sends out ten pair of Nerves to the Chest, the Abdomen, and the Limbs. It is called also the common Sensory, because that where the Original of the Nerves is, there is the common place of the Reception of Species from the external Senses.

*Medulla Ossium*, Marrow in the Bones, is a fat Substance laid up in the Cavities, or Porosities of the Bones by the Arteries; it is kept in a Membrane, and is quite destitute of all Sense; it is red in the greater Cavities, white in the less, soft and succulent in spongy Bones. We may imagine likewise, that it is but a sweating of the Bones, in that they receive more sulphureous fat Matter than they can convert into Nourishment, which afterwards flows to the inner part of the Bones by *Ductus's* and little Cavities for that purpose, after that is received by the Veins, and communicated to the Blood.

*Medulla spinalis*, the spinal Marrow, or the tail of the Brain, is that part which goes down the middle of the Back by the Vertebres, and is terminated at the *Os sacrum*; it is also of the same nature and use with the Brain; it is a Coagmentation of Nerves, and has the use of them; upwards it is forked; hence if either party be obstructed there arises a Palsy of one side. It sends out thirty pair of Nerves on each side to the Limbs, great Cavities, and other parts of the Body. If it be washed with a convenient Liquor, it twill sever into a great many little Fibres,

*Megalosphlanchmus* is one who has great swelling Bowels.

*Mela* is a Chyrurgeons Instrument, called *Specillum*, the vulgar call it *Tenta*, a Tent, from trying. It is made for the most part of Silver, or Ivory, and that to probe Ulcers, or to draw the Stone out of the Yard, &c. It is of different Shapes according as it is differently used.

*Melanagoga* are Medicines that expel black Choler.

*Melancholia* is a Sadness without any evident Cause, whereby People fancy terrible and sometimes ridiculous things to themselves: It proceeds from the Degeneracy of the Animal Spirits from their own spirituous saline Nature into an Acide, like the Spirit of Vitriol, Box-tree, Oak, &c. Also it is called black Choler, or black Blood, Adust, and *Salino-sulphureous*.

*Melas*, see in *Alphus*.

*Meliceri* is a Tumour shut up within a Tunick, proceeding from matter like Honey, without Pain, round, yielding if pressed, but quickly returning again. It seems to proceed from Lymphatick Particles which do not circulate right, and which when the Moisture is evaporated, leave a honyish-kind of Substance.

*Melicratum* is a Drink made of one part Honey, and eight parts Rain-water,

*Membrana* is a nervous, fibrous, broad, plain, white, and dilatible Substance, which covers the Bowels, the great Cavities of the Body, the Muscles, &c. and is endowed with an exquisite Sense.

*Membrana carnosæ*, the same that *Panniculus carnosus*.

*Membrana Urinaria*, the same that *Allantois*.

*Membrum*, a Member, is an organical Body, made up of several similar parts, designed for the performance of voluntary Actions.

*Memoria*, Memory, is the retention of Marks or Footsteps impressed in several places in the barky Substance, or folding Fibres of the Brain by the motion of Objects. Memory resides in the substance of the Brain, called *Corticalis*, like Bark.

*Mendosa Sutura*, or *Squammea*, is a scaly Connexion of Bones, as may be seen in the Bone of the Temples, and the Bone of the fore part of the Head.

*Meningophylax* is that which preserves the Meninx or Membrane of the Head, as thin Gold or Silver Plates, which are applied when the Skull is opened.

*Meninx*, see *Mater dura & tenuis*.

*Mensa* is the broader part of the Teeth called, Grinders, which chaws and minces the Meat.

*Menses*, the Courses, are Excretions of Blood every Month from the Womb, and not from its Neck or Passage called *Vagina*. The cause thereof consists in a fermentative Matter, generated in the Substance of the Womb; or a seminal Matter, infused into the Blood from the Testicles, or *Ovaria* in a Woman, which being mixed with the mass of the Blood, ferments it into such a motion, that it is forced to discharge it self every Month. They begin usually when young Maids grow ripe, at twelve or fourteen, but  
cease

cease naturally in Women with Child, past Children, and those that give suck.

*Menstrua alba*, see *Fluor albus*.

*Menstruum Mulierum*, see *Menses*.

*Menstruum* is that which is to be distilled, or a Liquor which corrodes Metals, and dissolves Stones, as Vinegar, *Aqua fortis*, Spirit of Wine, &c. It may be taken also for the *Caput mortuum*, which is left after Distillation.

*Mentagra* is a sort of wild Tetter or Ring-worm, which was not known in *Claudius's* days.

*Mesaraum*, the same that *Mesenterium*; whence its Vessels are called as well *Mesaraick*, as *Mesenterick*.

*Mesaraica vasa*, see in *Mesaraum*.

*Mesenteria vasa*, see *Mesaraum*.

*Mesenterium* is the Membrane of the *Peritoneum* doubled, enriched with Glandules, Nerves, Arteries, Veins, Chyliferous and Lymphatick Vessels; it is in the middle of the Abdomen, and contains the Intestines in a wonderful manner. It has a great Glandule in the middle called *Pancreas Asellis*; about which are several other less Glandules, to which the milky Vessels of the first rank tend from the Intestines, and Lymphatick Vessels from the Liver and other Parts; from these Glandules again the milky Vessels of the second rank ascend to the Vessel that carries the Mass of Chyle, and discharge themselves into it.

*Meseracum*, see *Mesaraum* and *Mesenterium*.

*Mesocolon* is that part of the Mesentery which is continued to the great Guts.

*Mesonictium* is the middle of the Night.

*Mesopleurii* are the intercostal Muscles, twenty two on each side, eleven external, and as many internal.

*Metabole* is a change of Time, Air, or Diseases.

*Metacarpus* and *Metacarpium* is the back of the Hand, made of four oblong little Bones, which expand the Palm of the Hand, and they are called *Post-Brachialia*.

*Metacondyli* are the utmost Bones of the Fingers.

*Metalepticus* is a Metaleptick Motion of the Muscles.

*Metalum*, Mettal, is a solid, rigid Substance, found in Mountains and subterraneous Cavities. The several sorts of them are comprehended in this Verse,

*Sol, Mars, Luna, Venus, Saturnus, Jupiter, Hermes.*

Gold is the most solid Metal, the Tincture whereof is highly extolled by the Chymists.

*Metallurgus*, or *Metallicus*, is one who searches after Metals, as the Chymists.

*Metapedium*, the same in the Foot, that *Metacarpus* is in the Hand.

*Metaphrenum* is that part of the Back which comes after the *Diaphragme*.

*Metaprosis* is the degenerating of one Disease into another, as of a Quartane Ague into a Tertian; and on the contrary, of an Apoplexy into a Palsy, &c.

*Metastasis* is when a Disease goes from one part to another; which happens to Apoplectick People, when the Matter which affects the  
Brain,

Brain is translated to the Nerves.

*Metasyncriſis* is the Operation of a Medicine externally applied, which fetches out the Humours from their cloſeſt Reſeſſes.

*Metatarſus* are the five little Bones of the Foot, connected to the Bones of the firſt part of the Foot, which immediately ſucceeds the Leg.

*Methodica Medicina* is that which was invented by *Themifon Laodiceus*, and improved by *Theſſalus Trallianus*, who ſaid that the Art might be learned in ſix Months time.

*Methodus* is a part of Phyſick whereby Remedies are found out by Indications for the Reſtauration of Health.

*Metopium* is the Fore-head.

*Metrenchyta* is an Inſtrument wherewith Liquors are injected into the Womb.

*Miaſma* is a contagious Infection in the Blood and Spirits, as in the Plague and Scurvy.

*Microcoſmus*, Man is called the little World as a Compendium of the greater.

*Microphthalmus* is one who has little Eyes from his Birth.

*Miliaris herpes*, ſee *Herpes*.

*Miferere mei*, or *Chordapsus*, is a moſt vehement Pain in the Guts, proceeding from an Inflammation of them, or Involution and the periftaltick Motion inverſed; whence the Excrements are diſcharged by the Mouth. It is called alſo *Volvulus*.

*Mitella* is a Swathe that holds up the Arm when it is hurt or wounded.



*Miva* is the Flesh or Pulp of a Quince boiled up with Sugar into a thick Consistence.

*Mixtura* is a *solid* or *liquid* Substance mixed together of several Medicines. Mixtures are very different according to the scope of the Physician; they are taken especially in Drops or Spoonfuls, and sometimes in Draughts. They are made either of Liquors only, such as are distilled Waters, Spirits, and Oils, any way mixed together, as Waters with Waters, Oil with Oil, Waters with Spirits, &c. or of Liquors with convenient Syrups, Pouders, Confections, Opiates, all of them together, or only some.

*Mna*, or *Mina*, an *Attick Mna* contains an hundred Drams, or twelve Ounces and an half; the *Roman*, ninety six Drams, or twelve Ounces; the *Alexandrian*, an hundred and sixty Drams, or twenty Ounces.

*Modiolus*, *Trepanum*, or *Anabaptiston*, is an Instrument which they use in profound Corruptions, Contusions, Cuts and Fractures of Bones, not easily, tho to be, applied; unless, 1. The Chips and Prominences of the Bones prick. 2. When the upper Table is entire, but depressed, and the lower broken. 3. When the extravasated Blood would choak a Man with Corruption. The manner of perforating is thus: When the Hairs are shaven off, the Skin is to be cut to the *Pericranium*, avoiding as prudently as may be the Muscles of the Temples and the Sutures, and for this time the Wound is to be bound up, unless there be so little Blood spilt, that the Membrane, called *Pericranium*, may at the same time be pulled off from the Skull:  
Then

Then after a few Hours you may stop the Ears of the Patient, and take one of these Instruments called a *Masculine Modiolus*, whose point is to be fixed in the Skull, but so far off the Fracture, that it touch it not, much less the Suture, with its Teeth; tho' some never avoid the Sutures, and assure us that they have perforated them as successfully as any other part: Then hold the Instrument fast with the left-hand, and turn it round with the right, till you have cut out a pretty deep Circle: After this take a *Feminine Modiolus* (which has no point in the middle) and turn it round as before: In the mean time take away the Dust that proceeds from the Perforation, and moisten the Instrument in Oil and Water to make it cool and slippery: The Blood that appears will shew that you are now gone as deep as the second Table, *i. e.* beyond the Scull to the Meninx, and then you must press very gently, lest the Membrane of the Brain be unadvisedly hurt; when the Bone begins to wag, put something in betwixt the sides of the Wound, loosen it, and take it out with a pair of Chirurgeons Pincers.

*Mola, Patella, or Rotula,* is a round and broad Bone, at the joynting of the Thigh and Leg, where the Knee, excepting this Bone, is begirt with a Membranous Ligament.

*Mola carnea,* is a fleshy, and sometimes a spongy Substance without Bones or Bowels; it is often black like concremented Blood; and sometimes extream hard, preternaturally brought into the World instead of a *Fetus*.

*Molares, or Maxillares Dentes;* see *Dentes*.

*Mollientia* ; see *Emollientia*.

*Melopes, Vibices, Enchymoma, Sugillationes*, all signify the same thing ; red Spots like those which remain in the Skin after beating, in malignant and pestilential Fevers.

*Molynsis*, the same that *Miasma*.

*Monocolum* is the Gut *Cæcum*.

*Monohemera* are Diseases that are cured in one day.

*Monopagia*, see *Monopegia*.

*Menopegia* is a sharp Pain in the Head, afflicting one single place.

*Mons Veneris* is the upper part of a Woman's Secrets, something higher than the rest.

*Morbilli*, the Meazles, are red Spots which proceed from an aerial Contagion in the Blood, they neither swell nor are suppurated, and differ only in degree from the Small-pox.

*Morbus*, a Disease, is such a Constitution of Body as renders us inapt for the due performance of our Actions: Or, it is an ill Constitution in a Man which hurts any of our Faculties, according to *Sylvius de le Boc*. Diseases are two-fold, either from an *ill Conformation*, or an *Indisposition*: An ill Conformation is six-fold, for it consists in Number, Magnitude, Figure, Cavity, Surface and Situation: Indisposition is either occult or manifest; the Occult is poisoned, contagious, and pestilent; the Manifest is either simple, as hot, cold, moist, dry, &c. or compound, when more Qualities than one are peccant at once, as cold and moist, hot and moist, &c. There's a Disease by *Idiopathia*, peculiar to ones self, by *Protopathia*, when one has

has it first, by *Deuteropathia*, at second hand, and by Sympathy. Also Diseases are simple or compound, gentle or malignant, short, long, acute, continued, intermittent, hereditary, native, Pituitous, bilious, melancholy, Summer, Winter, Autumnal, Epidemick, &c.

*Morbus Regius*, the same that *Icterus*.

*Moretum* is a sort of Drink which our Women use much when they think they have conceived, for they are perswaded that it spoils a false Conception and strengthens a true one: It is so called from the Mulberries they put in it.

*Moria*, Dulness or Folly, or Stupidity, is a defect of Judgment and Understanding; it proceeds chiefly from lack of Imagination and Memory.

*Morosis*, the same that *Moria*.

*Morphæa*, the same that *Alphus*.

*Morselli*, the same that *Morsuli*.

*Morsuli*, *Tabellæ*, they are Medicines of a square Figure for the most part, made of Powders and the like mixed with Sugar dissolved and poured upon a wooden, stone, or brazen Table, to be consolidated.

*Morsus canis rabidi*, the same that *Cynanthropia*.

*Mortariola*, are the Caverns wherein the Teeth are lodged.

*Morum*, the same that *Pladarosis*.

*Motos* is a peice of Linnen teezed like Wool, which is put into Ulcers, and stops a Flux of Blood.

*Motus Peristalticus*, see *Peristalticus*.

*Muccus*, the same that *Mucus*.

*Mucago*

*Mucago* is a viscous Extraction, made of Seeds, Gums, Roots, &c. with Water.

*Mucilago*, the same that *Mucago*.

*Mucro cordis*, or *Apex*, is the lower pointed end of the Heart.

*Mucronatum os*, see *Ensisiformis Cartilago*.

*Mucus*, we call it Snot, is a liquid, thick, and viscous Excrement, which flows from the *Processus Papillares* by the *Os Cribriforme* to the Nostrils and Palate.

*Muliebria*, see *Cunnius*.

*Musca caput*, the same that *Myocephalum*.

*Musculus*, a Muscle, is an organical part furnished with two Tendons, and a fibrous or fleshy Belly or middle part: Its Office is to move the Members that are contiguous to it. This Motion or Contraction is performed by the flowing of the Animal Spirits from the Brain to the Tendons by the Nerves, and thence to the middle of the Muscles, where they contract them, and when that is done, recede to the Muscles again. The Antients divided the Body of a Muscle into the Head, Belly, and Tail; in which division they called the Extremity of the Muscle, connected to that part towards which the Contraction was made, the Head; the end or part of the Muscle, inserted into that part which was to be moved, the Tail; and lastly the intermediate part of the Muscle, which is more swell'd with Flesh, they called the Belly; and then in the performance of Motion they supposed the Muscle was swell'd about the Head and Belly, and consequently shortned in its length, so that it drew the Member, to which it was fastned, near to it.

But

But how this was done they say not. Muscles are destined either to the use of Cavities, or Limbs, and are diversly denominated from their Shapes, Places where they are, and Actions they perform.

*Mycteres* are the Nostrils, or the Receptacles of pituitous Humors, which distil out of the Brain by the *Processus Papillares*, the Extremities of the *Olfactory* Nerves.

*Mydesis* is Corruption or Rottenness from too much moisture.

*Mydriasis* is a too great Dilatation of the *Pupil* of the Eye which makes the Sight dim.

*Myelos* the Marrow of the Bones, or of the Brain, or Spinal Marrow.

*Myle*, the same that *Molagenu*.

*Myloglossum* is a pair of Muscles which arise about the back side of the grinding Teeth, and are inserted into the Ligament of the Tongue, and are said to turn the Tongue upwards.

*Mylopha* signify the falling off of the Hairs of the Eye-lids: Also Medicines against the falling off of Hair.

*Myocephalum* is the falling of the *Tunica uvæa* just begun, like the Head of a Fly, whence it has its Name.

*Myodes platysma* is a broad musculous Expansion in the Neck, proceeding there from a sort of a fat Membrane.

*Myologia* is a Description of Muscles.

*Myopia*, is a certain Dimness of sight in distant Objects, and yet a Perspicacity in things near at hand. Purblindness.

Myopi-

*Myopiasis*, the same that *Myopia*.

*Myops* is one that is Purblind; which is occasioned by this, that the Sun-beams, entring in too great a quantity, represent the Object confusedly in the Brain.

*Myrach*, is an *Arabian* Word, and signifies the same that *Epigastrium*.

*Myracopum* is an Ointment that takes away Weariness.

*Myrmecia* is a sort of Wart; they are harder and lower than those fleshy Tumors called *Thymi*, take deeper Root, and occasion greater Pain, broad below, small at top, and emit less Blood. They are scarce ever bigger than a sort of Pulse called *Lupines*. They breed in the Palms of the Hand, or the sole of the Foot.

*Myrinx*, the same that *Tympanum*.

*Myron*, the same that *Unguentum*.

*Myropola*, is one that sells Ointments.

*Myrtum* is a little piece of Flesh in a Womans Secrets, about the Cleft, proceeding from a Corrugation of the *Vagina*.

*Mystax* is the upper Lip and the Hairs upon it.

*Myurus* is a mutilated Pulse, increasing or decreasing gradually.

*Myxa* is Snot, a pituitous Humour, which descends from the Extremity of the *olfactory* Nerves to the Nostrils.

## N.

**Nævi**, Moles, are certain native Spots, and are two-fold, either plain, or protuberant, different in shape and colour. They happen to Child-bearing Women from a false Imagination, Drunkenness, Extasy, &c.

*Narcosis* is a privation of Sense, as in a Palsy, or in taking of *Opium*, &c.

*Narcotica* are Medicines that stupify, and allay Pain.

*Nasalia*, the same that *Errhina*.

*Nasalia*, are little globular Bodies which are put into the Neck of the Matrix, made of the same substance as *Pessaria*: see *Pessaria*.

*Nata*, the same that *Natta*.

*Nates cerebri* are two round Prominences, behind the Beds of the *Oprick* Nerves, which grow to the upper part of the Marrowy Substance, they are small in Men, and larger in Brutes.

*Natta* is a great soft Tumor, without Pain and Colour, which grows especially in the Back, yet sometimes in the Shoulders; its Root is slender, yet it encreases so prodigiously that it will grow as big as a Melon, or a Gourd; it is made of fat Matter; and therefore ought to be reckoned amongst the *Steatomata*. See *Steatomata*.

*Natura*, the same that *Cunus*.

*Naturalis facultas*, a natural Faculty, is an Action depending chiefly upon the *Cerebellum*, whereby the Body, without our notice, is nourished, encreased, and preserved by the Blood  
and



and Animal Spirits; upon which likewise all Excretions, Digestions, and Generations depend.

*Naviculare os*, called also *Cymbiforme*, is the third Bone in each Foot, in that part of it which immediately succeeds the Leg.

*Necrosis* is a black and blew Mark in any part.

*Nectar* is the drink of the Gods, as *Ambrosia* is their drink. But with Physicians it signifies rather a Medicinal Drink, but with a most delicious colour, taste and smell.

*Nemomena*, see *Nomas*.

*Nepenthes*, *Opiate Laudumum*, a Medicine worthy indeed of Praise. It signifies as much as without Pain and Trouble, and by reason of the incomparably admired Effects it produces, highly deserves the Name of *Laudumum* (a Word importing Praise.) *Nepenthes* they say was *Helen's* Remedy, wherewith she expelled all Sorrow from her Heart, and waxed merry and cheerful.

*Nephelæ* are small white Spots upon the Eyes. Also little Clouds as it were that swim in the middle of Urine; likewise little white Spots in the surface of the Nails like little Clouds.

*Nephritica* are Medicines against the Diseases of the Reins.

*Nephriticus* is one who is troubled with a Disease in the Reins.

*Nephritis* is a Pain in the Reins, proceeding either from an ill Disposition, or an Inflammation, or from the Stone and Gravel, accompanied with Vomiting and Stretching of the Thigh.

*Nephrus* is a Kidney, on each side of the *Abdomen* one, placed about the Loins under the Liver and Spleen; it is shaped like a Kidney Bean:

Its

Its Substance is made up of a great company of little Conduits. On both sides it receives the *Serum* from the Glandules which border upon the Arteries, and carries it to the little Bodies in the Reins called *Caruncula Papillares* (which see) that so it may be discharged by the *Pelvis*, the Basin, the Ureters, the Bladder, &c.

*Nervus*, a Nerve, is a fibrous, round, long, white, porous Substance like an *Indian Cane*, which conveys the Animal Spirits to make the parts of the Body moveable and sensible. Ten pair of Nerves proceed from the oblongated Marrow within the Scull: As the Odoratory, and Ophthalmick Nerve, that which moves the Eyes; the Pathetick, the Gustatory, or that which perceives Tastes; the Nerve called *Timidus* or fearful, that which serves the Organ of Hearing; the *Parvagus*, that which moves the Tongue, and the Muscles of the Neck. The Ancients only acknowledg Seven pair within the Scull. Below the Scull they reckon Thirty pair; seven from the Spinal Marrow in the Neck; twelve from the same in the Back; five from the Loins, and six from the *Os Sacrum*: All the Nerves below the Scull proceed from the Spinal Marrow, which pass through the holes in the sides of the Vertebres, and are designed for the use of the Limbs and great Cavities. A Nerve, a Tendon, and a Ligament are impertinently taken for one and the same thing by Chirurgeons.

*Neurodes* is a sort of lingering Fever, so called by the most Learned *Willis*; because that the nervous Juice, departing from its own right natural

Crafsis

Crisis, becomes the occasion of an *Atropha*.

*Neurologia* is an elegant Description of the Nerves, which *Willis* has performed beyond any Man whatsoever.

*Neuron*, the same that *Nervus*.

*Neurotica* are Remedies against the Diseases of the Nerves.

*Neurotomia* is an Anatomical Section of Nerves; also a pricking of Nerves.

*Neurotomus* is one who is troubled with a pricking of the Nerves. Or one who dissects them Anatomically.

*Neuritica*, the same that *Neurotica*.

*Nidrosa Dyspepsia*; see *Dyspepsia*.

*Nidus*, the same that *Focus*.

*Noctambulo*, or *Noctambulus*, is one who walks in his Sleep, opens Doors and Windows, and goes over the highest and most dangerous Places without perceiving it: The Cause of it is hardly to be given, unless Sleep be divided into Total and Partial; the Total is common ordinary Sleep, but the Partial takes place in this case, because that Objects are seen indeed, and are offered to the common Sensory, but penetrate not to the place of Imagination, so that they may be perceived.

*Nodulus*, *Nodus*, is a Bag of suitable Ingredients as the Disease requires, put into Beer or Wine, the Tincture whereof the Patient is to drink.

*Nodus*, the same that *Ganglion* and *Nodulus*.

*Noli me tangere* is a sort of Canker in the Face, especially above the Chin. There arises a Tumour or Ulcer about the Mouth and Nose, like an

an exulcerated Canker, which grows slowly at the beginning, like a little Pimple; it remains a whole Year, otherwise is less troublesome than a Canker, which gnaws and eats more in one Day than a *Noli me tangere* doth in a Month.

*Nomas* is a putrid Ulcer that feeds upon the parts.

*Nosocomium* is an Hospital for poor sick People, where they are attended, and cured, if possible.

*Nosologia*, the same that *Pathologia*.

*Nosos*, the same that *Morbus*.

*Nota materna*, the same that *Nevus*.

*Nothæ costæ* are the five lowest Ribs on each Side, called Bastard Ribs, so called because they do not join with the Breast-Bone as other Ribs; nor are as the others Boney but Cartilaginous. Diseases are likewise called *Nothi*, or Bastard; which exceed the ordinary and common Rule; as tertian, quartan, or quotidian Bastard Agues; a Bastard Plurisy &c.

*Nothus* is the Back, the back part of the Chest.

*Novacula* is a Chirurgeons Knife, the shape whereof differs according to the difference of Operations: And therefore can hardly be described.

*Nubeculæ* are little light Particles which mutually, but loosely, close with one another, and swim upon the Urine.

*Nucha* is the hinder part, or nap of the Neck, called *Cervix*.

*Nuciositas*, the same that *Myopia*.

*Numero*, not only Fruits and Seeds are measured by Number, but likewise the parts of Animals, as Yolks of Eggs. It is commonly noted thus, *N<sup>o</sup>* or *Num.*

*Nutritum*, the same that *Alimentum*.

*Nutritio* is a natural Increase, whereby that which continually decays of any corporeal Substance, is repaired by convenient Nourishment.

*Nux* is a sort of Pain in the Head, which afflicts a place about as big as a Nut; as an *Ovum*, a *Clavus*, and other sorts.

*Nycthemerum* is four and twenty hours space.

*Nyctalopia* is two-fold: the first is a Dimness of Sight in the Night, or in dark Places, without any Impediment in the Light: The other is a Dimness in the Light, and clear Sight in the Night, or in Shades.

*Nymphae* are little pieces of Flesh in a Woman's Secrets. So called because they stand near the Water that comes out of the Bladder. Also the hollowness or void space in the nether Lip.

*Nymphomania*, the same that *Furor Uterinus*.

*Nymphotomia* is a cutting off the *Nymphae*, the too great Protuberance whereof in marriageable Virgins sometimes hinders the Enjoyment, or at least renders it difficult. The *Egyptians* cut them frequently.

O.

**O** *Belea* is the *Sagittalis* Suture in the Scull (see *Sagittalis*) which touches the *Coronalis* Suture forward, and the *Lamdoides* backward; for it is made of the mutual Conjunction of the Bones of the Forehead.

*Oblata Laxativa & Purgantes* are made of Meal with Sugar and purging Ingredients.

*Oblivio*, Forgetfulness, is a loss of the Ideas of Things once perceived out of the Brain. Which happens when things make but a light Impression upon the Brain; as a light Motion is scarce perceived; so a light Impression easily decays.

*Obolus* is half a Scruple; it weighs ten Grains. Physicians mark it thus  $\infty$ , but now the *Hollanders* do not use this Character.

*Obstructio* is a shutting up of the Passages of the Body either by Contraction, or by some foreign Body that has entered within them.

*Occiput* is the hinder part of the Scull.

*Ochema* is a Liquor or Vehicle wherewith Medicines are mixed.

*Ochrhodes* are Ulcers whose sides are callous, or of the nature of Warts, but not malignant.

*Oculares dentes*, the Eye-Teeth: The same that *Cynodontes*.

*Oculus*, the Eye, is the external Organ of Sight; it is compounded of six Muscles, to wit of two Direct, and as many Transverse, to which a seventh is added in Brutes. It has seven Tunics, the *Adnata*, *Innominata*, *Cornea*, *Uvea*,

*Retiformis*, *ChrySTALLINA*, and *VITREA*. It has also the *Oprick Nerve*, the *Iris*, and the *Pupilla*. See them singly in their proper places.

*Oculi* are the forerunners of Flowers, which are likewise called *Gemma*, Buds.

*Odaxismus* is the itching of the Gums, when Children breed Teeth.

*Odontagra*, see *Forfex*.

*Odonthalgia* is the Teeth-ach; which is caused by black rotten Teeth, or an Effervescence of fixed and acid Salt; and therefore it is called the Gout in the Teeth. Cold also will cause it.

*Odontiafts*, the same that *Dentitio*, and *Odontophyia*.

*Odontica* are Medicines against Pains in the Teeth.

*Odontoides*, that which is like a Tooth; as the Tooth of the second Vertebre, and of other Bones.

*Odontophyja*, breeding of Teeth.

*Odoramentum* is a Medicine applyed for its Smell. It is compounded of *Laudanum*, *Storax*, *Benzoin*, *Musk*, *Civet*, &c.

*Odoratus*, the Smell, is a Sence whereby odoriferous Effluvioms are offered and represented to the common Sensory, from the Motion and Irritation of Nerves, implanted in the Membranes of the Nose.

*Oeconomia* is the management of Family-Concerns.

*Oedema* is sometimes taken in a large Sence by *Hippocrates*, for any Tumor, but strictly for a white, soft, insensible Tumor proceeding from  
pitu-

pituitous Matter heaped up together. It has no Pulse, and yields easily to the Fingers. It may proceed likewise in some measure from the *Lympha* or nutritious Juice extravasated and turned into a Gelly.

*Oenoides* is diluted Wine, or a Liquor Analogous to Wine.

*Oenomel* is Wine and Honey.

*Oesophagus* is a Muscle that closes the Gullet, called Sphincter.

*Oesophagus*, the Gullet, is a membranaceous Pipe reaching from the Palate to the Stomach, whereby the Meat, chewed in the Mouth and mixed with the Juice there, passes to the Ventricle: It has three Tunics; the *outermost* or *membranaceous* Tunic, which comes from the *Peritoneum*, or inner rine of the Belly, and clothes the Ventricle. The innermost is *Musculous*; the whole *Oesophagus* seems to consist of two Muscles, which with their opposite Fibres crossing one another make four *Parallelograms*. The Third is altogether *Nervous*, which is covered on the inside with an hairy sort of Coat, and which may pass for a fourth Tunic.

*Oesyphus*, the Filth and Greasiness of Sheep, proceeding of Sweat, and cleaving fast to their Wooll. Therefore they are mistaken who take it to signify the little Clods of Dung that stick to their Wooll.

*Olecranium*, or *Ancon*, is the greater Process of the first Bone of the Cubit called *Ulna*. Also the upper part of the Shoulder.

*Olecranus*, the same that *Anconcus*.

*Olfactus*, the same that *Odoratus*.



*Oligophoros* is a small Wine, with few Spirits.

*Oligotrophia* is a Decrease of Nutrition.

*Oligotrophus* is Meat that nourishes little, to which is opposed *Polytrophus*, that which affords much Nourishment.

*Omentum, Reticulum*, the Cawle, is a double Membrane spread upon the Intestines, interwoven with Fat and Vessels like a Fisher's Net, enriched also with two or three Glandules, annexed to the Stomach, the Gut *Colon*, and the *Pancreas*, and useful to cherish the Intestines with its warmth: It hath some milky and Lymphatic Vessels, as also a great many *Ductus's* and little Bags of Fat, concerning which see our *Reformed Anatomy*.

*Omoplata*, and *Homoplata*, the same that *Scapula*.

*Omphalocoele* is a Rupture about the Navel, to wit, when the Cawle or Intestines are protuberant in that part: Which happens from a Relaxation, or bursting of the *Peritonium*, the inner rine of the Belly.

*Omphalos*, see *Umbilicus*.

*Onyx*, see *Unguis*.

*Ophiasis* is when the Hairs grow thin and fall off here and there, so that they leave the Head spotted like a Serpent.

*Ophthalmia* is an Inflammation of the Tunics of the Eyes, proceeding from arterious Blood collected and extravasated there, because it cannot return by the Veins.

*Opiata*, or *Electuarium*, is a Medicine taken inwardly, of a consistence like to those Opiates

in the Shops, ( Triacle or Mithridate ) and is made up into several Doses of several Ingredients mixed with Honey or Syrup.

*Opiatum* is a Medicine in form of an Electuary with Opiate mixed in it : As Triacle, Mithridate, Dias-Cordium, &c.

*Opiologia* is a Description of *Opium*.

*Opisthotonus*, or *Tetanus*, is a kind of Cramp, or stretching of the Muscle of the Neck backwards; which proceeds sometimes from a Palsy of the Muscles in the Neck, whereupon the Antagonists or opposite Muscles move the intermediate parts too much; or from a sharp and ferrous Matter in the Tendons; or from the Animal Spirits which enter the Flehy Pipes more than is usual and will not easily recede, so that the parts are swelled and wrinkled up.

*Opium* is the condensed Juice of Poppies; the purest *Opium* is made of white Drops.

*Opticus Nervus*, or *Visorius*, the Optic Nerve is that which carries the visible Species from the Eye to the common Sensory. The Nerves of both Eyes proceed from the *Thalami* of the Optic Nerves, afterwards these Nerves come together, and as they enter the Scull separate again. *Optica* are Medicines against Distempers of the Eyes.

*Orchis* is a Testicle, whose Substance in Men is nothing else but a Contexture of very little Vessels which make the Seed : But it is quite otherwise in Women; where they are made of several Membranes and little Fibres loosely united to one another, betwixt which several white Bodies are found, which are there either

naturally or preternaturally: The Testicles of Women breed Eggs, and therefore they are rightly called *Ovaria*. They are also called *Testes*, *Colci*.

*Orchotomus* is a Gelder: One who gelds Animals that they cannot copulate.

*Orexis* is a Natural Appetite of Meat, which proceeds from an acid Ferment in the Ventricles that comes from the *Celiac* Arteries, with which the nervous Tunic of the Stomach and its Nerves are extraordinarily moved to covet Nourishment.

*Organum* is a part which requires a right and determinate and sensible Conformation to its constitution and the performancè of its Actions; as an Arm, Muscle, Heart, &c.

*Orgasmus* is an *Impetus* and quick Motion of Blood or Spirits; as when the Animal Spirits rush violently upon the Nerves.

*Oroboides* is a sub<sup>d</sup>ling in Urine, like to a kind of Pulse called *Vetches*.

*Orthocolon* is a preternatural Rectitude of a Joint.

*Orthopnea* is an ill Respiration, when the Person affected cannot breathe but with his Neck erect.

*Os*, a Bone, is an hard, dry, and cold Substance, consisting especially of earthy and saline Particles, designed for the upholding of the Body, to render its Motion easy, and for a Fence for several parts. Some make their Number 249, others commonly 304, and others as many as the Days of the Year. Yet the number of them is uncertain, because the Bones of Infants differ

differ from those of Adult Persons. Also because the Bones called *Sesamoidea* (see them in their proper place) and the Teeth are not determined to a certain number in old Men and Adult Persons. They are of different Shapes, some are round, others plain, acute, obtuse, hollow, spongy, solid, oblong, triangular, &c. A Nut-Shell is also called *Ossiculum*.

*Oscitatio*, Yawning, is a certain light convulsive Motion of Muscles which open the lower Jaw of the Face. Some look upon it as a light Motion whereby Excrementitious and Halituous Matter, which irritates the neighbouring parts, is expelled.

*Oscula* are the openings of Vessels at the end.

*Osculum uteri* is the Cavity where Conception is made and the Mans Yard enters; it is so small in Maids that it can only receive the bigness of a small Pen we use for Writing Tables, and you cannot thrust your least Finger into it by any means; the Courses flow out of it. It sticks out in the Vagina, and is like the Mouth of a Tench, or, as *Galen* will rather have it, like the Nut of a Man's Yard; it has a transverse cleft; in Virgins 'tis very small, but grows bigger in Women who have had many Children; if it be too much stretched, or exulcerated, covered over with a Scarr, or too moist, Barrenness follows thereupon.

*Osteologia* is a Description of Bones.

*Osteon*, see *Os*.

*Ostocopi*, are Pains in the Bones, or rather in the Membranes and Nerves about the Bones: For Bones as such are insensible.

*Otalgia*

*Otalgia* is a Pain in the Ears, whencefoever it proceeds.

*Otenchya* an auricular Clyster. *Celsus* calls it, *Oegin*. A little Syringe or Squirt which injects Medicines into the Ears.

*Otica* are Medicines against Distempers in the Ears.

*Ovarium* is a Womans Testicle.

*Oviductus*, the same that *Tuba Fallopiana*.

*Ovum* is a sort of pain in the Head affecting a place about the bigness of an Egg.

*Oxelaum* is a mixture of Vinegar with Oyl.

*Oxycratum* is a mixture of Vinegar with Water, called *Pusca* or *Posca*.

*Oxydercica* are Medicines which quicken the Sight.

*Oxygala* is sowre Milk.

*Oxymel* is a composition of Vinegar and Honey, like a Syrup.

*Oxyregmia* is an acid sowre Belch from the Stomach.

*Oxyrhodinum* is Vinegar of Roses, mixed with Rose Water, or so.

'ΟΞΥ' ΝΟ'ΣΗΜΑ, the same that *Morbis acutus*.

*Ozæna* is an Ulcer in the inside of the Nostrils that smells ill.

## P.

**P***Achuntica* are Medicines of a thickning nature, but withal cold, and full of thick and boughy parts, which if they are mix'd with a thin Juice, by joyning and stifning the Parts one with another, make a more Dense and firm Composition as Bole-armoniack, Mill-dust, Water-lillies, Almonds, Poppies, &c.

*Pedotropica* is a part of *Hygrena* that concerns the Management of Boys.

*Palatum* the Palate is the upper part of the Mouth, which because it somewhat resembles the upper part of an House, is thence called the Roof of the Mouth.

*Palliatio*, or *Cura Palativa*, is a Medicine which helps (as much as is possible) incurable Diseases by the Application of present Remedies.

*Palindrome* is a Disease into which one relapses.

*Palma* is the inside of a Man's Hand, which we call the Palm.

*Palmus* is a Shivering, or palpitation of the Heart, caused by a Convulsion, or Irritation of the Nerves; the cause whereof consists in the Blood or nervous Juice, or in the Water in the Membrane that covers the Heart.

*Palpebra* are the Coverings of the Eyes, made up of a Skin, a fleshy Membrane, Muscles, a Tunick, and another little Skin called *Tarsus*, with Hair upon the uppermost Skin: They are either the upper or the under Eye-lids,

*Palpitatio*

*Palpitatio cordis naturalis*, the natural Palpitation of the Heart, is in the Systole thereof, whilst the Cone and the Sides are press'd together, the Basis and the Roots of the Vessels, being blown up with the Blood that gathers there, grows big and swoln. It oft proceeds from an extraordinary Contraction of the Heart, or a thick and irritating Matter which sticks in the Heart.

*Panacea* is a general sort of Physick for all Diseases indifferently; but I question if there be any such thing. Many People brag much of Tobacco, Tincture of the Sun, the Philosophers-stone, vitriolated Tartar, &c.

*Panaritium*, vid. *Paronychia*.

*Pancenus*, vid. *Pandemius*.

*Panchymagoga* are purgative Medicines that expel all corrupt Humours.

*Pancreas*, the Sweet-bread, *Pancreation*, *Pancreon*, *Callicreas*, *Callicrecon*, & *Lactes*, are all synonymous. It is a conglomerated Glandule in the Abdomen, placed behind the Ventricle, and fastened to the Gut *Duodenum*, and reaches as far as the Liver and the Spleen; the Use and Office thereof is to convey a volatile, Insipid, and Lymphatick Juice, or as others will have it (for 'tis a disputable Point) a something acid Juice, by its own *Ductus* to the Gut *Duodenum*, in order to a farther Fermentation and Volatilisation of the Chyle, and to attemperate and allay the Qualities of the Gall: It is the biggest Glandule in the whole Body, but bigger in a Dog than a Man.

*Pandalia*

*Pandalea*, as the modern Physicians call it, is the same with a solid Electuary, but that it remains *intire*, for the Sugar being rightly boiled is let grow hard; the Patient takes a piece of it like a Lambative; it only in the shape differs from Rolls and Morfels.

*Pandemius* is a Disease which is rife in some places or other.

*Pandiculario* is a certain Dilatation and convulsive Distension of the Muscles, by which the Vapours that annoy them are cast off.

*Panicus* is a sudden Fear or Consternation.

*Panniculus Carnosus* is a fat sort of Membrane, in some parts thick and musculous; in other parts thir, with many *Ductus*'s of Fat in it; it covers the whole Body.

*Panus* is a sort of Botch or Sore under the Arm-pits, Jaws, Ears, and Groins, to wit, in the Glandulous Parts. It is also taken for *Phygethus*.

*Papilla Intestinorum* are little Glandules where-with the in-most Tunick of the Entrails is full, they soak in the percolated Chyle, and dispense it to the lacteal Veins.

*Papilla* is a red Excrecency in the middle of the Breast, in the Pores whereof are received all the milky Tubes or Pipes, proceeding from the Glandules of the Breasts.

*Papillarum processus* are the Extremities of the Olfactory Nerves, which convey the slimy, viscous Humours by the Fibres, which perforate the *Os cribriforme* to the Nostrils and Palate.

*Papula*, vid. *Pustula*, also a kind of small Pox. See *Exanthemata*.

*P. racc-*



*Paracelsistica Med. vid. Hermetica.*

*Paracentesis*, or *Punctio*, is a Perforation of the Chest and Abdomen through a cuspidate Channel: It hapens in the Breast when it is stuff'd with putrified Matter, or Water, and then there's a pricking in the side between the fifth and sixth Vertebre. It happens in the *Abdomen*, when it is swell'd by a Dropsy near the white Seam in the *Abdomen*, in the Muscles that either ascend right or oblique. If a Man be strong and has taken a Purge, and also his Lungs, and the rest of his Entrails be uncorrupted, when the Navel doth protuberate, don't look another way, for there you must make the Incision; don't let Purulency and Water come out both together, for that were to kill the Patient, but one after the other, as in seven days a pound, or a pound and an half as the Patient can endure it: After the Operation is finished, draw the Wound up with an astringent Plaister: If the inward Vessels and Passages be broke through this pricking, it s to no purpose to endeavour the Cure.

*Parachetensis*, vid. *Derivatio*.

*Paracastica* is a daily declining Feaver, also declining Age.

*Paratme*, vid. *in Acme*.

*Parachynanche* is an Inflammation with a continual Feaver and difficulty of Breathing, excited in the outward Muscles of the Larynx.

*Paralysis* is an Aboition of voluntary Motion, or Sense, or both, either in all the Body, or only some part. It comes by either an Obstruction, Obscillion, Contusion, or pressing of the Nerves,  
or

or by an Indisposition, or ill Conformity of the Muscles.

*Paramefus* is the next Finger to the middle one, called the Ring-finger.

*Paraphimosis* is a fault of the Yard, when the *Preputium*'s too short; also a Narrowness and Contraction of the Womb.

*Paraphrenitis* is Madness accompanied with a continual Fever through the Inflammation of the Midriff, with difficulty of breathing as the Ancients dream'd. But Dr. *Willis* has confuted this Opinion of it, and says the matter of it lies in the *Cerebellum*, whereby the Animal Spi-Spirits cannot flow, and thence the Midriff and Lungs are troubled.

*Paraphrosyne* is a slight sort of Doting in the Imagination and Judgment.

*Paraplegia* is a Palsy which seizeth all the parts of the Body below the Head, through an Obstruction of the spinal Marrow.

*Paraplexia*, *idem quod Paraplegia*.

*Pararythmus* is a preternatural Breathing.

*Parastate*, *vid. Epididymis*.

*Parasnanche* is an Inflammation of the Muscles of the upper part of the *Æsophagus* with a continued Fever.

*Parempiosis* is a falling, as when Blood slides from the Heart into the great Artery.

*Parencephalos*, *idem quod Cerebellum*.

*Perenchymata* are Entrails by which the Blood passes for better Fermentation and Perfection, as the Lungs, Liver, Heart, and Spleen, &c. Sometimes *Parenchyma* is taken in a large Sense for all the Entrails.

*Paristhmia*

*Paristhmia*, or *Amygdala*, are two Glandules tied together by a broad slender Production, they have one common Cavity large and oval, opening into the Mouth; the Use they serve for is, to transmit a certain slimy or pituitous Matter into the Jaws and Mouth: They are called also *Tonsilla*.

*Paronychia* is a preternatural Swelling in the Fingers end very troublesome; it rises from a sharp, malign Humour, which can gnaw the Tendons Nerves, the Membrane about the Bone, and the very Bone it self.

*Parotides* are Glandules behind the Ears, also a preternatural Swelling of those Glandules.

*Paroxysmus* a Fit, is part of the Period of Diseases, whereby they encrease and grow worse. It is either Ordinate, which returns at certain times, as in a Tertian Ague; or Inordinate, that has no certain time, but comes sometimes one day, sometimes another; as the Erratick Ague.

*Partes*, a part, is a Piece of the whole serving each for their proper Uses. The Parts are either sensible or insensible, spermatick or bloody, similar, or the contrary; organical or inorganical, principal or inservient.

*Partus* is the bringing forth of a Mature *Fetus*, or Young, in natural Births. The *Fetus* having broken the Membranes, turns his Head forward, and inclining it towards the neck of the Womb, strives to get forth; the usual manner is after nine Months; yet I have known some at *Amsterdam* born at seven Months, who have lived to fifty or sixty.

*Partus*

*Partus Cesareus* is when Children are forc'd for want of Passage to be cut out.

*Partus difficilis, idem quod Dystocia.*

*Parylis* is an Inflammation, Rottenness, or Excrescency besides the Gums.

*Passio, vid. Pathema.*

*Pastillum* is a sweet Ball compos'd of sweet Dust, Wax, the Gum-Storax, and *India-Balsam* with a little Goats-flower and Turpentine; it serves for Swelling.

*Patella, vid. Mola Genii.*

*Pathema* is all preternatural Conturbation wherewith our Body is molested.

*Patheticus* is the Nerve of the fourth pair within the Scull, as Dr. *Willis* saith, tho *Fallopianus* reckons it one of the eighth pair.

*Pathognomicum* is a proper separable Sign; which agrees only to such a thing, and to all of that kind, and tells the Essence of its Subject, and also lasts from the beginning to the end; as in a true Plurisy, there's always a continual Fever, hard Breathing, and Stitches, and a Cough.

*Pathologia* is a part of Physick that teacheth us the preternatural Constitution of a Man's Body:

*Pathos, vid. Pathema.*

*Pectoralia* pectoral Medicines, are such, as either by attenuating, or thickening, or allaying, render the Matter which causes coughing fit to be expectorated.

*Pectus* is the fore-most part of the Thorax reaching from the Neck-bone down to the Midriff.

*Pedicularis Morbus, vid. Phthiziasis.*

*Pedium, vid. Tarsus.*

*Pelicanatio Chymica, vid. Circulatio Chymica.*

*Pelidnus*

*Pelidnus* is a black and blew Colour in the Face, frequent in Melancholick Men.

*Pelvis* is the place at the bottom of the Belly, wherein the Bladder and Womb are contain'd.

*Pelvis Aurium*, vid. *Cochlea*.

*Pelvis Cerebri*, vid. *Choana*.

*Pelvis Renum* is a membranous Vessel or Receptacle in either Vein, which receives the Urine and pours it into the Bladder.

*Pemphigodes Febris* is a Spotted Fever; some say a windy, a flatulent Fever.

*Penis* is the Yard, made up of two nervous Bodies, the Channel, Nut, Skin and Foreskin, &c.

*Penis Muliebris*, vid. *Clytoris*.

*Pepansis* is a rectifying and bringing to order of the vitiated and corrupt Humours.

*Pepasmus* is a Concoction, or rather a Fermentation, or ripening of preternatural Humours; which is twofold, One tends to an end, as in an Inflammation; the Other hath no Fermentation, as when it cannot conquer the Disease.

*Pepasticum* is a Medicine that allays and digests the Crudities.

*Pepsis* is the Concoction or Fermentation of the Humours and Meat in a Man's natural Constitution, as when Meat is turn'd into Chyle, and that into Blood.

*Peracutissimus Morbus*, vid. *Acutus M.*

*Peracutus*, vid. *Acutus*.

*Perfecta Crisis*, vid. *Crisis*.

*Periamma* is a Medicine which being tied about the Neck, is believ'd to expel Diseases, especially the Plague.

*Periapertum*, vid. *Periamma*.

*Pericardium*

*Pericardium* is a Membrane which surrounds the whole Substance of the Heart, and contains a Liquor in it to refrigerate the Heart.

*Pericholus* very Cholerick.

*Pericranium* is a Membrane which infolds the Scull.

*Perineum* is the ligamentous Seam betwixt the Cod and the Fundament.

*Periodus Morborum* is the space betwixt the coming of fits of Sickness in intermitting Diseases.

*Periodus Sanguinis* is a continued Circulation of the Blood through the Body, which is thus. The Blood is carried out of the Arteries by Fibres, either of the Flesh or of the Entrails, or the membranous parts to the Mouths of the greater Veins. Now we say that those Fibres are terminated at the Mouths of the Veins, and implanted in them, as we see many other little Channels in the Veins; so the Blood, passing through these out of the Arteries, is presently sent to the Veins, that it may be carried back again to the right Ventricle of the Heart; and thence by an arterious Vein to the Lungs, in which after the Blood has been accended by some nitrous Particles, breathed in thither by the Air, it goes into the veinous Artery, thence into the left Ventricle of the Heart; which again empties it self into the *Aorta* or great Artery; so that the Body may be nourished and enliven'd, it goes into every part of it.

*Periosteum* is a thin Membrane that incloses immediately the Bones, except a few.

*Peripheria* is the Circumference of the Body, or any Entrail thereof.

Q 2 *Periphi-*

*Periphimosi*s, vid. *Phimosi*s.

*Peripneumonia* is an Inflammation of the Lungs accompanied with a sharp Fever, hard Breathing, a Cough, and an heavy Pain.

*Peristole* is the time of Rest between the Contraction and Dilatation of the Heart.

*Peristalticus Motus* is a Crawling as it were of the Entrails, whereby the Excrements are voided. Also the motion of the Vessels whereby Humours, as Water, Chyle, the Blood, &c. ascend and descend.

*Peristromata* are the sick Mans Bed-clothes; also the Tunicks about the Entrails.

*Peritoneum* is a Membrane which cloaths the whole *Abdomen* on the inside, and its Entrails on the outside: It consists of two Tunicks.

*Perittoma* is an Excrement in the Body, left after Digestion: Also the Reliques of Diseases.

*Pernio* is a preternatural Swelling caus'd by the Winter Cold, especially in the Hands and Feet, which at last breaks out.

*Perona* is also called *Fibula*, because it joyns the Muscles of the Leg, whence the first and second Muscle in the Leg is called *Peroneus*. It is the less and slenderer Bone, which is fastened outwardly to the greater Bone of the Leg, called *Tibia*.

*Peroneus*, vid. *Perona*.

*Perperacutus*, vid. *Acutus*.

*Passarium* is an oblong Medicine, which being made like the middle Finger, is thrust up into the neck of the Womb, and is good against several Diseases incident to it.

*Pessulus*, the same.

*Pessus*, the same.

*Pestis*

*Pestis* the Plague, is an epidemick contagious Disease, arising from a poysonous and too much exalted Nitre in the Air, which secretly takes a Man, extinguisheth the Spirits, clods the Blood, deads the sound parts, and is accompanied with Botches, Boils, and a train of other dreadful Symptomes.

*Pestaloides* is a sort of Urine which seems to have little Leaves or Scales in it.

*Petechialis* is a malignant Fever, call'd also *Pu-licaris*, because it makes the Skin look as tho it were Flea-bitten.

*Petia* is Stuff that certain Physicians Bags are made of.

*Petigo*, vid. *Lichen*.

*Petrosum Os* is the inside of the Bones of the Temples, so called from the Hardness thereof.

*Phacia*, vid. *Lenticula*.

*Phacos* is a Spot in the Face like a Nit, whence it is called *Lenticula* and *Lentigo*.

*Phacotos* is a Chirurgical Instrument.

*Phenomena* are preternatural Appearances in the Body.

*Phagadena* is an exulcerate Cancer.

*Phalacrofis* is a falling off of the Hair.

*Phalangosis* is a fault of the Eye-lids, when there are two rows of Hair, or when the Hair grows inward and offends the Eyes.

*Phalanx* is the Order and rank observed in the Finger-Bones.

*Phantasia* is an internal Sense or Imagination, whereby any thing is represented to the Mind, or impressed in it. It seems to be a certain Undulation, or waving of the Animal



Spirits in the middle of the Brain, which are afterwards expanded towards its Circumference.

*Phantasma* is the same with *Phantasia*.

*Pharmacum* is any sort of Medicine against a Disease.

*Pharmaceutica* the same that *Pharmaca*.

*Pharmacica* is an art of collecting, chusing, and compounding Medicines: The Apothecary's Art.

*Pharmacopœa* is the Doctrine, or a Description of things physical in order to cure.

*Pharmacopœus* is a Man that understands to make up Medicines; he is called the Right-hand of a Physician, and a Surgeon the left.

*Pharyngætrum* is sometimes used for the *Pharynx*, sometimes for the Bone *Hyades*.

*Pharyngotomia*, vid. *Laryngotomia*.

*Pharynx* is the upper part of the Gullet, consisting of three pair of Muscles.

*Philtrum* is the hollow dividing the upper Lip; also a Love-cup.

*Phimosis*, the same that *Paraphimosis*; also the Inversion of the Eye-lids through an Inflammation.

*Phlebotomia* is the breaking of a Vein.

*Phlebotomia* opening of a Vein.

*Phlebotomus* the Blood-letter; also an Instrument called a Phleme.

*Phlegma* is a slimy Excrement of the Blood, caus'd often by too much nitrous Air: It is likewise a watery distilled Liquor, opposite to spirituous Liquor; also those Clouds which appear upon distilled Waters. *Hippocrates* uses it often

often for an Inflammation : It is also the Disease of Hens, called the Pip, and is sometimes taken for a viscos Excretion.

*Phlegmagoga* are Medicines to drive away the Phlegme.

*Phlegmasia* an Inflammation, Heat or Burning.

*Phlegmatici* those that are much troubled with Phlegme.

*Phlegmone* is a Tumour of the Blood in the Flesh or Muscles, causing Heat, Redness, Beating and Pain.

*Phlegmonodes* is an Inflammation like the former.

*Phlogosis* the same that *Phlegmone*.

*Phlyctena* is a Pimple in the Skin ; also a little Ulcer in the corneous Tunick of the Eye.

*Phlyctenodes* are hot watery Pustules, like the former.

*Phenygnus* is a Medicine that makes the Skin red.

*Phrenes*, vid. *Diaphragma*.

*Phrenesis* the same with *Phrenitis*.

*Phrentiasis* the same.

*Phrenetici Nervi* are those which belong to the Midriff.

*Phrenetis* is a Dotage with a continual Fever, often accompanied with Madness and Anger, proceeding from too much Heat in the Animal Spirits, not from the Inflammation of the Brain, as the Antients thought. *Willis* thus defines it, namely, an Inflammation of the whole sensitive Soul and Animal Spirits.

*Phricodes* is a dreadful Fever, whereby besides the Heat, Men fancy terrible things.

*Phtharticum* is a corrupting Medicine.

*Phthirasis* is the lousy Disease; also a skaly Scab of the Eye-brows.

*Phthisicus*, a Man in a Consumption.

*Phthisis* a Consumption of the whole Body, rising from an Ulcer in the Lungs, accompanied with a slow continued Fever, smelling Breath and a Cough.

*Phthoe*, the same.

*Phygethon* is a Swelling proceeding from an Inflammation of the Glandules, wherein Nature expels something; as in the Plague about the Groins.

*Phyma* is a Swelling; There are five sorts, *Verruca*, *Calli*, *Vari*, *Farunculi*, & *Hydroa*, or *Desadationes*. Of which in their order. Others reckon it a Tumour in the Glandules only, which quickly suppurates.

*Phymatodes*, like the former.

*Physema* an Inflammation in any part of the Body, as a Tympany; also the Rosine of the Pine.

*Physesis*, the same.

*Physiognomica* are Signs whereby we conjecture something by the Countenance.

*Physiognomia* is the Art of knowing Natures.

*Physiologia* is a part of Physick, that teaches the Constitution of the Body, so far as it is found.

*Physoccele*, vid. *Pneumatoccele*.

*Physodes* that which is very flatulent.

*Pia Mater*, vid. *Mater tenuis*.

*Pica*, vid. *Citta*.

*Picatio*, vid. *Iropacismus*.

*Picra*, vid. *Hiera picra*.

*Pichrocholus* a Man troubled with a black Bile.

*Pilula*

*Pilula* is a solid Medicine, made like a little Ball of Powder, Gums, Extracts, &c. mixed with a glutinous Liquor.

*Pili*, the Hairs, are round, oblong, slender Bodies, consisting of much Sulphur and Earth; and of different Colours according to the difference of the Constitution: They grow out at the Pores of the Skin, that the vapours may more easily exhale through them, as through so many little Tubes or Pipes. I have discovered through my Microscope several little Knots or Valves in them.

*Pinealis Glandula*, vid. *Conarium*.

*Pinguedo*, vid. *Adeps*.

*Pinna Auris* is the upper and broader part of the Ear, called the Wing.

*Pittacium* is a little Cloth spread with a Medicine, and applied to the part affected.

*Pituita*, vid. *Phlegma*.

*Pituitaria Glandula*, vid. *Glandula pituitaria*.

*Pityriasis*, vid. *Fupfurratio*.

*Pityroides* a settling in the Urine like Bran.

*Placenta Uterina* is a red Substance, like the Liver, full of Glandulous Kernels: It has an Artery and a Vein from the Navel-string, and perhaps lymphatick Vessels from the neighbouring parts; outwardly sticks to the Womb, to either side indifferently, yet more commonly to the middle; within it is covered with the *Chorrium*. It has its nourishing Moisture from the Porosities of the Womb, (as it happens with the *Papillæ* of the Guts which drink in the Chyle and communicate it to the milky Vessels) which through the Navel-vein feeds the Young. The superfluous

ous part whereof the Arteries lodg in the *Amnion*, that the Young may be nourished by its Mouth. The *Placenta* together with the Membranes is expelled after the Birth, and are called *Secundine*, *Secundines*.

*Pladarosis* are little soft Tumors which grow under the Eye-lids.

*Plagula*, vid. *Splenica*.

*Planta Noctis*, vid. *Sudamina* & *Hydroa*.

*Plastica Virtus* is that which can form or fashion any thing ; it's an old saying and a sure Refuge of Ignorance, for what the Ancients could not explain they called a *plastick* Virtue.

*Platisma* is a broad Linnen-cloth put upon Sores.

*Platysma Myodes*, vid. *Myodes*.

*Plectrum*, vid. *Cion*.

*Plenitudo* is when a Man has too much Blood ; The same that *Plethora*.

*Plerotica* are Medicines that breed Flesh and fill up Wounds.

*Plethora*, when there's more good Blood than's requisite. It happens either to the Vessels, when they are stretcht out and cannot hold all ; or to the Strength, for sometimes tho the Vessels be not over full, the Strength is over loaded.

*Plethoricus*, a Man troubled with a *Plethora*.

*Pleura* is a Membrane that incloses the Breasts and its Entrails.

*Pleuritis*, a *Pleurisy*, is a Inflammation of the Membrane *Pleura*, and the intercostal Muscles, attended with a continual Fever and Stitches in the Side, difficulty of Breathing, and sometimes spitting Blood, and it's either a true *Pleurisy*,  
this

this which we have described, or a bastard Pleurisy.

*Pleuritis Notha* a bastard Pleurisy, that differs in some things from the other.

*Plexus choroides* seems to hang over the pineal Glandule, as it were over a Button. It is an admirable Contexture of small Arteries in the Brain like a Net.

*Plexus nervosus* is when two or three Nerves meet together and jut out.

*Plexus reticularis*, vid. *Choroides*.

*Plica* is an epidemical Disease in *Polonia*, when their Hairs grow together like a Cow's Tail; besides, they are crook'd-back'd, have loose Joynts, it wrenches their Limbs and loosens them, breeds Lice, with other Symptoms.

*Pleumaccola*, vid. *Splenia*.

*Pneumatocele* is a windy Rupture, when the Skin of the Cods is distended with Wind.

*Pneumatodes* is a short Breathing.

*Pneumatosis* is the Generation of Animal Spirits, which is performed in the barky Substance of the Brain; the little Arteries there are emptied, and the Spirits distil, which after they are come as far as the middle of the Brain, they actuate and Invigorate all the Nerves.

*Pneumatophthalmus* is a swelling in the Navel, got by Wind.

*Pneumon*, the Lungs.

*Pnigalium*, vid. *Epiartes*.

*Pnigmus*, Strangling or Choaking.

*Podagra*, vid. *Arthritis*, the Gout in the Feet.

*Pollutio nocturna* is an involuntary Pollution in the Night, caused by lecherous Dreams.

*Polychro-*

*Polychronius* is a Disease that holds a Man many Years or Months.

*Polygophora* are Drinks or Wines full of excellent Spirits.

*Polypus* is a Swelling in the hollow of the Nostrils, and is twofold; either like a Tent, and goes by the general name of *Sarcoma*; or such a one that has a great many distinct Branches or Feet, which extend either to the outside of the Nose or the inside of the Mouth: Their Colour is white, oftentimes reddish, and sometimes black and livid. Excrescencies of this nature happen not only in the Nostrils, but sometimes in the Heart and in the Cavities of the thicker Membrane of the Brain.

*Polytarcia*, Corpulency.

*Pompholigodes*, Urine with many Bubbles upon it, which are frequent if the Body be puffed up or pained.

*Pomum Adami* is a Protuberance in the fore-side of the Throat; so called, because 'tis commonly thought a piece of the Apple stuck in his Throat as part of his Punishment, and hence derived to his Posterity.

*Pondo* a Pound-weight. *Joh. Rhodius* writes, That of all the *Roman* Weights and Measures, a Pound was the chief and Standard of the Rest.

*Poplitea Vena*, a Vein that consists of a double crural Branch, which being covered with Skin, reaches down the Back of the Leg even to the Heel.

*Pori*, Pores, are little unperceptible Holes in the Skin, through which Sweat and other vaporous Effluvioms perspire through the Body.

*Poroccele*

*Porocèle* is a Rupture proceeding from callous Matter, or the Stone.

*Poromphalus* is a brawny piece of Fleish, or a Stone protuberant in the Navel.

*Porosis* is the breeding of callous Matter.

*Porotica* are Medicines which by drying, thickening, and astringent Qualities turn part of the Nourishment into brawny callous Matter.

*Porus bilarius*, or *Hepaticus*, is a Channel which transmits the Bile from the Liver, by the common *Ductus* or Passage, into the Gut *Duodenum*, which Bile is segregated in the Liver, by the Intervention of some small Glandules.

*Porrigo*, vid. *Furfuratio*.

*Porta Vena*, vid. *Vena*.

*Posca*, vid. *Oxycratum*.

*Postbrachiale*, vid. *Metacarpus*.

*Potio*, vid. *Haustus*.

*Præcipitatio* is a certain Subsiding and Revivifcence of very small Particles dissolved in a convenient Liquor, by the Infusion of another Liquor.

*Præcordia* are all the Entrails in the Chest, or Thorax.

*Præfocatio Uterina*, vid. *Hysterica passio*.

*Præparantia Med.* vid. *Digerentia*.

*Præparantia vasa*, the preparing Vessels, are Veins and Arteries which go to the Testicles and Epididymes (which see;) so called by the Ancients, thinking that they prepared the Seed: The Vein has several Branches and *Anastomoses*; the Artery goes streight on, but for two, or at the most three Divisions, or Branches.

*Præputium* is the fore-Skin, also the Prominency of the *Clytoris*.

*Præsepia*



*Præsepia* the holes of either Jaw, wherein are contained the Teeth.

*Præservatoria Indicatio* is a way whereby we prevent Diseases.

*Pregma*, vid. *Bregma*.

*Presbytia* is a dimness of Sight in things nigh at hand, tho a Man see tolerably well things at a distance: Usual with old Men.

*Priapismus* is a continual Erection of the Yard without Lust: Also the Yard it self.

*Primores Dentes* the fore-Teeth, wherewith we chaw our Meat, and which we show in laughing.

*Principes dies*, vid. *Critici dies*.

*Principia*, vid. *Elementa*.

*Probole*, vid. *Apophisia*.

*Procatartica* is the pre-existent Cause of a Disease, which co-operates with others that are subsequent; whether it be external or internal, as Anger, or Heat in the Air, which beget ill Juice in the Blood, and cause a Feaver.

*Procatartix*, the same.

*Processus*, vid. *Apophysis*.

*Processus Peritonæi* are as it were two oblong Pipes or Channels, reaching to the Skin of the Cods through the Holes of the Tendons of the oblique and transverse Muscles, in which Productions, or *Didymi*, as the Ancients call'd them, the seminary Vessels descend and return towards the Stones they grow under and cover them.

*Procidencia Ani*, is a falling of the Gut *Rectum* by reason of too much looseness through the Fundament.

*Proci-*

*Procidemia uteri*, is a relaxing of the inner Tunick of the *Vagina* of the Womb, which falls through the Privities, and was cut off by Physicians: Formerly, and even still some think the Womb may fall down, but the Ligaments of the Womb hinder any such fall.

*Procondyli* are the Bones of the Fingers next the back of the Hand.

*Prodromus* is a Disease that comes before a greater, as the straitness of the Breast predicts a Consumption, or the Rickets.

*Productio*, vid. *Apophysis*.

*Prægumena* is an antecedent internal Cause of a Disease in the Body occasioned by another, and so causing the Disease, that if it be taken away, the Disease may still continue; as a *Pletthora*, or ill Juice in the Blood, produced by an ill way of Diet, whence proceeds an Obstruction of Vessels and Passages, and a Constipation of the Entrails.

*Prognosis* & *Signa prognostica* are Signs whereby we know what will become of the Patient.

*Projectura*, vid. *Apophysis*.

*Prolabia* the outmost prominent parts of the Lips.

*Prólapsus uteri*, vid. *Uteri prolapsus*.

*Prolepticus* is a Disease always anticipating; so as if the Ague come to day at four of the Clock, then to Morrow one Hour sooner, and so on.

*Prophasis* is a Fore-knowledg in Diseases; also an Occasion or antecedent Cause.

*Prophylactica* is a part of that part of Physick called *Hygieina*, (or what respects the Preservation

vation of Health ) which gives notice of future but imminent Diseases.

*Prophylaxis*, the same.

*Propoma* is a Drink made of Wine and Honey, or Sugar.

*Propotisma* is the taking a Dose.

*Proptosis* is the falling down of some part, as of the Eye, the Caule, &c.

*Prospheromena* are Meats or Medicines taken inwardly.

*Prophyffis* is a Coalition, or growing together, as when two Fingers are connected to each other.

*Prostata*, *Astantes*, or *Corpora glandulosa*, are two Glandules under the feminal Bladders, near the Passage of the Seed, which (as may be guessed) *Lubricitates* the common Passage of the Seed and Urine, and is a Vehicle to the feminal Matter, and are said to provoke the Titillation in Coition : Their Moisture being conveyed by certain little Tubes, which terminate in the Passage near where the Seed is ejected, is emitted at the same time with it : The Learned *Bartholine* has observed some such thing in Women.

*Prostethis* is the fore-side of the Breast ; also a fleshy part in the Hollows of the Feet and Hands, and betwixt the Fingers.

*Prostesis* a part of Surgery which fills up what is wanting ; as we see in hollow and fistulous Ulcers fill'd up with Flesh by Chirurgery.

*Protopathia* is a primary Disease, not caus'd by another.

*Protuberantia*, vid. *Apophysis*.

Provo-

*Provocatorii Dies*, see *Critici Dies*, and *Inter-calares*.

*Pruna*, see *Carbunculus*.

*Pruritus*, the Itch, is a dry Unevenness of the Skin caused by Saline fixed Particles, pricking the Skin, and kept in by others more retentive which cannot exhale.

*Psammismus*, a Bath of dry and warm Sand, wherewith the Feet of Men in the Dropsy are dried.

*Psammodea* are sandy and gravelly Matter in the Urine.

*Psammis*, a Gravel which breeds in Mens Bodies, and is voided in Fits of the Stone.

*Psilothron* is a Medicine wherewith Hairs are either taken out of the Body, or thinned, if they be extreme rough.

*Psoas* are Muscles of the Loins, which proceed from about the two lowermost Vertebres of the *Thorax*, and the three uppermost Vertebres of the Loins or Flank: They descend obliquely upon the *Rotator minor* of the Thigh, and bend the Thigh.

*Psora* is a wild Scab that makes the Skin Scaly.

*Psoriasis* is a dry itching Scab of the Cods, which is often accompanied with an Exulceration.

*Psorica* are Medicines against the Scab.

*Psorophthalmia* is an itching Scab of the Eyes.

*Psytica* are cooling Medicines.

*Psydracia*, according to *Paulus* and *Alexander*, are little Ulcers of the Skin of the Head, like those which are wont to burn the Skin. *Celsus*

R

says,

says, they are an hard sort of Pustle something whitish, and acute, out of which is squeezeed a moist Matter.

*Psyraces*, according to others, are little Pustles or Pimples, which break out upon the Skin, like Bubbles, by reason of the Winter cold.

*Psylotbrum*, see *Psilotbron*.

*Ptarmica*, or *Sternuta loria*, are those things which being endowed with a more piercing Acrimony than their Errhinaceous Medicines, do so extreemly irritate and shrivel up the Membranes of the Brain, that it sends forth the pituitous Humour at the Nostrils in an extraordinary Measure.

*Pterna*, see *Calx*.

*Pterygium* is the Wing or round Rising of the Nose or Eye, or the Process of the Bone *Sphenoides* which is like a Wing. Also a membranous Excrecence above the horney Tunic of the Eye, called *Unguis* and *Ungula*, growing for the most part from the inner corner towards the Apple of the Eye, and often obscuring it: Also the *Nympha* of a Womans secret Parts.

*Pterygoides* are the Processes and Muscles of the Wedg-like Bone.

*Pterystaphylini* are Muscles of the peice of Flesh in the Roof of the Mouth called *Gargareon*, which proceed from the Wing-like Processes, and are terminated in the sides of the *Uvula*, or *Gargareon*.

*Ptylosis* is when the Brims of the Eye-lids being grown thick the Hairs of the Eye-Brows fall off.

*Ptisana*, Ptisan, is a Decoction of Barley husked,

husked, Liquorish, Raisins.

*Ptyalismus* is a too great Spitting.

*Ptyalon* is Spit, or that Matter which is brought up from the Lungs by Coughing; for *Saliva* (which we English Spittle too) properly signifies the Moisture which is excerned by the *Ductus Salivales*.

*Ptyisma*, see *Ptyalon*.

*Pugillus* is an handful of any Herbs. Others interpret it as much as may be taken up with three Fingers.

*Pulmones*, the Lungs, are Organs of Respiration. The Famous *Malpighius* makes the Substance of the Lungs (excepting the Nerves, a few Vessels, and the Branches of the Wind-Pipe) to be nothing but an Heap of little Bladders, the contexture whereof is so ordered, that there's a Passage into them from the Wind-Pipe, and into one another; till they all open into the Membrane which clothes the Lungs. The use of the Lungs is to breathe withal, and to mix and ascend the Blood with the Nitre they suck in.

*Pulpa* is the fleshy part of Fruits, Roots, or other Bodies, which is extracted by Infusion or Boyling, and passing through a Sive: As the Pulp of *Tamarinds*, *Cassia*, *Althea*, *Dates*, &c.

*Pulsus*, the Pulse, is the immediate Index of the Heart, by the mediation whereof the Blood is diffused through the whole Body, and is differently affected thereby according to the different Influx of the Animal Spirits; the Motion whereof is chiefly to be attributed to the circular and direct Fibres. Others affirm it to be the Dilatation and Contraction of the Heart and Blood.

A Pulse is either natural or preternatural; of the former we have spoken already; the latter is such as is different according to the different Circumstances of the Fibres and Animal Spirits, to wit, *strong, weak, swift, slow, equal, unequal, intermittent, &c.*

*Pulvilli*, the same with *Splenia*.

*Pulvis*, see *Species*.

*Punctum lachrymale*, see *Lachrymale punctum*.

*Punctum saliens*, in the growth of an Egg you see a little Speck, or Cloud as it were, in the innermost Tunic of it, called *Amnios*, which growing gradually thicker, acquires a kind of slimy Matter, in the middle whereof you see first this *Punctum saliens* (a little Speck that seems to leap;) afterward the rude Body of an *Embryo*, just like a shapeless kind of Maggot; which tends every Day more and more to Perfection.

*Pupilla*, or *Pupula*, is the opening of the Tunic of the Eye, called *Uvea* or *Choroides*; it is round in Man, and is wont to be contracted or dilated like a Muscle, according to the different Influx of the Animal Spirits.

*Pupula*, see *Pupilla*.

*Purgantia*, Purging Medicines are those, which by reason of a peculiar disposition of their parts irritate the fleshy Fibres of the Ventricle, which become swollen and consequently contracted at the right end, so that the whole Substance of the Stomach is drawn up together and inclined towards the *Pylorus*, whence follows an Excretion downwards.

*Purgatio*, Purging, is an Excretory Motion quick and frequent, proceeding from a quick and orderly

orderly Contraction of the carneous Fibres of the Stomach and Intestines; whereby the Chyle, and Excrements, and corrupted Humors, either bred or sent there from other parts, are protruded from part to part, till they be quite excluded the Body.

*Pus*, see *Pyon*.

*Pustula*, Pimples, are the Recrements of ill Blood that shoot forth in the Skin, and for want of Perspiration, or too viscous a Matter, stick there and cause an unequal Surface.

*Putrefactio Chymica*, is the Dissolution of a concrete Body, by natural Rottenness, in a moist Heat which corrupts the very Substance of it, and penetrates its most intimate Parts.

*Pyon*, or *Pus*, is putrified Blood concocted into white Matter.

*Pycnosis*, see *Pycnotica*.

*Pycnotica*, see *Incrassantia*.

*Pyelos*, see *Choana*.

*Pylorus*, or *Janitor*, is the right Orifice of the Ventricle, which sends the Meat out of the Stomach.

*Pyosis* is a Collection of *Pus* in any part of the Body.

*Pyramidales Musculi* are placed in the *Abdomen*, and lye upon the lowest Tendons of the right Muscles. They are not parts of the right Muscles, as *Vesalius* and *Columbus* are of opinion, but distinct, as *Falopius* proves, tho with some pertinent some impertinent Arguments. The peculiar Membrane wherewith they are clothed, and the order of their Fibres, shew them to be different from the right Muscles. They proceed



from the external *Os Pubis*, and the higher they climb the narrower they grow, and end about the Navel in the white Seam; sometimes they are wanting, or the left is less than the right, or the right than the left.

*Pyramidalia* are Vessels which prepare the Seed, of which in their proper place. Also Muscles of the Nostrils and of the *Abdomen* called *Pyramidales*, or of a Pyramidical Figure. Also two Strings of Marrow about the Basis of the oblongated Marrow.

*Pyretologia*, is a Description of Fevers: Of which *Dr. Willis* has writ most accurately.

*Pyrotechnia*, the same that *Chymia*.

*Pyrotica*, or *Urentia*, are Medicines virtually hot, which being applied to Human Bodies, grow extremely hot; because that having Particles and Pores so ordered, that Vapors and Humors insinuating into them, the subtile Matter finds such Passages, that it being moved extream violently, forces certain earthy, hard, and acute Particles, which float in the Passages, upon the neighbouring parts with great Impetuosity, and so excites an Heat which corrupts, or changes differently, according to the diversity of its Motion, and the Particles which are moved. Such are things that cause Redness, that blister, that ripen or rot, that close up and bring Wounds to a Crust, and that pull Hairs out of the Body.

*Pyulcus* is an Instrument wherewith *Pus*, or corrupted Matter, is evacuated.

*Pyxis* is the Cavity of the Hip-Bone, which is called *Acetabulum*.

*Quadrans*

## Q.

**Q***uadrans*, Physicians reckon a Weight of three Ounces, that is the fourth part of a *Roman* Pound.

*Qualitas* is a Disposition or Contexture of little Particles, whence our Bodies may be any way denominated of such a Quality. Quality is manifest, hidden, poysonous, contagious, Peltilent, &c.

*Quartana febris intermittens*, a Quartan Ague, which the Ancients called *Saturn's* Daughter. It is at this Day a Scandal to Physicians, because it is so hard to be cured by those who follow the old way. It is a preternatural Effervescence of the Blood, which attakes a Man every fourth Day, and then leaves him. It is caused by an acid austere Blood, and nutritious Juice hindred in its Assimilation.

*Quartarium*, the same that *Quadrans*.

*Quid pro Quo* is when a Medicine of one Nature and Quality is substituted for another, which is not to be done without the consent of Physicians.

*Quinta Essentia*, see *Essentia quinta*.

*Quotidiana febris intermittens*, an intermitting Quotidian Ague, is that which returns every Day, and proceeds from crude Blood and an ill Assimilation of Chyle.

## R.

**R** *Abdoides*, the same that *Sutura Sagittalis*.

*Rabies Hydrophobica*, see *Hydrophobia*.

*Rachita* and *Rachiai* are Muscles belonging to the Back.

*Rachitis*, see *Rhachitis*.

*Radicales dies*, see *Critici dies*.

*Radius* is the less Bone of the Cubit, called *Focile minus*; it is more oblique than the great Bone called *Ulna*, and is distant a little from it in the middle, where there occurs a small Ligament: Above the *Ulna* receives the *Radius*, and below the *Radius* receives it. The upper part of the *Radius* is jointed with the outward Process of the Arm by *Diarthrosis* (which see); the lower by way of Appendix with the wrist Bone at the middle Finger. Its upper end is small, and the lower thick. It is also the greater Bone of the Leg.

*Ramex*, see *Hernia*.

*Ranula*, see *Hypoglossum*.

*Raphe*, see *Sutura*.

*Raresfacientia*, rarifying Remedies, are such as by dissipating a little the Vapours and Humors make the Pores of Bodies larger.

*Rasetta*, the same that *Carpus*.

*Raspatorium*, or *Scalprum Rasorium*, is a Chirurgeons Instrument to scrape or shave filthy and scaly Bones with.

*Raucedo*, the same that *Branchus*.

*Recidivus morbus*, a Relapse, is when the mor-  
bifick Matter, that was left in the first Distemper,  
begins to work and ferment again.

*Rectificatio* is a repeated distillation of Liquors,  
to exalt and purify them the more.

*Reduvia* is a certain light Cleft or Chap in the  
Skin at the Roots of the Nails.

*Refrigeratorium* is a wooden Vessel, full of Wa-  
ter with a streight or spiral Pipe in it of Tin or  
Lead, which distilled Water is to flow through  
to cool it.

*Regius morbus*, see *Icterus*.

*Relaxantia*, see *Chalastica*.

*Relaxatio* is a Dilatation of Parts or Vessels.

*Reminiscentia*, Remembrance, is a Perception  
whereby the Ideas of things before perceived,  
and impressed upon the Mind by Sensation or o-  
ther Perception, are again offered and represen-  
ted to the Soul, by the Mediation of Animal Spi-  
rits, in the common Sensory; either by their  
former Footsteps and Images impressed upon the  
Brain, or by some Words or other Signs which  
awakened and stirred them up. Or Reminiscence  
is an arbitrary drawing out of things, which were  
before impressed upon the Brain, for its own  
use.

*Remissio Febrium*, a remitting of Fevers, is a  
boyling down of hot and over-boyling Blood,  
which is Absolute in intermitten Fevers, and but  
Partial in continued ones.

*Renes*, the Reins or Kidneys; there are two of  
them in the *Abdomen*, placed under the Liver  
and Spleen; the right Kidney is lower in a Man  
than the left: They are chiefly made up of lit-  
tle

tle Channels, or Conduits, which arise from the Glandules that lye about the Extremities of the Arteries, whence they receive the *Serum*, which passēs on to the *Caruncula Papillares*, or little pieces of pappy Flesh, to the *Pelvis*, (or Basin) to the Ureters, the Bladder, and so out of Doors.

*Renēs succenturiati*, see *Capsula atrabiliaria*.

*Repellentia* are such things as by stopping the Heat and Afflux of Humors, and by shutting up the Pores with their cold or binding Qualities, decrease the swelling of a part, and drive the Humors another way.

*Res naturales*, Natural Things are three; Health, the Causes of Health, and its Effects. Others reckon seven, as the Elements, Temperaments, Humors, Spirits, Parts, Faculties, Actions; but Elements and Temperaments belong to natural Philosophy; Humors, Spirits and Parts are reckoned amongst the Causes of Health, which consist of a good Temperature and a due Conformation; Faculties and Actions are comprehended under the Effects of Health.

*Res non naturales*, Things that are not Natural are Six: Air, Meat and Drink, Motion and Rest, Sleep and Waking, the Affections of the Mind, Things that are let out of, and Things retained in the Body. They are so called, because that if they exceed their due Bounds, they often occasion Diseases.

*Res preter Naturam*, things beside Nature are Diseases, their Causes, their Symptoms and Effects.

*Resol-*

*Resolventia*, dissolving Remedies are such as are apt to dissipate or scatter Particles, that are driven into the Body or any part of it, with their own spirituous and sulphureous Particles.

*Respiratio*, Breathing, is an alternate Dilatation and Contraction of the Chest, whereby the nitrous Air is taken in by the Wind-Pipe for the accension of the Blood, and by and by is driven out again with other vaporous Effluvi-ums. The Cause of Respiration does not seem to consist in the Dilatation and Contraction of the *Thorax*, as is commonly thought, but in the Contraction of the Tunic which covers the upper part of the *Oesophagus* and the Wind-Pipe as far as its Closest Recelles.

*Rete mirabile*, the wonderful Net, in the Brain, is so called by reason of its admirable Structure; it consists of several small Arteries; it is under the Basis of the Brain, and comprehends the pituitary Glandule, by the sides of the Bone *Ophenoides*: The Use of it is, that the Blood may cast off its serous parts into the pituitary Glandule, that it may afford finer and purer Spirits: Secondly, lest the Blood by rushing too suddenly upon the Brain, should in some measure suppress it; it is not so found in a Man and an Horse, which perform noble things.

*Reticularis plexus*, the same that *Choroides*.

*Reticulum*, the same that *Omentum*.

*Retiformis plexus*, see *Plexus retiformis*.

*Retiformis tunica* is a certain Expansion of the inner Substance of the Optic Nerve in the Eye, which is to the Eye like a whited Wall in a dark Cham-

Chamber, which receives and represents the visible Species that are let in by a hole in a darkened Room.

*Retina tunica*, see *Retiformis* and *Amphiblastroides*.

*Retorta*, a Retort, is a Chymical Vessel, made of Glass, Stone, or Iron; of a round Figure, to the side whereof there is fastened a bended, retorted, and hollow Beak or Nose, whereby the things that are to be distilled are put in and out.

*Reverberatio chymica* is a Burning, whereby Bodies are calcined by an actual Fire in a Furnace called *Reverberium*.

*Reverberium* is a Chymical Oven or Furnace, wherein Bodies that are to be burned or distilled are calcined.

*Revulsoria*, V. S. is whereby the Blood that gushes upon one part is diverted a contrary way, by the opening of a Vein in a remote and convenient place.

*Rhachitis* is the Spinal Marrow, which see in its proper place: Also a Disease common amongst the *English*, which is an unequal Nourishing of parts accompanied with Looseness of parts, Softness, Weakness, Faintness, Drowsyness, a great swelling Head, with Leanness below the Head, with Protuberances about the Joints, Crookedness of Bones, Straitness of the Breast, Swelling of the *Abdomen*, Stretching of the *Hypochondres*, a Cough, &c. The *English* call it the *Rickets*: But because the occasion of it often lyes in the Spinal Marrow, the Famous *Glisson* calls it appositely enough *Rhachitis*.

*Rha-*

*Rhagades*, the *Latines* say *Sciffura*, *Fiffura*, *Rime*, Chinks, Clefts, which as they happen in other parts of the Body, Hands, Feet, Lips, the entrance of the Womb; so they may happen in the Fundament, in the Extremity of the Gut *Rectum*, and in the Sphincter or Muscle which closes the Fundament. *Rhagades* in the Fundament are certain oblong little Ulcers, without Swelling, like those which are sometimes occasioned in the Hands by great Cold. Some are superficial, others deep: Some are not hard nor callous, others are: Some are moist and send forth Matter, others dry and cancrus.

*Rhegma* is a Breaking or Bursting of any part, as of a Bone, the inner Rine of the Belly, the Eye, &c.

*Rheuma*, Rheum, is a Deluxion of Humor from the Head upon the parts beneath, as upon the Eyes, or Nose.

*Rheumatismus* is a wandring Pain in the Body, often accompanied with a small Fever, Swelling, Inflammation, &c.

*Rhexis*, the same that *Rhegma*.

*Rhinenchytes* is a little Syringe to inject Medicines into the Nostrils.

*Rhodinum* is Rose-Vinegar, or any thing made of Roses.

*Rhomboides* is a pair of Muscles proceeding from the three lowermost Vertebres of the Neck, and as many upper Spinal Processes of the Vertebres of the Back: By and by they descend, and being fleshy at the beginning and end, go as far as the Basis of the Shoulder-



der-blade, which they move backward and obliquely upward.

*Rhyptica* are scouring Medicines which cleanse away Filth.

*Rhythmus* is a certain proportion of Pulses, Time, Life, Age, &c.

*Rhybidosis* is a Wrinkling of any part.

*Rigor* is a Vibration and Concussion of the Skin and Muscles of the whole Body, accompanied with Chilness.

*Rima pudendi*, or *Fissura magna*, is so called, because it reaches from the lower part of the *Os Pubis* almost as far as the Fundament, so that the space betwixt the one and the other, which is called *Perineum*, or *Interforamineum*, is scarce a Fingers breadth. By frequent Coition it grows larger. The use of it is for Generation, Excretion of Urine and other Excrements, and for the bearing of Young.

*Rifus Sardonius* is a Contraction of each Jaw.

*Rob*, see *Apochyisma*.

*Robub*, the same.

*Roriferus ductus*, the same that *Ductus chyli-ferus*.

*Ros*, in the account of the Ancients, was the first Moisture that falls from the Extremities of Vessels, and is dispersed upon the Substance of the Members. *Ros*, says *Galen*, is a third sort of Moisture whereby the parts of our Body are nourished, and is contained in all the parts of an Animal, like a certain Dew sprinkled upon them: This is the Opinion of the Ancients.

*Rosa*, the same that *Erysipelas*.

*Rostriformis processus*, see *Coracoïdes*.

*Rotator major & minor*, are two *Apophyses* in the upper part of the Thigh-Bone, called *Trichanteres*, in which the Tendons of many Muscles are terminated.

*Rotula*, the same that *Mola genu*.

*Rotula*, see *Tabella*.

*Rubrica*, see *Impetigo*.

*Ructatio*, Belching, is a depraved Motion of the Stomach, occasioned by an Effervescence there, whereby Vapours and flatulent Matter are sent out at the Mouth. And it is either acid, or stinking, or favours like something burnt or roasted.

*Ructus*, see *Bombus* and *Ructatio*.

*Rugitus* is an Effervescence of Chyle and Excrements in the Blood, whereby Wind and several other Motions are excited in the Guts, and rowl up and down the Excrements, when there's no easy Vent nor upwards nor downwards.

*Ruptio*, see *Rhegma*.

*Ryas* is a too plentiful and preternatural falling of Tears.

*Saccus*

## S.

**S**accus is the Gut called *Rectum*.

*Sacculus Chyliferus*, or *Roriferus*, is the lower part of the Passage of the Chyle, into which are inserted all the Lacteal Veins of the second fort, and a great number of the Lymphatic Vessels.

*Sacculus Cordis*, see *Pericardium*.

*Sacculi Medicinales*, are when several Simples, according to the Nature of the Disease, are compounded and beaten together, and tied up in a little Bag, to be applyed to the part affected. The Bag is to be sewed or quilted down in several places, that the Ingredients run not altogether in a Lump.

*Sacer Ignis*, see *Herpes Exedens*.

*Sacer Morbus*, see *Epilepsia*.

*Sacrum Os*, the Holy Bone, consists of the six lower *Vertebres*, to which are joyned the *Ossa Coccygis*, or Hip-Bones; in the hinder part of the *Abdomen* it makes that Cavity which is called *Pelvis* or the Basin.

*Sagittalis Sutura*, or *Veruculata*, is that Suture of the Scull, which begins at the Coronal or Crown Suture, and ends in the Lambdoidal Suture.

*Saliva* & *Salivum*, Spittle, is an insipid Liquor, which being separated in the *Maxillar Glandules* or Glandules of the Jaws, and by proper Passages flowing into the Mouth, serves to moisten its Mouth and Gullet, and assists to the chewing of Meat, and in some measure to  
the

the Digestion and Fermentation of it in the Stomach.

*Salivatio*, Salivation, is an Evacuation of Spittle by Salivating Medicines, of which sort principally are Mercurial Preparations. Salivation is sometimes taken for a preternatural Increase of Spittle.

*Salvutella*, is that Vein which from the Veins of the Arm is terminated in the little Finger.

*Sanguificatio*, see *Hematosis*.

*Sanguis*, Blood, is a red florid Liquor contained in the Veins and Arteries, and consists of all those parts of the Chyle which pass through the *Papilla*, the little soft risings of the Intestines. This is that which gives Nourishment, Life and Strength to all the parts of the Body. The Microscope discovers that the parts of the Blood are round or globular naturally, but that in Fevers 'tis full of Worms.

*Sanies*, is a thick and bloody *Pus*, or Matter.

*Sanitas*, see *Hygieia*.

*Sapa*, see *Apochylyisma*.

*Saphena* is the Vein of the Leg, or Crural Vein.

*Saphatum* is a dry Scurf in the Head, see *Achor*.

*Saponea* is a Lambitive made of Almonds.

*Sapor*, see *Gustus*.

*Sarcocele* is a Rupture, which consists in a fleshy Excrecence of the Testicles.

*Sarcoma* is a fleshy Excrecence.

*Sarcomphalum* is a fleshy Excrecence of the Navel.

*Sarcophagum*, see *Cathereticum*.

*Sarcosis*, see *Sarcoma*.

*Sarcotica* are those Medicines which fill up Wounds

Wounds with Flesh, such as by their moderate Heat and cleansing qualities keep Wounds and Ulcers free from Filth and preserve the natural temper of the Parts, so that the Aliment easily supplies the Solution of the Parts.

*Sare*, see *Essere*.

*Satyriasis*, sive *Priapismus*, is an immoderate desire of Venery, which upon Coition vanishes. 'Tis taken sometimes for the Leprosy, because in that Disease the Skin acquires the Roughness of a Satyr: 'Tis likewise used for the Swelling of the Glandules behind the Ears.

*Satyriasmus*, see *Satyriasis*.

*Scabies*, the Itch: 'Tis of two sorts, moist and dry; the Moist is an inequality or roughness of the Skin with moist and purulent Pustles, accompanied with a constant Itching; the Dry Itch is fourfold *Pruritus*, *Impetigo*, *Psoa*, and *Lepra*, which see.

*Scalenum*, is that pair of Muscles which extend the Neck. They are perforated to make way for the Veins and Arteries, and the Nerves of the hinder part of the Neck as they go to the Arm.

*Scalpellum Umbilicarium*, is the Knife with which the Midwife cuts off the Navels of Children.

*Scalprum Chirurgicum*, a Lancet.

*Scalprum Rasorium*, see *Raspatorium*.

*Scammum Hypocratis*, *Hypocrates's Bench*, is an Instrument of six Ells long, 'tis used in setting of Bones.

*Scapha*, is the Inner Rim of the Ear.

*Scaphoides*, is the Third *Os Tarsi* in the Foot, 'tis joynd to the Ankle-Bone and the three hinder

der Bones : 'Tis called also *Os Naviculare* from some resemblance it has of a Boat.

*Scapula*, see *Homoplata*.

*Scarificatio*, Scarification, 'tis an Incision of the Skin with a Pen-knife or Lancet : This is done either with or without Cupping-Glasses; without Cupping-Glasses if there be any Mortification or Gangrene, because the Separation is by all means to be hastned; with Cupping-Glasses, if there be a necessity of taking away Blood.

*Sceletum*, a Skeleton, is when the Bones are dried and put together according to Art in their natural Order and Position.

*Scelotyrbs*, is a wandring Pain in the Legs, proceeding chiefly from the Scurvey. Hence the Water proper for this Distemper is called *Aqua Scelotyrbitis*.

*Schesis*, is the Disposition of the Body.

*Schetica febris*, is opposed to the Hectic Fever, because it is seated mostly in the Blood and is easily cured, but a Hectic Fever is fixed in the very Habit of the Body, and not to be removed without great difficulty.

*Schisma*, a Cut in any part either hard or soft.

*Schiatica*, see *Arthritis*.

*Schirrofis*, see *Schirrus*.

*Schirrus* & *Schirroma*, is a hard, livid Swelling, that resists the touch and is without Pain.

*Scleriasis*, is a Hardness of any part.

*Scleroma*, the same.

*Sclerophthalmia* is a hard Blearedness of the Eyes accompanied with Pain, a slow Motion of the Eyes, with redness and dryness of 'em.

*Sclerotica*, see *Cornea*.

*Sclerotica*, or hardning Medicines, are such as unite the parts more firmly amongst themselves, and that either by dissipating the thin and soft parts, or else sometimes by retaining them; the first by hardning the Matter into a *Schirrus* by too hot Medicines, the latter is done when the part affected acquires a Hardness by cooling and astringent Medicines, such are *Sengreen*, *Nightshade*, *Porcelan*, and *Water-Lintels*. Therefore these *Sclerotic* Medicines are either healing, or else cooling and astringent.

*Scleruntica*, the same with *Sclerotica*.

*Scoliasis*, is a Distortion of the Back-Bone to one or t'other side.

*Scolopomacherion*, is a Chirurgions Knife, with which Wounds of the *Thorax* are widened; 'tis used also in opening larger Swellings; as also in opening the *Abdomen*.

*Scorbutus*, the Scurvy, is a Disease that is Epidemial to the *Hollanders*. The Symptoms of it are generally, livid Spots on the Hands and Feet, weakness of the Legs, stinking Breath, looseness of the Teeth, bleeding of the Gums, Convulsions, Pains, running Gout, Cholick, &c. This is of two kinds, either *Salino-Sulphureus*, when the Sulphur is predominant to Salt; or *Sulphureo-Salinus*, when the Salt is predominant to the Sulphur; this is likewise either in the Blood or nervous Juice.

*Scriptulus*, see *Scrupulus*.

*Scotoma*, the same with *Scotomia*.

*Scotomia*, Dizziness or Swimming of the Head, is when the Animal Spirits are so whirled about that

that the External Objects seem to run round.

*Scrobiculus Cordis*, see *Anticardium*.

*Scroptula*, are preternatural hard Glandules, or preternatural Swellings of the Glandules of the Neck and Ears; they are contained in a proper Tunic.

*Scrotum*, the Cod, is a Bag which contains the Testicles of the Male, it consists of a Skin fleshy Panniculus, the two Tunics *Erythrois* and *Elythrois*. In the middle of it is a Line extended in the length, which divides the right part from the left. For more easy Distention or Contraction 'tis void of Fat.

*Scrotum Cordis*, see *Pericardium*.

*Scrupulus*, a Scruple, it is the third part of a Drachm and contains twenty Grains.

*Scutiforme Os*, see *Mola Genu*.

*Scutiformis Cartilago*, see *Ensisformis*.

*Scutum*, see *Mola Genu*.

*Scybala*, are Sheeps, or Goats, &c. Buttons, or Excrement.

*Scypho*, is the *Infundibulum* in the Brain: Likewise those Passages which convey the Spittle from the *Os Cribriforme* to the Pallat.

*Sectio Casaria*, see *Hysteratomotocia*.

*Secundine*, the Secundine, or After-Birth, are the three Membranes, *Chorion*, *Alantois*, and *Amnion*, which with the *Placenta*, are excluded after the Birth.

*Sedimentum Urine*, the Sediment of Urine, are parts of the nutritious Juice, which being separated from the Blood, with the *Serum*, because of their gravity, sink to the bottom of the Urine.



*Sella Equina, seu Turcica*, it is compounded of four Procelles of the Bone *Sphenoides*, or Wedg-like Bone; it contains the *Pituitarian Glandule*, and in Brutes the *Rete Mirabile*.

- *Sella Sphenoidis*, the same with *Sella Equina*.

*Sella Turcica*, the same.

*Semeiosis*, see *Diagnosis*.

*Semeiotica*, is that part of Physick which treats of the Signs of Health and Sickness.

- *Semen*, Seed, is a white, hot, spirituous, thick, clammy, saltish Humor, which is made out of the thinnest parts of the Blood in the Testicles and *Epididymides*, and by proper Passages is ejected into the Womb of the Female. There is also in the Female a Matter which is called Seed, which proceeds from the *Prostates*, and frequently in their Lechery is emitted forth: The use of this is to raise Titillation, and render the Coition more pleasant.

- *Semicupium*, is a Bath in which the Patient is only up to the Navel in Water.

- *Sensorium Commune*, or the Seat of common Sense, is that part of the Brain in which the Nerves from the Organs of all the Senses are terminated, which is in the beginning of the *Medulla Oblongata*.

- *Sensus*, Sense, is when the Motion impressed by the outward Objects upon the Fibres of the Nerves is convey'd, by the help of the Animal Spirits in the Nerves, to the common Sensory or *Medulla Oblongata*.

- *Sephyros*, is a hard Inflammation of the Womb.

- *Septa*, the same with *Septica*.

- *Septica, sive Putrefacientia*, are those things which

which by a malignant Heat and sharpness rot and corrupt the Flesh.

*Septum Lucidum*, is a Partition, upon the account of its thinness Diaphanous, which distinguishes the Ventricles of the Brain.

*Septum Transversum*, see *Diaphragma*.

*Serpigo*, see *Lichen*.

*Serapium*, see *Syrupus*.

*Serra*, a Saw.

*Serum*, is a watery, thin, yellowish, and saltish Humor, which consists chiefly of Water, with a moderate quantity of Salt and a little Sulphur: The Use of it is to be a Vehicle to the Blood.

*Sesamoeidea Offa*, are 16, 19, 20, and sometimes more little Bones, so called from the likeness they have to *Sesamum* Seeds, which are found in the Joynts of the Hands and Feet.

*Setaceum*, is when the Skin of the Neck is taken up and run through with a Needle; and the Wound afterward kept open by Bristles, a Skean of Silk, &c. that so the ill Humors may vent themselves.

*Sextans*, is the sixth part of a Pound, containing two Ounces.

*Sialismus*, see *Ptyalismus*.

*Sialochus*, see *Ptyalismus*.

*Sialon*, see *Sielos* & *Saliva*.

*Sideratio*, see *Spacelos*.

*Sief Album*, see *Collyrium*.

*Sigmoides*, are the *Apophyses* of the Bones, representing the Letter C of the ancient *Greeks*. Also the three *Valves* of the Great Artery that hinder the Blood from returning back to the Heart.

*Signum Morbi*, the Symptome of a Disease.

*Siliqua*, is half a Lupin, of which six weigh a Scruple. This is to be understood of the Seed contained in it.

*Similares partes*, Similar Parts, are such as are throughout of the same Nature and Texture.

*Simplicia*, Simples, are Medicines unmixt and uncompounded.

*Sinapismus*, is a Medicine applyed to the Head, and is prepared of Mustard, wild Radish, Salt, and Leven.

*Sinciput*, the sides of the Head.

*Singultus*, see *Lygmus*.

*Sinus Meningis*, are those Cavities which *Galen* calls the Ventricles of the Thick Membrane. The first and second, or the lateral *Sinus*'s, are seated between the Brain and the *Cerebellum*, and end in the Vertebral *Sinus*'s. The third begins from the *Os Cribiforme*, and ends in the middle of the former *Sinus*'s. The fourth arises from the *Pinealis* Glandule, and ends in the middle of the lateral *Sinus*'s. The Insertion of these *Sinus*'s is called *Torcular Herophili*. The *Sinus*'s after they have passed through the Skull, are partly continued with the Jugular Veins, and partly descend through the whole length of the Spinal Marrow down to the *Os Sacrum*. The Use of them is to supply the place of Veins, for they convey the Blood from the Brain and *Cerebellum*, partly into the Jugular Veins, and partly into the Vertebral *Sinus*'s.

*Sinus Ossium*, are those Cavities of the Bones which receive the Heads of other Bones.

*Sircasis*, is an Inflammation or rather great Heat of the Brain and its Membranes, occasion'd by the heat of the Sun : This is frequent in Children, because of the thinness of their Skulls.

*Sirones*, are a sort of Pustles which arise in the Palms of the Hands and Soles of the Feet, and contain in them a very little sort of Worms or Lice.

*Sitis*, Thirst, is a Defect of the Salival Juice which occasions the fancy and desire of Drink.

*Solutio chymica*, is a resolving any Body into its Chymical Principles ; which are, Spirit, Salt, Sulphur, Water and Earth.

*Solutio continui*, is a Dissolution of the Unity and Continuity of the Parts : As in Wounds, Ulcers, Fractures, &c.

*Somnambulo*, see *Noctambulo*.

*Somnifera*, or Sleeping Medicines, are such which consisting of fetid Sulphureous parts, dissipate and extinguish the Animal Spirits, and hinder their increase, whence follows Sleep.

*Somnus*, Sleep, is a streightning of the Pores of the Brain, caused by the Rest of the Animal Spirits, by which means the outward Senses rest from their Operations.

*Somnolentia continua*, is a constant Drowsiness and Inclination to Sleep ; this comes to pass when the Pores of the outward or Cortical Substance of the Brain are quite closed up by some viscous Matter, so that the Animal Spirits cannot freely pass.

*Spagyrica Medecina*, see *Hermetica*.

*Sparadrapum*, is a piece of Linnen ting'd of both sides, either with a thick Ointment, or  
Plaster,

Plaster, and is made this way ; after you have melted your Ointment, or Plaster, dip your Linnen in it, extend it and keep it for use.

*Sora*, see *Effere*.

*Sparganum*, see *Fascia*.

*Sparganosis*, is a Distention of the Breasts, occasioned by too much Milk.

*Spasma*, see *Spasms*.

*Spasmodica*, are Medicines against Convulsions.

*Spasmologia*, is a Treatise of Convulsions.

*Spasmus*, is any Convulsive Motion. *Cardan* makes two sorts of Convulsive Affections, viz. *Tetanus* and *Spasmus* ; by the former he understands a constant Contraction, whereby the Member becomes rigid and inflexible ; by the latter he understands sudden Concussions and Motions, which cease and return alternately.

*Spatha*, is an oblong Instrument, broad at the lower end : Its Use is to take up Conserves and Electuaries without fouling the Hands.

*Spathomela*, is an oblong Instrument, made of Silver or Iron, which Chirurgions and Apothecaries use.

*Species*, or Pouders, are those Simples which are designed to make Compounds with. So *Species* of Treacle are those Ingredients of which Treacle is compounded : By the same Name are called the *Species* of ordinary Decoctions. This Name is chiefly given to some Aromatick and Purging Pouders : Perhaps because heretofore they were made up into Electuaries, Bolus's, &c.

*Specifica Medicamenta*, are those Medicines which have a peculiar Virtue against some one Disease.

*Specillum*, a Probe.

*Speculum lucidum*, see *Septum Lucidum*.

*Speculum Oculi*, the Apple or Pupil of the Eye; see *Aranea Tunica Oculi*.

*Speculum Oris*, see *Dilatatorium*.

*Spermatice Partes*, are those Arteries and Veins which bring the Blood to and convey it from the Testicles: Likewise those Vessels through which the Seed passes: Likewise all whitish parts of the Body, which because of their whiteness were anciently thought to be made of the Seed: Of this sort are Nerves, Bones, Membranes, Gristles, &c.

*Spermatocoele*, a Rupture caused by the Contraction of the Vessel which ejects the Seed, and its falling down into the *Scrotum*.

*Sphacelodes*, like to the Apoplexy.

*Sphacelus*, is a sudden Extinction of Life and Sense in every part.

*Sphagitides*, are the Jugular Veins in the Neck.

*Sphenocides*, see *Sphenois*.

*Sphenois*, see *Os Cuneiforme*.

*Sphenopharyngæus*, is a pair of Muscles arising from the *Sinus* of the inner Wing of the *Os Cuneiforme*, or Wedg-like Bone, and going obliquely downward, is extended into the sides of the Gullet; it dilates the Gullet.

*Sphincter*, is a Muscle that contracts the Gullet, Anus, Bladder, &c.

*Sphygmica*, is that part of Physick which treats of Pulses.

*Sphyg-*

*Sphygmus*, the Pulse.

*Spina Dorſi* are the hinder Prominences of the *Vertebra's*.

*Spina Ventosa*, is an Ulceration in which the Bones are eaten by a malignant Humor without any pain of the *Perioſtium*, or Membrane that covers the Bone, after that a Swelling being riſen without any Pain, the part affected is quite eaten out with the Ulcer, from whence frequently follows a neceſſity of Amputation.

*Spinalis medulla*, ſee *Medulla ſpinalis*.

*Spiritus*, Spirits, are reckon'd of three ſorts, the Animal Spirits in the Brain, the Vital in the Heart, the Natural in the Liver; but late Authors diſtinguiſh 'em only into two kinds, the Animal in the Brain, the Vital and Natural (which are accounted the ſame) in the Maſs of Blood. The Animal Spirits are a very thin Liquor, which diſtilling from the Blood in the outward or Cortical Subſtance of the Brain, are by the proper Ferment of the Brain exalted into Spirits, and thence through the Medullar Subſtance of the Brain, the *Corpus Calloſum*, and *Medulla Oblongata*, are derived into the Nerves and Spinal Marrow, and in them perform all the Actions of Senſe and Motion. The Vital or Natural Spirits, are the ſubtleſt parts of the Blood which actuate and ferment it, and make it fit for Nouriſhment.

*Splanchnica*, are Medicines proper againſt Diſeaſes of the Inteſtines.

*Splanchnon*, ſee *Inteſtina*.

*Splen*, ſive *Lien*, the Spleen, is a Receptacle for the Salt and earthy Excrements of the Blood,  
that

that there, by the assistance of the Animal Spirits, it may be volatiliz'd, and returning again into the Blood may concur to its farther Fermentation. The Spleen consists of a great number of little Bladders, between which the Glandules are scatter'd up and down and supply the place of Veins: The Spleen has likewise an Artery, Nerves, and Lymphatick Vessels, first discovered by *Fr. Ruisch*. It's very like the Sole of the Foot, and in Cows is exactly like a Beeves Tongue.

*Splenia*, are Bolsters made of Linnen, three, four, or five times doubled, even to the thickness of the Spleen, they are used upon Wounds, Ulcers, and Fractures. The Figure is three-fold according to the manner of Application, *viz.* at length, obliquely, or transversely: They are called also *Plumaceoli* and *Plagula*.

*Splenica*, Splenical Medicines, are such as by attenuating and volatilizing the grosser parts, remove the Distempers and Obstructions of the Spleen.

*Splenii Musculi*, arise partly from the five lower *Vertebra's* of the Neck, and partly from the points of five of the upper *Vertebra's* of the Thorax; the Fibres of these Muscles tend obliquely, and are fastned to the hinder part of the Head: The Use of 'em is to draw the Head backward.

*Spongocidea Ossa*, see *Cribriformia*.

*Sporadici morbi*, are those Diseases which (*different in Nature*) seize several People at the same time, and in the same Countrey.

*Sputum*, a Liquor thicker than ordinary Spittle.

*Squammosa Sutura*, see *Lepidooides*.

*Stagma*.



*Stagma*, are Juices of Plants mixt together in order to Distillation.

*Stalagma*, is that which is distilled from the *Stagma*.

*Staltica*, see *Sarcotica*.

*Stapes*, see *Incus*.

*Staphyle*, see *Cion*.

*Staphyloma*, is a Disease of the Eye, in which the two Tunics of the Eye *Cornea* and *Uvea*, being broken, fall outward in the shape of a Grape.

*Status Morbi*, see *Acme*.

*Steatoccele*, is a Rupture or Tumor in the *Scrotum* of a Fatty or Suet-like Consistence.

*Steatoma*, is a preternatural Swelling, which consists of a Matter almost like Suet, of the same Colour throughout, soft, and tho not easily yielding to the touch, yet suddenly returns, the Fingers removed, to its proper shape and bigness.

*Stegnosis*, is a Constriction and stopping up of the Pores.

*Stegnotica*, see *Astringentia*.

*Stercus*, is that Excrement which is voided by Stool; it consists of those parts of the Aliment and Bile which is unfit for Nourishment.

*Sterilitas*, see *Agonia*.

*Sternum Os*, the Breast-Bone, is joyn'd to the Ribs in the foremost part of the Breast; it consists of 3 or 4 Bones, and frequently in those that are come to ripeness of Age grows into one Bone; to this is joyned in the lower part of it the *Cartilago Ensiformis*.

*Sternohyoides*, is that pair of Muscles which from the uppermost part of the Breast-Bone, goes outwards and ascends up to the Basis of the *Os Hyoeides*.

*Sterno-*

*Sternoburocides*, is a pair of Muscles of the *Cartilago Scutiformis* which draw it downward ; this arises from the uppermost and inward part of the Breast-Bone, and is inserted into the lower side of the *Cartilago Ensiformis*.

*Sternutatio*, Sneezing, is a forcible driving out of the Head some sharp Matter which vellicates and disturbs the Nerves and Fibres : 'Tis defin'd likewise an involuntary Motion of the Brain, which also contracts the Muscles of the Thorax and *Abdomen*, to the intent that the Matter which vellicates the Nostrils and Brain may be driven out.

*Stigma*, a Scar.

*Stoma*, the Mouth, as also the Mouths of any Vessels.

*Stomachus*, is properly the left Orifice of the Ventricle, or Stomach, by which Meats are received into it. To this part descend Nerves from the *par Vagum*, and intercostal Nerves, and are mix'd and woven with one another.

*Strabilismus*, see *Strabismus*.

*Strabismus*, Squinting, is occasioned by the Relaxation, Contraction, Distorsion, too great Length, or too great Shortness of the Muscles which move the Eye.

*Strabofitas*, see *Strabismus*.

*Sternutatorium*, sive *Sternutamentum*, a Sneezing Medicine, or Snuff.

*Stillicidium Urine*, see *Stranguria*.

*Stranguria*, the Strangury, is a difficulty of Urine, when the Urine comes away by Drops only, accompanied with a constant Inclination of making Water.

*Strati-*

*Stratificatio*, is a corroding of Metals by corrosive Pouders. The Operation is performed in this manner: Put first in the bottom of the Crucible some of the corroding Pouders; then some of the Metal you are to corrode beaten into thin Plates; then some of the Pouders, and upon them some more Plates of your Metal, and so on till the Crucible be full; then make *Ignemrotam*, or a Fire round your Crucible to the top, or else place it in a Reverberatory, according as the Operation shall require.

*Struma*, see *Scrophula*.

*Stryphna*, see *Astringentia*.

*Stupefacientia*, see *Narcotica*.

*Stupea*, seu *Stupa*, is a piece of Linnen dipt in a Liquor, and applied to the part affected.

*Stupor*, Numness.

*Stylocerathoides*, are the Muscles of the *Osses Hyoideis* which draw upwards: They arise from the outward Appendix of the *Osses Styloformis*, and are extended to the Horns or Points of the *Osses Hyoideis*.

*Styloglossum*, is that pair of Muscles which lift up the Tongue; they arise from the Appendix of the *Osses Styloformis*, and are inserted about the middle of the Tongue.

*Styloides*, are Processes of Bone fashioned backward like a Pencil, fastened into the Basis of the Skull it self.

*Stylopharyngæus*, is a pair of Muscles that dilate the Gullet, descending from an Appendix of a Bone in fashion of a Pencil, and which reaches the sides of the Gullet.

*Stymma*, is that thick Mass which remains after the steeping of Flowers, Herbs, &c. and pressing out their Oil.

*Styptica*, see *Astringentia*.

*Subcartilagineum*, see *Hypocondrium*.

*Subeth Avicenna*, see *Coma*.

*Sublimatio*, is a dry Extract, consisting of the more subtile parts raised above the Mass, and sticking to the Sides and Neck of the Vessel.

*Sublaxatio*, a dislocation, or putting out of Joint.

*Subsidentia*, see *Sedimentum*.

*Succago*, see *Apochylysis*.

*Succedaneum*, see *Antiballomenon*.

*Succenturiati Renes*, see *Capsula atrabiliarie*.

*Succus Pancreaticus*, see *Ductus Pancreaticus*.

*Sudamina*, are little Pimples in the Skin, like Millet Grains; this is frequent in Children and Youths, especially those that are of a hot Temper, and use much Exercise: They break out in the Neck, Shoulders, Breast, Arms and Thighs, and mostly about the Privities.

*Sudationes*, the same with *Sudamina*.

*Sudor*, Sweat, is a watry Humor which consists of Water chiefly with a moderate quantity of Salt and Sulphur: This is driven through the Pores of the Skin by the Heat and Fermentation of the Blood, and sometimes by its Weakness and Colliquation.

*Sudorifera*, see *Hydrotica*.

*Suffimentum*, the same with *Suffitus*.

*Suffitus*, is a thickish Powder, prepar'd of odoriferous Plants, Gums, &c. which thrown upon Coals produces a pleasant Smell.

*Suffocatio Uterina*, see *Hysterica passio*.

*Suffumigium*, see *Suffitus*.

*Suffusio*, see *Hypochyma* & *Cataracta*.

*Sugillata*, see *Enchymoma*.

*Sugillatio*, see *Enchymoma*.

*Summitates*, the tops of Herbs.

*Supercilium*, see *Cilium*.

*Superfoetatio*, is when after one Conception another succeeds, so that both are in the Womb together: *Sennertus* makes mention of frequent Cases of this Nature.

*Superpurgatio*, see *Hypercatharsis*.

*Supplantalia*, are Plaisters applyed to the Feet; these for the most part are made of Leven, Mustard, wild Radish, Salt, Sope, Gun-Powder, &c.

*Suppositorium*, a Suppository, it is compounded of Honey, Salt, and Purging Powders.

*Suppuratio*, see *Abscessus*.

*Sura*, the same with *Os Fibula*.

*Sutura Ossium*, a Suture is the Juncture of Bones (of the Scull) like the Teeth of Saws meeting together.

*Sutura*, is a Connexion of the Sides or Lips of a Wound: This is of two sorts, Actual, which is done with a Needle of a triangular point, a Pipe, or Cane, and waxed Thread, first in the middle of the Wound you must sew it together with a double Thread, and having made a knot, cut it off; the rest of the Wound must be sewed up with a single Thread; care must be taken that the Stitches are not set too wide, nor too close, especially not too close, that there may be room for any corrupt Matter bred in the Wound to work out: The other sort of Suture is much like the

the way that Skinners use to sew Skins together; this is proper in Wounds of the Intestines, and in Cuts of the Veins and Arteries.

*Sycosis*, is an Excrecence of the Flesh about the Fundament. 'Tis also an Ulcer so called from the resemblance of a Fig; this is of two kinds, one hard and round; the other soft and flat: Out of the hard issues a very small quantity of glutinous Matter; out of the Moist proceeds a greater quantity, and of an ill Smell: These Ulcers grow in those parts only which are covered with Hair; the hard and round chiefly in the Beard, the moist for the most part in the Scalp.

*Syderatio*, see *Apoplexia*.

*Symbebecota*, are Accidents which happen to those that are well, to distinguish 'em from Symptoms which happen in Diseases.

*Symmetria*, is a good Temper.

*Sympasma*, see *Phenigmus*.

*Sympepsis*, is a Coction of those Humors which are growing into an Imposthume.

*Symphysis*, is the Joining of two Bones of which neither has a proper distinct Motion: This is either without any Medium, or else with it, as with a Cartilage or Grille, a Ligament or Flesh.

*Symptoma*, is a preternatural Disposition of the Body occasioned by some Disease: This is either a Disease caused by another Disease; or else the Cause of a Disease proceeding from another Disease; or else simply a Symptome: This last is either some Action of the Body hindered or disturb'd, some fault of the Excrement, or change of the natural Temper.

*Synactica*, are Medicines that contract any part.

*Synaitia*, see *Continens causa*.

*Synanche*, is a sort of Squinancy, which quite stops the Breath; or a preternatural Inflammation of the Muscles of the Jaws.

*Synarthrosis*, is a joyning of Bones by a Grille.

*Synchondrosis*, is the joyning of Bones by a Grille.

*Synchysis*, is a preternatural Confusion of the Blood or Humors in the Eye.

*Syncope*, is a sudden Prostration or Swouning with a very weak or no Pulse, and a Depravation of Sense and Motion.

*Syncretica*, are relaxing Medicines.

*Syndesmus*, see *Ligamentum*.

*Syndrome*, is a Concurrence of several Symptoms in the same Disease.

*Synedreuonta*, are common Symptoms which accompany the Disease; and yet neither flow from the Nature of the Disease, nor are necessary Concomitants of it; but do notwithstanding signify the Greatness, Continuance, &c. of the Disease.

*Synocha*, is a continued intermitting Fever; this lasts for many days with a great Heat, sometimes Putrefaction of the Blood: It is either quotidian, tertian, or quartan.

*Synochos*, is a continued Fever without any Intermission or Abatement of the Heat, which continues for many days: This is either Simple, or accompanied with Putrefaction.

*Syntasis*, is a preternatural Distention of the parts.

*Syneretica*, is that part of Physick which gives Rules for the Preservation of Health.

*Syntexis*, is a Consumption and Colliquation of the Body, in which first the Flesh is wasted, and afterward the Substance of the more solid parts.

*Synthesis*, is either the Frame and Structure of the whole Body ; or more strictly the Composure of the Bones.

*Synulotica*, see *Cicatrisantia*.

*Syringa*, a Syringe, is an Instrument which is used in injecting Liquors into the Fundament, Womb, Ears, &c.

*Syringomata*, are Chirurgions Knives which they open *Fistula's* with.

*Syringotomia*, is the Incision of the *Fistula*.

*Syringotomus*, the same.

*Syrupus*, Syrup.

*Sysarcofis*, is the connexion of Bones by Flesh.

*Syfygia*, is the Natural Temper.

*Systema*, the same that *Synthesis*.

*Systole*, is the Contraction of the Ventricles of the Heart, whereby the Blood is forcibly driven into the great Artery.



## T.

**T***abella*, is a solid Medicine taken inwardly, made of Powder, and three or four times as much Sugar, dissolved in a convenient Liquor, boiled to the Consistence of a Syrup, and made into little round Cakes upon a Marble-Stone.

*Tabes*, see *Atrophia*.

*Tabes dorsalis*, a Consumption in the spinal Marrow, most incident to Lechers, and fresh Bride-grooms; they are without a Fever, eat well, and melt or consume away: If you ask one in this Disease an account of himself, he will tell you, that there seem so many Pismires to fall from his Head down upon his spinal Marrow; when he eases Nature either by Urine or Stool, there flows thin liquid Seed plentifully; nor can he generate, but when he sleeps, whether it be with his Wife or no; he has lascivious Dreams. When he goes or runs any way, but especially up a steep place, he grows weak and short breathed, his Head is heavy, and his Earstingle: So in progress of Time being taken with violent Fevers; he dies of a Fever called *Lipyrria*, wherein the external Parts are cold, and the internal burn at the same time.

*Tabula*, see *Tabella* & *Morsuli*.

*Tabum*, is a thin sort of Matter that comes from an ill Ulcer.

*Tactus*, the Touch, is a Sense whereby the tactile Qualities of Bodies are offered to the common Sensory (and there perceived) by  
the

the different motion of Nerves diffused through the whole Body, the Skin being intermediate : Or Touch is the Sense of a thing touched, offered to the common Sensory by the Nerves, the Skin being intermediate, and there perceived.

*Talpa*, is a Tumor, so called, because that as a Mole (in Latine *Talpa*) creeps under ground ; so this feeds upon the Scull under the Skin : It may be referred to the Species of *Atheromas* ; which see.

*Talparia*, the same that *Talpa*.

*Talus*, see *Astragalus*.

*Taraxis*, is a Perturbation of the Humours of the Eye, the Stomach, or the Entrails.

*Tarsus*, is a cartilaginous Extremity of the Eye-lids, whence the Hairs spring, called *Cilium*. Also eight backward Bones of the Foot, ordered like Grates.

*Tecmarfis*, is a Conjecture at Diseases.

*Telephium*, is the same Ulcer with *Chironia*, which see ; it is so called from *Telephus*, who was a long time troubled with this Disease.

*Temperamentum*, Temperament, is a Quality that results from the Union and Mixture of Elements : See *Crafsis*.

*Temperies*, see *Crafsis*.

*Tempus*, the Temple, is a lateral part of the Scull in the middle betwixt the Ears and Eyes, where Cephalick Plaisters are applied for the Tooth-ach, and Head-ach.

*Tendo*, a Tendon, is a simular nervous part annexed to Muscles and Bones, whereby the voluntary Motion of the Members is chiefly

performed: The generality of Chirurgeons scarce ever distinguish betwixt a Tendon and a Nerve.

*Tenesmus, Tetasmus*, is a continual Desire of going to Stool, yet attended with an Inability of doing any thing, but bloody slimy Matter.

*Tentigo*, see *Priapismus*.

*Terebrum*, see *Modiolus*.

*Teredum*, the same that *Caries*.

*Teretrum*, see *Modiolus*.

*Tergum*, see *Dorsum*.

*Terminthus*, is a swelling in the Thighs with a black Pimple at the top, as big as the Fruit of the Turpentine-tree.

*Terra mortua*, is the earthy part that remains after Elixivation, destitute of all active efficacious Qualities.

*Tertiana Febris intermittens*, a Tertian Ague, is an Effervescence of the Blood every third day, which with its various Symptoms, comes exactly at a set time. The Cause of it is Nitro-sulphureous Blood; and it is either a true Tertian or a spurious.

*Testes Muliebres*, see *Orchis*.

*Testes viriles*, Mens Testicles, consist of several small Vessels wherein the Seed is generated: It is covered on the out-side with several Tunicks.

*Testes Cerebri*, are two backward Prominences of the Brain, called *Testes*, from the likeness they have to Testicles: They are bigger in Men than in Brutes.

*Testudo Cerebri*, see *Fornix*.

*Testudo*

*Testudo*, is a soft, large Swelling, or not very hard, in the Head, broad, in form of an Arch or Tortoise, from which Resemblance it takes its Name. At the beginning it grows like a Chest-nut, afterwards like an Egg, wherein is contained a soft Matter clothed with a certain Tunick (whence some refer this sort of Tumour to *Meliceres*, which see) which sticks so close to the Scull, that many times it infects and corrupts it.

*Tetanus*, is a constant Contraction, whereby a Limb grows rigid and inflexible. The Cause of it is, sometimes a Relaxation or Palsy in some other Muscles, which when they are relaxed, the opposite Muscles act too strongly, so that they draw the part wholly to themselves, which ought to consist as it were in an *Equilibrium* betwixt both: Yet sometimes such a permanent Contraction may proceed, from the Tendons being loaded and obstructed with serous Matter, which thereupon grow rigid and stiff: This Distemper is frequent in the Scurvies, that the Patient can extend neither Joint nor Limb: The Tendons in the Back are sometimes contracted into a round globular Form, which by reason of such an Afflux of Humours upon them, draw the Bones out of their due place, and cause an hunched Back, or a stooping and bending of it: It is usually distinguished into *Universal*, of which there are three sorts, *Emprosthotonos*, *Opisthotonos*, and *Tetanos*, properly so called; and *Particular*, which respects a certain Member, or a particular Joint.

*Tetraper-*

*Tetrapharmacum*, is a Medicine consisting of four Ingredients, as *Unguentum Basilicum*.

*Theorema*, see *Theoria*.

*Theoretica*, see *Theoria*.

*Theoria*, is the speculative part of Physick; whence *Theorema*, a Speculation, and *Theoretica*, those things which belong to the speculative part of Physick.

*Therapeutica*, is that part of Physick which delivers the Method of Healing.

*Theriaca*, Triacle, is a Medicine that expels Poyson.

*Therionia*, is a wild cruel Ulcer, like *Carcinoma*, which see.

*Therma*, are natural Baths.

*Thermantica*, are healing Medicines.

*Therminthus*, see *Terminthus*.

*Thermomethron*, is natural Heat, which is perceived by the Pulses.

*Thlipsis*, is a Compression of Vessels.

*Thorax*, or *medius Venter*, the Chest, is all that Cavity which is circumscribed above by the Neck-bones, below by the *Diaphragme*, before by the Breast-bone, behind by the Back-bones, on the sides by the Ribs; it is of an Oval Figure, contains the Heart and Lungs, and is covered on the inside with a Membrane called *Pleura*. *Hippocrates* and *Aristotle* took all that space from the Neck-bone to the very Secrets, both the middle and lowermost Cavity, for the Thorax.

*Thorexis*, is the drinking of a generous Wine, which warms the Breast.

*Thrombus*

*Thrombus*, is the Coagulation of Blood or Milk into Clots or Clusters.

*Thymiama*, see *Suffitus*.

*Thymus*, is a Glandule in the Throat, which separates the watery Humour, called *Lympha*, from the Blood, and empties it by the Lymphatick Vessels. It is also a fleshy Tumour that hangs upon the Body like a Wart, of a Colour like the Flower of Time, whence it has its Name.

*Thyroarytanoides*, is a pair of Muscles that proceed from the Cartilage called *Scutiformis*, and extending themselves forward to the Sides of the *Arytanoides* (the fourth and fifth part of the *Larynx*) serve to contract and close the opening of the *Larynx*.

*Thyroidea Glandula*, are two, of a viscous, solid, bloody Substance, wonderfully adorned with Vessels of all sorts, and hard Membranes, almost of the bigness and shape of an Hen's Egg, situate about the lower feat of the *Larynx*, at the sides of the Cartilages of the *Thorax*, *Cricoides*, and some first rings of the Wind-Pipe, upon which Parts they immediately lye; yet so as they may be easily separated, unless where they stick something obstinately, about the beginning and the end; Nature has placed them in those parts, that they may warm them when cold, receive superfluous Moisture, and contribute to the Ornament of the Neck.

*Thyroides*, is the Cartilage, called *Scutiformis*, of the *Larynx*: Also the Hole of the *Os pubis*.

*Tibia*, the Leg, is the part betwixt the Knee and the Ankle. It consists of two Bones: One outward,

outward, called *Focile minus*; another Inward and larger, which has usurped the Name of the whole, and is called *Tibia*, *Focile majus* others call it, & *Cauna major*. The upper end has a Process which is received by a Cavity in the Thigh, and two oblong Cavities to admit the Heads of the Thigh-bone, the Depth of which Cavities is encreased by a Cartilage that is annexed thereunto by Ligaments: This Cartilage is movable, soft, slippery, moistened with an unctuous Humour, thick in its Circumference, and smaller towards the Center, whence it is called *Lunata*, made like an Half-moon; there are rugged sharp Ligaments before, which Encrease the Lunary Cartilages. The fore part, which is acute and long, is called *Spina*: There is below a prominent and gibbous Process in the inner side, nigh the Foot, and is called *Malleolus externus*; one of the Ankle-bones.

*Tinctura*, a Tincture, or *Elixir*, is the Extraction of the Colour, Quality, and Strength of any thing.

*Tinea*, if running Sores in the Head full of little Holes, called *Achores*, continue long, or be too slowly or ill cured, they grow into *Tineas*, crusty stinking Ulcers of the Head, which gnaw and consume its Skin; therefore it is deservedly reckoned amongst the Diseases of Children, but when they are a little grown; for the Adult Persons are sometimes troubled with this Disease, yet they contracted the Rudiments and Seeds of it in their Infancy. It is called *Tinea*, which signifies a Moth, from those little Worms which eat and consume Clothes; because

cause those Ulcers prey upon the Skin of the Head, as those Animals upon Clothes. What the *Greeks* called this Distemper is not so obvious.

*Tinnitus Aurium*, is a certain Buzzing or tingling in the Ears, proceeding from Obstruction, or something that irritates the Ear, whereby the Air that is shut up is continually moved by the beating of the Arteries, and the Drum of the Ear is lightly verberated, whence arises a Buzzing and Noise.

*Tometica*, the same that *Attenuantia*.

*Tomotocia*, the same that *Hysterotomia*.

*Tonica*, are those things which being externally applied to and rubb'd into the Limbs, strengthen the Nerves and Tendons.

*Tonotica*, the same that *Tonica*.

*Tonicus*, the same that *Tetanus*.

*Tonsilla*, see *Paristhmia*.

*Tophus*, is a stony Concretion in any part.

*Topica*, are Medicines applied outwardly, as a Plaister, Cataplasm, &c.

*Topinaria*, the same that *Talpa*.

*Torcular Herophili*, is that place where the four Cavities of the thick Skin of the Brain are joyned.

*Tormina alvi*, the same that *Colica Passio*.

*Toxica*, are poysonous Medicaments, where-with *Barbarians* use to anoint their Arrows.

*Trachea*, the same that *aspera Arteria*.

*Trachoma*, is a Scab, or Asperity of the inner part of the Eye-lid.

*Tragee*, differ not from Powders, but that the Ingredients whereof they are prepared, are  
not



not beat so small : And they are applied externally to the Body, either put to or resolved into Smoak, or they are put into a Linnen Bag, and then into Wine or other Liquor, that they may communicate their Strength and Qualities to it. Yet sometimes they are compounded of some sort of Antidotes, or Counter-poisons, and other odoriferous things, and of simple Medicines reduced into a Powder, with an Addition of Sugar. In the making these, they commonly take one Ounce of Sugar to every Dram of Ingredient, especially those which are bitter and unpleasent.

*Tragema*, the same that *Tragea*.

*Tragus*, is the extream Brim of the Ear.

*Traulus* and *Traulotes*, is a Stammering, or fault in pronouncing the Letters *L* and *R*.

*Trauma*, see *Troma*.

*Traumatica*, are those things, which being taken in Decoctions and Potions, fetch the ferous and sharp Humours out of the Body, and so attenuate the Blood, that it may be conveniently driven to the wounded, broken, or bruised parts.

*Tremor*, see *Tromos*.

*Trepanum*, the same that *Modiolus*.

*Triangulare ossiculum*, the triangular little Bone, is that which is placed betwixt the Suture called *Lambdoides*, and another called *Sagittalis*; which they say conduces too to the Falling-Sickness.

*Trichiasis*, the same that *Phalangosis*: Also hairy Urine, such as by reason of pituitous Humours Hairs seem to swim in.

*Tricongtus*

*Tricongius*, is a Measure that contains eighteen Sextaries, a Sextary being about a Pint and an half.

*Triens*, is the Third part of a physical Pound, containing three Ounces.

*Tripsis*, is Contrition, or Contusion.

*Trismus*, is the grinding of the Teeth, or a Convulsion of a Muscle of the Temples, whereby the Teeth gnash whether one will or no.

*Tritaeophyes*, is an Ague that comes every Third day.

*Tritaus*, the same that *Febris Tertiana intermittens*.

*Trituratio*, is a Pounding, whereby Medicines are reduced to Powder, that they may be the better mixed.

*Trochanter*, the same that *Rotator*.

*Trochisci*, Trochies, are round marked things made of Pouders, mixed with viscous Extracts and made up into Paste, and then into round little Bodies, which are to be dried up in the Shade: They are called also *Pastilli*.

*Trochlea*, the same that *Bathmis*.

*Trochlearis*, is the upper, or greater oblique Muscle of the Eye.

*Troma*, is a Wound from an external Cause.

*Trombosis*, is a Coagulation of Milk or Blood in Human Bodies.

*Tromos*, is a Trembling, or a Depravation of the voluntary Motion of Members.

*Trysmus*, see *Trismus*.

*Tuba Fallopiana*, are two slender Passages, proceeding from the Womb, which when they are a little removed from it, grow gradually wider; they

they have large Holes or Orifices, which almost lye shut, the extream Edges falling flat; yet if they be diligently opened and dilated, they represent the extream Orifice of a brazen Pipe. Their Use is to receive the Eggs from the Testicles and carry them into the Womb, according to the excellent *R. de Graaf*. the Truth whereof is evident from the Inspection of Rabbits dissected.

*Tubercula*, the same that *Phymata*.

*Tulus*, the same that *Callus*.

*Tumor*, Swelling, is when the parts of humane Bodies are enlarged and extended beyond their due Proportion, so that they cannot perform their Operations.

*Tunica*, the same that *Membrana*.

*Tunica retiformis*, see *Retina* and *Amphibletroides*.

*Turunda*, the same that *Turundula*.

*Turundula*, signifies a Tent put into Wounds or Ulcers.

*Tussis*, a Cough, is a vehement Effluion of the Breast, whereby that which is offensive to the Organs of Breathing is expelled by the Force of the Air.

*Tympanias*, the same that *Tympanites*.

*Tympanites*, *Tympanias*, *Aqua intercus sicca*, a Tympany, is a fixed, constant, equable, hard, resisting Tumour of the *Abdomen*, which, being beat, sounds: It proceeds from a stretching Inflation of the parts, and of the membranaceous Bowels, whose Fibres are too much swoln with Animal Spirits, and hindred from receeding by the nervous Juice which obstructs the Passage;

Passage; to which Distemper there is consequently added, as the Complement of all, an abundance of flatulent Matter in the places that are empty.

*Tympanum*, the Drum of the Ear, is a small, thin, orbicular, transparent Membrane, stretched over the Cavity of the inner part of the Ear, which contains the natural congenite Air: Its Use is Hearing. There is also a Cavity in the Ear, called *Concha*.

*Typhoides*, is a symptomatical, continued, burning Fever; as if it were from the Inflammation of the Bowels.

*Typhomania*, is a *Delirium* with a Phrensy, and a Lethargy.

*Typhonia*, the same.

*Typus*, or *Periodus* and *Circuitus*, is an Order of Fevers, consisting of Intension and Remission, or encreasing and decreasing.

*Tyria*, the same that *Ophiasis*.

*Tyroides*, see *Thyroides*.

*Tyrosis*, is when Milk which is eaten curdles into a Substance like Cheese.

[ *Vacuab* ]

## V.

**V**acuatio, see *Evacuatio*.

*Vacui dies*, are those Days wherein an imperfect and ill *Crisis* frequently happens; and those are 6, 8, 10, 12, 16, 18. to which some add, 22, 23, 25, 29, 30, 32, 33, 35, 38, 39. these are called medicinal Days, because Medicines may be given on them.

*Vagina uteri*, it is called also *Matrix*, *Uteri Ostium*, *Uteri Cervix*, is that Passage in which a Man's Yard is sheathed as it were in Coition; it is placed in the *Hypogastrium*, and is of an oblong Figure, and of different Magnitude according to the Age of the Woman, and her Use of Men; its upper part is as thick as the breadth of a Straw, but the lower twice or thrice as thick again: It is about as broad as the Gut *Rectum*, nervous and wrinkled within: It is perforated with a great many little Pores, especially in the lower part, about the end of the urinary Passage.

*Vaginalis tunica*, see *Elythroides*.

*Valetudo*, is either a good or ill Disposition of the Parts of the Body.

*Valvule*, are little thin Membranes in Vessels or Fibres, like Folding-doors as it were; they have received different Names, according to the Diversity of their Figuration, as *Sigmoides*, like the Letter *Sigma*, *Semilunares*, like an Half-moon, &c. They are found in Veins, Arteries, Lymphatick and Lacteal Vessels, and in muscular Fibres, which were first discovered by our Curio-

Curiosity, and of which we have discoursed in a particular Tract : The Use of them is to hinder the Blood and other Liquors, from returning the same way they came.

*Valvula*, Valves, are also found in the Intestines, in the small and great Guts, especially in the *Jejunum*, and about the beginning of the *Ileum*, which are called Semi-circular from their Figure. These Valves or Folds grow more and more oblique by little and little the nearer you come to the *Ileum*, and at the beginning of the *Ileum* they are less oblique than farther on. In like manner near the end of the *Jejunum*, they are gradually more and more distant from one another ; and so in the *Ileum* too. At the beginning and in the middle of the *Jejunum*, they are scarce distant half a Thumbs breadth ; in the *Ileum* a whole Thumbs breadth and more. They yield a little if thrust with your Finger, and move here and there : At the beginning of the *Colon* there is a fleshy and circular Valve, besides several others in that Gut. The Use of them is to stop the Meat a little, that it may be the better fermented, the Chyle distributed, the adjacent Parts be cherished with Heat, and lastly, that it ascends not again.

*Vaporarium*, is when the Patient does not sit in Liquor, but receives Vapours through an Hole, under which there is placed a Pot full of opposite and boiling hot Ingredients, which cooling, fresh Matter is added.

*Varicosum corpus*, is that Contexture of Spermatick Vessels which enters the Testicles.

*Variola*, the small Pox, consists in a contagious Disorder of the Blood, contracted from the Air, or otherwise; accompanied with a continued wandring Fever, which sometimes increases, sometimes decreases, with a Pain in the Head and Loins, Anixety and Inquietude, and with a breaking forth of Pimples or Wheals, which swell and suppurate. The famous *Willis* attributes the Cause of this Distemper to some filthy and fermentative Matter, which is communicated to the *Fetus*, together with the Nourishment, from the Womb; but how this can hold in Adult Persons, whose Blood has undergone so many Alterations, I could never yet understand from his Writings. It seems rather to consist in a depraved Temperature of Air, with a peculiar Disposition of the Blood and the nervous Juice towards this Distemper. This poysonous Quality of the Air first infects the nervous Juice (whence proceeds the Pain of the Head and Loins) wherewith the Blood boils and ferments, and parts into little Pieces or Clots, which in the Course of Circulation stick to the outward Parts, and to the inner *Viscera* too; after a while they grow ripe and suppurate.

*Varix*, see *Cirfos*.

*Varus*, see *Fonthus*.

*Vas breve*, see *Breve vas*.

*Vasa*, the Vessels, are Cavities through which the Liquors of the Body pass, as a Vein, an Artery, lymphatick Vessels, the *Ductus* that conveys the Chyle, and those of the Spittle.

*Vasa lactea*, the Milky Vessels, in the Mesentery, they which reach from the Guts, especially the small Guts, to the Glandules in the Mesentery, are said to be of the First sort; and they which reach from those Glandules to the Bag that carries the Chyle, are of the Second sort. Their Use is to convey the Chyle from the Guts to the little Bag that holds the Chyle, and thence to the *Ductus*, which conveys it along the *Thorax*. *Asellius* was the first who discovered them, and the dextrous *F. Ruifchius* afterwards discovered Valves in them.

*Vasa Lymphatica*, see *Vene Lymphatica*.

*Vena*, a Vein, the Species of them are the *Vena cava*, the *Vena porta*, the lymphatick and milky Veins. Arteries are sometimes taken for Veins. They consist of four Tunicks, a nervous, a glandulous, a muscular, and a membranaceous one. The Branches of the *Vena cava* above the Heart, are called *Jugular Veins*, which go towards the Head; they which go towards the Arms, are called *Axillary*; that about the Heart *Coronary*; in the Lungs *Pulmonary*; in the Liver *Hepatick*, or Liver-Vein; in the *Diaphragmæ Phrenicæ*; in the Thighs *Cruæ*; in the Reins *Emulgent*; and so from its various Ramification, it is variously denominated.

*Vena porta*, is only in the *Abdomen*, and extends its Roots to the Liver, Spleen, Ventricle, Mesentery, Intestines, Pancreas, Cawl, &c. The Office of the *Vena cava* and *porta*, is, to convey the Blood that is more than what serves for Nourishment, to the Liver, or Heart, or Lungs.



*Vena Lymphatica*, the Lymphatick Veins, receive the *Lympha* from the conglobated Glandules, and discharge themselves either into the Sanguinary Veins, or into the Receptacle of the Chyle.

*Vena lactea*, see *Vasa lactea*.

*Vena sectio*, is the Opening of a Vein, which is either for Evacuation, or to derive the Blood to another part, &c. In Bleeding respect must always be had to the Strength of the Person. There never ought to be taken away above a Pound; but the better way is, to take away first six or eight Ounces, and if Occasion require, to repeat the Operation. A Vein is to be cut according to the length of the Fibres, and not Across or Traverse.

*Veneris OEstrum*, the same that *Clitoris*.

*Venter infimus*, see *Hypogastrium*.

*Ventosa*, see *Cucurbitula*.

*Ventres*, see *Cavitates*.

*Ventriculus*, the Stomach, is a membranous Bowel in the *Abdomen*, under the Diaphragme, betwixt the Liver and the Spleen, consisting of four Tunicks; a nervous, fibrous, glandulous, and membranous one: It has two Orifices, one on the Right-hand, called *Pylorus* or *Fanitor*, wherewith the Meat is sent out into the Guts; another on the Left-hand, at which the Meat enters: Its Office is to concoct or ferment the Meat; it is called also *Stomachus* and *Aqualiculus*.

*Ventriculi cerebri*, the Ventricles of the Brain, are four; the Use of them is to receive the serous Humours, and to bring them by the *Pelvis*

to the Pituitary Glandule ; or into the *Processus mammillares* by the *Os cribriforme* to the Nostrils. They are nothing but Complications of the Brain, which happened there as 'twere by accident.

*Ventriculi cordis*, the Ventricles of the Heart, are two ; the first or Right Ventricle receives the Blood from the *Vena cava*, and sends it to the Lungs ; the Left receives the Blood from the Lungs, and sends it through the whole Body by the *Arteria Aorta* : In the Systole or Contraction of the Ventricles the Blood is sent out : In the Diastole or Dilatation it is let into the Heart : Yet others explain it on the contrary, because they understand not Greek.

*Vermes*, see *Lumbrici*.

*Vermiformis processus*, is the Prominence of the *Cerebellum*, so called from its shape.

*Vertebra*, see *Spondylus*.

*Vertigo*, see *Scotomia*.

*Verruca*, Warts, are a sort of *Tubercula* ; they are called also *Porri*, because if you look into the tops of them, they seem to resemble the Capillaments, or little Threds of Onyons : They are an hard, high, callous, little *Tuberculum*, or Swelling, which break out of the Skin, and breed in any part of the Body.

*Vertex*, the Crown of the Head, is the gibbous middle part of the fore and back part of the Head.

*Vesica*, the Bladder, is an hollow membranaceous Part, wherein any Liquor that is to be excerned, is contained ; as the Bladder that contains the Urine, the Gall, the Seed.

*Vesica, destillatoria,* is a Brazen or Copper Vessel, which contains any thing that is to be distilled.

*Vesicatoria,* are Medicines which act upon and rarify the Spirits and serous Particles, gather them betwixt the Skin and *Cuticula*, the thin fine Skin, and consequently separate them, and raise little Bladders full of serous Matter.

*Vesicula fellis,* see *Folliculus fellis.*

*Vespertilionum ala,* Bats Wings, are two broad membranous Ligaments, on each side one, where-with the bottom of the Womb is loosely tied to the Bones of the Flank. *Aretaus* likens them to Bats-wings.

*Veternus,* see *Lethargus.*

*Vibex,* see *Enchymoma.*

*Vitæ ratio,* is a way Living, whereby Health is preserved, and Diseases repelled by things convenient: It consists in the Use of things called *non Naturales*, not natural (which see in their place;) and it is in Diseases threefold, thick, moderate, thin; the thin is again either simply thin, more thin, or the thinnest of all.

*Vigilia,* Waking, is an Agitation and Expansion of animal Spirits in the Pores of the Brain, whereby the Motions of Objects are easily represented to the common Sensory by the external Organs; which Spirits if they be too much expanded and agitated, they cause an obstinate long Wakening.

*Vigor Morbi,* see *Acme.*

*Vinum Cos;* is a Wine of good Colour, Smell, and Taste.

*Vinum Hypocraticum*, is a Wine wherein Sugar and Spices have been infused, and is afterwards strained through a Bag, which they call *Manica Hypocratis*, which see.

*Vinum Medicatum*, is a Wine wherein Medicines have been infused for the use of sick People.

*Virga*, see *Penis*.

*Virginale claustrum*, see *Hymen*.

*Viscera*, are Organs contained in the three great Cavities of the Body: They are called also *Extra* and *Interranea*.

*Visus*, Sight, is a Sence whereby Light and Colours, are perceived from the Motion of subtile Matter upon the *Tunica retina* of the Eye.

*Vitalis facultas*, the Vital Faculty, is an Action whereby a Man lives, which is performed, whether we design it or no; such are the Motions of the Heart, Respiration, Nutrition, &c. It depends chiefly upon the *Cerebellum*. It is the same with Natural Faculty, tho the Ancients distinguished them, placing the Natural in the Liver, and the vital in the Heart.

*Vitalis Indicatio*, is a way whereby Strength and Vigor are continually renewed and preserved.

*Vitiligo*, a sort of Leprosy; there are Three kinds of them. *Alphus* where the Colour is white, something rough; and not continued, like so many Drops here and there; but sometimes it spreads broader, and with some Intermillions. *Melas* differs in Colour, because it is black, and like a Shade; in the rest they agree. *Lence* has

some-

something like *Alphus*, but it is whiter, and descends deeper, and in it the Hairs are white, and like Down: All these spread, but in some quicker, in others slower.

*Vitreus Humor*, see *Humores Oculi*.

*Ulceratio*, see *Exulceratio*.

*Ulcus*, an Uicer, is a Solution of the *Continuum*, proceeding from a consuming Matter, in the soft parts of the Body, and attended with a Diminution of Magnitude.

*Ulna*, or *Focile majus*, is the greater Bone betwixt the Arm and the Wrist, which is jointed upward with the Shoulder by *Ginglimus* (which see,) and therefore it has there both Processes and Cavities: Two oblong Processes, and as it were triangular, and rugged, that the Ligaments may knit it strongly. The fore-most and upper-most is less, and goes into the Cavity of the Shoulder: The backward Process is thicker and larger, ends in an obtuse Angle, and enters the hinder Cavity of the Shoulder; the Latines call it *Gibberus*: In the middle of these there's a great Cavity like a Semicircle. It has yet another external lateral Cavity for the Head of the *Radius*, or lesser Bone of the Cubit; it is joynted at the lower end with the Wrist, both by a Cartilage in the middle, and by an acute Process, and therefore called *Styloides* (or like a sharp-pointed Pen used in Writing-Tables) whence there arises a Ligament, which fastens the Cubit and the Joynt of the Wrist together.

*Ulmelia*, is a Soundness of the whole Body.

*Umbilicus*

*Umbilicus*, the Navel, is a Boss in the middle of the *Abdomen*, to which the Navel-string in a *Fetus* is joined, which is cut off after Delivery.

*Uncia*, an Ounce, is the Twelfth part of a Physicians Pound, containing eight Drams.

*Undimia*, the same that *Oedema*.

*Unguentum*, an Ointment, is a Medicine outwardly applied, of a Consistence something thicker than a *Linimentum*: It is called also *Unguen*.

*Unguis*, a Nail, is a similar, flexible, white, and hard part, which defends the Fingers from external Injuries, and in some measure adorns them. The root of it is joined to a certain Ligament, and by reason of the neighbouring Tendons it becomes sensible: They seem to be made of a Collection of very little Pipes, which adhere extremely thick to one another, and shoot out into length. Where they begin, there you find certain nervous Fibres like so many small Nipples lengthened, the lengthened parts whereof are seen as far as the Nail: If they be forcibly torn off, they leave divers Holes, so that the Horney Substance of the Nails looks like a Net. Under the Nails there is a pappy sort of Body, which has its Vessels of Excretion. The *Apices*, or tops of the Nails, are they which grow beyond the Flesh; the Parts which are cut, are called the *Segmina*, the parings of the Nails, the parts under the Nails, are the *κεντρα*, the hidden parts; the White semilunar part next the Root, is the Rise of the Nail; the very beginnings that grow into the Skin, are called the

the Roots of the Nails; the Sides, the Clefts; the white Spots, *Nubecula*, little Clouds, &c.

*Ungula*, is a sort of hooked Instrument to draw a dead *Fetus* out of the Womb.

*Ungula Oculi*, the same that *Pterygium*.

*Vola*, is the Palm of the Hand; also the Cavity of the Foot.

*Volatica*, the same that *Lichen*.

*Vulsella*, or *Vulsella*, is an Instrument to pull up Hairs with by the Root, Tweezers: Or a Chyrurgions little Tongs, which are of different shape according to the Diversity of their Use.

*Volvulus*, see *Ileon* and *Chordapsus*.

*Vomica*, is a fault in the Lungs, from Heterogeneous Blood, which being lodged perhaps in one of the little Bladdery Cells there, occasions neither a Fever nor a Cough; but afterward when it is encreased, it oppresses the neighbouring Sanguiferous Vessels, and impregnates the Blood as it passes along with its *Effluvioms*; whereupon there succeeds a small Fever, accompanied with Inquietude and Leanness; at last when it is full grown and concocted into Matter, it makes a Nest as it were and lodges there.

*Vomitorium*, is a Medicine taken inwardly, made of *Emericks*, or things that provoke Vomiting, infused, dissolved, or decocted.

*Vomitus*, a Vomiting, is a violent and inverse Motion of the Ventricle, wherein its fleshy Fibres being irritated, and contracted towards the left Orifice, send out at the Mouth whatsoever is contained in the Stomach.

*Urachus*

*Urachus* is the urinary Passage in *Fetus's*, reaching from the Bladder to the Membrane called *Allanitodes*; which after the *Fetus* is born becomes like a Ligament, and is that which suspends the Bladder; it is joynd with the Navel and the bottom of the Bladder.

*Uranismus*, the same that *Palatum*.

*Urentia*, see *Pyrotica*.

*Ureter*, is a fistulous membranaceous Vessel, which proceeds from both Reins, and opens between the Membranes of the Bladder, by which the Urine passēs from the Reins to the Bladder: *Celsus* calls it the White Vein.

*Urethra*, or *Fistula*, is the urinary Passage, whereby the Urine is discharged at the Yard in Man, and in like manner in Women: It serves also for the Ejection of Seed. The seminal little Bladders, empty themselves into it by two Holes at the beginning of it, when there is occasion; which Bladders or Vessels are surrounded with glandulous Prostates, perforated with several Holes; to which there is a little peice of Flesh affixed.

*Urinaria Fistula*, the same that *Urethra*.

*Uretica*, the same that *Diuretica*.

*Urina*, see *Uron*.

*Urocrisis*, the same that *Urocritica*.

*Urocriterium*, is a Judgment upon Urine.

*Urocritica*, are Signs which are observed from Urines.

*Uromantia*, see *Urocriterium*.

*Uromantis*, is one who can divine something from Urines.

*Uron*



*Uron, Urina, Lotium,* is a serous Excrement conveyed from the Blood, that passes the Reins by the Ureters to the Bladder, and so is excreted when occasion requires: It consists of much Salt, a little Sulphur, of Earth and Spirit.

*Uroscopia,* is the Inspection of Urine.

*Uteri osculum,* see *Osculum uteri.*

*Uteri Procidencia,* see *Procidencia uteri.*

*Usnea,* is Moss which grows upon Bones or Trees.

*Uterus,* the Womb, is an organical part placed in a Woman's *Abdomen*, which is divided into the Bottom, the Neck, and the Sheath: It has two broad Ligaments, and two round: It is of a nervous and fibrous Substance; and is of different Thickness according to the difference of Age, and time of going with Child. At the bottom within, there is a Cavity whence the Courses flow, wherein likewise Generation and Conception are made: Before it is the Bladder; behind it is the Gut *Rectum*.

*Vulneraria,* see *Traumatica.*

*Vulnas* a Wound, is a Solution of the *Continuum* with some external Instrument. It is different, as well according to the place or part whence it is inflicted, as upon a Nerve, or the Flesh, as according to the Instrument which inflicts it; so that if it be done by a sharp keen Instrument, it is called *Sectio & Incisio*, cutting or Incision; if by pricking, 'tis called *Punctura* or *Punctio*.

*Vulsella,* see *Vulsella.*

*Vulva*, is a Woman's secret Parts: See *Cun-*  
*nus*.

*Vvula*, see *Cion*.

*Vvea Membrana*, or *Choroides*, is almost all-together Continuous on the inside to the *Tunica Scelerotis*; it is perforated in the fore part, and leaves a space for the Apple of the Eye, which may be contracted or dilated.

X.

**X***Erophthalmia*, is a dry Bleardness or Blood-shot of the Eyes.

*Xerotes*, is a dry Disposition of Body.

*Xiphoides*, is the pointed Cartilage of the Breast.

*Xyster*, is an Instrument to shave and scrape Bones with.

Z.

**Z***Erna*, the same that *Lichen*.

*Zirbus* with the *Arabians*, is the same that *Omentum* the Cawl.

*Zone*, is that part of the Body where we are begirt; also a sort of Herpes called Holy-fire.

*Zoogonia*, is a Generation of perfect Animals born alive.

*Zootomia*, is an artificial Dissection of Animals.

*Zotica*

*Zotica*, is the vital Faculty.

*Zygoma*, is the jugal Bone about the Temples.

*Zymoma*, is a Ferment, as the nitrous Air, the Watery Juice in the Mouth, the acide Liquor in the Stomach, the Blood in the Spleen, &c.

*Zymosis*, see *Fermentatio*.

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